

*The Desire for this World
does not Leave me*

The desire for this world does not leave me
My yearning for You is undone;
O Ram guide me, so that I can see
By Thy mysteries I'm overcome.

I sing Thy Name by night and day
I come to Thy threshold too;
But I come empty handed when I come Thy way
And I leave empty handed too.

Whenever I receive no prasaad from Thee,
I lay the blame at Your door;
My own imperfections I cannot see,
I trouble You ever more.

This wayward mind has its own way
But I bring it to You my Lord,
Show me the path I earnestly pray,
With this plea I come to Thee God.

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

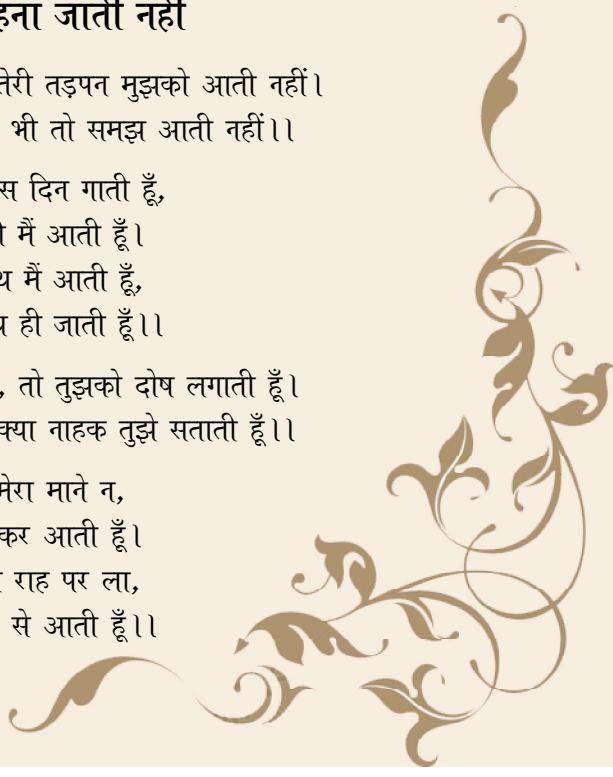
संसार की चाहना जाती नहीं

संसार की चाहना जाती नहीं, तेरी तड़पन मुझको आती नहीं।
कहो राम मैं क्या करूँ, कुछ भी तो समझ आती नहीं॥

तेरा नाम तो निस दिन गाती हूँ,
तेरे द्वार पे भी मैं आती हूँ।
पर खाली हाथ मैं आती हूँ,
और खाली हाथ ही जाती हूँ॥

जब जब प्रसाद नहीं पाती हूँ, तो तुझको दोष लगाती हूँ।
पर अपनी ओर मैं देखूँ न, क्या नाहक तुझे सताती हूँ॥

चंचल मन मेरा माने न,
पर इसको लेकर आती हूँ।
राम तू इसको राह पर ला,
बस इसी आस से आती हूँ॥



Love...

“Love makes us forget ourselves. It is therefore the greatest teacher of non-duality and the principles of Advaita.”

~ Param Pujya Ma

“One who is stuck in the realm of right and wrong, liking and disliking, will never know the texture of love.”

~ Sadhguru

“To grow in unconditional love and beauty is spirituality.”

~ Sri Sri Ravi Shankar

“Love is the bridge between you and everything.”

~ Rumi



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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.

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

Redemption from the quagmire of Moha and desire...

The Lord explains, "You are That Atma! Yet, the cloak of desire conceals the Truth of That Atma from you!"

Param Pujya Ma stipulates, either annihilate this desire through gyan yoga, or the knowledge obtained through the discerning intellect... and if this is not possible, then surrender yourself to Him. He will be your Saviour and redeem you.

But remember, you have to surrender to Him with the right faith and thought... and your surrender should be complete. Keep your eyes affixed

on Him alone. Your mind and heart should be focused on That Atma Essence at all times. Seek the Refuge of That Supreme Purusha – the Highest of all beings. He will redeem you from this quagmire of moha.

Chapter 3

In continuation:

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

Bhagwan continues:

O Arjuna! Just as fire is hidden by smoke, a mirror is covered by dust and a foetus concealed by the amnion, so also is wisdom covered by desire and anger. Knowledge is covered by this insatiable fire of desire – the eternal foe of the man of wisdom.

Shloka 38, 39

The Lord is explaining: “You are in essence, That blemishless Truth Consciousness and Bliss. Do you know what has covered that Light? It is the smoke of desire. This has turned you, a King, into a beggar that wanders the streets. Perceive how it has wrought your destruction. Perceive the depths it has dragged you to. Will you still not understand? Will you still not awaken? This is the enemy with which you must battle. This is the war of *dharma* that you must fight against these degraded tendencies that are ruining you. Improve them continually. Fight them, and quell them through diplomacy or through force or even through deceit!

Do you know why these enemies do not seem like enemies to you? Because they are enemies only for one who knows! The ignorant hold these ‘props’ dear to their hearts. They are comfortable in this ‘net of *moha*’ and keep throwing it further and further for greater ‘gains’. For the man of knowledge, who has woken, these ‘props’ seem poisonous. They have realized the true nature of desire and want to get rid of it. They have realized the intensity and the reasons for this disease of the carcass and want to be rid of it.

Now Miss! It depends on the intensity of your understanding of this disease and your dependence on it. It is this disease which prevents you to abide at the feet of the Divine Beloved.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

The senses, the mind and the intellect are the keystones of desire. Veiling knowledge with their support, desire deludes the embodied soul.

Shloka 40

Where does desire abide? Does it abide in the sense organs? Or does it abide in the intellect which is conditioned by the *sanskaras*? It is only when I know its station that I will be able to fight it! It is this desire which is my worst enemy. It has mutated the consciousness that 'I' was, into an inanimate, unconscious being... it has converted That *Ishwar*, the Lord of all, into a *Jiva*... powerless and weak... and it has discarded me. It has subjected me to the pain of greed and craving and it is continually binding me every moment. This 'I', identified with this desire, has become a mere gross body... This body had been given to me to partake of the world as a means for *sadhana*... to experiment with the world... and I, in my ignorance, thought 'I am this body!' O mind! Remove this desire... what will remain, will be sheer divinity.



They say, the enemy, 'desire', abides in the sense organs as the agony of craving. It becomes the inspiration of the mind and the *sanskarik* (conditioned) intellect. It is the enemy which destroys me every moment from all sides. It is extremely dear to the ignorant, who have a deep affection for the germs of *moha*!

