



## *Let This Body Roam Wherever It Wills*

*Let this body roam wherever it wills, as this mind, at Thy feet remains;  
I seek naught else, my gracious Lord, but that this 'I', Thy Refuge gains.*

*May these lips only repeat Thy Name, and sing songs only of Thee;  
May these eyes, fixed upon Thy path, perceive Thy image in ecstasy.*

*Lord! May peace abide in this heart, as the music of Thy words fills my ears;  
Who remains then to pay heed to this world, if my being into Thine, disappears?*

*Grant me this boon, my Ram – I pray, let each moment dwell in thoughts of Thee;  
May every breath that passes through these lips, sing Thy praises in Divine melody.*

*Lord! Bestow the favour of Thy Name: I seek only to worship Thee,  
Let this heart, with longing flare, so this Ego may perish and flee.*

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

## **जित जाये यह तन जाये**

जित जाये यह तन जाये, मन तोरे चरण में रहा करे ।  
अन्य तो कुछ अब न माँगूँ, मेरी 'मैं' तव शरण में रहा करे ॥  
जिह्वा बस तेरो नाम ही ले, तेरे गीत ही अब यह गाया करे ।  
नयनन् मेरे हर जा पर, अब तेरा पंथ निहारा करे ॥  
वाणी तेरी सुन सुनकर, अब पिया मैं चैना पाऊँगी ।  
कौन सुनेगा इस जग की, जब तुझमें ही खो जाऊँगी ॥  
इतना चर दो राम मुझे, हर पल तुझ को ही ध्याया करूँ ।  
श्वास श्वास में राम मेरे, बस गीत तिहारे गाया करूँ ॥  
नाम से झोली भर दे राम, मेरा राम ही मुझको पाना है ।  
बिरह अग्न लगा मुझको, मेरी 'मैं' को भस्म हो जाना है ॥



***“He is the real Guru who can reveal  
the form of the Formless before your eyes;***

***who teaches the simple path,  
without rites or ceremonies;***

***who does not make you close your doors,  
and hold your breath, and renounce the world;***

***who makes you perceive the Supreme Spirit  
whenever the mind attaches itself;***

***who teaches you to be still  
in the midst of all your activities.***

***Fearless, always immersed in bliss,  
he inheres the spirit of yoga  
in the midst of enjoyments.”***

***~ Kabir***



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

# *A Mirror to the Aspiring Soul*

Extracts from Param Pujya Ma's  
third elucidation of the Srimadbhagavad Gita

TRANSLATED BY ABHA BHANDARI



Who is a *Sthit Pragya*? What is this supreme state, where the 'I' ceases to exist and only the Lord prevails? How can one become oblivious to the world of name and form? How can one be completely detached and accept whatever destiny decrees with complete acceptance and humility?

All the above may seem extremely difficult, but Param Pujya Ma has described the state of the *Sthit Pragya* as complete, natural and organic to a human being, by comparing it to the state of a little child.

To be childlike is to be without attachment...

To be childlike is to be devoid of likes and dislikes...

To be childlike is to be accepting of whatever life brings...

To be childlike is to be able to watch the world from afar... without judgements, without opinions and without rejection...

Param Pujya Ma shows the path to a *Sadhak*, by praying to the Supreme:  
“Lord! Make me childlike... and I shall inevitably know the Supreme State  
which You are describing!”

Read on...

## **Chapter 2, Shloka 71**

He who renounces all desires and roams free from craving, That One,  
egoless and devoid of ‘me’ and ‘mine’, attains peace.

*When all desires fade away,  
and when only Ram pervades in every pore...  
Then the mind is satiated indeed  
when at Ram’s feet it is offered evermore.*

*When the ‘I’ is decimated and ‘mine’ is meaningless,  
then only Ram remains  
Then who remains to be proud,  
when only Ram Himself remains?*

*When there is no attachment to aught,  
and even the desire to live is quiescent  
Then who even desires to die...  
when no ‘thirst’ at any level remains latent?*

*Become like a child O mind,  
no worldly desire does a child hold...  
Whether someone comes to meet or not,  
no expectation does he hold.*

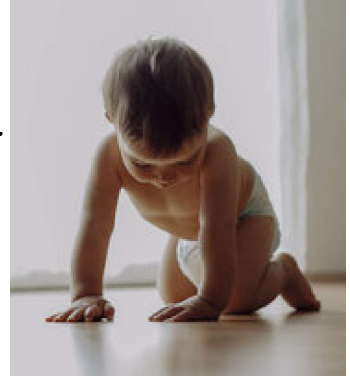
*Who is ‘mine’ who is ‘another’...  
a child classifies no one  
Whosoever talks to him with love,  
he instantly belongs to that one!*

*Just glance into the eyes of a child,  
only innocent love flows forth from them  
Whosoever looks into those eyes,  
longs to glance again into them!*



*That child has no mind of his own...  
where would desire abide?  
Whatever Ram dictates, continues to happen...  
no disturbances created inside.*

*That child sees all... yet does not 'see'...  
knows all... yet cannot 'recognize'  
Is he awake or is he asleep...  
that too he cannot cognize.*



*He is joyous in himself,  
at times he laughs and sometimes cries  
That little child knows instinctively...  
what Ram dictates, transpires.*

*He has not even learnt to say 'I'...  
no individualistic entity has developed  
Even if we teach him "say 'I' little one!"  
he remains simply in destiny enveloped...*

*He thinks of you also as 'I'...  
he thinks of himself also as 'I'  
All are 'I' in his understanding,  
there is no difference in that 'I'.*

*All for him are verily one,  
no other knowledge within him prevails  
Whom does he see and to whom does he say,  
no barriers within him prevail.*

*Nothing in the world belongs to him,  
whatever exists, is 'mine'  
Wheresoever one seats that child,  
that home to him is verily 'mine'.*

*He is motivated by That Supreme Power,  
ever satiated is he  
He possesses the detachment that belongs to saints...  
so unaffected is he.*

No attachment, no 'fire' of desire...  
naught affects him at all  
Whatsoever comes or goes,  
he is not affected at all.

No attachment does he have with anyone,  
he watches all from afar  
All transpires before his very eyes,  
yet he does naught... he watches from afar.

No 'decisions' are taken by him,  
he bides by what others 'decide...'  
This is the state wherein saints stay,  
where in Ram's Name they bide.

Knowing this O Ram, I pray...  
"Return what is mine to me"  
Hands folded Lord I plead...  
"Make me childlike"... I pray to Thee.

Take what I call 'my intellect'  
Take what I call 'my mind'  
May no memory of the past remain,  
remove all attachments from this mind.

May this 'I' now be decimated,  
may I lay no claims on anyone as 'mine'  
Just as the child does not attach itself  
to a name, let no name be mine!

Let me just remain at Thy feet,  
unconscious of my 'self' O Ram...  
Wheresoever Thou bids me 'sit',  
let it be Thy Refuge O Ram.

Only then can I truly be a 'Sthit Pragya'  
as You describe Lord...  
When I renounce this 'I'  
and become Thine,  
only then can I attain Thee Lord.



