

God Speed!

O traveller! You journey to the abode of the Lord,
May He strengthen your footsteps weak:
With your goal before you, may you speed away
And reach the destination you seek.

Accept with joyous compliance,
All that destiny holds for you.
Do not reject what the Lord stipulates,
Let your heart be imbued in its hues.

Appreciate whatever He desires for you,
In ecstasy, speak His name Divine!
Renounce all barriers of attachment and thought-
Just flow in His memory sublime.

Knowing all injunctions flow forth from Him,
Bow your head in humble obeisance;
Your body is bound in His natural Laws-
Now lay your mind at His feet in quiescence.

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

तू पथिक है राम धाम का

तू पथिक है राम धाम का, कदम बढ़ाता ही होगा।

लक्ष्य तेरा है सामने, उसको पाना ही होगा॥

प्रारब्ध वेग से जो मिले,

हँस हँस कर उसको तू सह ले।

दोष न दे उस राम को,

चित्त से राम ही तू कह ले॥

जो मिले उसे सहता जा, मन राम राम तू कहता जा।

मन के विरोध संग को त्यज, तू राम भाव में बहता जा॥

राम कथन सब जान करी,

यह सीस मना झुका ही दे।

तन जो करे सब राम करे,

मन चरणत् में लगा तू दे॥

(अर्पणा - गीता, तृतीय अध्यायन, २/३१ - १७.५.१९६०)



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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.

Aashirvaad – a Haven of Blessings, Love and Unity



We have been blessed indeed, to have had the privilege of being recipients of the love, wisdom and identification of a Divine Mother... one who had lost her very entity in the Supreme.

Her Liege, Shri Ram, led her to the celebration of all religions in a spirit of Unity and harmony with all. No one was not her very own 'Self'... no one merited aught but her whole and complete attention and identification.

As we are readying ourselves to open the gates of 'Aashirvaad', our Beloved Ma's Haven of blessings, love and unity, let us pledge to resurrect Her beautiful Self within ourselves... deep within our hearts. Let us resonate with the prayers of devotional dedication which she offered to her Lord, and make them our very own...

आदेश तेरा मेरा धर्म भये...

May Thy Command be the very fibre of our spiritual self and our actions.

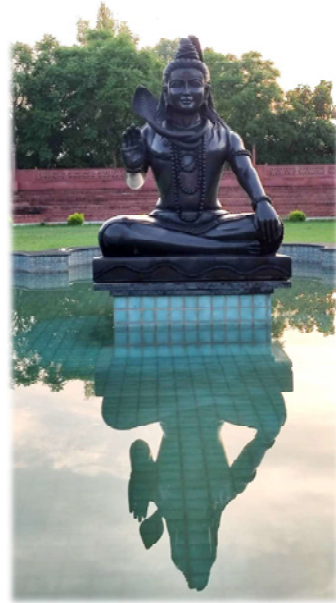
Bless us O Divine Mother!

Glimpses of Param Pujya Ma's Samadhi Sthal



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

**If you desire to emulate and live
In Lord Shiv's Form and Essence,
Remember His abode amidst serpents lies
Understand His Nature and Presence.**

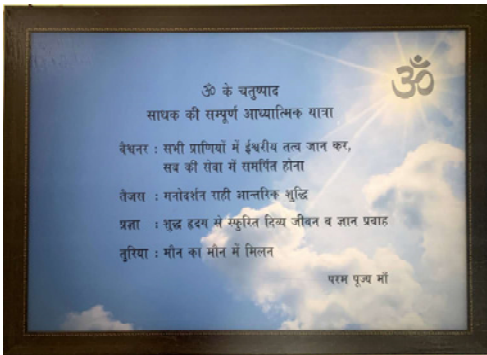


**I am a traveller of that path
Which leads to Ram's feet Divine;
I yearn for His glimpse 'tis my last wish
To be the dust at His feet sublime.**



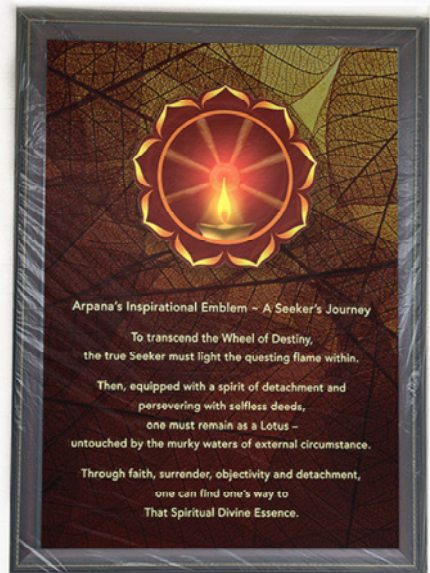


*So often You have taken so many a form, and graced this world with Your presence:
I cannot believe, You will not again bless Your devotees, with Your luminescence.*



*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.*

*In constant duty and service, Lord,
Let me repeat Thy Name Divine
Grant that I become the flame that burns
In homage to Thy Shrine!*





**You speak so often of union with Him, so often you seek Him without
But your Lord lies cleverly hidden within, just try and seek Him out!**



**O where should I seek devotion sublime?
For you are devotion unsurpassed-
Where else should I seek the nectar of Love?
Lord, Thou givest Love unasked.**

**Oh the ecstasy the joy of Love,
Autumn seems like spring;
A bed of stone softness attains
Wild forests sweet raptures bring.**





**O Lord! All these gifts are Thine,
Of which I partake each day,
Let me see just Thee O Lord
In whosoever I witness on the way.**



**I glean each tender flower my Lord,
And bring it to your worship place –
With these glorious buds, O God,
Your Divine name I trace.**



**O sing with abandon and lose yourself
In the Lord's magnificent Name;
Sing to the tune He decides Himself
And dance life long in His fame.**



‘Love All’...
‘Sarvatmane Namah’...
Two Spiritual Instructions to Live by

ABHA BHANDARI



***The Eternal Message of our Beloved, Divine Mother and Guru
Love All! Sarvatmane Namah!***

As we prepare to initiate the Samadhi Mandir and as we consecrate the Ram Darbar Mandir at ‘Aashirvad’ Ma’s Samadhi Sthan at Madhuban, my mind is filled with a deep sense of blessing... memories of my Divine Sadguru and Her gentle command directing me towards Her eternal messages... ‘Love All... Sarvatmane Namah!’ flood my heart!

For many years, whenever we asked Ma for a New Year Message, she would smile and say “**LOVE ALL**”... it was almost like a perpetual instruction from a Divine Preceptor... a mantra which, if practiced, could take one to the culmination of one’s spiritual Goal.