However, a man of knowledge dislikes this desire at every level. He has declared a war against this desire which he perceives as a potent enemy. If the man of knowledge distances his sense organs from sense objects, these 'germs' of attachment and desire infiltrate the innermost heart! They persuade the mind to remember them always. When one manages to get rid of them from there, they hurriedly enter the 'internal locker' or

'safe' of the intellect! They even penetrate our dreams! It is extremely difficult to identify and catch this enemy – desire.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

Bhagwan instructs Arjuna to conquer desire:

O Arjuna! Having first controlled the senses, renounce this sinful desire which destroys both knowledge and practical wisdom.

Shloka 41

Listen! You must annihilate this sinner which destroys both knowledge and its practical application. Just as cattle run towards grass and animals run towards what they desire, so also, these organs of sense relentlessly pursue the objects of sense. They do not think of the consequence of their pursuit... even if it means enduring a 'beating'... they still run towards their desired object!

So also, the sense organs ever yearn for sense satiation. They only have to see food and they begin to salivate. They 'eat' plenty... even if they need to visit a doctor after 'gorging' themselves thus! O foolish one... give yourself a moment to think ... to reflect with your intellect... it is only after this 'balancing' of thought that you must proceed with your decision. Inspect your bent of mind. Bring your intellect and fortitude into play... take their counsel.

Do you partake of sense enjoyments merely for 'enjoyment'? No... you must partake only for subsistence. First control your sense organs – then confront the mind... explain to the mind! How strange! When the object of sense is before me, it is understandable that I run after it! But when it is not before me,

even then I constantly bring it to my imagination and worry about attaining it! How foolish am I! Stop this futile thought – this constant worry. This is the



height of folly! Why do you dwell in these stupid thoughts? But you have to admit that you do exactly this!

Such is the attack of the enemy – desire! It releases such a storm... that sinner conflagrates a ‘smoke bomb’ – without even a clear motive or purpose! It ‘plays’ with you for its own merriment and to trouble you. Like the *Rakshasas* Khar and Dooshan who killed just for their entertainment! So also, this desire sets off a storm of craving only to trouble you and take pleasure in doing so. They laugh at your consternation.

Rise even now. Rise with a strong determination and face this enemy. Do you know which is the best weapon for it? Indifference. Do not try to face it headlong. Dedicate yourself to the Supreme – *Ishwar Pranidhan*... this is the only way. Only That One will save you.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

The senses are powerful, but superior to the senses is the mind and superior to the mind is the intellect; far superior to the intellect is the Self, the *Atma*.

Shloka 42

The Upanishads explain that sense objects are stronger than the sense organs. They have also said that the sense organs, the mind and the intellect are the ‘home’ of attachment and *moha*. They have also described these three earlier. Now they say that the sense organs are strong... but stronger than these is the mind... and stronger than the mind is the *sanskarik* (conditioned) intellect. It is this which, as the individual nature, along with destiny, manipulates the mind. The mind is the son of this intellect... yet, it feels ‘I am all powerful and below none.’ Therefore there are two ‘officers’ who are by rank, above the sense organs which are so powerful.

Therefore, it is imperative to kill this ‘enemy’ – this sinful desire – under the auspices of *Vivek*... the discerning Intellect. If this is not in your capacity to do, then seek the refuge of the Lord Himself – He will take everything into His capable hands. Surrender yourself unto Him – appeal to Him – beseech Him – only He can help you. If the ‘police’ is with you, how can you remain a weakling? Who can cheat you? Why be afraid? He will lift you with His own power.

Then how can desire trouble you?

They say the mind is beyond the sense organs... yet the sense organs roam the world of sense objects with pride, thinking 'we are all powerful' ... these senses can roam the world all they want – yet, if the mind is not interested, the roaming of the sense organs remains ineffective. If one is sick, all the victuals of the world will not attract one. For, if the mind is not interested, of what use are these to the sense organs? The sense objects remain the same, but the *sadhak* proclaims 'I do not have the time to look at you!'

“The Lord has come to abide in my heart... this is the time of His ordination – time to proclaim Him my king – my All!”



Therefore the mind is more powerful than the senses. Whatsoever the mind desires, becomes meaningful to partake of... otherwise it is of no consequence.

More powerful than the mind is the intellect. The Intellect has two connotations. It can be taken to mean the discerning faculty or *Vivek*, or it could mean the *sanskarik* intellect which constitutes one's nature. The mind is controlled by one's nature. As is one's nature, so also is the bent of the mind. So also, is the inspiration provided to the mind. However, they say, there is a power that is beyond the mind... there is a power that is superior to the intellect. Even if the senses, mind and intellect betray us, then Ram, That Omkar, That Brahm still remain. Therefore, seek the refuge of That One. He can control all.

O Ram! Knowing this, hearing of Thy All Powerful Existence, I have sought refuge in Thee. My senses are not in my control. This mind is drowning me every moment. My discerning capacity (the intellect) takes several decisions, but the mind does not obey! This *sanskarik* intellect, wrought of the latencies of many past lives, causes me to wander here and there! Controlled by the *sanskaras* of many lives, I am constantly wandering. Now pray take me in Your Refuge. I bow my head at Your feet. Once You

accept my obeisance Lord, all these (my sense organs, mind and intellect) will also be at rest at Your feet. I am unable to bring them to You. My *sadhana* does not possess enough power. My entreaty is not potent enough, no wonder I have not yet been able to call out to Thee. I am calling to Thee in broken words... I know they are not worthy of Thee... but I have no more words in my vocabulary to please Thee.

I can write no letters to Thee. But Ram! Surely You understand me. You have said, that You lie beyond all these and You ARE all these. If You (my Lord) take care of Yourself (my senses, mind and intellect) then this could be possible!

This body mind and intellect are inanimate. You are beyond these – That One Truth, beyond these and transcending these.

Then Lord, am I inanimate? What am I Ram? Pray tell me!

