

All there is, is only You

Let these eyes dwell only upon Thy image sublime,
May these ears hear naught but Thee,
May my hands never touch what is not Thine –
May these feet to Thy haven take me.

If Thou dost permeate every sphere,
Can friend or foe remain?

Who is then mine, and who other than Thine,
If this creation is Thy domain!

I do not seek any acquaintance new
All desires are silenced at will;
Having attained a glimpse of Thee,
No other vision do these eyes instill.

With whom shall I conduct this business of life?
All interactions bespeak of Thee...
All there is, is only You
Naught else in my life can I see.

You reflect in each particle and core
And You are my overlord too,
May this knowledge an inseparable part of me, be,
And free me from sorrow's hue.

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

मेरी आँख देखे तो देव को

मेरी आँख देखे तो देव को, मेरे कान सुनें तो राम को।
मेरे हाथ छुएँ तो राम को, मेरे पांव चलें तेरे धाम को ॥

कौन मित्र या अरि मेरा, सब ओर खड़ा है हरि मेरा।
कौन अपना पराया है मेरा, जब सब जहान प्रभु है तेरा ॥

कोई और मिले अब चाह नहीं, इच्छा चाहना कोई बाकी नहीं।
तुझे राम मैंने है देख लिया, अब बाकी रही कोई झोंकी नहीं ॥

किस से अब मैं व्यापार करूँ, और किस से मैं व्यवहार करूँ।
जो है सब तू है राम मेरे, कोई अन्य नहीं किसे क्या कहूँ ॥

विषय भी तू और राम भी तू, उस में भी कोई भेद नहीं।
गर राम यह अनुभव हो जाये, तो रहेगा कोई खेद नहीं ॥

*A love that is pure and beautiful
expects nothing.*



Happiness enhances your inner world.

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The Miracle of Urvashi

ABHA BHANDARI



Never before has it been heard that an ocean of Divine knowledge has flowed forth from one person... ever so often in pristine verse, for over 50 years.

Never before has there been any precedent of such dispassion, that the very person from whom such a vast fount of knowledge flowed forth, was so supremely detached from that knowledge which had the potential to change the life of a true seeker of spirituality, and which bore the magical ability to fill joy into the life of whosoever drank from its pure depths.

Never before has such an incredible and miraculous flow of divine knowledge been supported by a life so ordinary that no one could set That One apart from any other person walking on the street... yet... so extraordinary that each incident of That One's life bespeaks divinity, I-lessness, and complete union with That Divine Beloved.

This Supreme Ocean of knowledge is 'Urvashi'...

This remarkable Being from Whom flowed this divine Fount, was Beloved Ma.

The other day, I was asked, “Has there been any precedent in the past comparable to Urvashi?”

For a moment I thought... there have been innumerable saints and sages and Realized Ones in the world, who have been generous Givers of Divine knowledge... their Words have been handed down from generation to generation, and we have drunk of their nectar often... every drop potent with the Truth and with its resultant dispassion.

However, I thought again... never had I heard of such a continual Fount of knowledge IN VERSE and SONG that had flowed unceasingly over 50 years! Each word serving to take us back ‘home’ from these ‘foreign lands’ where we dwell... for, indeed, That Home is where we all need to direct our steps through every moment of life.

What is Urvashi?

‘Urvashi’ is the name given by Param Pujya Ma to this flow Divinity which

not only emanated from Her, but which She also embodied. Her life was a complete reflection of her WORD. I, personally, have borne witness to this fact throughout the 45 years that I have been privileged to watch her from close quarters. She and the divine knowledge that emanated from her were indeed one. There is not a single moment or incident that I can think of where I can remember her life diverging from what she upheld and taught. Therefore, I can truly say, Ma Herself is Urvashi.





Why a different identity for ‘Urvashi’?

Urvashi connotes a Celestial Spirit, comparable to the dazzling beauty of lightning which pierces the darkness of ignorance and casts it asunder.

Urvashi cannot endure any trace of desire, avarice, attachment or any other impurity in the heart of the One in whom she dwells.

If Urvashi perceives any such impurity of attachment, she vanishes instantly.

Thus ‘Urvashi – One who captures the heart’ is the name given by Ma to this Divine flow of knowledge, ensuring protection against egoity, doership and attachment – formidable obstacles on the path of Spiritual Endeavour.

The amazing progression of Urvashi

There have been some saints in the past, whose divine hymns and *bhajans* still resonate in the hearts and remain upon the lips of the Indian populace. Their beautiful words lend harmony and peace deep within the soul and inspire us to embrace the Spiritual way of life... the harbinger of unity. Urvashi wrought another special dimension. In Urvashi, destiny gave us not only That Pure Soul from Whose depths its pristine waters of knowledge could flow, but also combined That heart with two equally proficient hands, which served to record every precious Word for posterity.

At the tender age of 14, Puja Chhote Ma (Ms.Sushil Dhiman) came in touch with the One Who was to be her Guru, her Divine Mother... and her

very life. She was destined to be Ma's 'hands' to record Ma's precious treasure of Urvashi for posterity. She made it her special ability to write even as Ma sang. This became her life's mission, in which she persevered till the very end of her life.



It is because of Chhote Ma's miraculous ability to record in writing every word that Ma sang, that today we have with us not only Ma's beautiful rendering of the Srimadbhagwad Gita (3 readings) and the principal Upanishads, but also thousands of Inspirational prayers and several precious treatises in answer to questions asked of Param Puja Ma by seekers. It was almost as though 2 divine souls came to earth as one to grant humanity a treasure of divinity... unprecedented and incomparable.

If Urvashi is Ma, then why did Ma separate Urvashi from herself by lending her Words another name?

Ma's life was not only proof that the Scriptures were Living Testaments of divinity lived and practised, but also was a beacon-light for many struggling seekers, who long for direction on their path. Ma's early years too, reflect an attitude incomparable to any child or youngster... an attitude so replete with compassion, love and identification, that it would be difficult to liken it to any other of that age. However, there came a time when Ma's life took a 'so-called' turn and the amazing young lady who was loved and respected and looked up to by so many of her friends, associates and relatives and by society at large, suddenly decided to 'give 5 years of her life to God!' Surely, this was destiny's way of providing every seeker with a blueprint of the path of *sadhana* or spiritual practice.

The next 5 years proved to be the years of the 'emergence of Urvashi' not merely in Word but also in thought, speech and action. Every situation for Ma, was an opportunity to unite with Her Divine Beloved... every person She encountered was the Lord Himself as *Vaishwanar*... Her watchful

inner eye witnessed every passing thought objectively, as She surrendered even Her intellect at the feet of Her Lord. Thus, She traversed the four stages of 'AUM' with an ease that only true and pure devotion can attain.

Just as the caterpillar, the cocoon and the butterfly stem from the same source, so also, each stage of Ma's amazing life was a manifestation of the Celestial Goddess 'Urvashi'.

Yet, how watchful was the seeker's eye that would permit no obstacle in the path of Yoga! Even as the Divine flow of knowledge emerged from Ma, she immediately distanced herself from attachment to that beautiful, ornate and deeply meaningful verse... disclaiming it, saying to her Lord: तेरी देन है उर्वशी... तेरे भक्तों को दिये जाती हूँ...

Her supreme detachment would not let her allow Chhote Ma to proclaim this miraculous beautiful flow to the world... saying, अध पका बेर हूँ मैं... मुझे अभी ना तोड़ो... मिलन की राहों से मुखड़ा अभी मत मोड़ो!