Sarvatmane Namah

A natural corollary to 'Love All' is to give of oneself in utter humility to all the children of the Lord... without any exception or segregation. *Vaishwanar seva*, or service of the Divine Lord abiding in all, *Taijas* or cleansing and consecration of the mind, *Pragya*, or the natural flow of divinity that springs from such a purified mind and *Turiya* or a complete abidance in the silence within... these are the pre-requisites for *sarvatmane namah*... a spontaneous spirit of salutation before each soul created by the Supreme... "I bow before you because you are naught but my own Self."

Having received such unconditional love and identification from Beloved Ma during each day of my life with her... over 44 beautiful years spent in the cocoon of her warmth, 'sarvatmane namah' becomes clear to one's understanding and this Eternal Message gains even more significance and strength.

LOVE ALL

ALL... not one... not some... not me and mine... ALL.



One tends to gloss over the two words 'Love All'... the words are too often taken for granted. However, if we pause and think, if we truly reflect on the way we conduct our lives, it will become evident that our 'love' and 'affection' are reserved for those few whom we consider to be 'our own'. Starting with one's nuclear family to a larger joint family... and at the most to include some friends and acquaintances with whom we enjoy some camaraderie.

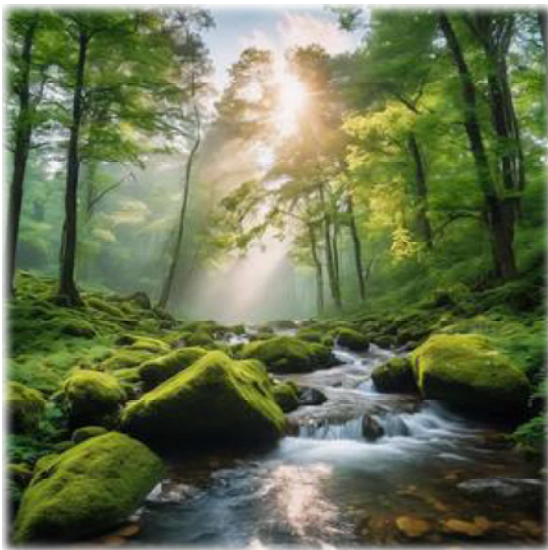
Ma often explained, this is not love. Love is not directed towards 'another'... it is a fount that springs forth from the heart, and flows towards the world without any 'choice' or 'selection' or 'preference' or 'restrictions' or exercising options. Unhindered, it flows as the Ganga, irrigating and nurturing the soil whence it flows, giving life, succor, relief and support. It flows as grace, as compassion, as mercy, as identification...

In her 'meditation' on Love, Ma's words were unambiguous...

प्रेम ही मन का अवगुण है, प्रेम ही मन का गुण जानो ।
प्रेम किये ही अवगुण है, प्रेम भये भये गुण जानो ।।
प्रेम करे जिस पल मन तू, तब लग प्रेम यह न होये ।
प्रेम बहे जब नयनों से, तब प्रेम प्रेम बस प्रेम होये ।।

Love can be the greatest demerit of the mind...
and love can be its highest distinction
If love is 'given' it could be a demerit...
but if it flows naturally, it is virtue in perfection.
When love is imposed O mind, that cannot be called love
When love flows from within the heart, that is truly love!
Love cannot be 'dispensed' that is not true love
When love flows naturally from the eyes, that is love... love... love!

Truly, the quality of love is twice blessed. It blesses the one who 'gives' and also the one who 'takes'. It is an attribute of the Lord Himself. It can be likened to the Yagya of the Divine... whence He gives of His bounties in abundance... without restraint and without choice to all creatures irrespective of whether they are deserving or not... irrespective of caste, creed, religion... or even species!



In this magnanimous 'Yagya' of Prajapati, where did He withhold the shade of the tree from any being? Did not the rain 'rain' unabatedly... falling equally on every parched particle of soil? Did the river ever deny its sparkling cool waters to any being or species? Did the sun ever choose not to shine on some and distribute its miracle of life upon others? Truly, Nature represents a bounty of God's Love for His children... so also did He make us... in His image.

From where does one receive this talisman of 'true love'? It is a *prasaad* of devotion and surrender to the Divine...

Param Pujya Ma, in her dissertation on 'Love' says,

मन वाले सुन तुझे कहूँ, अमन का है प्रेम यह ।
समझ मना मैं तुझे कहूँ, भगवान का है प्रेम यह ।।
नाम से ही यह बहता है, नाम ही यह बहा सके ।
नाम ही मादक जब भये, राम ही यह पिला सके ।।

“O mind, listen... let me tell you...
love flows from one beyond the mind
Such love is that which we receive from
the Lord...
such love is truly Divine.
It flows when HIS Name bides in the
heart,
indeed 'tis HIS Name that flows
Desireless and devoid of attachment,
devoid of any meum, such love flows...”



Sarvatmane namah सर्वात्मने नमः

In the Padma Purana-Uttara Khanda 236.41, Lord Shiva says to Goddess Parvati:

“The meaning of ‘namah’ is very deep.

ahamkrtirmakarah syannakarastannisedhakah|| 41 ||”

“The word ‘namah’ (na+ma) consists of two syllables: ‘ma’ stands for *ahamkara* (false ego), and the syllable *na* prohibits it.”

Thus, when we say ‘namah’, we say to our mind : “O mind, pray shed your false ego and, with all humility, surrender yourself to the Lord.”

The mind is the epicenter of the ego or *ahamkara*. All our endeavours in this world are driven or effected by the rulings of mind. Always, that which always accompanies our mind is the false sense of ego.

What is the root cause of this ego? The desire to claim mastery over the world and forgetfulness of the fact that we are merely puppets handled by That Divine Puppeteer... and that we have the privileged option of being servitors of That Supreme Lord... these are the root causes of our false ego.

We labour hard at attaining mastery over and freedom from all... harbouring some mistaken misconception that this is the route towards achieving happiness! However, frustration soon sets in... just as a thirsty person

pursuing a mirage in the desert gets frustrated when he does not reach the water he seeks. We seek happiness in this world of ephemeral 'joys' and soon discover that such happiness is merely transient and illusory.

As an eternal soul, one must look for eternal happiness... why settle for anything less?

A living entity cannot be happy being a 'servant' of the material world. Each one seeks freedom... no one wants to be under subjugation, especially not under a 'tyrannical ruler'. Nevertheless, even if we succeed to attain freedom from the material world through the support of destiny, we are still bound by our mind, the most tyrannical ruler, which is the epicenter of our false ego.