*Whose threshold can I go to Lord? O Ram, whom shall I ask?
I am not this body mind and intellect... then who am I... whom shall I ask?
The mind lies beyond the senses, the intellect lies beyond the mind
Knowing these are all inanimate, all my answers at Thy feet I shall find.*

*What lies beyond what? What can I learn from this Lord?
Just tell me – who am I? Only then can I be redeemed Lord.
Do not try to divert me Lord by telling me of this body
Come before me to explain who am I that abides in this body.*

*Of what avail is this knowledge Lord, if this I this 'I' does not know?
Do not impart such information Lord, with which my pride merely grows.*

*I sit at Thy feet my Ram, and beseech of Thee...
Annihilate this 'I' O Ram I pray as I lie in obeisance before Thee.*

*If You do not want to tell me who is this 'I'... so be it my Lord;
But accept me once as I am today... admit I am yours my Lord.
This heart overflows again and again... You come as tears in my eyes O Lord...
You give this agonized heart the water of tears, and burn me in a fire my Lord!*

*Let me burn once and for all
And let me come to Thy feet
Even if I do not come embodied,
Let me lie as ashes at Thy feet.*

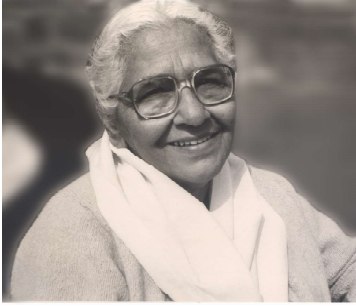


एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

Now the Lord is saying:

O strong armed Arjuna! Thus, knowing That which is higher than the intellect, and controlling the mind through the intellect, kill this indomitable enemy in the form of desire.

Shloka 43



The Lord expounds two methods of quelling the sense organs. He says, either annihilate this desire through *gyan yoga*, or the knowledge obtained through the discerning intellect... and if this is not possible, then surrender yourself to Him. He will be your Saviour and redeem you. But remember, you have to surrender to Him with the right faith and thought... and your surrender should be complete. Keep your eyes affixed on Him alone. Your mind and heart should be focused on That *Atma* Essence at all times. Seek the Refuge of That Supreme *Purusha* – the Highest of all beings. He will redeem you from this quagmire of *moha*.

However, I know That *Maryada Purushottam* Ram will not transgress any established norms or decorum. Therefore what shall I do? He has said “You will find in me whatsoever you seek with faith...” but Ram, I know my thoughts, my intentions, my *bhava* is not appropriate... yet I am unable to do anything. I am being compelled to travel only in one direction... Yet, Lord, You have also assured me that even a single step taken in Your direction will not go waste. You have asked me to strengthen my faith and my belief and have assured me that you will guide all my actions towards fruition. You will take care of all my duties. You cannot deceive me I know. You will fulfill what You say. Therefore, let me leave all to You. Everything will happen... maybe slowly, but surely. The fruit of a tree can only be obtained in the right season. Yours is to continue to sow the right seeds... nurture them with the right water... it takes time. When the fruits appear, you will forget all that went into this fruition! Irrigate this tree with the water of *sadhana*. But remember, this small plant is subject to many a disease. The Lord Himself will annihilate all the ‘germs’ with the sunshine of His compassion. Slowly, it will not even need any protection. It will gain immunity towards all these diseases. Then nothing will shake it.

So, be of a firm, determinate intellect and have faith in your *sadhana*.

...to be continued

'My Spirit Seems to be More like a Warrior'

When visitors to Arpana want to know more about Param Pujya Ma, there is an exhilaration in discussing her words, deeds and being! The more one delves into such matters, the more understanding and love for this Divine Being arises. I have been part of the Arpana family for over 40 years and recently had the privilege of talking to one such enquirer...

CONTRIBUTED BY ANNE ROBINSON



Enquirer: I heard in a *satsang* that we go to the temple to learn how to bow and be humble. I cannot identify with that. My spirit seems to be more like a warrior!

Anne: How wonderful to hear from a warrior! The whole Gita was about the Lord interacting with a mighty warrior! All of the greatest enquirers were warriors – they fought to uncover the Truth. They fought against lies in the world, in society – but especially against the lies in their own mindstuff. Lies they always believed in, but now were exposed as falsehoods!

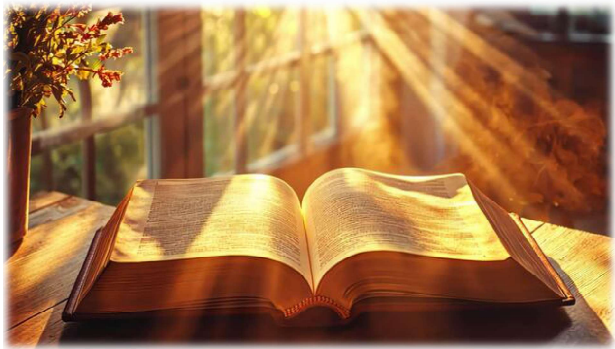
It is not easy to be a warrior. The strongest and most desperate enemy to be faced – ego – is within us. Emotions can pierce us with agonizing spear thrusts. The truth can display our egoistic self in horrendous, evil traits and actions that the mindstuff keeps hidden from our conscious mind. Because, after all, we want to be seen as good, even heroic, by others – and especially by ourselves!

So to be a warrior for the Truth, we must have an intense yearning for the Truth – to the exclusion of all else. To win through, we must commit to keep going – especially when the going gets tough.

Humility is a good starting point. Nature is awesome. The universe of stars, of galaxies, of energy, of mountains/deserts/oceans, of biological life, of the human body, of our brain with 86 billion neurons, of atoms, of DNA, and so much more!

Looking at all the scientific knowledge, we are humbled intellectually. There is so much that we do not understand. There are so many stars and galaxies, so much to uncover! So how could we not be in awe? Also, how could we not long to know the truth of Creation. Is there a Creator? If so, who or what?

Then there is also all the information about spiritual and religious journeys. In India we have thousands of years of Vedas, Upanishads as well as the immense body of knowledge given by innumerable saints, sages and *avatars*. But religions interpret their teachings and actions, thus distorting the truth. And in the back of our mind is the thought that “When I have all the information, I will be able to judge, because I know better.”



So, although we can be humbled intellectually by vast scientific knowledge, we still think we know better because we see the errors made by religious and spiritual people and think we are intelligent enough to sidestep any errors ourselves. Emotionally, we are controlled by our mindstuff, which is

formed from the likes and dislikes of our sense organs when they contact objects in the world.

(For an extraordinary exposition on this, see ‘What After Death?’ Param Pujya Ma’s elucidation of the Kathopanishad, II.1.11, pp.328-341.)

We need to see, in depth and in detail, what we are – intellectually, emotionally and mentally.

So, as a warrior, what battle are we fighting? Who is the adversary? What is the goal?