Urvashi, therefore, remains for posterity a fragrant flower, available to whosoever chooses to draw nectar from its depths. It is a veritable jewel to the seeker who knows its worth and desires to spend every precious moment of his/her life to dive deep into the depths of the ocean to witness and imbibe its multi-faceted beauty.

How often Ma would say to us, "When Urvashi flows forth, I too hear it for the first time along with you!" How detached was that Divine Soul, who distanced herself thus from her own inner flow of knowledge and speech, and offered it directly to the Lord without even inhaling its sweet fragrance!

Can one ever separate the speech from the speaker... the fragrance from the flower... the very soul from the body it inhabits? So also... the divinity of Urvashi is naught but a reflection of the pure heart it flowed forth from... the compassionate, loving heart of Ma! ❖



My experiences with Ma - Going down memory lane...

ASHA CHATURVEDI

My earliest memories are from Lahore. My mother was a staunch 'Arya Samaji'. The first rule was no dinner till the whole of *Vedic Sandhya* was chanted followed by five *bhajans*. At that time it was only a ritual, but I did not realise that slowly it was laying the foundation of spirituality in my life. Today I am very grateful to my mother.

Partition uprooted the family and divided it in two parts. I stayed with my grandparents in Jullundur. We stayed in Model Town which was a new upcoming colony. After a few months a new family moved right opposite our house. The Mehtas were wonderful people and I immediately got friendly with the nine year old Vishnu. The next 5-6 years I spent in their house. Anu was a pretty little girl and Mini arriving later, was the youngest.

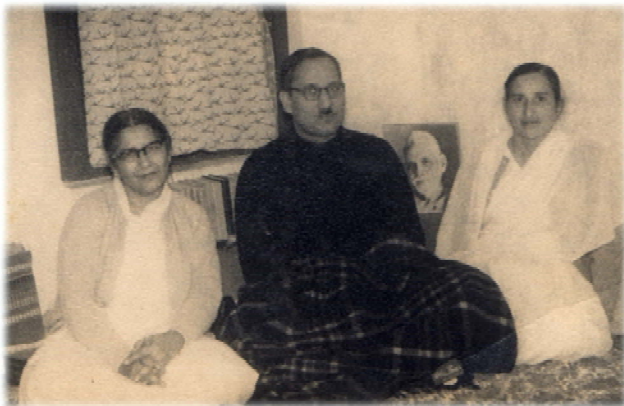


Dr. Mehta's puja room

I loved being in their house. The atmosphere was very spiritual. Uncle and aunty were socially very busy. Vishnu was three years younger to me so aunty often made me 'incharge' of the house when she was away. When alone, Vishnu and I used to listen to music records on the gramophone and dance to *Mira bhajans*.

We often raided the fridge and spent long hours in Mehta uncle's *puja* room and read 'Kalyan' and other religious books.

Uncle was kind and always smiling. His reassuring smile used to make the patients feel good in no time. An ideal doctor, uncle gave his time after work to charitable institutions of the city. Many well known people of the town visited them often. I saw Ma there a few times but I never met her.



Dr. and Mrs. Mehta with Ma

I have a very vivid memory of her. After my tenth board exam, one day Vishnu just called me to come to her house. When I went to her house, I saw Ma sitting in her black Austin car ready to drive. Vishnu asked me to sit in the back of the car with her.



Soon the car was crawling through the most crowded bazar of Jullundur. People were walking faster than the car. The bazar was jam packed with people. Just then Ma opened the car windows and started singing at the top of her voice “Woh kala kala bansuri wala, sudh bisra gayo mori...” Ma was in another world, and was oblivious of anybody being there... but we, in our ignorance of her devotional intensity, were embarrassed beyond words.

At that time I did not understand anything, now I do.

In class eleven, we competed in the inter-college kho-kho tournament. I was chosen to attend a camp and then go to Nagpur for the inter-state competition. The person who selected me was Ma. She was then the Director of Punjab Sports division at the University. During the winter vacation we were supposed to attend the camp before the tournament started.

On the third or fourth day, Ma came to supervise the practice. She asked all of us to run around the playfield till she said ‘stop’. I requested her to excuse me since I had a stomach ache and was not well. Ma reprimanded me and said “when you are a team member, you have to obey and fall in line with the rest of the team!”

I did not attend the rest of the camp. When I went back to college, my principal was livid. Despite the flak I drew, I had learnt a valuable life lesson, that to be part of a team, one had to transcend one’s own petty problems.

After a long interval I again met the Mehtas. Anu and Mini were all grown up... and at least once a year we started going to Madhuban. I fell in love with the place and was very impressed with all the beautiful hand embroidery work and craft work being taught to the village women. I had Ma’s *darshan* in the beautiful *mandir*. It was always a great experience to be blessed by her. Everybody in the Ashram lived a simple life, everybody worked hard and ate and prayed together.

I also met Manju... such a beautiful human being. My house became a small outlet for the beautiful handiwork which was made by the village women. Day long sales were organized in our house at different times.

In the year 2000 I came to live in Palam Vihar, Gurgaon with my sister. We opened an after-school tuition centre for children from the economically weaker section of society. We were four ladies, all around fifty, when we started. The very bright and deserving out of the 70-80 children who attended, were admitted in better schools. It was a wonderful experience.

God came to help us in the form of Nandini Bhojwani. We could not believe our luck. She was part of the Baij Nath Bhandari Public Charitable Trust, the Founders and Trustees of which were devotees of Ma. Because of the help provided by them, we have had such good results. About a dozen children have become engineers and several others have excelled in their academic careers. Not a single child dropped out of school before finishing 12th.

God has been kind that we have had all these angels helping us for so many years.

Truly, Ma’s ‘hands in the field’ joined hands with our endeavours, and so many children benefitted. I am indeed grateful to Ma in so many ways. ❖

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 identification with Arjuna's bewildered state, Param Puja Ma continues to demonstrate to us the thoughts, cogitations and ruminations of a sadhak who is yearning to understand what is true, what is untrue, and which is the path to follow... If we are not the perishable body, but the Immortal Atma, then of what consequence are actions that pertain to this body and the world... as Arjuna, drowned in his dilemma, seeks guidance from Lord Krishna, Param Puja Ma matches Arjuna's dilemma with our perplexed minds... only to guide us out of our perplexities into the peace of understanding.

ABHA BHANDARI

Chapter 3

अर्जुन उवाच
ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

Arjuna asks Bhagwan:

**O Janardhana! If in Your opinion knowledge is superior to action, then
O Keshava, why do You engage me in this terrible action?**

Shloka 1



O Shyam! Now stop! You must bring a halt to my voyage in the ocean of the world. Sometimes, a storm of *vairagya* rages within me. I am bewildered. At times You say that knowledge is superior... at other times You say that actions must be performed. Why are You perplexing me thus? I have sought Thy refuge. Pray tell me what is the ONE path I must take and do not allow me to wander thus. I want to follow that chosen path.