*This I truly know now O Ram,  
That Supreme Power flows from Thee...  
Annihilate this 'I' O Ram I pray  
and take me to Thee instantly.*

*When I was born from my mother's womb,  
I had no name to possess  
At that moment O Beloved,  
there was no one I could possess.*

*Nor did I have any attachment,  
this veil of attachments came later...  
Even the concepts of 'I' and 'mine'  
accumulated only later!*

*Pray make me a child once more,  
and seat me at Thy feet again  
Just once Lord, turn back time  
and grant me a childlike state again!*

*May I relinquish claims o'er names and forms of the world  
and become only Thine  
May I bide with You every moment Lord,  
and be absorbed in Thy Essence Divine.*

*Let only love flow from these eyes, without any claims...  
let love be the norm  
Whosoever comes before me,  
let me see Thy visage in their form!*

*Or else, let me not see at all,  
even on seeing let these eyes not 'see'  
When the senses 'touch' the objects of the world,  
let there no attachment be.*

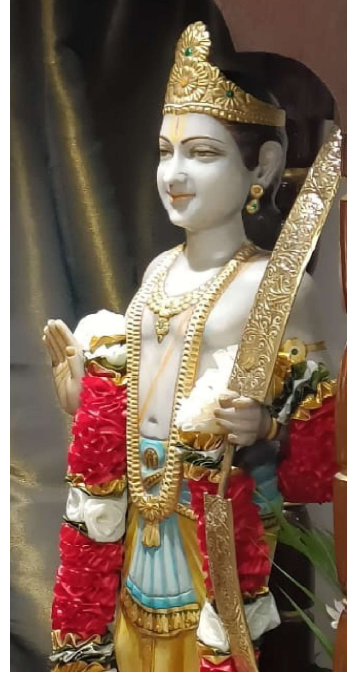
*Then, whether I gain aught or not,  
my mind shall not differentiate  
If someone says "this is mine"  
this mind shall not discriminate.*

No attachment shall then remain...  
Even attachment with You will vanish Lord  
Will it be at that moment that I shall  
discover Supreme peace Beloved Lord?

I know indeed that I am naught,  
even then I cannot be absorbed in Thee?  
What Thou art... That I am too...  
yet I cannot lose my identity in Thee?

In actual fact, this 'I' is 'mine'...  
This conviction is the impurity I embody  
Verily I am That Ram in essence, yet  
I am 'torn' between the world and this body.

You are verily the Essence of Truth,  
Seated within You, I witness it all Ram...  
I have, with Your eyes, witnessed You...  
therefore I have assessed correctly O Ram!



Previously I could only see this body...  
perceived from a distance Lord  
Identified with this 'I'  
I could only witness this 'I' Lord!

No gender now applies to me,  
Genders apply only to this body... an illusion  
This 'I'... identified with the body self,  
is merely this mind's delusion...

O Ram, today I have been witness  
to the 'death' of this 'I' before my eyes... myself  
Absorbed in Ram's presence,  
I have witnessed it being absorbed in Ram Himself.

Till only yesterday, I could not see this body  
without aligning with the 'I'  
Today I see it flowing in Ram's Name...  
how fortunate am I!

26.5.60

# *In our hearts he resides...*

A TRIBUTE



**Mr. Arvind Kelkar**

**26.5.1939 – 8.11.2024**

## **My friend Arvind**

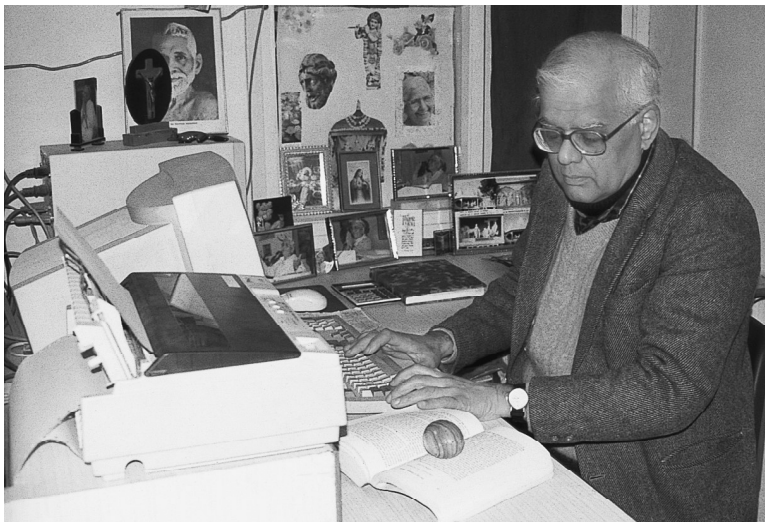
I first met Arvind in Delhi in 1971, that's 53 years ago. We knew each other and were friends and colleagues for more than 60 percent of the years I've been on this earth. I knew him as a good friend, a very competent engineer, a person who made and retained friends easily, a loving family man who spread his love and caring to more than just his immediate family.

As an engineer he was unparalleled at fixing computers and other machines. We worked together in IBM India. He was legendary for fixing machines that other engineers couldn't. I heard that he would roll his sleeves and send everybody out of the computer room and get to work. He would open the circuit diagrams and operating manuals and then apparently do nothing for some time. Then, in a few minutes the machine would start humming again. I felt he had a *siddhi* for this. He would get called to other countries in the region when all else had failed. As one fellow IBM colleague told me admiringly, "he was one-in-a million!"

Over the years he trained many engineers at IBM, and they all refer to him as their Guru.

He and I established a company, TSG Consultants, in 1978. I saw Arvind's skills and genius personally over a span of many years where he employed his hardware and software skills to solve seemingly insurmountable problems for customers in India, US and Japan. He trained all the young engineers who joined our company. They respected him immensely and many of them continued to remain in touch on social media.

The first computer processed issues of the Arpana Pushpanjali were set on our personal computers in Nizamuddin with Arvind playing a leading role in guiding everyone to enter, edit and set the layouts of the magazines. He also produced the mailing lists and printed labels for mailing the magazines. He then transferred this knowledge to the Publications Department in Madhuban, where the work continues till today using even more sophisticated computers and software.



*At his best in front of the computer*

After his working career Arvind moved with his family to Arpana, Madhuban in 1994. He was the main force behind computerizing the operations of the accounts department, for inventory management, hospital, devotion, audio-visual and several other departments. Truly, he laid the foundation for the increasingly sophisticated use of computer technology in Arpana.

Arvind married Kunda in 1972 and they have 2 loving children, Rakesh and Devaki. We lived in the same house in Nizamuddin, New Delhi for many years. Some of the children living in that house learned about computers from him. They also picked up a taste for classical music from him. On



weekends the whole house would resonate with the music of Chaurasia, Jasraj and other singers and instrumentalists. He had picked up his love for music from his mother, an accomplished singer in the classical mould.

Arvind remained in touch with technological developments and remained the 'go to' person amongst friends, relatives and various departments at Arpana for choosing the right computer, or solving their technical problems. He always helped, cheerfully.

Arvind breathed his last on 8<sup>th</sup> November this year in Pune. It is said that the *Atman* does not carry any of one's wealth and possessions. I only hope his *Atman* carries with itself his technical aptitudes and helpful nature.

– Ashok Bhojwani

I feel as though a part of me has gone away... he was my patient, understanding, Guru who taught me the intricacies of how to handle a computer... never losing sight of me for months thereafter, making sure that I had learnt his lessons well. My loving pranams to my wonderful elder brother and Guru. I will not say farewell... because I know that we will meet... soon... as life goes on... the bond was too strong to finish here! Dearest Arvind bhai, the great service you have rendered to Arpana shall never be forgotten... nor your beautiful ever smiling face. Nor will Ganesh Chaturthi ever be the same without your devotional puja...

How grateful I am for the myriad memories you have left within my heart!

...till we meet again!

– Abha Bhandari

The loss of Arvind Bhai – who knew that someone rarely met for decades would impact one's heart so strongly? Who knew that the gentle helpfulness and the gentle smile left such a deep impression? Who knew he has a place forever in my world?

– Anne Robinson

Privileged knowing dear Arvind bhai... such a gentle noble soul.

– Anuranjan

Arvind Bhai's gentle, helpful and kind nature has touched us all. The mark he has left in our hearts is deep and unforgettable.

– Ravi Priya

Arvind uncle filled our lives with so much love and affection. Our lives are so rich with all his memories.