The battle is in our minds. The adversary is the conglomeration of our mindstuff which believes it knows best and is influenced by likes and dislikes and by ‘I and mine’. The goal is establishing ourselves over others – at least in our eyes!

Logically, we know this is ridiculous. We know there are billions of people on the planet, that multitudes have more talent, more intellectual acuity, more capabilities, more creativity, etc. than our ‘I’ – but the extraordinary fact is that making ourselves appear superior is what we are doing with our lives on the deepest levels!

We cannot persuade others to see us as superior if they know this is our goal so, of course, we have to hide this goal from others – and even from ourselves (for we want to think ourselves good and not trying to lord it over others)! We also have to hide our faults and weaknesses – so we have developed the subconscious and unconscious mental and emotional levels.

Since our imperfections will not further our main goal, they get obfuscated, justified, twisted or obliterated from our consciousness. The mind’s clarity is thus superimposed by simple or complicated coverings of misinformation, half-truths and lies. When faced with contradictions one is unable to counter, emotions arise which short-circuit rational thought. The ‘I’ compels the intellect to support the mindstuff, thus rendering our intellects helpless to see the truth.

So where is our superiority? How can we even be rational with such an intellect? Our mind will deflect any suggestion that it cannot cope, justifying ourselves with the cleverness and slyness of the lawyer within – an extraordinary advocate for the ‘I’!

So – is not a little humility in order?



Enquirer: I had mentioned that it is much easier for me to be truly humble in the presence of the majesty of nature – desert, ocean, universe, etc. But more difficult, actually quite difficult, in any place of worship. Why is that?

Anne: When I came to Arpana, I may have believed that there was a possible Source of the Universe, a Creator, but I certainly did not believe in any religion...

- I had seen so much hypocrisy, so many lies, so much self-serving, so much ego in religion, both leaders and congregation, that I could not be part of that.
- I could not accept that material rituals could bring about spiritual benefits.
- Logically, I could not see that prayers had any effect on the actions of the Universe/God (e.g. in a war when both sides pray to God for victory).
- I could not accept that stating your beliefs according to a particular religion or group, made you any more worthy than one who thought for oneself. And so on.

...until Ma showed us a different way to look at religion! She taught us to look at the Lord – the divine qualities, attributes, traits – not the interpretations of ‘authorities’ or what others say.

So, let me ask you:

1. When you go into a temple or any place of worship, where do you think you are going?

If you are going to a social or cultural place, if you are going to set an example for your family, if you are going to be seen as a good person/a pillar of society/out of a compulsion to support the values that keep our

civilization intact, etc., then no wonder you don't feel humble, for you are showing how superior you are by doing something you don't really believe in for the good of your family or even to help keep civilization intact!

2. When you go into a temple or any place of worship, who are you visiting?

Are you visiting the functionaries, the priests, the workers in the temple? Of course not. Are you visiting the Rishis, Maharishis or other *gyanis* who wrote the Scriptures? Are you visiting the Church Fathers who, in Christianity, edited the words and deeds of Christ and decided what was authentic and what was heretical? Are you visiting philosophers/soothsayers/magicians?



The problem may be that you are not visiting anyone. Places of worship are considered the abode of the Lord. But are you visiting the Lord? Do you even think of the Lord when you go there? Have you ever sat in a temple and contemplated the life of Ram, Krishna, Nanak, Jesus or any other manifestation of the Lord – their life, their qualities, their interactions with friends and enemies, their sufferings/humiliations/ challenges, etc.?

(Interjection: I remember that when I was most critical of religion, when I was at my most agnostic extreme, I sometimes thought of Jesus – what he said, what he did, how he helped the poor/the weak/the vulnerable and how he loved even those who betrayed and killed him. Then the warmth of love and admiration flowed into me and I thought he was the one to be admired the most for he made us want to live in joy and peace. Unfortunately, I never acted on it!)

Meet Your Host! When you visit anyone, at least be courteous and ask how he is doing. And if you know anything at all about the Lord, you will know that he identifies with those around him and takes on their problems

as his own, their sufferings as his own, their pain as his own. I remember a verse in the Bible, “Jesus wept.” He was looking down on Jerusalem and seeing all the pain and suffering of the people and said, “I would have gathered all of you unto me, like a hen gathers her brood, and given you rest, but you would not have me.” (The quote is not exact, but this is the meaning.)

But the Lord would not burden you with all this, he would smile and hold out his arms in love and joy. He would ask about how you are doing and what you desire. Then you could look within and try to see – under all the superimpositions that you have gathered throughout your life – you could try to see what you truly desire.

3. When you go into a temple or any place of worship, what are you thinking?

When you sit in the presence of the Lord and try to see what you truly desire, this could be a game changer in your life. Do you want to continue as you are, doing your best to have a good life – be productive, be a good mother/wife/friend – enhancing your image, perhaps gain fame and be seen as an amazing person by others? Do you want to live as *satvic* a life as possible for you, whilst still retaining the ego? This is not a small thing. If everyone lived this way, we would be in Sat Yuga instead of *Kalyuga*!

Or do you want the Truth? Because when you start uncovering the Truth, you realize you have to live the knowledge you learn in order to learn more. The more you live that knowledge, the more you will obey the Lord’s injunctions and live to bring happiness/peace/fulfilment etc. to others. Divine qualities will flow through your life – your life will be just like the Lord’s!

But this is where you need to be the strongest warrior. You can have no expectations or desires of your own – your ego would not be the motivating factor of your life and you would no longer support anything to further it over others. As a matter of fact, you would work to establish others and shun any recognition for your own ego-self. Eventually, by continuing on this path, you completely forget your ego-self, transcend delusional elation/depression/pain/suffering, etc. – and you live in eternal Truth-Consciousness-Bliss – *Satchitanand*!

So, it is your choice. It starts, perhaps, with an attitude of humility in the presence of the Lord. ❖

Ganga – The Divine Mother

The beautiful conversation between Param Puja Ma and Mrs. Kamla Bhandari regarding the significance of Ganga Ma... continued from the last issue



Mrs. Bhandari reminisces: When what I had earlier considered to be a ‘mere river’ suddenly acquired the form of a purifying Mother – it becomes difficult to describe one’s internal state. Whether this can be called trust, love or faith, I cannot say. In separation’s agony my mind called out and said:

“I cannot stand this separation Ma. Yet, I cannot say a word. My feet turn away reluctantly – my eyes are fixed on You. I have just one desire, just one plea – may Ganga Ma accept me, and softly say to me “you are mine.”