You have granted me a glimpse of Thy temple. Pray pay heed to my inadequacies and take me by my hand and allow me to walk with You. Do not throw me into darkness Ram. Now point out that one determined path and take me forward wherever You will. You have shown me both the 'colonies'. Now You must choose the 'colony' in which I must build my home. I neither belong here nor there. Pray come and grant me peace. Lead me on O Lord, or else I shall fall.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

Arjuna says to Lord Krishna:

**You are bewildering my intellect by Your disparate views! Therefore
speak to me of only that which will lead to my highest good.**

Shloka 2



Why are you enmeshing me in *moha* Ram? O devious One, do not delude me. Of what use are this world, this *maya* or even these scriptures to me? I seek Thee... only Thee. So why do you mislead me – why do You repeatedly torture me by telling me about various paths? Do not trouble me any more. I have sought Thy refuge. Show me the one path determined by You and take me with You to Your abode. Do not bewilder me – help me to establish myself in that *Adhyatam* Essence. This is my only desire.

You say You abide in all – then tell me, why do I not abide in You? I don't want merely to know Thee my Lord! I want to merge in Thee. I live now only for that day when this carcass, this world, this 'I', this ego, this mind, this intellect, all burn in the fire of *Vairagya* upon Thy path with Thy Light – the light of devotion in Thee. Show me the impediments in my path. Show me the truth of this world in its real form, which is my greatest obstacle. Do not delay Lord! This is all Your play, but Your play is eroding my life! When will that moment come – my thoughts are also scattered. The world is robbing me of my precious life. What shall I do? I cannot find the way to Thy abode. Come Lord! Lead me to Rishikesh, or Arunachalam – or wherever Thy abode is. Lead me on O Lord! You took me to Rishikesh and I thought I would meet You... yet You hid Yourself, O Orchestrator of this Divine Play! Was this trip futile? I went there because Ganga had called me. I had thought She was the Purifier of the downfallen... that She would cure this carcass disease... this delusion that I suffer from. O Ram! Now who can determine what I achieved from this proximity to Ganga, and what did I not achieve? Pray look upon me with Thy compassionate eyes. I will feel fulfilled with just Thy glance. Why do you allow me to wander thus?

I have only one hope... You! O Divine Liege, may these thoughts of Thee remain with me every moment. May Thy positive presence remain in my mind always. I seek only You. I do not seek Your armies or Your wealth. I do not even seek a clarification of the principles that will lead me to Your feet. I want only Thee. Will You protect this yearning Lord, or will You allow it to get quashed?

Pray tell me that ONE determined path.

श्री भगवानुवाच
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

Lord Krishna replied:

O sinless Arjuna! I have previously defined the two convictions that are prevalent in the world – faith in *Sankhya*, through the route of knowledge, and in *Yoga*, through the route of action.

Shloka 3

Listen, why are you troubled? Shyam says, “I am there! Choose whichever path appeals to your mind... you will come to Me only!” He is the Embodiment of Knowledge and Eternal. “All the Rishis came to Me with the support of My knowledge. They were established in Me.” But beware! When you get that first glimpse of Him, do not allow your ego to bloat. Do not begin to lecture others and put yourself ‘on exhibition’! You have awakened to the day... do not partake of deeds that lead to darkness. If you do so, then surely you will be digging your own grave of egoism and falling into the depths of the cycle of birth and death yet again.

Proceed in serial order. Go step by step. First rid yourself of all your latencies, then advance towards this knowledge.

न कर्मणामनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

The Lord says, O Arjuna!

A person does not transcend action through inaction; nor can he attain Supreme realisation through renunciation.

Shloka 4

The inherent tendency of every latency is to progress towards its completion. Each *sanskara* yearns for fulfilment. That is one reason why they say that

the Intellect is superior to the mind. It is the Intellect that is constituted of the *sanskaras*, which is superior. It holds a tight grip on one's nature and one's thought processes. You cannot wish these away. You can merely make them peaceful. It is absolutely necessary to pacify the *sanskaras*. Without this, they can erupt at any time. What constitutes *siddhi* (completion)? One must endeavor to eradicate negative *sanskaras* through the performance of *yagya*, *tapas* and *daan*... These *sanskaras* will not allow the mind to be at peace until they are annihilated.



To aid the *sanskaras* towards their completion (by participating in action without incurring reactions) is *karma*. To eradicate expectations and craving or greed is *karma*. Do not be absorbed by joys and sorrows. Accept what Ram gives... you will have to do what is enjoined by destiny in any case! Accept all. Do not renounce. However, ascertain first that the situation is brought about by destiny... and not your desire! The relinquishment of *moha* and 'me and mine' is absolutely essential. Do not fight destiny. It is this protest which creates further *sanskaras* and brings us back to this world.

'The mud shall be washed off the floor!' The mud of *sanskaras* that one has scattered earlier, now wash it away. It is you who has created these *sanskaras*. Now you must resolve them. *Sadhana* is the only action worth performing. Therefore, if you must act, then engage in *sadhana*. Actions are not only deeds performed in the external world. The upsurge of thought processes and values in the mind, as also the methods employed for the elimination of those thoughts, are also action. *Dhyaan Yoga* is also action. The perception of sense objects outside is also *karma*, and to bring them within is also *karma*. Actions are all these. You have to merely change your point of view. You have to convert those actions that you perform only for the self, into actions that are not for the self. Service of the world is like serving one's Guru or Lord. This is the service of *Vaishwanar*, or *Viraat Roop*



as described by the Lord. Change your values. Offer your body in the service of That Supreme One. Belong to Him alone. Then you will neither crave, nor repel anyone or anything. Know that this body vehicle has been given to you only for service.

It is the natural tendency of the sense organs to run outwards... towards the world. This is the principal cause of your illness. These sense organs cause germs to travel within and increase your carcass disease! First we spend our energy and effort and we are paid back in the coins of life and death... full of deeds. If you wish to evade 'death', then first stop this outward flow of the sense organs. Stop them with a firm determination. Control the reactions of your mind, then engage in the world.

Stop the sense organs from their constant outflow towards the sense objects. Stop running around here and there. Turn inwards and converge your mind. This is *sadhana*. Remember that *sadhana* is the most superior action you can engage in. Relinquish attachments – nothing can be achieved without deeds. Effort is absolutely essential for the achievement of divine wealth. Expend this effort and achieve selflessness in deeds. Completion cannot be gained through the relinquishment of action. One cannot know the Supreme Essence by merely saying “*Aham Brahm Asmi*” (I am Brahm!) Positive efforts towards the realization of this Truth is essential. Renounce the negative tendencies – not actions! Do not become ‘*taamsik*’ (replete with the quality of *tamas*!) The Lord has to be attained at every level. Remember this!

न ही कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

Bhagwan now explains why Self Realisation is not achieved by abandoning action.

Never can any individual, at any time, even for a moment, remain without performing action. Without a doubt, each being acts, impelled by the qualities of *Prakriti*.

Shloka 5

Did you hear Miss? This *sanskarik* intellect is far superior to you! It will forcibly pull you towards action... even unwittingly! But listen! If you must perform deeds, then why not *satsang*? (that activity which creates proximity with the *Atma Self*.) Such *satsang* is the action which is conducive to the nature of a seeker and renunciate. It is only this action which is worth engaging in... leave the perplexities of this delusionary world. Do not rush towards name, fame and vagaries of the mind! These have already been pre-decided by destiny. Responsibility for these lies with Ram. Don't I have enough responsibilities that I take His responsibility of *Yog Kshem* upon myself also! O mind! If you must engage in action, then engage in *sadhana*. Leave the rest to Him. This is the action that Shyam has determined for you. You are attached where you should not be attached and vice versa. Awaken even now! **Kick away this attachment which is destroying you life after life!** Stand up... let us go to meet Ram... let us proceed towards That *Atma* Essence!