– Niriti



*Family time with Param Pujya Ma and some Arpana family members*

Even as family and friends express their condolences, Param Pujya Ma's flow of thoughts on the passing of her father come to mind:

*"This body arose from the dust, then into the dust it returned  
This is the end of all in the world, from this body I have learned.*

*The world is an ocean of emotions it is said, by the scriptures divine  
Feelings erupt, and an imprint they leave, on the individual's mind.*

*'Tis this imprint that becomes a seed which within the soil resides  
When the body, inert, lies dead on the earth, the soul in the other abides.*

*The seed then sprouts into an individual, and takes birth once again  
Thus this cycle of birth and death, a new dimension does gain.*

*We will only know the truth when That Supreme abides in our hearts  
We will pay homage to the One who Divine qualities imparts.*

*Now this truth we understand, we have to become like this earth  
For, under the feet of all we shall stay, at the end of this birth."*

*~ An excerpt from **Mrityu se Amrit ki Or**  
an Arpana Publication*

# *Ganga – The Divine Mother*



**When, on her birthday, Mrs. Kamla Bhandari requested Param Pujya Ma to help her to understand the significance of Ganga Ma and grant her the gift of faith in Ma Ganga, Ma took her to Rishikesh and then to Haridwar...**

**A beautiful conversation emerged from that trip, which has helped so many of us, struggling for a live faith in Ma Ganga...**

**What does a sip of Ganga's pure water symbolize?**

**How can we establish a live and throbbing relationship with Ma Ganga?**

**With what attitude should we approach Ma Ganga, so that She take us towards our Spiritual culmination?**

**These and many other questions are answered in this divine dialogue... all contained in Arpana's book 'Ganga-Shraddha Pranprad'**

16<sup>th</sup> November 1971

Venue: The banks of the Ganga, Canal Rest House, Haridwar

**Question:** How can an aspirant of Truth make a mistake after having sat at the banks of the Ganga?

**Ma:**

*The Ganga ever flows silently...  
the Lord is silent as well*

*If you approach them with tumultuous thoughts,  
what story can silence tell?*

You come with aspirations and desires new,  
with countless thoughts in your mind  
How can Ganga speak Her silent message to you,  
if countless thoughts within you grind?

Erroneous knowledge you collect within,  
if hatred within you does bide  
Yet, you call the world 'illusory'  
and from it you escape and hide.

Great pride you take in seeming 'renunciation'  
and you claim to act righteously  
Vain and haughty with knowledge gained,  
to the Ganga you come arrogantly.

If in this vain glory you live  
you will gain nothing from the Ganga  
If detachment from your intellect you gain,  
you will be accepted by Ma Ganga.

O leave this pride, this sheath of vanity  
These sheaths of mental and physical insanity  
Leave your intellectual boastfulness and come  
Leave all conceptions of ways and custom.

Sit by Ganga's banks and meditate  
Having left all intellectual bondages – concentrate  
If with silence on Her Essence you dwell  
With Her eloquent silence She shall reward you well.

We go to the temple  
and pray for forgiveness and for Grace  
Yet we forgive not others,  
and abandon them in life's race.

He who conceals his evil within,  
and pretends outside to be great  
Why does this hypocrite to the Ganga come,  
bragging about his 'state?'

In such a one the ego has filled  
venom of arrogant pride and false glory  
Filled with conceptions and feelings within,  
his life is a pitiable story.

*He says to the Ganga he comes alone,  
but he brings his world along  
Those whose reputations he has hurt and destroyed,  
he brings those victims along!*

*Having repudiated the qualities of Truth  
and spurned the life Ram had given  
Such a one having rejected His love,  
towards false goals he has arrived.*

*You have received so much from the Lord...  
give freely to His children  
With your desire for wealth and love satiated –  
give yourself now to your brethren.*

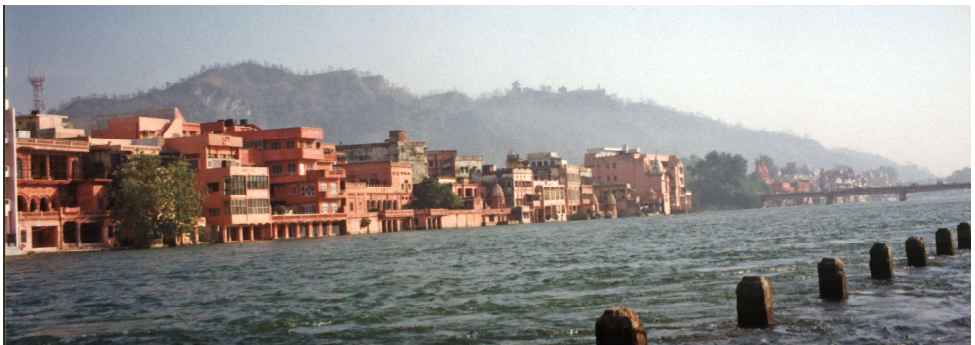
*If this intellect you no longer need,  
with humility let it bow  
Be not vehement in your righteousness,  
the Lord's entry within you allow.*

*With strong opinions and turmoil within,  
you will get nothing from Ma Ganga  
He who is silent without and inside,  
can hear the precious language of Ganga.*

**Question:** You said yesterday that if one placed one's body at the banks of the Ganga as an empty receptacle, it would soon be filled with the nectar of Her love. How can this be brought about to happen?

**Ma:**

*If your body an empty receptacle becomes,  
Ganga will fill Her grace  
But if this receptacle is already full,  
where will Ganga find place?*



If the waters of 'I' and 'mine' abound,  
if the mind and intellect play tricks  
If the ghosts of the past dominate you within,  
and their memory inevitably sticks.

A perpetual cacophony persists within you  
where temper and greed participate  
Therein your ignorance and your ineptitudes hide...  
their degrees could fluctuate.

You constantly weave the fabric of deceit,  
to cover your inefficiencies  
The 'weaver mind' is sly indeed,  
and effectively hides deficiencies.

Presently in your internal world,  
there exist a multitude of concepts and thought  
How can you be ready to receive...  
if a worthy 'receptacle' you have not brought?

Where will you fill the immense love,  
Ma Ganga seeks to bestow on you?  
Free yourself from appendages impure  
and come to the Ganga anew.

If even a vestige of thought remains,  
concerning your 'I' and 'mine'  
Or about your world or material things,  
then the Lord you cannot combine.

Today you feel you have forgotten all  
but the Lord and His beauty  
But remember – in prosperity you have come,  
what will happen in adversity?

Then you shall come with a fearful mind,  
why can't you see today  
Know the truth of your personality traits,  
see yourself clearly today.

.....

But if you accept your deficiencies  
and your intellectual ineptitude  
Just go to the Ganga and seek in prayer,  
imbibe Her divine attitude.



.....

*“O Ganga Ma, I have come to Thee,  
disclose Thy secrets to me  
Please find a way I can stay,  
ever close to Your Divinity.*

*Help me to forget my erroneous concepts  
and develop a new point of view  
Help me erase my way of life,  
and Your ways within me renew.”*

.....

*If with this yearning you approach Her,  
go sit at the banks of the Ganga  
Devoid of all previous attitudes,  
go prayerfully to the Ganga.*

*Then your pitcher can be filled,  
your life with love will be fragrant  
Only then stability will come in your life  
which was hitherto a vagrant.*

*But first go within yourself,  
and see your true face as it is  
Perceive the impurities that have to be washed  
before you can be His.*

**Question:** People come to the Ganga and take back with them pitchers full of Her waters which are said to be very purifying. But this water will finish one day. I want to take back from the Ganga a gift which will accompany me throughout my life – a gift which I will be able to use myself as well as share with others. Can this ever be?

**Ma:** First of all at least take back some water from Gangaji. Sip it every day. Then you will at least remember the Ganga and all these discussions that have taken place beside Her banks. Then give Her your body, mind and intellect unit, and your ego, so that Her pure waters will remind you of the qualities of Lord Shiva and Lord Ram.



This pristine drop of water should help you to reflect on the connect between the ocean of the world and the ocean of your thoughts. It will also remind you of your end – and the

eternal companionship of your body sheath with death. Death as your constant witness, will help you to remove the (constant) colouring of attachments that have blurred your vision and hindered you from seeing all the Truth as it is. The ocean of the world which constantly provokes tidal waves of thought within us, will be quietened. So...