The Padma Purana goes on to state:

"One having egotism has absolutely no happiness. He whose mind is deluded by egotism sinks into blinding darkness. Therefore, a person should try to free himself from his own mind, only this way can one overcome false ego." The best way to do this is described thus:

bhagavatparatamtro'sau tadayattasca jivati || 44 ||

"A living entity should accept the fact that he is the servant of Lord and Lord is his Master (controller)."

This is what binds the living entity to his intrinsic nature. This is our *Swaroopa* ... our real Essence... what we truly are. This realization itself is 'Mukti' or freedom. After all, can a fish be happy outside the water? To be reinstated back in our true Essence or *Swaroopa*, is spiritual life and the route to happiness.

In the Padma Purana, Lord Shiva advises:

"Hand over the control of life to the Lord and work only for His satisfaction. One should realize that Lord Hari is my master and I always belong to Him. One should employ one's mind according to the desire of Lord alone. In this way, one becomes free from the concept of 'Me and Mine' and overcomes the false ego (*ahamkara*)."

Thus, to summarize, the meaning of the word '*namah*' is to cultivate real humility, by shedding one's false ego and accepting that 'I am the servant of Lord Hari'. One should realize that Lord Hari is my only master. I will do His wish; I will desire only Him. I will engage my mind in His service alone.

When such a realization dawns up the living entity, he is said to have realized the true import of 'namah'. That is the real freedom.

What is the service of the Lord?

Param Pujya Ma jocularly would tell us, "You like to go to the temple because the 'Lord' does not demand anything from you there... nor does He command you! But the moment you go into the world and someone lays any claim on you, you draw back. Do you not realize then that each human being in the world is made in the image of That Divine Lord?

She gave us another 'quick tip'... "When someone comes before you, from whom you instinctively withdraw, pause a moment... put the Lord's crown upon that person's head and then go forward!" Truly, this little trick converted one's negative reactions to positive actions... a wonderful step towards 'living in the Real'. For, the Truth is, that this entirety is naught but the Lord Himself... His resolve which has taken form. Then why not take every opportunity to tame our shrewish mind and walk the path towards happiness?

This, indeed, is the exact corollary of 'Sarvatmane namah'... to bow to the Supreme Lord in each one, and to give of ourselves to all, without guidance from the naturally self-centered mind.

Through the ever flowing fount of prayer and knowledge that flowed forth from Beloved Ma, her spirit of self offering and surrender were obvious.



इतना बड़ा सौभाग्य मेरा, संकल्प पिया मैं तुम्हारी हूँ।
तव माया में तव रचना में, जो हूँ सब ही मैं तुम्हारी हूँ

Is it not my infinitely great fortune Lord...
that I am born of Thy Resolve?
Even though born of Thy Creation...
and captured in the throes of Thy maya...
Whate'er I am Lord... I am Thine... All Thine!

Her 'world' started with her Lord and ended with Him. And He was in all...

श्याम श्याम दिन रेन पुकारे, राम राम नित नयन निहारे।
तब जानूँगी जन्म मोरा प्रभु, तूने सफल किया मुरारे।।
इस मन पर तव रंग चढ़े, नित नव मिलन उमंग बढ़े।
प्रभु सब जा तव मुख दीख पड़े, तब पूजा मोरी सफल भये।।

Whenever I call Thy Beauteous Name, O Shyam
When these eyes ever dwell on Thy Divine visage, O Ram
Only then shall I believe that this birth is truly fruitful
When it is replete with Thy hues, O Ram!
May Thy hues colour my mind, Lord
and my yearning for Thee impel me continually
May I see Thy visage wherever these eyes roam
Only then shall my worship be complete!

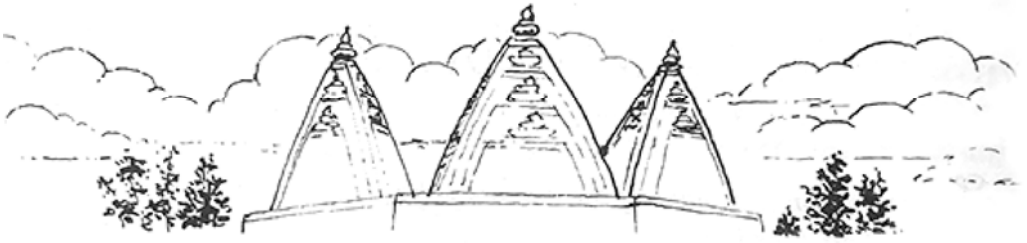


The very nature of Love is
Sarvatmane namah...

As Ma so often explained,
Love sees only the other...
not oneself! Each one of us
who has experienced Ma's
Love, can truly say that in our
relationship only ONE existed.
Ma's very identity was
completely forgotten as she
gave herself to us in complete
identification. She gave herself
to all... completely and
absolutely... keeping nothing
for herself. Was this anything

BUT *namah*? Inspired by the bounties we have received from Such a One,
may we too give of ourselves to all in complete abnegation of this ego self
and in complete identification... Only then shall we be able to learn the
true connotation of 'LOVE ALL' and '*Sarvatmane namah*'! ❖

Finding Answers at Arpana



MY ARPANA JOURNEY, PART III, BY ANNE ROBINSON

Learning Psychology

When I first started studying the answers of Param Pujya Ma to questions asked of her, I was amazed at the psychological knowledge she had. For instance, when asked why persons you have helped in their hour of need often turn around later and disparage you, she replied, “You have helped them when they had failed. To acknowledge your help means accepting their own failure. People often tell themselves it was not really their fault – even putting the blame on you! – just so they do not have to face their own lacunae.”

Another insight was how, when hearing of a ‘scandal’, people tend to project their own negative qualities on others, feeling that what they would have done was what the other did! For instance, you may feel another is guilty of theft because if you were in that situation (and thought you could get away with it), you would take what was not yours. So you assume the other person must also feel that way!

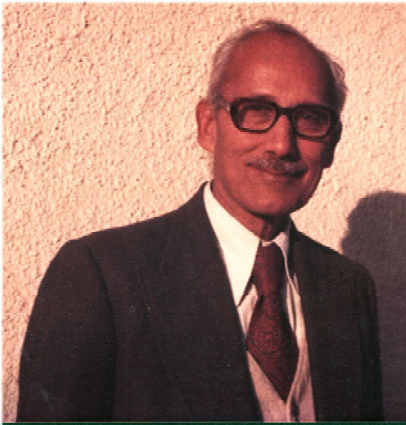
This is why saints and good people have often been misunderstood – because they do what is in the interest of the other instead of what would have benefitted themselves, unlike most of us who usually only want to benefit ourselves. So the consensus when a selfless action is performed often is suspicion and people whisper, “They must have an ulterior motive.”