“I wish to beg of the Ganga to accept me as Her child. I know I am not deserving, and that I am full of inadequacies – but since She is my Mother, She may forgive my faults and overlook my weaknesses. She may even take me into Her sphere of light where I shall be able to see Her Divinity

more clearly, in order to imbibe Her qualities. I fear the possibility of my unworthy nature which may besmirch Her Pure name. So I want to pray... please place my prayer at Her feet!"

Ma:

*O Ganga as soon as I met You,
I knew You are my Mother Divine
I have experienced the softness of love
flowing from You, Mother mine.*

*Like a mother's your love flows freely,
lightening every heart
No matter whosoever comes to Thee,
You give love from the very start.*

*You are the Embodiment of merciful Truth,
Your glance with compassion flows
You embrace and give nourishment to each one,
who fearlessly to your embrace goes.*

*I too call out to Thee Mother dear,
take me in Your embrace
You are the embodiment of Shiva and of His knowledge –
please lend me a trace.*

*My redemption is possible only when
my Mother shall accept her child
If You, Ma, and Shiva my Father Divine
will uplift their unworthy child.*

*Help me imbibe Your qualities Ma,
so whoever comes to me
I remain detached and give of myself
like you gave yourself to me.*

*O Symbol of motherhood, giver of joy,
You give so freely to all
With Shiva's essence within me,
help me to give too without falter or fall.*

*I have just one prayer Ganga Ma,
may this head ever bowed remain
Let this ego be extinguished forthwith
and only Your entity remain.*

O merciful Ganga bestow Thy grace,
I am Thy child Mother Divine
Let each pore of my being in oneness conjoin
with Your Essence Mother mine.

Let each drop of blood within my body
be Thy blood
let my speech also be Thine,
my being with Thy presence flood.

Let each action of mine,
stem from Shiva's Divine essence
Each desire of mine will be fulfilled
if I imbibe Your quintessence.

O Mother! Lend me mercy sublime
so that before I depart
Give me the means to meet my Ram
before we both now part.

Give me the dowry of qualities divine,
and an intellect in Truth established
Only then my Ram I can meet,
if with purity my being is embellished.

Let my mind untouched remain
by thoughts tumultuous furore
For if I now belong to Ram,
each emotion I must endure.

O Ganga Ma, come to stay with me,
or take me in your embrace
I have come to Thee Ma,
encompass me with Your loving Grace.

If you colour me with Thy hues,
no difference will there remain
Then I will take You wherever I go,
my life will not be in vain.

Let me attain today O Mother,
Thy purpose, Thy purity and name
Just as you are pure and true,
let my mind be the same.

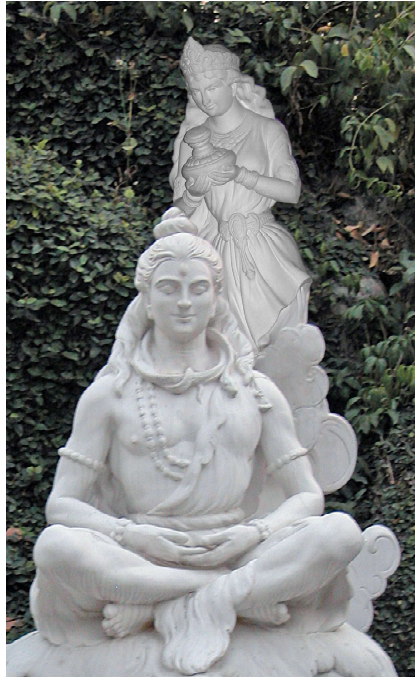
*If You accept me Ganga Ma,
I can beseech Shiva too en-route
To help me attain union with Ram –
then our betrothal rites too He can execute!*

*O Ganga dear – Mother Divine,
if Your daughter I can become
All the deities to my marriage I shall invite,
and to my Mother's home they will come.*

*O Ganga, most reluctantly
I seek to take Thy leave
I have come whilst still alive,
will I not gain reprieve?*

*Take each pore of mine
and mingle it with Thine
Lift me with Thine own loving hands
and embrace me Mother Divine.*

*Only grant me this one boon,
I ask for nothing more
Only once – just this one time –
allow me to be Yours. ❖*



The Measuring Rod

Signs of Advancement

(From topics explained by Param Pujya Ma)

ADAPTED BY ABHA BHANDARI



The journey of the Sadhak towards his Supreme Goal is a joyous voyage of discovery. He sheds the burdens of egoistic assertions and selfish deeds, and traverses this journey of life on the vehicle of faith and love.

With his eye ever fixed on his chosen goal, he goes forward with perseverance and a tenacious purpose, until his dream is fulfilled. It is his constant endeavour to complete the journey in the shortest time, for the span of life is not known and the future uncertain.

What is gained here and today on the spiritual path will never be lost – so the Lord has assured us in the Bhagavad Gita (Chapter 2, shloka 40).

Therefore, the Sadhak eagerly awaits and searches out the milestones on his precious journey, for it is only these that give him courage and the incentive to surge forward towards his aspired goal.

What are those milestones in the *sadhak's* journey?

Param Pujya Ma has specified the change of attitudes and deeds of a *sadhak's* life as he approaches his cherished abode.

- ~ The *Sadhak* traverses from the gross to the subtle, from the material world to spiritual spheres.
- ~ Others become more important than himself.
- ~ His general efficiency is greatly increased.
- ~ He transcends his body and mind unit and directs his faculties towards the spiritual.
- ~ He sheds intellectual assertion and practices spiritual identification.
- ~ He migrates from the expression of complicated abstract knowledge towards simple and lucid practical *gyan*.
- ~ He is no longer a 'beggar' of sincerity, but a 'giver' of love, compassion, magnanimity and other divine traits.
- ~ He avoids gross indulgences and practices self-restraint.
- ~ Personal considerations give way to an effort to establish others.
- ~ Sharing all his gross assets with others becomes his joy.
- ~ His heart ever sings praises of the Lord and longs to understand His every aspect.
- ~ He engages himself in constant service as a prayer laid in homage at his Lord's feet.
- ~ He forgives the wrong-doings of others against him and regards all as the Lord's children.
- ~ He understands the law of 'interaction of *gunas*' and transcends the confines of right and wrong.
- ~ He subordinates his intellect to others for their tasks and in their service. He performs their tasks better than they themselves.
- ~ He never comes into conflict with anyone intellectually because he always identifies himself with their point of view. So much so that he even forgets what he knows or does not know.