The qualities endowed upon you by your *sanskarik* nature lead you on despite you. Then why run away? What are you protecting? Acceptance of all situations brought by destiny in a spirit of indifference, is *sanyas*. Running away in protest is not *sanyas*. Until the *sanskaras* are neutralized, you will have to hear, see, do, all that is incumbent. Until the *sanskaras* are deactivated, you have to work and toil. So accept it as His service and perform all actions for His sake.

Are actions superior... or is destiny more powerful? How does this make any difference to us whether efforts are of greater importance or destiny... once we have decided to surrender all at His feet? Why be affected by the *Preya* path or this world? All are acceptable for His sake. No repulsion or



hatred... no
protest... no
attachment. When
the Beloved is beside
me then why should
I worry about Yog
Kshem? That is His
job. Wherever He
keeps me, whatever
He bids me do, all is
acceptable to me. O
Ram! I will go with
You wherever You
take me. Why shall I
be afraid or worry
about anything? Why

should I bother about any circumstances? Of what avail all my efforts? Shut down these sense organs... they pull me away from my Beloved. Give up all 'enterprise'... this is my Beloved's department! I have surrendered myself to Him... how do any ventures matter to me? Let Him take me wherever He wills.

O mind... seek only to merge in Him. Churn these senses and turn them within... of what avail this contact with the external world? If contact is to be made, let Ram Himself do so. It matters not to me. Then where can there be any attraction or repulsion? I have known Him... I have surrendered myself to Him... how does any of this matter to me? This is Yoga. Reach Him through Knowledge, or through Devotion... but REACH HIM!

They have delineated the methods of meeting with Ram. Listen Ram! Of what avail are these to me? You are my *karma*, You are my *dharma*. How does anything else matter to me? You take care! All my efforts are offered (surrendered) to Thee.

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते॥६॥

Now Bhagwan says:

That foolish one who restrains his organs of action but dwells mentally in the objects of his senses, is a hypocrite.

Shloka 6

Look how beautifully the Lord explains the state of the cheat! He has ostensibly changed on the outside, but his mind is still a thief. Thoughts within the mind are different, and his actions are different. This is the greatest cheating, whereby still further *sanskaras* are developed. These *sanskaras* have to be eliminated. It is the mind's habit to run outwards whenever it gets the opportunity. It is perpetually caught in desires and wants. The mind is filled with desire, yet you continue to 'protest' outwardly... pretending to be a *vairagi* or a renunciate! Do not be a fool! Renounce these dualities of love and hate, renounce desire... empty this mind. *Sanskaras* have an inherent tendency to yearn for completion... but they can never attain it thus. When you are poor, you need only Rs.50/- and you feel 'If I can get this much, it will be sufficient for me.' But when you actually get it, your standards will suddenly change. Thus your desire never really ceases. You can only 'dry' them out through the *Yoga* of Knowledge... by rationalization. The other option is to offer yourself at the feet of That Master. Then leave it to Him. He will control this side... why should you worry?

However, what happens externally does not matter. What is important is what happens within you. You must quell these *Sanskaras* which have transformed into destiny. Let all that happens, come to pass. Accept it all with impartiality, having Him in your mind all the time. O mind! I seek just this of Thee... Never forget Him. Your *sanskaras* have left His abode as arrows of destiny. Your *dharma* is to accept these arrows. My Beloved has sent these to me as a test for me. O Ram! Do you think I will be frightened? You are mine... let me see naught but Thee, this is my prayer. No other joys or sorrows matter to me. I am sitting at Thy feet, having relinquished all else my Ram! It does not even matter to me that You protect my honour or not. All is You and all is Yours. Nothing else matters any more. You have said:

न इह अभिक्रम नाश अस्ति प्रत्यवायो न विद्यते

(no effort made on this path is wasted or destroyed)... How does even this matter to me? When You are my Beloved, my Father, Mother... my all, then all this is Your responsibility. I am Yours. I am 'sold' to Thee... then what remains mine? I will never leave You.

O mind! Do not despair. When you have pledged that you belong to Him, then it is His wish whether He protects you or destroys you! That you have been allowed to surrender to Him is Grace indeed. Even if this Grace seems to be indiscernible sometimes due to the storms of destiny, it will soon come back to view. It cannot be obliterated. It may seem to be at a low

ebb for some time. All you need to do is to keep your faith and trust at His feet and progress on your path. Do not be sorrowful. Do not worry about what has passed. If you feel you have lost time, do not despair... let alone one, if even several lives have been lost, do not despair. All this is part of the game. What you have to ensure is that you are not distanced from this path of *sadhana*. Even if death comes as an obstacle, it cannot destroy me, and my Ram will once again hand me over the wealth of His Name in my next life. I have experienced this. After all, I am not reaping the harvest of my own endeavours even in this life! Nor is this *sadhana* particular to this life. All that I have today has been as though it has been handed over to me by 'someone' even without my asking. I have been brought to this path through compulsion – undeserving and fallen as I am, that is why this fear stalks me every moment.

O Ram! You have given me – an undeserving beggar woman – this unadulterated treasure. That is why I am in constant fear that You may take it back from me. Why can I not have unlimited faith and trust in Thee? Why do I still doubt Your intentions? O Ram! I sometimes look at Thy Divine Grace and then I look at myself. You assure me that 'no step taken upon this path is wasted or destroyed' ... I have experienced this... and still I don't believe! If so, what am I proud of?

It is better that I cogitate on this dichotomy. This constant focus on the cause of sorrow could bring about a change. O mind! You should repent... but do not worry. An intense inner repentance is appropriate... of what use is an external 'show' of sorrow? Cry within your heart... to share this sorrow with others is a display of ego. Every step on this spiritual path must be placed with great care. Do not be fooled. Repentance is like a bridge between the world and He.



यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

Now the Lord describes the *Karma Yogi* who has transcended action:

But, O Arjuna! He who controls his sense organs through his mind and is devoid of attachment, who pursues *Karma Yoga* through his organs of action, he is superior.

Shloka 7

The mind is the highest platform of action... even though it is inanimate. The body, mind, intellect, ego... all these are inanimate, but this mind is instigated by the animate. The body is higher than the world, and the mind is higher than the body. This is the arena of our inner war where hostility is always rampant. You are a *sadhak*... so do not fear. Any frustration on this spiritual path can be most injurious and the biggest hurdle. Do not get demoralized when impediments stall you from spiritual progress. However, if you can control the sense organs through the mind and become dispassionate, and if you can use these sense organs to persevere in *Karma Yoga*, you will emerge victorious!

Remember Miss! All actions are performed in the mind. Do not allow your thoughts to create a rift between the mind and the intellect. Explain to the mind with care and lead it on the right path. Keep the enemy of sense gratification away from you. Your sense organs must be your servitors. You must not serve them! You must ensure that the mind rules over the sense organs and not vice versa.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

Bhagwan says to Arjuna:

Do your assigned duty, for action is superior to inaction; without action you cannot even accomplish the journey of the body.