Problem with ‘God’

I learned so many such psychological insights that I felt my time at Arpana was well worth it. But I wondered how much I could believe was true and how much I should be skeptical – because I did not believe in any God I knew



of and, obviously, Ma did! When I asked Ma about this problem, she said that it was *agyan*, wrong knowledge, that was causing my confusion. Ma told me that I needed to use *gyan*, correct knowledge, to wipe away the *agyan* that I had learned and lived all my life.



I was eager to learn and she organized English classes for me to study Ma’s elucidations of the Srimad Bhagawad Gita with Papaji (Dr. J.K. Mehta). I had never read the Gita and learned that it was a conversation between Lord Krishna and Arjun just before the Battle of the Mahabharata. Imagine my surprise to find it went into the psychological depths of why Arjun balked at fighting this pivotal battle. In persuading Arjun of the righteousness of fighting this war, Lord Krishna went into all the humane and the negative qualities.

Lord Krishna also explained the duties of each person to Mother/ Father/ Society/ Nation/ Nature/ Divinity and how it was all tied together. In short, a treatise the like of which the world had never seen.

Ma's Elucidations of the Gita

Ma's elucidations of each verse brought clarity to each concept. Seeming conundrums were unraveled with a grace and logical explanation.

In the Gita Lord Krishna revealed the 'ancient yoga' that had been lost over time, reiterating the principles of Divine Knowledge to bring clarity to his friend and devotee, Arjun, in his time of confusion and turmoil. The Gita explains that confusion is due to forgetting *Dharma* (the Way of Righteousness, the goal of seeing all) and instead, seeing the situation from one individual's viewpoint – that of oneself!

The Aryan *Dharma* upheld principles to serve others, to protect virtue, to destroy the negative and to revere the divine. I soon saw that those following *dharma* are, in fact, heroes who look out for the greater good. They uphold humane qualities which, when unconditional, flow into and become divine qualities.

On the other hand, those following selfish goals disrupt individuals, societies, nations and the world due to their ignorance and greed. They destroy that which divine qualities have built and become demonic forces – all to get what they want.

The underlying principle of *Dharma* is that Atma is immortal and the body is transient. Yoga is recognizing that we are not the mortal body, but the immortal Atma.

'All is Atma' resonated within myself, so I was eager to explore it. As per the Scientific Method, I took a hypothesis to prove. My hypothesis was, "All is Atma."

In my studies, I began learning:

1. Liberation is union with the Atma.
2. When senses, mind and intellect are one-pointed in their goal, we can become one with the Atma. But without focus, intellect scatters in all directions and cannot reach the goal. Thus, we need to resolve all desires onto one – union with the Atma.
3. Knowledge of the Truth is important, but is not complete until enacted in life. Without actions, even if we have knowledge, we are hypocrites.
4. Moha is the illusion that you are this perishable cadaver. The truth is you are the Atma. When the body dies, you still exist. You take on another body as one changes one's clothing. Bodies are born and have to die,

the Atma always exists.

5. One who is free from attachment is steadfast in the Atma.
6. However, whatever sense faculty gains the support of the mind, that sense faculty abducts the intellect of that individual and you cannot find the truth.
7. Attachment to objects leads to desire which leads to delusion which leads to loss of memory which leads to destruction of the intellect which leads to destruction of the person.
This is why the Lord continually enjoins us not to get attached to objects, not to have any desire but realizing the truth.
8. Realizing we are the Atma, we become immortal.



Emotions

When I came to Arpana I often experienced stabs of emotional pain so severe I could hardly bear them. What got me through was I knew they would soon pass. I remember thinking at some point that I experienced these unbearable stabs of pain about four times a day. This excruciating pain would then pass away and I would return to a default setting of a more bearable anxiety in which I was able to interact with others with a (fake) smile.

Through *satsangs*, study and discussions, I learned at Arpana that emotions are the results of the fulfillment or non-fulfillment of the ego's desires.

In order to lessen emotional pain, we need to cut down our desires as we embark on learning the truth of who we are. We can be told that we

are the Atma and not the body-mind-intellect unit, but that takes time, study and, **especially, practice in life** to assimilate.

To cut down our desires, Ma gave us the most expeditious way – which is to **i m m e r s e ourselves in**

nishkam karma or selfless service. This will take our attention away from the ego self and focus on identifying with the other, assisting each one who comes to us – and thus making the world a more beautiful place!



*Manju and Reva – my Arpana sisters
who clarified many issues for me.*

However, the egoistic mind is a formidable adversary! Have you ever noticed that we can justify whatever we do, no matter how despicable? What we condemn in others, we can whitewash in ourselves! The mind is the greatest lawyer in the world – for ourselves!

But that doesn't make it true. It just means that we do not see what we really are. And when the other retaliates, we label them as bad/wrong/evil. We are covering up what we are and distorting what the other is. Naturally, we are not able to see the truth. Then how can we have a life of joy and confidence?

Another favourite habit of the egoistic mind is blaming others. However this is not the truth. The undisciplined mind is reacting automatically with only one goal – getting the most for oneself. And, know this about ourselves, how can we blame the other who is also automatically reacting?

Every human being wants to be happy. We all want to live in the state of *anand* or bliss. **Anand is the default setting of Atma.** To reach Atma in our conscious living, we have to look at things from 'God's perspective' i.e. we need to see that EVERY BEING IS ATMA.

However, each physical entity requires certain inputs to live and thrive and therefore we need other entities. The perspective of the individual who fights for ‘me and mine’ results in the ‘law of the jungle’. We become animals only interested in ourselves and have no way of cultivating humane and divine qualities.

It is only the perspective of the Atma that results in serving whoever is in need, alleviating suffering and keeping open the gates to the river of *anand* so it can flood our lives with happiness.



So gradually, as I immersed myself in *nishkam* activities of the *ashram*, my emotional pain faded away. It was such a natural process that I don't even remember when the sharp stabs of pain disappeared. It is not that I have transcended all emotions even now, but when I realize that an emotional reaction means that my **ego** is either ‘gloating or miserable’, it is easier to discover my wrong thinking and get back on track.

Incidentally, banishing emotions does not mean that one does not feel. It means one is not at the mercy of the ego, experiencing great ‘highs’ when ego is victorious and corresponding ‘lows’ (even to murder or suicide) when ego feels defeated. Anger, greed, vengefulness, betrayal, etc. are emotions that destroy your life and those of others.

Banishing one's emotions means that one feels the humane qualities and, when these humane qualities are for all, they turn into divine qualities.

It means we live in love, compassion, forgiveness, sincerity, seeing the good in everyone, building up each other and living in inner peace!

Ma's 'Safe House'

As we explore ourselves, we often burst out with words and actions that have been released from years of suppression. This is not who we are – this is what we are leaving behind! – and in most social situations, we would be criticized or disparaged.