- ~ His surrender is so silent and concealed that it does not even leave a trace of a feeling of a 'favour bestowed' on the other.
- ~ There ensues a natural, unconditional flow of divine qualities, knowledge and intellectual supra-intuition.
- ~ This is a state of constant *samadhi* or mergence with everyone and at every place.
- ~ His internal peace is unblemished.
- ~ His attitude towards others at all level – gross, emotional and intellectual, is pure because personal considerations play no part in it.
- ~ He now focusses all his mental and physical faculties on only one goal – his Supreme Beloved.
- ~ His concentration increases manifold.
- ~ He soon assumes full control of his senses and mind.
- ~ He becomes indifferent to the world in matters of self-establishment, yet he serves the world even as a slave in their interest.
- ~ In fact, his identification with the world reaches a point of personal personality forgetfulness.
- ~ Very often he is suspected by the worldly, for he seems to give much more importance than they themselves to their job, their understanding of their relationship with others, their success, their happiness and their health.

In fact, he often succeeds where they fail. He does not merely restrict himself to giving advice, but works with his own hands and faculties to make a success of their jobs. This is unimaginable from the point of view of the selfish person because the *Sadhak* ever seems to forget himself and his own jobs in his will to serve.

- ~ His indifference towards negative allegations helps him to endure every catastrophe at all levels – intellectual, emotional and gross, with equanimity.
- ~ He is not ruled by any worldly laws or habits. His one principle is 'Love All'.
- ~ As Shiva lies quiescent under the feet of Kali, so also the *Sadhak* learns not only to tolerate, but also to develop an attitude of compassion towards those who are negative towards him, or those who are emotionally overbearing and ever seeking appeasement.

- ~ He is a *gunatit*, uninfluenced by his own goodness as well as the tyranny of others.
- ~ He is forgiveness itself, but not even conscious that he 'forgives'. Such is his all-encompassing love.
- ~ He embodies the virtues of patience and forbearance, faith and endeavour.



The *Sadhak* has all these traits to varying degrees and at different times, but they are always steadily on the increase. They should be very evident in practice and clearly visible to those around him, who are interested in him. He is generally unaware of his positive traits, but highly sensitive to any trace of egoity lurking within him. His knowledge is based on his practical experience and thus becomes 'live' for him. He experiences *vidya*, *avidya*, *bhakti* and spiritual living through personal practice. Yet he does not know that he knows, since he has even forgotten that 'he is'.



Look outside

and you will see yourself;

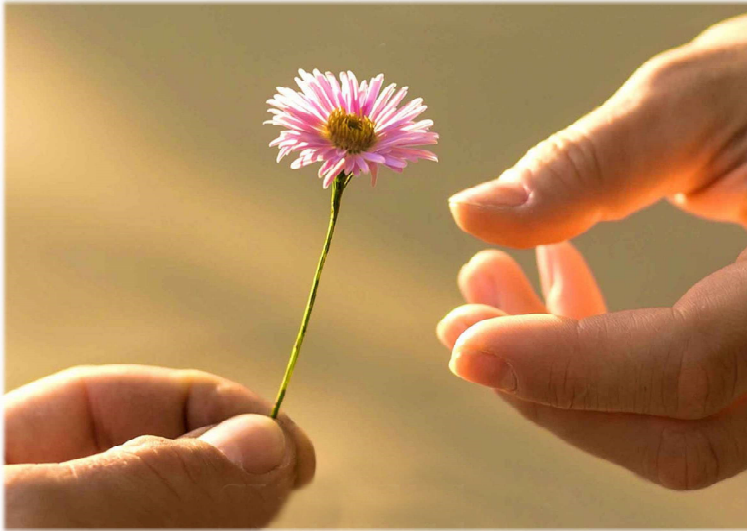
Look inside

and you will find yourself.



Joy of Giving

ALOK CHOPRA



Giving – a joyful experience

How many of us truly enjoy giving? Many people feel that giving or sharing is burdensome. Yet it is claimed by all wise men that true happiness lies in giving and not in taking or aggrandising.

Why is it that the joy of giving is experienced by some and not others? For this, we must be clear what ‘giving’ really envisages. No action, as we know, can be termed as good or bad, right or wrong by itself. The mere act of giving does not account for the merit or demerit of the action. No action can be valued by merely studying the outward motions. It is the attitude and motive behind the action that give it its true meaning. Therefore, giving too is to be understood in the light of the attitudes we hold behind it.

There are two basic attitudes that govern our actions. The **attitude of taking** and the **attitude of giving**. With this as the basis, most people in the world would fall under the category of takers. Most of the time our giving is accompanied with an attitude of receiving something in return. Thus, we are deprived of the true happiness which comes from giving.

A true giver is one whose motive is to benefit the other person. It is to identify with the happiness of the other. It is the absence of thought of oneself. There is no thought of gain or loss for oneself in the matter. Such giving is true giving. Through this a person enjoys the state of supreme happiness and satisfaction that accrues from such actions.

A lady complained that it was no use doing good to others. All her life she claimed to have served her family and friends, and given to charities. But no one really cares, she mourned. She grudged about everything and everybody. In spite of all her giving, she found no satisfaction and happiness in life.

A deeper look into her mind revealed the glaring fault that lay in her attitude. All her giving was merely an investment towards her own personal ends. Extremely possessive and dominating by nature, she wished to win over others in exchange for her grand charities. All her giving carried a heavy price tag – that the receivers forgo their independence to her. When facing resistance, she blamed others for ingratitude. Such giving naturally did not yield any joy. On the contrary it produces misery. It is because all the giving stems from the attitude of wanting rather than truly serving.

Giving is to be cultivated

We must become aware of and weed out all selfish motives that are behind our giving. Giving must not be with an eye on the returns. Give because you want to give. Give with not your own, but the interest of the other person in mind. Such giving invariably brings a glow of happiness within us.

Motives attached to giving not only deprive one of ones' happiness, but also burden the receiver. It puts the other person under pressure of an obligation. In social circles receiving usually pressurises us because of the undercurrents of expectations that come along with favours conferred.

It is always easy to receive from a saint. This is because the giving is pure and genuine. It is for the sake of giving. Out of true love and concern. No strings attached. So also, it is peaceful to be with Nature. Nature is a silent giver. Expecting nothing in return. Flowing rivers, fragrant flowers, green meadows, all have a charming effect upon us. Each one of us flock to Nature to receive its bounties.