Shloka 8

What is a *Niyat karma*? What care I? Whatsoever I receive through destiny is my '*Niyat karma*' (assigned duty). To discharge this duty is noble. Whatever the circumstance or work, one's inner urge, one's inner aspiration is essential. This is the fundamental necessity of this path of *sadhana* – possessing a firm resolve and the practice of *tapas*, (endurance) *yagya*, (a worshipful offering of action) and *daan* (charity) – to give one's life to That Divine



Beloved. All is He and His... even I am His... then why do you not do all in His service as His servitor whilst accepting all His orders?

If knowledge is your forte, then do *tapas* – *tapas* of speech, *tapas* of the mind and *tapas* of hearing. Absolute control of all is

necessary. Worship Ram! Instead, you worship the ego! Look! Such worship will only grant you renown and materialistic enjoyment. The vehicles are changing. Keep your eye on the goal. Leave all other attractions. Let Him be your only attraction. Change your point of view towards the world. Let this body be for Him. Surrender these sense organs to Him. The journey of this body should also be for Him... from birth to death. Otherwise, how can you ever be free of the bondage of this body?

Cogitation, vision, hearing, dreaming, breathing... all these are *karmas* – but my goal is freedom from birth and death. Divert the flow of your actions towards Ram. Change your ‘point of view’ on life. Walk only that path, which leads to Ram. Know the *Atma* – that is the only goal worth embracing. Live for Him and desire to know Him and Him alone.

If *shlokas* 3/9 and 18/5 are read with this *shloka*, this thought would become clearer. Do not renounce your allotted duty. Actions that stem from one’s natural tendencies have to be performed. Act in accordance with your situation or circumstance – but every action should be in the orbit of *yagya*, *tapas* or *daan*. Perform every deed for *Narayan*. Perform every deed in subservience to That Lord, without attachment. Serve *Narayan* knowing Him to be your true Self. That is true action.

Sadhana also is a *karma*. It is an action that springs from the quality of *rajas*. Simply relinquish those actions which are inappropriate, and perform all actions that lead your steps towards Him. Your actions must be devoid

of self purpose... free from enterprise... do that which is your incumbent duty. Let the scriptures be your manifesto. They are your guiding light. The performance of one's ordained duty leads to the purification of the heart. Instead of actions that cause bondage, perform *yagya*, *tapas* and *daan* – sacrifice, penance and charity. These purify the heart and take us nearer our goal. So such actions must be performed.

Look, O mind! Listen carefully. This is an important *shloka* containing the Lord's command. However, look at it and read its message in relation to the whole of the Gita. When you are bathed completely in the hues of the Gita... when your self is completely surrendered to the Divine flow, when your yearning is so intense that you cannot see anything but Ram, then complete surrender with absolute faith and devotion will evolve. Only then can you speak of the Truth contained in this *shloka*. If you try to interpret this *shloka* in the light of your present deficient state of *sadhana*, you are bound to misinterpret and twist the Lord's message.

Lord, what know I of *Niyat karma* – how can I discern what is my foremost and most important duty and goal? Lord! If You are the Supreme Goal, if You are my ultimate resting place, if I have to reach You, then my duty is to follow that path which leads me to You speedily.



Tell me, with what attitude shall I dispense my actions in response to the situations given to me by You? It is You who says 'Be indifferent to these situations and accept them!' You also say 'Perform actions conducive to *yagya tapas* and *daan*' ... all other scriptures also reiterate this – that all is Yours ...all is You. Then what can I lose if I give 'Yours' to You?

What is meant here by *Niyat karma*? Are You referring to actions that are required for the maintenance of this body self? Yes Ram! It is this body which is the means to reach Thee! Come, take me with You. I shall eat and act only for You. But please ensure that each step I take leads only to You!

...to be continued

A person is standing on a stage, seen from behind, looking up at a bright spotlight that illuminates the floor and the person's hair. The background is dark, and the overall mood is contemplative and dramatic.

Role of a Lifetime!

We are the hero of our story... well, obviously
Others just play supporting roles
Parents, siblings, children, friends
Are only there to further our goals.

Our story starts at birth... well, obviously
We learn what we've been told
The playful toddler, the rebellious teen
All phantoms now... no one can hold.

Pangs of growing up, struggles at work
Each day lived, now capsuled
A sight, a taste, a song or joke
Details blur as memory is fuelled.

Cut to the present... age catches up (well, obviously)
Now we rewind... our saga of joys, battles and loss
Roles reverse, to the sidelines we progress
Shorn of youth, relevance and gloss.

The story continues... as character roles we adopt
Filling in the gaps as the story unfolds
Aiding the ones on center stage now
We fit ourselves into new molds!

Cherish each phase of life if you can
This is how it was meant to be...
Whatever life doles out, sweet or sour
Be an asset unto others, a blessing try to be!

PURNIMA

Shanti Path : *the Svetasvatara Upanishad*

AN ADAPTATION OF THE PRAYER FOR PEACE, WITH WHICH THE UPANISHAD BEGINS
BY ARUNA DAYAL

Param Puja Ma, in Her elucidation of the Upanishad goes far beyond explaining its meaning. She carries the seeker through its profound essence, on the wings of devotional enquiry. Such is the power of her Love for the Truth that, through intense prayer, she verily invokes the infinite splendor and Presence of the Supreme before us, and within our hearts, as we seek to assimilate the spiritual wisdom and import of the ancient rishi's words.



Chanting Om, Thy Name, we invoke Thee O Lord Supreme
Om, Thy hallowed Name, in Thee we seek Sanctuary
Obeisance to Brahma, to Thee Lord of Beings we pray
Truth Consciousness Bliss art Thou, to Thee homage we pay.

The One Supreme Truth art Thee O Rama, the Highest of High, My Liege
Indivisible, One Essence, the One Truth art Thee!
Eternal, Changeless, Immortal; all knowing Omniscient Lord
Lord of all creation, of all the Cosmos, the One Support.
Indestructible Brahma, Primal Cause alone art Thee
Thou, the Primal Support, manifest, unmanifest, unseen and seen...

Having invoked the live presence of the Lord, Param Pujya Ma prays for His Divine intercession so that the two seekers may progress with vigour and devotion in their spiritual quest:

‘Thou art the Controlling Power, Thou the Master and Lord of all beings: for both of us, too, Thou art Lord. In Thy aspect, as Supreme Arbiter and Controller, Thou did place all beings in this universe. In each individual, You planted the impetus of egoity so that its willful energy fills the mind of man.’

Her prayerful appeal continues:

*This body created by Thee, is bound by Thy dictate
It acts in accord with its destiny, its fate
We come to Thy threshold, Lord, together a boon we seek,
From all malice and hatred, may our minds be free.
Lord, guard us both, from these common enemies,
Protect us, Master, from attachment, desire and greed.*

*May we stay together, absorbed in Thy Name, in Thee,
Bound together, lost in Thy Name, may we abide at Thy Feet.
Drawing strength from Thee O Lord, we offer prayers to Thee
Both bound by one goal, may we both live Thy word through our deeds.
Energy and strength O Master, both we seek from Thee
May we both strive as One, for mergence in the Supreme.*

Beloved Ma continues the flow of devotional exploration and refers to the two seekers, Chhote Ma and herself, who like the rishis of yore, invoke the Divine, to bless them in their Sadhana:

‘All the scriptures talk of the glory of the Supreme Truth. There is not a single thought or reflection on any aspect of the mundane world. There is not a single word which criticizes any person or object. Each word that flows forth is uttered by one seeker and the other, inscribes it on paper. Both are swept in the currents of the Lord’s Name, and all that is spoken and written, is only in the praise of the Lord.’