Also, as we learn about divine qualities, we often yearn to live these qualities and, in our social interactions in the 'real world', we can be perceived as childlike, naïve or someone to be mocked.

But Ma has made for us a "safe house," a home where we can live without any disparagement for our attitudes, actions and reactions. Where we can learn at our own pace without fear of ridicule. Where we have the love and support of all – and where we can support the journeys of each other at whatever stage they are.

I began to see that Ma was the teacher, the provider of the way as well as the example of the divine qualities that I was beginning to aspire for. Gratitude began to grow within me and I was caught up in this amazing life destiny had put me in! ❖



The Supreme Principle: the Cause and Creator of all

ADAPTED FROM PARAM PUJYA MA'S ELUCIDATION OF THE SVETASVATARA UPANISHAD
BY ARUNA DAYAL



Param Pujya Ma leads us through the erudite spiritual exploration by the rishis of Vedic times, of the 3rd shloka of the Svetasvatara Upanishad, as they seek the Supreme Truth. This is a simple, inadequate attempt to adapt into English, the powerful eloquence of Param Pujya Ma's words, as they flow into the seeker's heart imbued with the shloka's essence.

ते ध्यानायोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम्।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥३॥

Practicing the method of meditation, they realized that Being Who is the God of religion, the self of philosophy and the energy of science; Who

exists as the self-luminous power in everyone; Who is the source of the intellect, emotions and Will; Who is one without a second; Who presides over all causes enumerated above, beginning with time and ending with the individual soul; and Who has been incomprehensible because of the limitations of their own intellect. (Swami Tyagishananda)

Param Puja Ma tells us, as she explores the essence of this *shloka*, that the *rishis* held long discussions: they practiced the injunctions, they tried to define the Truth in words, but were not successful on any count.

They had knowledge of the scriptures; they were cognizant of what is given and where it is given, but they, after all their striving gave up, unable to go further. They had deductions, but no experience of the Truth. They had no words to describe the Supreme which cannot be grasped, for that Truth is beyond the senses; beyond thought and cannot be comprehended by the mind.

What we can learn from their condition, indicates that all learning of the scriptures does not reveal the ultimate Truth. The principles and tenets may be understood by erudite scholars, but the eternal essence of the Supreme remains hidden and escapes their grasp.

Qualities conducive to the pilgrim's progress.

It is said that the mind should be silent and pure: hearing about the Truth reveals nought. The seeker, who is lost in love, is the one who experiences the Truth. He spends countless hours in contemplation, forgetful of his own self. Countless the currents of words flowing his exploration of the Truth; his mind lost in love, becomes the fount of profound explanations. Yet the essence of Truth still remains beyond comprehension. Only when the mind is silenced does the Supreme reveal itself and illumine the darkness within.

The Supreme Truth: beyond all understanding:

There is no one who can approach the Truth most high, using his mental faculties. That Ultimate Essence is beyond all the faculties of mind and intellect. It is beyond the senses, beyond understanding: no words can bind it, or define it: nor can the intellect or mind capture its nature. It cannot be the subject of mental enquiry, nor of discussion and debate. He, the Supreme One, cannot be known, so how can His essence be captured in the flow of words!



The *rishis* are seekers of Brahma and are knowledgeable and learned in the Vedas. They had studied and meditated upon the scriptures. However, we should remember that the scriptures show the path of Truth and the meditation they talk of, is to be practiced in life as its very foundation. The Supreme is beyond thought; beyond time; beyond cause and effect. As long as the mind is trapped in mental gymnastics, the Truth will elude seekers.

The devotee – resolute and pure of mind:

The seekers realized it is vital to meditate on the Truth with the mind resolute in its focus on realizing the Truth. For the Truth will ever elude the seeker till the mind is lost in its quest and is silent in solitude. The sages meditated on the Supreme, cleansing the mind of impurities and silencing its clamorous traits. They turned the extrovert senses and mind inwards, in contemplation of the Divine, becoming thus unmindful of the world outside.

The currents of thought changed direction and flowed towards the source, receding toward the hidden fount, from whence desires, thoughts and traits arise. Thus, they gradually moved past these obstacles towards the truth. The mind disassociates from sense objects and sets its focus within. It makes a pyre of its own mind stuff and lights it with the flame of his intense longing to know the Truth.

With the staff of *yoga*, the seeker sets forth on the path towards the Supreme. He is lost in contemplation, having left behind the externalities of the mundane world, with his faculties absorbed in the Highest One Truth. Gradually just one desire remains – to know the Cause, the origin, the source of being. Experience of the senses and their engagement in worldly enjoyments are forgotten as he moves deeper into his own consciousness within.

Established in the *yoga* of meditation, he sheds the superimpositions of name and form. He comprehends that egoity is the impediment which veils the Truth, which is the obstacle to knowing the Truth. He experiences the infinite power of spiritual wisdom. He realizes the infinite potency of the Supreme Truth, which is beyond the intellect.

That which is beyond grasp, comes within the grasp of the single-minded devotee. The One beyond thought, enters into the seekers' meditative flow of consciousness....

The Supreme Principle: the Cause and Creator of all

That Supreme is one Principle, undivided and whole – the Creator of all – from the Primal Essence of Self, through the cycle of Time, all is fashioned by Him. He is the Cause of all causes: the foundation and support of all Creation. All manifests from Him and it is He who assumes all forms, visible or invisible.

He created the delusive energy of *Maya* clad in its tricolored veil of the three *gunas*. It conceals and veils the Truth from all those beings, who, too, are but the Truth manifest in names and forms. The Supreme becomes, by its own Power, and is the causal Principle of Creation. Just as the dream faculty within man, spins dreams, in succession; but the dreams fade into nothingness as the dreamer awakens.

Just so, the Creator conjures the delusive power of *Maya* through which Nature manifests as the Universe. He is the Cause of world and He is who becomes Creation in all its aspects.

It is necessary to renounce or transcend the delusive creative faculty of *maya*, and its *tri-guna* colored energy of *Satva*, *Rajas* and *Tamas*. How can *maya* know the Supreme Principle from which *Maya* is an emanation?

The Play of *Maya*

The body unit with the mind, intellect, all its parts and faculties and senses: all originate from *maya*. The flow of mental traits, the power of thought and contemplation are also part of *maya*. All activity, all actions in the external world are engendered by *Maya*, the delusionary faculty energy of the Creator.

It is unproductive to seek the Supreme therein. Being engaged with, and fettered by *maya*, such a quest, entrenched in *Maya*, will find only the relative Truth contained within this world of *Maya*. The Supreme Essence beyond it will elude those ensnared in *Maya*. We embrace *Maya* even though it is the superimposition obscuring the Truth. Ironically, It is the cloth of *Maya* which we adorn ourselves, as we set forth to meet our Creator and Lord.