*Take back some water of the Ganga with you,  
and sip it everyday*

*The Truth then you will never forget,  
you'll call out to the Ganga and pray.*

*The ocean consists of many such drops –  
this thought will constantly occur  
I am merely an insignificant drop in this world's ocean –  
He is verily my Succour.*

*These drops of water a reminder will be,  
of all we have discussed and you have heard  
You'll practice what you have understood  
if you remember what has occurred.*

*In future when you face rejection,  
or adversity comes your way  
Your mind will cease to foolishly react  
...remember this drop of Ganga that day.*

*Others decorate their outward homes  
to live in worldly splendour  
But if you bedeck yourself with inner beauty  
then Divinity you will render.*

*If you nourish your internal humane qualities,  
of what avail then are jewels exquisite  
If your internal 'jewel' of the soul is nourished,  
then wealth will not be the requisite.*

*This drop of Ganga's water then  
will rekindle these memories of Divinity  
Each day the Ganga will flow within you  
and release the fragrance of affinity.*

*As this memory perpetuates within,  
this flow will attain velocity  
This flow will cleanse your internal being  
and render extreme purity.*

*She'll nourish your goodness and fill you with love,  
magnanimous you will become  
With a great rapidness your 'I' will sink,  
and nearer to Ram you will come.*

*It is only when your impurity is cleansed,  
that this flow will also end...  
Then only Ram will remain in your place,  
your individualistic ego will end.*

*If with intellectual clarity,  
you let Ganga flow through you  
Then for certain you will be pure,  
and your intuition will be true.*

*If you remember merely emotionally,  
these precious moments with Ganga  
Nothing can She ever give to you,  
then what can you gain from Ganga?*

*Your losses and gains then all depend  
upon your internal attitude  
Do you have faith, or do you remember Ganga  
merely for temporary quietude?*

Days of this dialogue between Ma and Mrs. Kamla Bhandari yielded many a vista of knowledge. After some days Mrs. Bhandari expressed her state at that moment...

“The time to part had arrived. My mind was mixture of emotions. A little love, a little pain. It seemed I had found a long lost mother and was about to part from Her again after such a short period of union. Ganga had



melted my stony heart.

I looked at Param Pujya Ma with dazed surprise – at Her Infinite Grace, which had effected this union between the Supreme Purifier, and the generous giver of love – Ganga Ma and me.

*...to be continued*

# The Worldly Person and the Devotee

FROM THE ARPANA ARCHIVES

Just as an ordinary person is upset and troubled by any adversity in the outside world which affects him, so a devotee is troubled by the adversity within him that prevents the Lord's abidance within. A devotee is most worried when his own mind flows away from the Lord, because that for him is the destructive path. The flow of his inner current is just the opposite to that of ordinary people, although he leads a life which is as ordinary as that of anyone else.

## Worldly Person

1. If he loses any worldly possession, life becomes hell for him; acquisition of worldly possession gives him joy.
2. The loss of name and fame is like death to him – he can't tolerate it. He is elated when he gets praise and recognition from the world.
3. He finds fault with people who have, so to say, caused ruin in his life; he is full of denunciation for them.
4. He cannot stand personal criticism from others and he is always out to justify himself by any means available.
5. Any opposition in the outside world is most unwelcome to him, and he considers it as adversity.
6. He is intolerant to any adverse situation and seeks to escape it.
7. The causes of his frustration are external circumstances, when others let him down, or because of his own failures.
8. He finds relief when he gets supporters to justify him in any set of circumstances.
9. He seeks help and prays for the removal of all opposition and adversities. He seeks pleasantries and enjoyment in the world.
10. The outer adversity is destructive and he desires its eradication.



## **Devotee**

1. A devotee is afraid of increasing his material wealth, and welcomes its loss because it helps him to know and thereby give up his attachment to it.
2. He is afraid and therefore shy of public recognition of his increasing name and fame. He takes insults as the grace of the Lord.
3. He is grateful to those who denounce him – instead of ruination, he finds his establishment in the Name of the Lord. He considers his ‘so called’ enemies to be his best friends.
4. He not only welcomes personal criticism from others but has a seeking attitude towards the criticism, wanting to know and understand himself as he is, which always seems to elude him.
5. For him, the real adversity is in the reactions that occur in his own mind in response to adverse situations outside.
6. He is intolerant to the adversity within him and may seek adverse situations to bring it out.
7. His cause of frustration is his own inner self as he discovers it to be.
8. He may even be suspicious of the Lord when the Lord says “All that you do and are is my own creation”. He suspects that the Lord may be testing him or rejecting him, finding him undeserving.
9. He prays to the Lord to give him adversities and is afraid of favourable circumstances. “O Lord, I forget Thee when I am happy in this world – create circumstances that keep me unhappy so that at least I will abide in the constant remembrance of Thy Name.
10. The inner adversity is destructive and he desires its eradication



## **A seeker's experience of helplessness**

A true seeker is unhappy at the selfish motivation behind his deeds; he takes this as the only obstacle in his way and he is genuinely keen to remove it. He makes every effort to change. He gives up his money or possessions but finds his attachment to money is still there. If he thinks that attachment to name and fame is the cause of his going on the wrong path, then he shuns people who praise him and does not expose himself to any situation where he is liable to be recognised as a good man, yet he still finds he is attached and there is a lingering desire to enjoy recognition and name and fame.

After making genuine efforts, the seeker finds his failure to change himself at base, this is his experience, but this helplessness is the proof for him that he is not the master of what he is.

The seeker knows from personal experience, by practising selfless deeds all his life, that he has not been able to rise above his self, above his personal motivation. To such a seeker this is the most precious experience of non-doership and ego-lessness and is therefore the first glimpse of the Lord's mastership over him as he is, the first sign of a changeover from that inner attachment to the personal self, to the Lord.

### **The advent of the Lord**

Before this realisation comes, the seeker has already experienced in his inner self that he no longer craves worldly possessions and is able to give up his claims easily; that loss of reputation and even denunciation by others do not matter to him any more – he can forgive and love even his enemies and do his duty by them. He is not unaware of the forgiveness, the newborn traits of kindness and compassion, the tolerance and patience that have grown within him, the absence of feelings of animosity and tendencies in him that cause harm to others. All his selfless deeds have made him a new person with all these divine qualities, yet he is honest enough to say and feel in himself that all he is today is not his own doing; it is the Grace of the Lord, a gift from the people and the circumstances that made him such. He cannot own his new born self within him as his own self, and this is for him is his realisation, the advent of the Lord in his life.

Such a one is appreciative of goodness and knows that all goodness flows from the Lord. As such, wherever he sees goodness in the world; he admiringly bows down before it as a glimpse of his own Lord. There is no such things as 'I am good' or 'you are good'... there is just goodness he sees, and wherever he sees it, his gratitude for a glimpse of the Lord automatically flows and he genuinely wishes to do any service he can for the one in whom he sees a glimpse of goodness. This is the proof of Realisation. Realisation of the Truth means that wherever he sees the good, he acknowledges that 'this is my Lord'. The seeker sees goodness everywhere, even in evil people, knowing it to be a manifestation of the Lord, when he realises that the egoistic tendencies within him are not under his control and are therefore a play of the master.





# *Love Letters to Her Lord...*



## *~ A Blueprint of the Aspirant's Path*

From Param Pujya Ma's beautiful flow of thoughts to Her Lord, upon reading His injunctions to Her in the Srimad Bhagavad Gita

TRANSLATED BY ABHA BHANDARI

What are the principles we must keep before us when we embark on action?

~ Lord Krishna stresses that both *raag* and *dvesh* divert the individual from the path of Truth. They lead one away from humane attitudes and alienate the individual from his true Self. Therefore, act – but first void yourself of *raag* and *dvesh*... attraction and repulsion.

~ Each one is given certain distinctive abilities which guide one into separate functions. Each one has a unique destiny and different combinations of qualities. The Lord says, "Whatever you are, wherever you may be, no

matter what qualities you possess, merely renounce attachment with them and let your innate gunas perform their natural deeds. In following one's own path thus, one can progress towards Self Realization.