Motives like name and fame, gifts and honours, contaminate our giving. One must consciously try to remove these from the mind. Purer the giving, purer the happiness it begets.

Once Swami Vivekanand came to a town. A continuous stream of visitors poured in from the morning to hear his discourse. Many had questions to ask and advice to be sought. Swamiji's face beamed with a smile of welcome as he patiently heard each one and answered their queries. He was engaged most of the day, as more visitors kept coming while some left. It was late in the afternoon, when all the visitors had departed.

A meek person, looking of humble birth, who had sat watching through the morning, came forward. His rags revealed his poverty. But his face was as bright as that of a pious man. He fell at Swamiji's feet and stood before him with folded hands. Swamiji smiled and asked him what he wanted. "Swamiji", the man replied, "You have been busy since morning. You have talked and talked. But you have not even had a piece of bread or a drop of water. You have had no rest. You must be extremely tired. I wish I could serve you some food. But I am untouchable. Can I offer you a cup of milk? Or, I can get some flour with which you can prepare some chapatis."

Swamiji looked at him intently. How pure and full of love was his heart. Tears welled up in his eyes. "This is true love. Pure and selfless," he thought to himself. "It is Divine. The man possesses practically nothing, and so willingly is ready to share. Then there are those with enormous possessions, who fear even the thought of parting with anything. What use is acquiring knowledge from books? What use is scholarship or spiritual aspiration, if one does not possess such love as is in the heart of this man?" Needless to say, Swamiji asked him to get food from his house. The man thought Swamiji was joking. But Swamiji assured him of his earnestness. The man's joy knew no bounds. He ran home in excitement. He brought some food which Swamiji ate heartily.

Surely, this man benefitted immensely from Swamiji's visit. It is not what or how much we give that is of real significance. But it is the attitude of selflessness which determines the extent of joy that we experience. Thus, the act of giving, bereft of motives and expectations, has the capacity to take us to the highest state of joyfulness and fulfilment within. A person living a life of *Yajna* (sacrifice), selflessness, offering all at the feet of the Lord is purified of all impurities and ultimately gains 'Anant Sukh' i.e. Eternal Bliss. ❖

A Walk in 'Aashirvad' ...

Param Pujya Ma's Final Resting Place

PURNIMA

Aashirvad... Blessings!

... the name itself conveys such a wealth of meaning! And undoubtedly, we can feel Ma's and the Lord's blessings as we take a walk in the area developed around Ma's Samadhi.

... Anointed by the waters of the fountain, the statue of Shivji presides over the verdant green lawns, inspiring awe and devotion

... In the mandir reside Ramji, Sitaji and Lakshmanji, flanked by Lord Ganesh and *Param Bhakt* Hanuman, looking benevolently towards devotees gathered outside in prayerful homage, as strains of the *arti* reverberate in the precincts –



ओम् कही के नमन करूँ, कर जोड़ी मैं बिनती करूँ।
पूर्ण जो हूँ जैसा हूँ, मैं केवल मात्र तुम्हारा हूँ...
नयनों से अब प्रेम बहे, तुम सम सब को अपना लूँ।
पूर्ण जीव तुम्हारे हैं, जान करी मैं नमन करूँ॥

*I invoke the blessings of Aum, hands folded I plead with Thee...
Whatever I am... howsoever I am, I belong only to Thee...*

*May love ever flow from these eyes, may I accept all as You do...
Knowing that each being is Thine, let me offer obeisance too.*



...A Shivling in the center of the Manjula pond, invitingly covered in lilies, invokes the deepest reverence



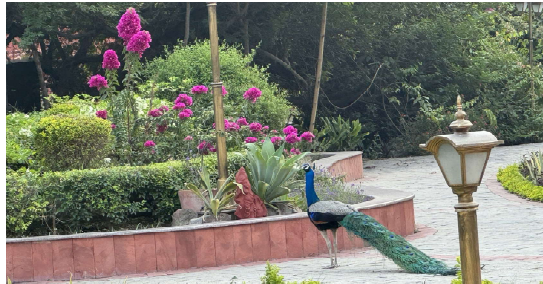
... The picture of Urvashi, personifying the divine poetic flow that ensued from Param Pujya Ma, tells the story of Ma's dispassion towards the vast treasure of knowledge that she gifted to humanity –

तेरी देन हे उर्वशी, तेरे भक्तों को देने लगी ।
आज तलक कभी नहीं, तुझको मैं अपना सकी...
साधक साधना रूप धरी, हृदय से तू बहती रही ।
प्रेम प्रवाह रूपा तू, महा ज्ञान कहती गयी ॥

...The flora and fauna that add grace to the hallowed space

नमो नमो कहते कहते, जी चाहे फूल चढ़ाने को ।
राम मेरा अब जी चाहे, खुद ही फूल बन जाने को ॥

*Saluting Thee and bowing before Thee,
I yearn to offer flowers at Thy feet
O Lord, I wish I could myself become,
A flower that is offered at Thy feet.*



...The plaques commemorating our esteemed elders, inspiring us to
ruminate over the messages contained therein



क्यों इस देह का मान करे,
यह तव चरणत् की धूल ।
मिथ्या सराहना मत करियो,
मैं पथ न जाऊँ भूल...
राम चरण का पथिक हूँ मैं,
अब दर्शन की है प्यास ।
धूलि बन वा चरण चढूँ,
यही है अंतिम आस ॥

*O ignorant one, why be proud
Of this body – 'tis the dust of Thy feet
Revel not in false glorification
Lest you forget the path you seek.*

*O Lord I know but one desire
I seek only to follow your way
Advise me, guide me... kindle the fire
So I'll remain at your feet one day*

जित जाये यह तन जाये, मन तोरे चरण में रहा करे ।
अन्य तो कुछ अब न माँगूँ, मेरी मैं तव शरण में रहा करे ॥

*Let this body roam wherever it wills,
As this mind, at Thy feet remains.
I know naught else, my Gracious Lord,
But That this 'I', Thy refuge gains.*

*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 flame,
So this Ego may perish and flee.*

...In the Meditation Hall, Ma – a picture of love and compassion

कौन गुण गाऊँ मैं
ज्ञानघन ज्ञानदायिनी,
ज्ञान प्रतिमा आप तू ॥
ज्ञानरूप ज्ञानप्रवाहिणी,
वाङ्मयी आप तू...
उर वासिनी दैवी गुणी,
दैवी देन माँ है तू ॥
ज्ञान प्रेम दुग्ध दायिनी,
राम वरदान माँ है तू ॥



How Shall I Exalt Thee?