It is these superimpositions that veil the Truth, it is vital to remove these veils. The mind, intellect, the subconscious containing the mind stuff, the ego, all these layers have to be removed, if we are to go forward.

The veil of the mind must be cast away. The body, too, is but a cloth, an impediment to be left behind. It is not the worldly, external superimpositions that count. The concept that 'I am this body self' – it is this false notion, that must be effaced. Transcend the apparel of the body, and the veil of the mind throw away! The veils of the intellect, and egoity blind us – all must be put aside.

No longer do attachments matter: they are left far behind. 'I and mine' which were aligned with the body, now do not matter. The body is also left behind as the seeker transcends it. The qualities that are defined as the *gunas*, are the constituents of '*Maya*'. In fact the 3-pronged *gunas* are *Maya*. The two are interchangeable. The universe we see is a shadow of the dance of the *gunas*. The sages who attained the Supreme, fixed their whole self on the Truth, and then, transcending even that meditative process, merged in the Truth.

The seeker must change the direction of the currents of thought within. The mind is a flow of these traits. It will gradually be silenced and effaced. The contemplative process changes, lost in meditation the seeker transcends all the 3-pronged qualities of *maya*. These qualities are the adornment of *maya* and if one gets entangled and is held captive in their ways, one will remain bound to the body and the material world

The eternal substratum is beyond all this: it is the Supreme Truth which is beyond all the reach of meditation. Yet having engaged in each practice, one finds oneself far from the Supreme. For one can only know Him if One loses oneself in His Being.

O Seeker, arise and awake!

What can one find in darkness, the darkness is the impediment. Know this O seeker, it is one's own mind which is that darkness. This is the veil one wears; one's own ego has colored it black. Deepest sleep has overcome the mind, the sleep of ignorance originating in the egoself. In that sleep is engendered the dream play of the world.

If one truly desires wakefulness, one must awaken from this sleep. The egoity is another name for this condition of sleep. In order to awaken, one must banish the ego and transcend it. Awake! arise! awake! repeatedly the scriptures call to us, the sleep of ignorance is nothing but our ego, from the perspective of Truth.

*Awaken, O seeker! Arise from your sleep!
The sages call to you repeatedly –
'This dark stupor is your own egoity'
They illumine the spiritual point of view.
'No arguments will reveal the Truth,
No futile debate:
The Ego's superimposition, once effaced,
And the Truth will be revealed to you!' ❖*

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 to Her in the Srimad Bhagavad Gita

TRANSLATED BY ABHA BHANDARI

This entire Creation is based on the foundation of karma. When we come to this earth, we bring along with us the karma of our past lives... when we leave this earth, we carry with us the added karma of this life! But then, shall this cycle ever end?

Param Puja Ma illuminates the path to freedom from action through action, in her elucidation of Lord Krishna's explanations and commands to us all... His children... in the following shlokas of the 3rd Chapter.

“Just as ignorant individuals attached to action perform deeds, so also must a wise person engage in action, albeit in a spirit of detachment and for universal benefit.

The Lord says, Therefore O Arjuna, reposing your faith in Adhyatam, offer all your actions to Me. Becoming thus cured of the fever of desire and attachment, fight!

Those people with a critical attitude, who do not imbibe My Word, are foolish despite all the knowledge they possess. Consider them to be lost.”



In continuation:

Chapter 3

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

The Lord says, O Arjuna!

If I cease to work, the world would perish; I would be the cause of corrupt conduct among men, contributing to their destruction.

Shloka 24

My Lord has taken upon Himself the burden of Creation. Why should I place obstacles in His path? He can Himself do all and does not need my assistance. They say, ‘That which is given by the Beloved, and that which belongs to the Beloved is dear indeed...’ Many interpret this by saying “This world is His ... all that it contains are also His ... so why should we not partake of it?” Yes... partake... surely! Love all... but remember all this is His... therefore, deem it all to be your very own. All are His children. All

homes are His homes. All pain, problems and agonies that are His should therefore be accepted. Do not say “this is my child...” say “this child belongs to my Beloved... therefore acceptable to me.” This is truly ‘following the path.’ Why should I limit myself to my small pocket of wealth or my home, or my small little family? This entire world is His family. The sky is His roof. The earth is His very body... and these directions are His arms. As long as there is air, there is breath. Therefore, All is acceptable to me. This belongs to my Beloved, therefore it is mine. This is ‘Pravritti Marg’ or the path of progress towards Him.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद् विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

Bhagwan now specifically advises the learned man of wisdom:

O Arjuna, just as ignorant individuals attached to action perform deeds, so also must a wise person engage in action, albeit in a spirit of detachment and for universal benefit.

Shloka 25



The Compassionate Guru lifts his fallen disciple not from above, but places His strength below him to lift him! He comes to the level of his disciple and lifts him up from that level. If pulled up, the disciple may be pulled along with his desires and cravings! And at a later stage, these desires may acquire roots again. Therefore the Guru bends low to cut the roots first. The man of knowledge and the ignorant man devoid of knowledge, perform the same actions... so to say. The difference only lies in the attitude with which the actions

are performed. The man of knowledge does not try to needle the ignorant man or create doubts in his mind. Because doubt is the greatest killer. Doubt can lead to the destruction. The man of knowledge gradually leads the ignorant soul to make inroads into that one’s understanding and then

lifts that one. There is no difference in the Bible, Koran or Gita. Unblemished and untouched themselves, they come to the level of their follower, until he or she learns to 'walk with' them.

Remember the story of Raman Maharishi and the lady who had lost her daughter and grand daughter. How he wept with her and assuaged her sorrow. Yes. Such a One does not possess a mind... He is like a mirror in which each one sees his thoughts and needs reflected. The tears were merely a reflection of that lady's sorrow. The Maharishi did not console her... nor did He try to guide her ... she wanted someone to understand the depth of her feelings, she had sought His tears, therefore tears flowed from the eyes of that One Who had renounced both joy and sorrow! He did not scold her to lift her up ... and she gained peace.

That One too lifts you in His Merciful arms. O mind! He neither orders you, nor issues any decrees. He comes as dust comes to dust. He lifts you Himself and dusts off the soil from you and does not create any confusion in your mind. He just acts with complete detachment and indifference. He acts merely to maintain the world order. Why are you afraid then Miss? Become deserving of Him... do all that is in your capacity... leave the rest to Him. He will show you the way Himself if He so desires. O Lord! Help me!