In response to Arjuna's question: "What compels a man to act sinfully?" the Lord's answer is direct: "Insatiable desire and anger born of the non fulfillment of that desire... these are man's greatest enemies. They destroy the humaneness of an individual and turns men to beasts! Therefore... beware of insatiable greed!"

### Chapter 3

In continuation:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ ब्यवस्थितौ ।  
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥

The Lord warns the individual:

**One's organs of sense must desist from the influence of attractions and repulsion that inhere sense objects, because both these are a hindrance on the path of spiritual living.**

Shloka 34

Listen O mind! Contact with the world and the *raag* and *dvesh* (attraction and repulsion) which consequentially emerge are the cause of joy and sorrow. This attraction and repulsion are to be measured by the same 'thermometer' that gauges negative and positive thought processes. This is attachment – the real cause of rebirth – which binds relationships with the world and once again pushes us into the cycle of joy and sorrow. If one seeks permanent peace, one must completely negate this attachment. Listen! This is the disease... and these days, you are extremely ill! Get yourself diagnosed and your disease treated quickly.

O Ram! I have understood the apparently manifest message... but tell me, when shall I gain experience of it? Why does this illness not seem like an illness to me? It is drowning me every moment... it is the cause of my downfall. I have also understood how the germs of this disease spread... yet I cannot treat it! It is You Who grants the ability to obtain this treatment... therefore Lord, I seek this strength from Thee. O Ram! Free me of my bondage!

Attachment is the enemy of Truth. Yet... of what avail is this knowledge to me? What shall I do? How can I beware of it? I have not the strength, so Lord! Guide me and lead me on to that glorious state of no attachments or physical bondage at least! It matters not if the sense organs are in contact with sense objects. Attachment must not occur. Attachment is the enemy. Do not allow your mind to get disturbed. This disturbance is due to attachments and repulsion. No amount of contact matters if there is no desire lurking in it. You have been made an instrument by destiny. Your destiny touches the lives of so many. If Ram has to change your destiny, He will compulsorily have to change the destinies of all those people also! This can only happen with great *tapas* – a greater surrender and the unceasing endeavour to practice the commands of the Scriptures!

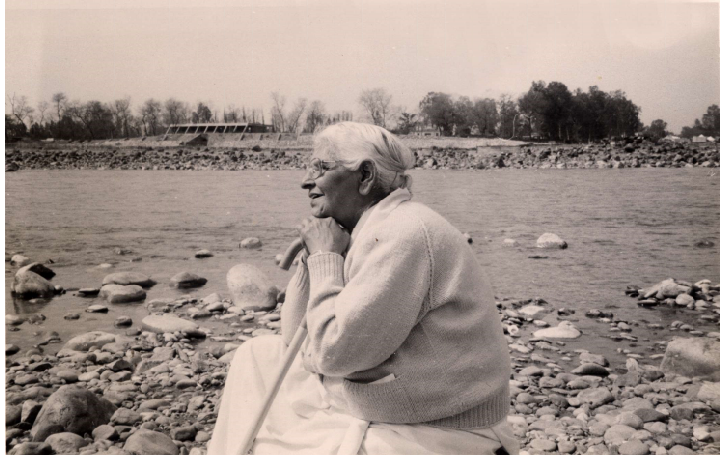
A judge sits on his ‘chair of justice’ and passes judgements... even of imprisonment, but with complete indifference – he is unaffected and forgets immediately after pronouncing the judgement! So also, must one act – with complete voidance of attachment. This path has



been shown by those who have acted similarly. You too must follow in their footsteps. You too may attain Him ultimately... if you act in accordance with Scriptural decree. Leave all to That Ram. Do you know... even a magistrate is not given any case where he has a personal interest! Yet, O fool! You are still granted another life... another opportunity! Arise! Awaken even now! Abide at the feet of Saints who have experienced That State... or else, take your cues from the scriptures... but Miss... start immediately! There is no time to lose.

The organs of sense engage with objects of sense and become embroiled in *raag* and *dvesh*. Their downfall is imperative. They waylay us in their wandering amongst sense objects. It is their nature to wander thus. If we are ascended on these, they will inevitably lead us towards perception. However, in the midst of such perception, one must not be affected by attachment. *Prakriti* compels us to be caught in the cycle of *raag* and *dvesh* and act in accordance with these. Attachment is not correct... be it in whatever is appropriate or inappropriate.

*Prakriti* has created this body. Accept what Ram has given with a smile and bow your head to whatever comes your way unasked. Endure the onslaught of destiny. Do not try to obstruct the waves of the ocean. Just bow low, until the waves pass over you. This is complete acceptance of destiny. Become devoid of repulsion... do not protest. Ram gives you whatever you 'ask for'. When you merit what is 'bad' you attract the bad. Your world and your nature is given to you in accordance with your desire and your aspiration. O mind! You have begun to understand a little. The cement of



*prakriti* fortified this body which is constituted of the five elements of *Prakriti*. Your destiny was created under the Lord's control and with His sanction. That which has been ordained cannot change, much less be eradicated. The arrow that has been released will inevitably find its target. It is a folly to greet one's destiny with *raag* or *dvesh* – an attitude of joyous attachment or repulsion and despair.

The Lord has completely explained the concepts of *karma* and *akarma*. He says,

*The action performed by your body, is by destiny predetermined  
External actions are not your deeds... they are by Ram determined.  
Ram Himself released the arrow, which to its target its journey will make...  
Yagya is Ram's very life, of which you daily partake.*

*He partakes of your every deed... including your external actions  
Change your inner actions O mind... by seeking His refuge...  
Place the thoughts within your mind at the Lord's feet  
O thoughts! When you rest there, let me too my Lord meet.*

They say, the Lord hungers for our thoughts. O mind! What else is there which I can call mine except these thoughts? You have understood O mind – all that is transacted externally is not 'your' action. Perceive every thought

that passes your mind with dispassion. No matter what happens externally,  
at least lay your thoughts at His feet!

*If you truly believe that all that exists is within Ram's entity  
If it is He who truly does all, what is your identity?  
Therefore arise this very moment –  
renounce every vestige of attachment herewith...  
It is this disease that has abducted you...  
renounce your worship of this body forthwith.*

*This body too is not yours O mind... this body belongs to Ram  
Give this 'bodily garment' to Him ... and wear the garment of That Ram.  
O mind! Many a garment you have worn, why get enmeshed in these?  
It merely causes your destruction  
as your attachments to these garments increase.*

*Wear the garment of His Name just once,  
since you have come to this world...  
This garment shall never fragment...  
even if you come to this world.*

*If you wish to cleanse this garment  
and with the soap of His Name its fabric renew...  
Scrub yourself with its lather  
and with your tears wash this garment anew.*

*It will become so purified ...  
that the Supreme Essence will transparently show...  
When you see just Ram everywhere, in His embrace you will glow.  
This is the garment worn by sages who sang His Name always  
Thus do they merge with the Divine Beloved, then only His entity stays.*

*When... when will we understand, even when we are thus apprised...  
My mind is now agonized... and this tormented heart now cries.  
O Ram! I pray You come and explain this Truth to me again  
Of what use even any explanation Lord – grant me Thy vision once again.*

*I do not deserve Thee I know Ram, that is why I come to Thee  
Come once again to my heart, I have in prayer come to Thee.  
Fill this heart with love Lord, conflagrate it with love's fire  
With what face can I say O Ram... come to this heart My Sire!*



Until You do not come, I will not be at peace...  
I shall remember You endlessly... and my tears will not cease.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

Bhagwan advises performance of action according to one's own nature:  
**One's own dharma even though not distinguished is preferable to the elevated dharma of another. Even death in the performance of one's own duty is preferable; another's duty is fraught with fear.**

Shloka 35

Now a psychological exposition of the human mind is underway. The Lord is clarifying the genesis of thoughts and their results. The individual nature is an admixture of one's past life *karmas* and one's present *sanskaras*. Our nature or *swabhav* determines our mind. The *gunas* and their interactions with the *gunas* of another, spontaneously control our actions. They often force us to act in a manner completely opposed to our intellectual discretion! If it had not been so, why would we not been able to experience what we know? Why would we not be able to experience the illusionary nature of this world, despite knowing it is so? It is our *swabhav* which does not allow us to be entrenched in the experience of what we know to be true. Our destiny and our nature together compel us towards that which we have accumulated life after life. Eclipsed by the *guna* of *tamas*, as it were, we completely and unawares do as decided by Him, yet we think 'We have decided!' and we continue to make plans. We cannot change our life course. Both the knowledgeable *gyaani* and the ignorant *agyaani*, have to follow the course of action or the plans of life made for them... but the *gyaani* knows the Truth and the *agyaani* does not. The *gyaani* knows that the *gunas*, one's nature and destiny cause everything to happen... he does not take responsibility but carries out His instructions. The *agyaani* claims doership and the resultant fruit of his actions.