In this context, Urvashi as a cascade of prayer, carries the devotee’s devotional plea –

*May this endeavor be illumined by Thee and radiantly shine
May no other thought arise and Thy word illumine our minds
May the flow of thought be unbroken, constant, lost in the Divine,
and the Flame within, burn bright, consuming the dross inside.*

Revered Ma acknowledges, affirms and in devotional submission celebrates the Supreme's Will which is manifest in all beings and all events.

*What can we talk of action Lord, no act is ours to claim
All we know, O Rama, each deed is by Thee ordained
Whatever is enacted by this body, its purpose is in Thy design –
For Thou dost enfold and enclose each limb, each sense, this mind.
Free us from negativity – the tides of which, fall and rise
We entreat Thee O Lord, bind us in Thy Love Divine.*

*Through each thought O Lord, may we engage only with Thee
We have a single prayer, offered together, at Thy Feet
May we be joined in heart and mind, in devotion to the Supreme.
Omkar is Thy Hallowed Name, standing for the Truth Sublime
Interwoven, integrated in all three worlds is Thy Name Divine
O Rama, Thy Name we chant in all devotion
In the realms of Thy Name are placed all of life's interactions.*

Pujya Ma was then, in 1961, practicing Her Sadhana. She, as a humble seeker, placed before her Master the challenge she and her companion



and co-traveller Chhote Ma faced. Here she also elaborates on the similar predicament of the Rishi and his disciple, who offered this prayer millennia ago.

Master, our enemies are within our minds – we have none in the outside world. External circumstances and events, however difficult or hostile do not appear inimical. It is within the mind that negative traits such as envy and pride and malice arise.

Vanity becomes manifest as such thoughts like 'I sing words of great wisdom.' Else, suddenly, desires surge forth, for engaging with the world, and winning acclaim and

praise. Then, in regret, this mind becomes full of devotional yearning and seeks only Thy Feet!

Param Pujya Ma clearly delineates the swings, and moods and inner tumult of the seeker in pursuit of his spiritual goal.

She says that the attachment to the body-self lingers and so blurs the vision of the seeker who cannot see the needs and plight of those around him. Desires arise up within the mind and flow outward, clamoring for gratification. Having laid bare, the conflict of spiritual longing and worldly craving, Ma appeals to the Lord on behalf of her companion and herself – as did the Rishi, on behalf of himself and his disciple, centuries ago.

‘We both come to Thee with folded hands and plead with Thee: Distance us from these traits and emotions which are the impediments in our path. May no desire remain within and may this mind become indifferent to its own and this body’s cravings and comforts. May we be established in dispassion and remain equipoised in all conditions, with the mind lost in the Truth.

Till we reach the goal O Lord, may we aspire only for the Truth. May the barriers of ignorance, of attachment, and enmity be finally destroyed.’

*May this ‘I’ no longer abide, this body-self ‘I’ no longer claim,
May this mind not be ‘mine’, no flow of thought remain.
May we in unison sing just Thy Name Beloved, in one devotional refrain.*

*This is our prayer O Lord, co-travellers who journey to Thy abode
All we seek is Thee, Beloved, pilgrims with a single goal
We know there is no difference, we are one, born from Thee
In two forms manifest, we come as one, with our plea.*

Carrying this plea forward Pujya Ma says:

‘We know Master, we are both One, we are but two aspects of Thee; we have assumed two forms by Thy Will. We are not other than Thee, O Lord – this mind is Thine; part of it is Thy devotee and another part pulls away towards the world, and is tarnished with negative emotions. But both aspects are thine, hold them safe. Thou did guide them till this point: pray grant them deliverance now.’

Param Pujya Ma’s intense entreaty at the Lord’s Feet continues, in a pure current of prayerful verse:

*We need that quantum of strength, to just stay lost in Thee,
We need that power of devotion, which carries us beyond this mind and body.*

*Merging one in the other, codependents two, may we as One, seek Thee
Both, forgetting the 'I', as one, until we merge in the Supreme
This is our only prayer, O Rama, placed before Thee
Helpless, feeble of heart, in despair we fall at Thy Feet.*

Pujya Ma's reading of this shloka 'invocation of peace', is a meditation in which dualities are gradually washed away by the currents of yearning, enquiry and devotion.

She now pays homage to the Lord as the Essence of Truth and of Bliss:

'Thou art the embodiment of dispassion whilst being verily the ocean of compassion. Lord we come as beggars, pleading for a drop of Thy mercy: grant us the alms of devotion. Turn our current of meditation towards Thy self. May our faith rest in Thee, each thought but in praise of Thee.

The Truth is also this – that this entire mental flow is Thine. But our folly is such, so feeble our faith, that we claim this mind as our own. But with Thy Grace, we are learning that these Thy lips praise Thy glories, and we are experiencing the fact that all is done, fashioned and designed by Thee. These Thy hands that write what is said – Thy hands that inscribe these words spoken by Thee.'



Ma's words reveal how she, absorbed in the essence of the One Truth, moves towards unison and mergence of the two seekers offering homage. She experiences the oneness of Chhote Ma and herself – both pilgrims seeking the supreme sanctuary in the Lord. She says:

'So far, two friends, together talked of the Lord and His glories – together they did all things but remained ever absorbed in praise of the Lord. One asked the other, how all things occur, and the second, laughed and said – 'know only that all is done by the Lord.' Many times does envy and resentment

rise in the mind of the co-traveller – but Ma clarifies that both are one – so that it is one mind in which these negative thoughts arise.’

Ma reiterates: *Make no mistake – we are both one: our minds are one: these desires and attachments arise in our mind.*

Ma prays with the power of Her single pointed devotion on behalf of both Chhote Ma and herself.

*We have but one plea: from attachment and envy make us free
We seek only our Lord; fill us with exclusive love for the Supreme
May we sit at Thy Feet and in Thy Remembrance abide
How can extraneous thought intrude, when Thy Name fills us inside.*

Ma continues Her dialogue with Her Divine Guru: *‘It is in connection to the World that attachments and desires grow, breeding envy, possessiveness, hatred, contempt. However, if the mind is wholly, extensively, constantly lost in the Lord’s Name, there will be no time or space within for a single extraneous thought or desire.*

It is natural that the mental currents will flow but all those currents will be colored by the divine and each wave of thought will be an offering to the Lord. Negative emotions will be swept away in the swift flowing river of devotional prayer.

*O Rama we have come together to Thy Feet
Protect us, strengthen us in devotion, this alone we seek*

We seek your protection from the enemies within, not from adversity and misfortunes of the world. May our minds be as one, full of devotion for Thee. May we never part ways, may the clasp of friendship be strong and our prayer and spiritual quest progress in unison. May we stay together, support each other and be one in mutual regard, one in action and one in pursuit of the path to Thee.

Grant us the lusture of Wisdom that we know Thee: May the flame of spirituality burn bright – in Thee: One be the oil in the lamp of clay, One make offering to the flame. May our lives be an offering to Thee, each day.

May no other thought remain, no other desire – let fate have its way as it must. But let our minds be fixed in Thy Name. May our minds be lost in one melody, one goal be ours, with one voice to Thee we pray – may we be in wisdom at Thy Feet, as the flame of wisdom lights the way.