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥२६॥

Instructing the man of wisdom, the Lord says:

An enlightened person should not create confusion in the minds of those ignorant beings who are attached to action. Performing all actions with equanimity himself, he should induce them into righteous conduct.

Shloka 26

The Lord is commanding us here. He says, understand that the situation and circumstance and state of every *sadhak* is different. Therefore there are bound to be differences in the path also. Each one desires support. Do not try to enforce your discipline through excessive love or excessive harshness. Give them your support. They seek your compassion. Do not shun these seekers, clasp them to you. Share your experiences with them. Tell them the route you have taken, and encourage them to follow the same path... allow them to share their troubles with you and lift them up.

The Knowledgeable Intellectual does not create any doubts in the strength or the means of the seeker. He merely supports the seeker and augments the seeker's enthusiasm. He goes to the level of the seeker and lifts him from there.

Every place, every step has a 'stand' for the 'bus' of *sadhana*. You can ascend that bus from wherever you are! All are welcome. It is not as though if you are not at the stand, you will miss the bus! Do not worry! That Compassionate One says "Do not worry about the distance, speed, station etc. Just start walking from this moment onwards without remorse or reserve. Just start... Do not allow any doubts to arise in your intellect. Do not disturb your intellect.



Now You say Lord... "Who gives you the right to judge anyone or criticize anyone? How can you criticize anyone's path or faith? Look only at yourself. Do not look at the other. How can a blind man lead the blind? In any case, it is not our goal to judge others. Do not pretend. Work hard and try for the fulfillment and achievement of the goal... how does anything else matter? Why bother about others? Let them do as they wish. You judge not. You have neither the right nor the ability to judge. Leave it to Him... or to the Guru.

Avoid creating confusion in the minds of the ignorant who are engaged in *karma* who you think are not on the right path. People who are devoid of *vivek* (the intellect imbued in spiritual practice) will not understand you. In any case... neither are you a *viveki*! Your point of view too is still ever changing! So why get embroiled in discussions? Immerse yourself only in *bhakti* or devotional surrender. There are many an intellectual – one greater than the other - on this path. Shun their company. Your 'intellectual engagement' with them can ruin you. You cannot win over them, nor 'improve' them. They will constantly try to ruin you.

Seek instead the company of the student and true seeker who is full of faith... go to a seeker who is agonized (to meet with his Beloved)... sit in the company of one who is hued with love... maybe their hues will colour you too. Do not let go of your own longing in lieu of some petty coins of the world. Reformer, reform thyself!

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

All actions are performed by the *gunas* of *Prakriti*; a deluded egoist thinks that he is the doer.

Shloka 27

What shall I do Lord? Sometimes You threaten me, at other times, you lovingly explain to me... I understand also, but of what avail is this theoretical understanding? I have understood, Ram, that qualities interplay with qualities. I know I am a mere puppet



whom You propel to dance. I cannot do anything nor can I do anything. The truth is that 'I' do not even exist. I say 'I' when I attach myself to an inanimate object... this body. I, therefore, uselessly continue to experience sorrow and joy. How shall I experience this Truth, Lord? Destiny has decided and Nature is carrying out its instructions which are already laid out. Your carcass and sense organs are merely carrying out those instructions. The plan has already been set by destiny. How futile it is to bear the insult of what has been pre-planned! Whatever has to be done, will have to be done. Endure all. Accept all with detachment. Your non-acceptance is the cause of your downfall O mind, know the Truth behind all, and accept what you get with complete indifference. Can the Lord make this statement in a clearer way? Why do you not believe that everything is pre-decided by destiny. Just reflect upon this... you have experienced it as well.

Yet, you are beset by sorrow at times... at other times you curse others... you roam around swollen with pride, thinking that there is no one smarter than you. Forget all this. The Lord is saying Himself... ‘This is not your



responsibility. Everything has been planned and decided and you cannot change it. You are foolishly feeling important. Somebody is propelling you into action automatically and without choice. Do you not see... the Lord has taken all your duties into His hands. He takes the responsibility on Himself and says, “leave all the burdens upon Me and be free.” Yes. Free to do as you are told! Now it is not my responsibility. I am merely carrying out instructions. The responsibility is His ... the losses and profits are His. Why should I bother? I will put myself to whatever He has planned for me. Once I have placed myself

at Your feet without any misgivings, now You can make me do whatever You will. I am Your servitor... whether I believe it or not. This I know now. But Lord! Why can I still not surrender to Thee?

This is a very important *shloka* Miss. If one has total belief in this, one can be redeemed. The law of destiny has already been created. You are a fool if you think you can change it or if you become joyful or sorrowful because of it. Your blue print has already been created. Your world has been pre-fashioned. Your horoscope has decidedly been worked out. You are merely unfolding that plan automatically through the qualities of *Prakriti*. You are just a stooge. You are merely an instrument. Then why wander aimlessly? Let Him resolve His own problems... what care I? I have merely to carry out His instructions. O Ram! You have freed me by saying this. Take care of Your own business. How does it matter to me? I do whatever You bid me



do. The rest is Your business. What care I? I am sitting at Your feet... why shall I get up? Pray take Your own into Your own hands. O Lord! Why can I not experience this Truth in its totality? Why am I still afraid to surrender? Fashion my mind and my thoughts in such a way that I see no other option but Thee!



तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

The Lord explains the nature of the *gunas* once more:

A *gyani* who understands the division of actions and the division of *gunas*, realises that all *gunas* interact with other *gunas*; knowing this, he is no longer attached.

Shloka 28

The Knowers of Truth knew that this entire creation is merely qualities interacting with other qualities and that all is pre-ordained. The Doer or the One Who causes all this to happen is That Supreme Lord. These Knowers know the true philosophy behind birth and death. They also know about the respective spheres of *Gunas* (qualities) and *Karma* (action). They realize how the Intellect evolved from our *sanskaras* becomes the cause of our innate nature and becomes the instigator of actions. Our actions too are pre-determined and happen automatically because of our nature. They say “You uselessly roam here and there, whereas all actions are decided by Him and we are merely instruments carrying out His orders and instructions.” What we receive are orders. They have to be fulfilled. Lord! I know You will get Your orders fulfilled even under protest... or happily... I must learn to accept all.

I must know that it is the qualities that make me ‘dance’. So, leave it to Him.

...to be continued



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India

March 2024

Arpana News

A Time of Rejoicing

Jubilant celebrations marked the weddings of our children, Shuchi to Nilay, and Arnav to Devika, in New Delhi and Madhuban as family from the UK, USA and the far reaches of our own land came together!

The ceremonies included extracts of Vedic Vivah, Param Pujya Ma's elucidation of the meaning of marriage, interspersed with *bhajans* by Urvashi Lalit Kala Academy musicians.