My mind merely 'uses' the nature You have endowed me with. Why should I do otherwise and suffer the ignominy and experience the dualities of sorrow and joy... why should I undertake the responsibility? I am only a nut in your big factory Lord... use me as You like... of what use are all this to me? How can a nut choose which machine it is attached to, and what its output shall be? Use me as Thou wills. You are the Engineer who must plan. If I am useless, throw me away... all is up to You. You have set the vehicle of my life on some rails. How can I change the 'lines' defined by



nature? I am acting in accordance with a previously ordained nature... If I am the nut of the base of the engine, then to expect to be used for the manufacture of cloth is a folly! Expect ye not but learn to accept whatever the Lord gives.

Even a dog is better than you! At least it recognizes its master and wants to stay at its master's feet always! It matters not to him whether his master loves him or hits him... his nature is to be loyal. Why can't you sit at Ram's feet even with the same analogy?

Listen... follow your own nature, otherwise storms will rage within your heart and trouble your mind. There will be turmoil, and the seeds of sorrow and joy will be created for your next life. These 'seeds' will again tie me in irrevocable bondage. Do not try to change your nature. Try merely that the agitation of your mind and its resultant response is quelled. This turmoil is sin. Let your mind be completely detached, devoid of any effect and indifferent.

Now the Lord says, 'Do not ape others!' Remain happy in your own humble dwelling. Do not wish for the other's palace to burn. If you have snatched your mind from the humble cottage and attached it to a palace, this attachment will act as a matchbox. It shall annihilate your peace of mind and ultimately ruin you. Your disease will flare.

I love my little pathways... indifference to the world is not only good, it is essential. Death in one's own domain of qualities is better... than attachment to the qualities of another. Anything that creates a storm in the mind is worthy of renunciation. O Ram! You have said that attachment and repulsion are both deserving of relinquishment... they are our enemies... they are like snakes. Yet...I continue... under the force of nature, feed these snakes with milk. I am nurturing them, knowing that they will bite me some day. O Ram! Come and help me... change my point of view.

अर्जुन उवाच  
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

*Hearing all this, Arjuna asks Bhagwan:*

**What prompts a man to sin – even though unwilling, as if perforce?**

*Shloka 36*



Refer to 2/60 where Shri Krishna says that occasionally a man is forcibly carried away by the unmanageable senses. We often find ourselves in this condition – we know the undesirability of an action and even of the consequences of it – yet, we are forced as it were, by something beyond our control to do these actions. Here, Arjuna asks and we are with him... “Do tell us Lord, what is the reason for the force that carries us and makes us perform acts which normally we would shun.” At whose behest do we engage in sinful deeds even against our desire, manipulated like puppets – and despite all our

efforts, we are unable to control our temptations? Who is the controller? Why am I thus enforced? Pray unravel this mystery and tell me the way to put a stop to this propensity. Why can I not leave an ‘enemy’ even though I know him as such? Why am I such a prisoner? O Ram! Come and release me from this imprisonment.

श्री भगवानुवाच  
 काम एष क्रोध एष रजोगुणसमुद्भवः ।  
 महाशनो महापाप्मा विद्भि एनमिह वैरिणम् ॥३७॥

In reply to Arjuna’s question, Bhagwan says:

***It is desire; it is anger, born of Rajoguna. It is insatiable and a great sinner. In this respect it is our enemy.***

Shloka 37

Refer to shloka 34 of this chapter. It was said there, that the impulses of attraction and repulsion residing in every object are the constant and forceful robbers of our spiritual wealth. Now they say, it is desire ... Desire which is born of the quality of *Rajas*. Failure to obtain that which we desire, leads to anger. This desire is the root cause of all wrongs... or it could be said that desire strengthens the quality of *rajas* and engages us in activity.

This is the main incentive or rather, the extremely forceful drive towards action which we are unable to resist. This is the sinner which destroys us, inspired by which I engage in sinful deeds. What can be a greater enemy of mine?

Desire is insatiable. All methods for its satiation work as fuel to the fire and it rages even more. This fire cannot be pacified through the appeasement of desire... not even through any such compromise. The only way is to eliminate it from the mind. When the mind is hued in the colours of the Supreme, all other tastes will become insipid. Therefore, seek the refuge of Ram... place your head at His feet and pray for strength to fight this strong enemy.

Destiny and desire have to be seen as separate. Destiny ensures the fulfillment of *sanskaras* of previous births. It creates



situations for the completion of those *sanskaras*. It does not provoke virtue or sin. We have to endure the circumstances or situations destiny presents... what matters is the attitude with which we face those situations. Destiny gave us this life. Desire arose later, when contact with sense objects happened. Destiny is irrevocable. But desire can be eradicated. Destiny does not instigate sin or virtue... this is the work of desire.

Desire and anger are like an insatiable hunger. One's appetite is never satiated. Appetite is like fire... which conflagrates as much as it is fuelled. Desires are like ruthless 'guests.' They ruin one's entire peace and push us willy nilly into the wheel of birth and death.

There is nothing wrong in obtaining wealth. Attachment to that wealth is sin. It is this desire that constantly pushes me into the pit of sin.

*...to be continued*

# Heart versus Mind

FROM A SATSANG BY PARAM PUJYA MA



**Question:** How does one reach ‘the abode of the heart’ mentioned in the Upanishads?

**Answer:** One must understand the subtle difference between ‘heart’ and ‘mind’. Mind is the centre in which all kinds of desires originate, whereas the heart remains unaffected by desires and is, in fact, beyond them. The mind is a slave to one’s likes and dislikes, and is always busy satisfying its desires, which are dependent on its own preconceptions. The sensations perceived by the sense organs are registered in the mind, and the sense organs cooperate to fulfil whichever desires the mind is pursuing. When the mind gets what it wants it is elated, whilst if the result is contrary to its desire, then there is unhappiness.

The so called ‘intellect’ which we possess today, as distinct from the pure intellect, cooperates with the mind and teaches it the ways and means of satisfying its momentary desires. This is how the individualistic traits are developed – the beginning of each trait can be traced to the satisfaction or thwarting of a particular desire.

### **The Pure Intellect (Vivek) takes you to the realm of the heart**

In the kingdom of the heart desires have no place, it is only when *Vivek* or practical knowledge is born within you that you can venture to reach the core of your heart. Through this practical intellect, you can scrutinize your own mind and the colouring which the ego has given it. In fact, it is the ego which is the main motivating force behind the mind, having gained supremacy over the mind, body and intellect unit. It considers the world as a part of itself, and sees its own likeness everywhere it looks. The heart, however, is beyond the comprehension of the mind until the true intellect is born within you.