This is our prayer which, as one, we place at Thy Feet. ❖

Change Jealousy into Love

MARK HENDERSON-BEGG
(REPRODUCED FROM AN EARLIER ISSUE)



Normally, we react to others quite spontaneously, and where our prestige or image of ourselves is threatened, the reaction can be extremely destructive – of ourselves, and of the other. Jealousy is one of the most destructive human emotions, and is actually a negative expression of admiration for one who is superior or more successful than we are. Revered Ma helps us to see this trait in ourselves, and convert it into a positive understanding and admiration of the other, which will help us to succeed and find fulfilment.

Jealousy has two outstanding characteristics:

1. A jealous person cannot bear the praise of the other.
2. Jealousy cannot bear the other making a greater success than oneself.

Instead of coveting the results and regretting the success of the other, intellectually understand the efforts and the investment (intellectual, emotional, and physical) the other person has made. The success of the other is dependent on, and is the result of these factors. Competition only leads to frustration and subsequently to maladjustment, and therefore

serves no purpose. Instead, intelligently understand the how and why of the other individual's success and then try to do the same yourself.

Think constructively

1. Appreciate the other individual's success – the qualities that lead him to victory. Understand the failure of the other – check the reasons and avoid them.
2. The feeling of superiority and self complacency at the other's failure is most damaging. This is a destructive trait which will positively harm the seeker.
3. The feeling of incompetency and inferiority at the other's triumph is equally damaging. Be objective and mobilise your assets – develop your potentialities.
4. You can succeed in *sadhana* because there is nothing to achieve. You have merely to give up false conceptions of superiority and inferiority – that is, your complexes.
5. You are what you are. You are not what you profess to be. Give up the illusionary ideas you have about yourself – the rest is you.
6. When they say – give up your riches, they mean give up the false conceptions you have. That You, the *swaroop* (real Self), is truly rich. Give up the idea that 'I' am rich or 'I' am poor. Give up the idea that 'I' am well related. Give up the idea that 'I' am handsome or ugly, good or bad.
7. That I, the Self, is none of these – it is beyond these physical limits. *Sadhana* is required merely to remove the limits placed on the limitless or the Self.

The following factors are essential for the success of your *sadhana*:

1. Accept destiny
2. Surrender your will
3. Cultivate obedience
4. Engage in hard work
5. Get to know all the complexes – and try not to overlook your motivating desire
6. Be extremely regretful about your faults.

The only solution is implicit obedience which means:

1. At the intellectual level, accept the Master's decision as final. There is no questioning; discretion and intellect is His alone.
2. At the emotional level, your mind and emotions are surrendered to the Master; you love and identify with all those He loves.



3. At the gross (physical) level, your body, your time, and all your resources are the Master's. Be attracted to Him alone; let only His Will matter for you.

A *sadhak* cannot compete with another *sadhak*. Why?

1. Both are trying to learn to accept *prarabdha* – destiny.
2. How can there be a competition in acceptance, as competition, on the face of it, means non-acceptance?
3. Jealousy and anger etc. mean non-acceptance. The moment these traits are exposed in a *sadhak*, the *sadhak* is horrified at his own *vritties*. How can he fight with the other?
4. There can be no competition, because competition shows:
 - a) Greed – desire for the other's results, which means:
 - b) Jealousy that will give rise to:
 - c) Anger, which when displayed, will make you forget all your camouflaged good manners etc. and there will be more exposure. A *sadhak* does not mind exposure. He is all out to improve himself, and so realises his position, and once again sits down to give up the false conception that he has of himself, and accept the world as it is.

Sadhana can never be a competition. The seeker has to go in the opposite direction.

Wherever there is a desire, there will be a dispute, and competition will arise. If there is no desire, there cannot be any dispute or competition. If you want a reputation, and the other does not respect you, the result is hurt, followed by a dispute.

If you want superiority, civil behaviour, or love from others, you will feel hurt when the other does not give it, and then there will be a quarrel.

It is the wants and the desires that result in a dispute when they are not fulfilled.

If one has no wants and one does not lay down rules for the behaviour pattern of others, one may be treated in any way, but there can never be any conflict.

Your complexes desire perfect behaviour from others, but in this world no one can behave perfectly, and so there will always be a clash. Unless you set standards for yourself rather than for others, the result is unhappiness. Your complexes may feel very elated in the short term, but the elation will be short lived as the clash will always recur.

Never justify yourself

Make it a point to justify the other always. Never justify yourself because:

1. Self justification is always at the cost of the other.
2. To run the other down becomes a habit.
3. If you belittle the other unjustifiably, you will start believing your own falsehoods.
4. This creates bitter feelings in yourself against the other.
5. It is just like a damaging autosuggestion.

If instead of accusing the other, you look within yourself and try to find your own contributing folly in the episode, you will gain by the situation. Always try to look at the situation from the other's point of view.



If you must justify, see the other intelligently and accept the situation as it is.

Seek no change in the circumstances, and you will always be happy. Even when in doubt, apologise. Let this be spontaneous and habitual.

Unless you learn the right method in life, you can never reach the ultimate. If you cannot accept and bow down in small matters, you can never learn to bow down where big matters are concerned. If at an individual level the 'I' can surrender its emotions and intellect, it will be able to surrender at a universal level also.

For a *sadhak*, superiority means humility, not mock humility. Accept your natural position and bring perfection in your relationships.

Change yourself, don't seek a change in the other. Serve with love and surrender.

Seek intellectual unison, not equality

Intellectual unison does not mean intellectual equality. It means an absolute understanding of the others' intellectual capacity, limits, and potentialities, and accepting them as they are. Intellectual unison lies in accepting the partner's intellect, traits, and aptitudes whatever they be.

On the other hand, desire for equality will only lead to frustration and desperate actions.

With intellectual understanding, you will be able to appreciate the other's qualities, and whilst appreciating (understanding the positive and negative points), you may even be able to admire the qualities of the other person. This is the way of intellectual unison.

Understand the basic reasons for the external results produced. Competition and jealousy, and a desire for equality lead to frustration.

Give up your present desire for recognition from the world around. Accept your present state of mind as it is. Don't seek to make a reputation by selling your *sadhana*.

Cultivate a desire for the attainment of those qualities which you admire in the other, through intellectual appreciation. Be objective – a critical review of the positive and negative points is knowledge. Admiration, normally of the positive qualities, develops into '*bhakti*' (devotion).

Revered Ma has thus shown us that by understanding, and accepting ourselves as we are, and recognising and appreciating the superior qualities of others, we can imbibe those qualities ourselves, and succeed in all our endeavours. This will also take us towards devotion and the Divine Qualities.❖



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
June 2023

Ashram Remembrances

Beloved Ma encouraged each one to follow her example and tread the path of practical spiritual life, a path she herself chose on 9th March 1958. Celebrated as **Sadhana Day**, 9th March is a day of inspiration and hope for all Ma's children. *Satsangs* selected from Param Pujya Ma's vast ocean of practical knowledge, Urvashi, and '**Shabri**', a devotional musical stage presentation, were shared with all through Zoom.



Aashirvad, the last resting place of Beloved Ma's mortal remains, was the focus of each one's love and devotion on **Samadhi Divas**, 16th April, celebrated by the Arpana family and friends as well as the staff and beneficiaries of Arpana service activities. Ma's words echoed in the hearts of all as Mr. Arora led a heart touching session of *bhajans* from Urvashi.