Ma's Legacy Showcased at the World Book Fair

Param Pujya Ma's legacy of spontaneous elucidations of the Scriptures were available to seekers and the general public at the World Book Fair in New Delhi from 10-18th February. These included the Shrimad Bhagavad Gita, the Japuji Sahib, the Upanishads and Vedanta.

On 17th February, mothers of children studying in Arpana's Education Center in Molarbund, who are also members of Arpana's functional literacy program, visited Arpana's stall at the Book Fair.



Dr. Mridula Seth (center) with women in 'padai ka mazza' program visiting Arpana's stall in the World Book Fair with their children

Arpana Hospital

Inauguration of Arpana's New Mother & Child Wing

Arpana's new Mother and Child Wing was inaugurated on February 11, at Arpana Hospital, Madhuban, Karnal, by Shri Harvinder Kalyan, MLA, along with Medical Director Dr. R. I. Singh, Arpana Hospital staff members, consultants, and Arpana Trustees.



Arpana's Gynaecologist, Dr. Anuradha Mahajan, and Paediatrician, Dr. Tejinder Khanna, enthusiastic over the new facility, pledged their compassionate, personalized care.

Village ASHA workers delighted at the playroom of the Mother-Child Wing

Deep gratitude to Ms. Natasha Nanda and the Baij Nath Bhandari Charitable Trust, both of New Delhi, for support for Arpana Hospital and its Eye camps

Rural Haryana

Arpana's World Disability Day Celebrations

The Sangarsh Federation and Arpana organized a World Disability Day Function on 14th January at Arpana's Budhakhhera Center. Ms. Ayushi Thakral (Para Athlete) from Gharaunda was the chief guest.

Children painted and women created rangoli designs. Races and kabaddi matches elicited much cheering. A large audience enjoyed the performances by members of Differently-abled Persons Organizations. A lively play depicting the transformation in the lives of PWDs after joining the DPOs, was thoroughly enjoyed by the 800 Differently-abled Persons attending.



Children painted and women created rangoli designs. Races and kabaddi matches elicited much cheering. A large audience enjoyed the performances by members of Differently-abled Persons Organizations. A lively play depicting the transformation in the lives of PWDs after joining the DPOs, was thoroughly enjoyed by the 800 Differently-abled Persons attending.

Arpana is deeply grateful to Mr. Ravinder Bahl, Mrs. Sushma Lal and the Baij Nath Bhandari Charitable Trust – all of New Delhi – for magnanimous support to these rural development programs.

Molar Bund, New Delhi

The Visually Impaired Creating Joy at Arpana

On January 9th, 2024, the visually impaired students from the National Association for the Blind delivered an exceptional musical performance at Arpana Trust.

Guests like Mr. Hitesh from the ESSEL Foundation and Mr.

Prashant from NAB, along with the rest of the audience, were captivated by the students' mesmerizing performance.



Arpana's Balvatikas Celebrate Republic Day

Republic Day was enthusiastically celebrated at Arpana's Nursery Centers (Balvatikas) on January 24th.



Flag hoisting was done by volunteers including Dr. Lena Gupta, Mrs. Meenakshi Nijhawan, Mrs. Sadhna Chandra, Mrs. Romilla Kapoor, and Mrs. Bani Rajgarhia.

Mr. Gaurav Banka from AVIVA Life Insurance attended with colleagues and other guests.

The children presented charming cultural programs featuring action songs, patriotic songs, folk dances, and role-plays depicting national heroes.

The guests praised teachers and students for the successful events, noting their quality was comparable to reputed public schools.

Arpana is deeply appreciative of the support received by Aviva Life Insurance India, Suresh Shivdasani (Oman) and Caring Hand for Children (USA) as well as New Delhi donors: The Baij Nath Bhandari Public Charitable Trust, Essel Social Welfare Foundation, FFV Services Pvt.Ltd., Imperial Auto Industries, J.R. Sood Pvt. Ltd., IPE Global, Rajved Foundation, and the Seth Parmanand Charitable Foundation.

Himachal Pradesh

Jatkari Farmers Receive 500 Apple Trees

On January 29, Arpana gifted women and men farmers of the remote Jatkari area, 500 apple trees from the Krishi Vigyan Kendra (KVK) Cypress Nursery. The farmers were told how to plant the trees as well as new methods of land use, such as planting vegetables in between the rows of trees.



Handicraft Workshop in Himachal Pradesh



On December 28, 2023, the State Handloom and Handicraft Corporation, Chamba Branch, organized a day-long exhibition and workshop at Arpana's Gajnoi Center. The 60 self-help group women were encouraged to join as artisans to access benefits like loans and training programs.

Arpana is grateful for magnanimous New Delhi donors, Mrs. Sushma Lall and the Baij Nath Bhandari Charitable Trust, for supporting these programs.

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North Bethesda, MD 20852 USA
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The Call of the Srimad Bhagavad Gita!

Spirituality is a way of life in India. People, having had an excess of materialism, are turning to our ancient scriptural texts as a guide to righteous living and self-realization. The Gita Jayanti commemorates the divine discourse of Lord Krishna to Arjuna on the battlefield in Kurukshetra. It is an occasion to reflect on the profound philosophical teachings of the Gita and apply them to one's life.

Observed on 22nd December 2023, devotees around the world participate in group *pujas* and special prayers. In Kurukshetra, people flocked around the holy Brahma Sarovar where a fair had been organized, comprising of cultural programs, recitation of the Bhagavad Gita and stalls selling just about everything.

We, at Arpana, got a chance to display our publications when Mr. Jitender Ahlawat, the Director of Genesis, a Coaching Institute in Karnal for students, invited us to share their space at the Fair so that people could read and buy our books which are a doorway to spiritual life. Param Pujya Ma, in her lifetime gave us a treasure when she elucidated the Srimad Bhagavad Gita, the principal Upanishads and other Vedantic topics, which were later published and printed.

Mr. Jitender Ahlawat, has been greatly influenced by the Srimad Bhagavad Gita elucidated by Param Pujya Ma... so much so that he has made it an integral part of the curriculum at Genesis. Hence his desire that our books, especially the Gita, should reach maximum number of people through the Gita Jayanti festival in Haryana.

The fair was a great success. Many people showed a keen interest in Arpana's publications and promised to make reading one *shloka* of the Gita a part of their daily routine. A large part of the credit for such tremendous response goes to the person who manned the stall, Subedar Ravinder Kaushik, whose role is to motivate students at the Genesis Centre in Kurukshetra. Harsh, a volunteer on duty, was of great help as well.

We are grateful to Genesis for giving us this opportunity to showcase our publications at the Gita Jayanti Mahotsava.