When the true enlightened intellect starts to function the ordinarily blind mind becomes a ‘discerning mind’ which can distinguish right from wrong, rather than blindly follow its own desires, whatever the consequences. This pure, decisive intellect invariably takes one onto the path of Truth and does not try to satisfy blindly as the former servile intellect did. Therefore, there can be no conflict between these two. The pure unbiased intellect is shrewd enough not to fall into the trap of illusions of attachment, jealousy, likes and dislikes, anger, lust, greed and desires in general. When activated it restrains the mind from running after its many pursuits and when this is practised repeatedly the mind loses its potency, gives up its lifelong habit of running after the satisfaction of its desires, and becomes silent (*Maun*).

It is at this stage that one reaches the abode of the heart and the Divine qualities blossom and flourish in contrast to the mind where the devilish traits had been nourished. The heart is God’s own Kingdom where only the Divine traits prosper, and the mind and its desires with their purely selfish ends have no entrance. There is an absolute barrier between the Heart and the mind; there can be no meeting point between these two.

Those who reach the abode of the heart, are no more the slaves of their minds and they lose consciousness of their desires. But they are extremely sensitive to others’ minds and they rise to the occasion in order to satisfy other peoples’ desires. They have no complexes or firm conceptions about themselves and thus they can spontaneously become friend or foe depending

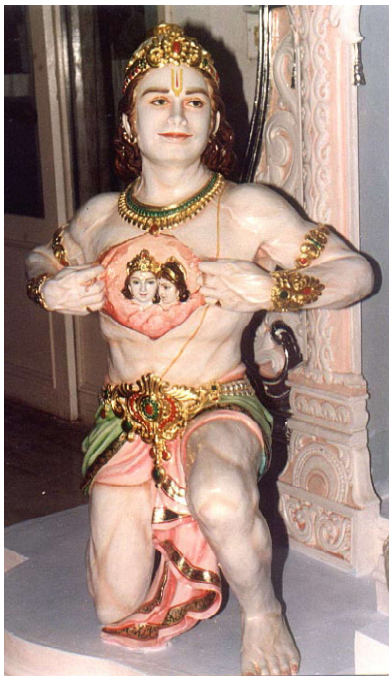


on the need of the other person. All that they say comes from the core of the heart, untainted by any complexity of the mind. They are like mirrors reflecting the mind of the others. With someone who is proud and egoistic, they will look even more so, whilst they will fall at the feet of a humble one. They are like walking statues of their own mind, body or intellect unit and yet sensitive in the extreme with regard to others' needs and desires.

**Question:** The Scriptures say “God lives in peoples’ hearts”. What does this mean?

**Answer:** We are unable to find God because of the covering of complexes and superimpositions on our minds. In order to get a glimpse of Him, we have to purify our mind by sharpening our intellect thus allowing the True Self to unfold itself to us. If we concentrate on external things, we can never see Him; our gaze has to be fixed within.

God abides in the heart of each individual – that is, in the innermost silent chamber which is hidden by the mind



– a mere conglomeration of impure thoughts and complexes. We look at the gross world through the screen of our likes and dislikes, resulting in deep rooted impressions which form the seed that sprouts and determines our future lives. As long as the mind is veiled by the stratagems and values of the mental equipment, it is difficult to have a glimpse of God residing within the heart. Only when you have rid your mind of all its impurities and removed the mental barrier between you and your heart, can you hope to reach its threshold. In order to see God as a practical reality, your desire has to be very earnest, sincere and unremitting. He who gives his all to discover God will constantly introspect and try to achieve an intellectual objectivity. Through these means, a seeker will be able to see how

his mind revolves around its desires and inclinations and rise above them.

A seeker of Truth looks within to view what it is that obstructs the Truth. It is only when the mind has been overcome, that every word uttered

originates from the pure intellect, which flows directly from the heart. When the desire to seek nothing but the Absolute Truth gains in momentum, the mind is rid of its many thoughts and the individual establishes a permanent abode in the heart. The result is a state of bliss and eternal peace and this experience is in reality communion with God.

### **Surmounting the barriers which block the way to the Heart**

The ego is the main factor which deters your progress towards the heart. As long as the 'I' is alive, it prevents you going inwards but when it becomes silent, then the mind is purified and thus the barrier between the mind and the heart is removed. The heart is said to be such a narrow compartment that both 'I' and the Truth cannot co-exist. Therefore, if you want the Truth alone to occupy your heart, you have to dispose of your ego altogether. In order to accomplish this, you must give up your present conceptions and change your point of view.

The practical method to get rid of the ego is by studying the Scriptures and then meditating on their precepts with a view to putting these into practice in life. The mind has to get immersed in these thoughts, because as long as any impurity remains there, it is impossible to have a clear vision of the Truth, or the facts as they are. Invoke the Lord and entreat Him to give you that interest and yearning so that you can know your own mind and transcend it to reach the heart.

God does not reside in the mind or intellect which are coloured by the ego, conceptions and complexes. Because of these your viewpoint is always changing and your intellect is unable to define the one path which can lead you to God. The only constant, unchanging factor is your heart and that is why it is chosen by God as His abode. That is why He is said to be beyond the comprehension of your mind or intellect. Mere knowledge of the scriptures and attachment to the thoughts expressed in them, cannot lead you to the Truth unless you use them to discover the impurities of your own mind. Mere knowledge will only further boost your ego which forms such a formidable barrier, thus frustrating its own purpose.

You have to rise above your mind and intellect in order to approach the realm of the heart and know God.







# Arpana

## Newsletter

ARPANA TRUST, Madhuban,  
Karnal, Haryana, India  
December 2024

### Arpana Ashram

#### Urvashi – Ma’s Legacy

Param Pujya Ma endowed mankind with the Supreme gift of pure knowledge – ‘Urvashi’ – through the intensity of her devotion, and abidance in the Supreme.

On 2<sup>nd</sup> October 1958, the spontaneous flow of knowledge, elucidating the meaning of the Scriptures, commenced from the lips of Param Pujya Ma.

On 2<sup>nd</sup> October 2024, Arpana celebrated Urvashi Day with a host of devotees, family, friends, village folk and staff at Aashirvad, the new Meditation Hall at Arpana Ashram.



**Urvashi** – Ma’s enlightening illuminations of the Srimad Bhagavad Gita, the principal Upanishads, the Japuji Sahib as well as countless queries/answers – have the potential to wash away our impurities, enabling one’s journey towards Truth Consciousness Bliss (*SatChitAnand*).

Mr. Krishan Arora led members of Urvashi Lalit Kala Academy, in melodious devotional renderings of Ma’s Urvashi Bhajans at Aashirvad.

#### Celebrating Chhote Ma’s Birthday

Fittingly, the scribe of Urvashi was born on the same calendar date as Urvashi itself.

Chhote Ma caught Ma’s spontaneous words at the very start and continued to write them down for posterity for fifty years. All of us – seekers of the truth, devotees and, indeed, all of humanity are indebted to this remarkable *bhakta* for the preservation of Ma’s tremendous legacy.



# Arpana Hospital

## Inauguration of Arpana's Advanced Echo & Ultrasound Machine



Arpana Hospital inaugurated its new Advanced Echo & Ultrasound Machine, generously donated by the LIC Foundation, on September 14, 2024.

Regional Manager, Mr. Manoj Atrishi, and other LIC senior officials attended the event, along with Arpana's management.

Trustee Shri Ravi Dayal expressed heartfelt gratitude, emphasizing the advanced ultrasound machine's role in boosting diagnostic accuracy and elevating patient care across multiple departments.

## Arpana Hospital Anniversary – A Tribute to Service and Dedication

Arpana joyfully celebrated the 44<sup>th</sup> Anniversary of Arpana Hospital on Oct 2<sup>nd</sup> with all Trustees, Arpana Management, Consultants and Staff.

Arpana proudly honored two employees for 25 years of dedicated service, and presented special appreciation awards and certificates to 29 medical officers, nurses and other Arpana staff members.