Hundreds of SHG village women paid grateful homage to Param Pujya Ma

Dr. Mrs. Raj Gupta lights the jyot in remembrance of our Divine Mother



Arpana Hospital

Arpana Holds Multispecialty Free Camps



Dr. Rahul Gupta performs a colonoscopy

Rural patients are usually unable to access the often vital services of Specialists, due to lack of information, lack of monetary resources, and lack of transportation.

In April and May, 9 highly qualified Specialists from Delhi and Karnal held consultations at Arpana Hospital especially for rural patients.

The Specialities were: Neurology, Nephrology, Gastroenterology, Urology, Haematology, Dentistry, Acupressure, and Physiotherapy. Free consultations and checkups were provided, including discounts on lab tests and medicines. 154 patients attended the camps.

Haryana

Workshops on Waterborne Diseases

The CMO Malaria Department conducted a Workshop about preventing dengue, malaria and chikungunya for self-help group volunteers and Arpana's Outreach Team.



Kailash Never Gave Up

Kailash, wife of Shri Kishan, and their 3 children, live in the village of Kutail Gamri. Her husband was in bonded labor. She became a daily wage laborer but could barely eke out a subsistence living for their 3 children. She joined the SHG group facilitated by Arpana, built up her savings over the years, took loans from her group and achieved:



- ~ The release of her husband from bondage
- ~ Building their own pukka house
- ~ Buying her son a vehicle

Delhi Programs

Recognition by the Rotary Club of Delhi Premier

The Rotary Club of Delhi Premier proudly presented their Award for Distinguished Service to Mrs. Sushma Agarwal, Chairperson of Arpana Trust Community Services New Delhi, on 21st April.



This was for exemplary social service rendered for over 3 decades for the holistic development of the children living in the slums of Indira Camp and slum resettlement colonies of Gautampuri, Molarbund, New Delhi.

A trophy and a certificate along with a cash prize of Rupees 3 Lacs were handed over to Mrs. Agarwal for the Education Program of Arpana Trust, by the Ambassador of Argentina, H.E. Hugo Javier Gobbi, and the President of Rotary Club of Delhi Premier, Mr. Hari Khemka.

Gyan Arambh Activities



The Art Competition revealed amazing talent

- **Tuition support** for classes 1-11
- **Holi** was celebrated on 7th Mar.
- **Parent Teacher Meeting** on 24th March.
- **Eid** was celebrated on 24th April 2023.
- **Scholarships** were awarded to students for their academic achievements
- **An Art Competition** was held in March with the objective of honing creativity.

• **Prize Distribution** was held on 12th April for winners of the Art Competition.

• **Restarting the Computer Program for Beginners!** After the hiatus of the program due to Covid-19, the 3-month basic computer course commenced in April. Students are enthusiastic as individual computers are available for each participant and there is a good amount of practice time available.

Himachal Pradesh

Seema Devi



Seema Devi took an Rs.35,000 loan for a cow from her Self-help Group in Kujjal village. She now earns Rs.10,000 per month by selling milk. Earlier, she started poultry farming by taking a loan and earned Rs.12,000 annually by selling eggs, and chickens. Seeing Seema's success is motivating other women into income-generation activities.

Self-Help Group Training in Record Keeping

89 women from 26 Self-Help Groups participated in the SHG record-keeping training sessions held on April 5th and 7th at Arpana Center in village Gajnoi. The women discussed rules and regulations for loans and agreed on 1.5% interest rates.

Learning the paperwork for a successful SHG, as well as learning calculators.



Arpana is deeply grateful to the Baij Nath Bhandari Public Charitable Trust and Mrs. Sushma Agarwal, New Delhi, for supporting programs in Himachal Pradesh

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

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ARPANA TRUST

EDUCATION FOR DISADVANTAGED CHILDREN

- Tuition support for classes 1-12, pre-school classes for toddlers, cultural activities
- Vocational Training classes

HUMANE VALUES

FOR AN EQUITABLE SOCIETY

- Dramas, Publications, Satsangs
- Charitable grants for the vulnerable
- Health/socio economic assistance.

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ARPANA RESEARCH AND CHARITIES TRUST

PROVIDES MODERN HEALTH CARE THROUGH:

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

EMPOWERING WOMEN

- Self Help Groups & SHG Federations.
- Micro-Credit, income generation, Community development

EMPOWERING THE DIFFERENTLY ABLED

- Differently Aabled Persons organizations for health, assistive devices, certifications and income generation.

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**Please send donations to: Arpana (Information & Resources Office),
Madhuban, Karnal, 132037**

Arpana Ashram

Research

Publications & CDs

Arpana endeavours to share its treasure of inspiration – the life, words and precept of *Pujya Ma*, through the publication of books and cassettes.

Publications			
गीता	Rs.300	Bhagavad Gita	Rs.450
कठोपनिषद् हिन्दी	Rs.120	Kathopanishad	Rs.120
श्वेताश्वतरोपनिषद्	Rs. 400	Ish Upanishad	Rs.70
केनोपनिषद्	Rs.36	Prayer	Rs.25
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ईशावास्योपनिषद्	Rs.20	Words of the Spirit	Rs.12
प्रश्नोपनिषद्	Rs.50	Notes	Rs.10
गंगा	Rs.40	Bhajan CDs	
प्रज्ञा प्रतिभा	Rs.30	ईशावास्योपनिषद्	Rs.2000
ज्ञान विज्ञान विवेक	Rs.60	(a deluxe 8 CD set)	
मृत्यु से अमृत की ओर	Rs.36	स्वरांजलि (vol.1&2)	Rs.175each
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भजनावली	Rs.80	उर्वशी भजन	Rs.175
वैदिक विवाह	Rs.24	हे राम तुझे मैं कहती हूँ	Rs.75
गायत्री महामन्त्र	Rs.20	गंगा (vol.1&2)	Rs.75each
नाम	Rs.15	राम आवाहन	Rs.75
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Let's Play		हे श्याम तूने बंसी बजा	Rs.75
the Game of Love	Rs. 400	Bhajan Pen Drives	Rs.500

Arpana Pushpanjali

Hindi/English Quarterly Magazine

Subscription	Annual	3yrs.	5yrs.
India	150	400	650
Abroad	450	1300	2100

Advertisement	Single	Four
Special Insertion (Art Paper)	10,000	
Colour Page	3500	12,000
Full Page (b&w)	2000	6000
Half Page (b&w)	1200	4000

(Amounts are in Rupees)

Subscription drafts to be addressed to: **Arpana Trust (Pushpanjali and Publications)**

Delhi Address:

E-22 Defence Colony, N Delhi 24
Tel: 41553073

Donation cheques to be addressed to: Arpana Trust (payable at Delhi)

Kindly add Rs. 25 to books priced below Rs. 100 & Rs. 40 to books above Rs. 100 as postal charges.

For ordering of books, please address M.O/DD to: **Arpana Publications** (payable at Karnal)

For online payments: **Arpana Publications, A/c no. 675010100100009 Bank of India, IFSC - BKID0006750**

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

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- Integrated Medical & Socio-Economic Centre

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- Antenatal Care
- Ambulance

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- Entrepreneurial activities
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- Micro-Planning
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- Federation
- Community Health
- Exposure Visits
- Gender Sensitization

Income Generation through Handicraft Training Skills

Child Enhancement

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- Children's Education
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- Cultural Opportunities
- Day Care Centres
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Health

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- Housing Project
- Waste Management

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

Contact for Questions, Suggestions and Donations:

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

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