*Dr. Suvendu Sekhar Panda, Mrs. Seema Rani and Mr. Sandeep Chauhan were honored with the NABH Gold Award*

**Deep gratitude for support to Arpana Hospital is extended to the LIC Foundation in Mumbai for Advanced Equipment and to ML Nanda in New Delhi for upgradation of the New Casualty Facility**

## Haryana Rural



### Community Action by SHG Women

As waterborne diseases such as malaria, chikungunya and dengue increased, Arpana's Self-Help Group women fought back by:

- Making plays on domestic hygiene
- Checking public water supply points
- Checking neighborhood coolers
- Spraying oil on standing water

### Other Powerful Initiatives for Self Help Groups Include:

- Digital training for SHGs, i.e. online banking, payments & zoom meetings
- New Self Help Groups being formed

## Delhi

### Arpana Education Center, Molarbund

Arpana Trust assists about 1400 children from slum resettlement colonies, fostering holistic development through quality tuition support and personal attention.



**Ankit Yadav** joined Arpana in Nursery class. His recent achievements – scoring 74.8% in CBSE and 500 in CUET – reflect the guidance he received at Arpana. With Arpana’s support, he secured admission to Shaheed Bhagat Singh College for a B.Com program, marking an exciting new chapter in his life. He says, “Arpana has been my second family, supporting me academically and personally, especially after my father passed away. Thank you for helping me achieve my dreams.”

### Gyan Arambh at Rejoice, Vasant Vihar

120 underprivileged students attend Arpana’s educational program in Vasant Vihar.

- 35 deserving students were awarded scholarships on November 13.
- Accolades were given to students for making lovely diyas and cards.
- 4 students cleared the Computer Course in October and will be awarded a completion certificate soon.



### Arpana’s Annual Diwali Handicrafts Sale



The annual Arpana Handicrafts Sale, held from October 17-19, showcased exquisite linens, nightwear, and children’s wear crafted by rural women in Haryana.

Generous patrons celebrated craftsmanship with every purchase, directly supporting village families.

Arpana extends heartfelt gratitude to all who contributed, especially the Gupta family – Drs. Raj, Rahul, and Lena – whose dedicated efforts made this event a success.

The Sale was held at E-22 Defence Colony, where Arpana has set up its shop, **Devotion**, to market these handicrafts. It is open 7 days a week, 10 am to 7 pm.

# Himachal Pradesh

## Arpana's Free Medical Camps in Himachal Pradesh

Arpana Medical Center in Upper Bakrota, supported by the Baij Nath Bhandari Public Charitable Trust, organized free medical camps for rural folk in remote villages of Chamba as well as in the Tibetan Colony in Dalhousie. Dr. Magotra and his team provided free consultations, blood tests, and medicines for conditions like hypertension, diabetes, infections, anemia, etc.



Patients at the Tibetan Colony

## Arpana's Outreach – Free Medical Camps:

1. **September 28:** 45 patients at Sach Pass, Satrundi and Ranikot.
2. **September 29:** 90 patients at Nakrod.
3. **October 6:** 90 patients at Talai village, with 50 blood pressure tests.
4. **October 27:** 120 patients at Lakkarmandi, with blood sugar tests for 50.
5. **November 10:** 120 patients at the Tibetan Colony in Dalhousie served, with blood sugar tests for 82.

Arpana is deeply grateful for support from the Orbis Financial Corp. Ltd. (Gurugram), the Baij Nath Bhandari Public Charitable Trust and Mrs. Sushma Agarwal (both of New Delhi) for Arpana's health and development programs in Haryana and Himachal

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

LET'S EMPOWER VULNERABLE WOMEN AND CHILDREN AS THEY REACH FOR THEIR DREAMS!

### 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, Publication, Satsangs
- Charitable grants for the vulnerable
- Health/Socio economic assistance



### ARPANA RESEARCH & CHARITIES TRUST PROVIDES MODERN HEALTH CARE THROUGH

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

#### EMPOWERING WOMEN

- Self Help Group & SHG Federations.
- Micro - Credit, Income generation, community development

#### EMPOWERING THE DIFFERENTLY ABLED

- Differently Abled Persons Organizations for health, assistive devices, certifications and income generation.



### DONATIONS TO ARPANA ARE 50% TAX EXEMPT UNDER SECTION 80G, INCOME TAX ACT 1961

Cheques in favour of Arpana Trust and Arpana Research & Charities Trust to be sent to:

Information & Resources Department  
Arpana, Madhuban, Karnal- 132037, Haryana

Donations through Direct Bank Remittance:  
Bank of India, Karnal (IFSC Code: BKID0006750)

Arpana Research & Charities Trust; Bank Account No. 675010100100014,  
Arpana Trust Bank Account No. 675010100100001

### FOREIGN DONATIONS TO ARPANA ARE 100% TAX EXEMPT WHEN SENT THROUGH:

Arpana Canada  
Mrs. Sue Bhanot, 7 Scarlett Drive, Brampton,  
Ontario L6Y 3E9 Canada  
Email: suebhanot@rogers.com

India Development & Relief Fund (IDRF)  
Mr. Vinod Prakash, President, IDRF, 5821 Mossrock Drive,  
North Bethesda, MD 20852 USA  
E mail: vinod@idrf.org

Contact Us: Harishwar Dayal, Executive Director +91 98186 00644  
Email us: arct@arpana.org | at@arpana.org

Aruna Dayal, Director Development +91 99916 87310  
Websites www.arpana.org www.arpanaservices.org



# Arpana Ashram

## Research

### Publications & CDs

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

Publications			
गीता	Rs.300	Bhagavad Gita	Rs.450
कठोपनिषद् हिन्दी	Rs.120	Kathopanishad	Rs.120
श्वेताश्वतरोपनिषद्	Rs.400	Ish Upanishad	Rs.70
केनोपनिषद्	Rs.36	Prayer	Rs.25
माण्डूक्योपनिषद्	Rs.25	Love	Rs.20
ईशावास्योपनिषद्	Rs.20	Words of the Spirit	Rs.12
प्रश्नोपनिषद्	Rs.50	Notes	Rs.10
गंगा	Rs.40	<b>Bhajan CDs</b>	
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
जपु जी साहित्य	Rs.70	नमो नमो	Rs.175
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
अमृत कण	Rs.12	तुमसे प्रीत लगी है श्याम	Rs.75
Let's Play		हे श्याम तूने बंसी बजा	Rs.75
the Game of Love	Rs.400	Bhajan Pen Drives	Rs.500

### Arpana Pushpanjali

Hindi/English Quarterly Magazine

Subscription Annual 3yrs. 5yrs.

India	150	400	650
Abroad	450	1300	2100

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(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 are exempt U/S 80 G (50% deduction). Registered under FCRA (Regd. No. 172310031) to receive overseas donations.

## Applied Research

### Medical Services

#### In Haryana

- 100 bedded rural Hospital
- Maternity & Child Care
- Cardiovascular Health
- Outreach Camps
- Specialist Clinics
- Continuing Medical Education
- Dialysis
- TB Program
- Emergency Care Workshop
- 12 bed ICU
- Pediatric ICU

#### In Himachal

- Medical & Diagnostic Centre
- Integrated Medical & Socio-Economic Centre

### Women's Empowerment

#### Capacity Building

- Entrepreneurial activities
- Local Governance
- Micro-Planning
- Legal literacy

#### Self Help Groups

- Savings
- Micro credit
- Federation
- Community Health
- Exposure Visits
- Gender Sensitization

### Income Generation through Handicraft Training Skills

### Child Enhancement

#### Education

- Children's Education
- Vocational Education
- Cultural Opportunities
- Pre-school Care & Education
- Scholarships

#### Health

- Nutrition Programme
- Health Programme

**Arpana Research and Charities Trust** Exempt U/S 80 G (50% deduction) on donations for the Hospital & Rural Health and Development Programmes. Application under FCRA to receive overseas donations is pending

### 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

**All donation cheques/ DD to be addressed to : ARPANA TRUST** (payable at Karnal)

For online payments: **Arpana Trust, A/c no. 675010100100001 Bank of India, IFSC - BKID0006750**