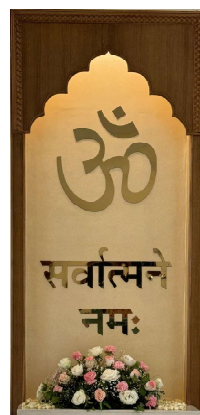
*Thou art the essence of knowledge,
The Supreme giver of the fount of learning;
Thou art the embodiment of spiritual enlightenment,
Lived in its deepest meaning.*

*O Urvashi! Embodiment Divine!
O Supreme gift of the Lord!
You are the mother who has nourished us,
With love and the knowledge of God.*



... And the eternal messages:

'Om Sarvatmane Namah'
(Bowling to each soul in utter humility)
and
'Love All'



This daily walk not only recharges one physically, it also elevates the mind and invigorates us spiritually.

Will you come for a walk around Aashirvad with me?

How can Actions help Self Evolution?

TRANSLATED FROM ARPANA'S HINDI PUBLICATION 'PRAGYA PRATIBHA'
BY SHEILA KAPUR (FROM THE ARPANA ARCHIVES)

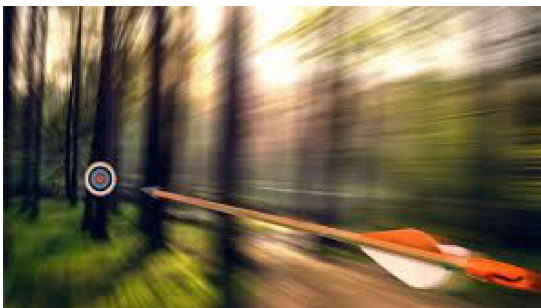


The genesis of Action

Activity is not mere muscular. It is a mental process of natural leanings, fondness and predilection which culminates in enterprise. These are based on past impressions and experiences that now assume a concrete form and convert themselves into a performance. The reservoir from which the present enactments draw their strength is imperceptible. The present is only a continuity of the past and a reproduced reflection of what was – of ideas and opinions formed, of conceptions confirmed.

If this is so, can one really gloat over one's blessings – be they in the form of personal appearance, beauty or one's heritage, status or wealth in this life? Relationships vary in any case and are not made out of choice;

they do not come at our bidding and they may cease to be at any time, beyond our control. What will happen and when and where is all predetermined. It is beyond us as it is based on past happenings. The arrow has been cast and must reach its destination without pause or



obstruction enroute. The present blueprint of destiny is already drawn out and the body energy flows along those very lines. However, it takes time for past acts to come to a head, or finale, like the time bomb that explodes at the right moment. Thus, the flavour of past accumulated impressions and mental trends assumes a substantial form in the shape of circumstances with which one comes face to face. They intrude on one with a high momentum, even unasked and unwanted, when appropriate contacts materialise.

Only those deeds are yours which you perform consciously; what is done by force of circumstances, you can never claim the credit for it. Then the physical activity that occurs leaves no residue of lasting impressions. When self-importance is relegated to the background, it is only directed towards the ultimate benefit of the individual. Personal personality forgetfulness leads to ego negation which tends to make one transcend all action. Virtual deeds are those that are motivated by self-interest, attachment, own desires, leanings, hankerings and values. This has nothing to do with the daily, mundane acts in materialistic living. If mental trends undergo a change of direction, then the emotional set up fades and the ego is unhinged. Such a seeker is then no longer tied to any binding acts and cannot be held responsible. The egoity as it is cannot survive without an anchor, a support and nourishment from mental trends, likes and dislikes. Ego negation, on the other hand, makes one transcend all actions.

Is there a way out?

This is the question asked by the unwary traveller on the path of material life. The answer is yes, - the talisman of the Divine Name and Virtue alone can help by transforming our ideologies as they stand today. Fresh trends are developed and nourished, replacing the old.

Destiny may run its course and one may revel in the world with the same temperament as one had before, but endeavours and behaviour patterns undergo a radical change. One gets overhauled from within. All deeds motivated by desire change their course of action and are mutated identifications with the body self and false attachments which only lead one into channels of sorrow, worry and anxiety. The future reel of destiny may suddenly take a turn for the better, turning towards realms of happier and healthier living. Once such a clarity is born, earthly fleeting joys fall into the background and one rallies more around the spirit rather than physical entity and existence. One who revels in the spirit of the Lord lives unadvertised, unnamed and unobtrusively.

The unwinding process

One who is knowledgeable and who really knows the Truth never gets so immersed in worldly objects so as to overlook the fact that the world is a mere screenplay, and we the actors act in it temporarily. Such a one observes the drama from a distance and objectively enough without any involvement that can affect him adversely in unfavourable or unpalatable situations. Then the ups and downs of life do not touch the individual as there is nothing to echo in his mind in the form of reactions. The worldly phenomena are viewed as a long drawn out dream without any interruption by desires, or dualities of sorrow or pleasure, hatred or love. Considering the dream to be only a passing phase, the body self now in self forgetfulness, does not relate earthly happenings to oneself, and thus remains aloof from them. Gradually, earthly desires also wane when he finds the world as changeable and vacillating as the vacillating movements of the mind. With the attachments gone, his acts are no more his as the body self revels in the world propelled by nature and God given temperament that becomes the impelling momentum for driving the body into action. The receptacle of all thought flow is the mind. When that is anchored there is no harbour from which thought can operate.

When thoughts are minimised, one loses sight of time and space, the present and the future. Pre-planning and today's experiences and tomorrow's worries are all reduced to nothing. With the concept of individual existence gone, all distinctions between mine and thine cease, and one transcends the body. Living and abiding in the blissful self, all dilemmas come to an end, and actions and thoughts are no longer disturbing factors. The doer factually becomes a non doer, who doing all, still does no performance. Through him physical acts occur but he is above them and untouched by them. He is delivered from life's vain shackles and self bondage when the mind with all its adhesions and egoity is gone out of commission.

Your action depends wholly on the attachment and attraction it holds for you. Past associations goad you on to perform superfluous deeds and to worry. Old memories are based on deeply ingrained desires. Thus, memory alone can be considered as action.

Mind and ego are the culprits.

Being ordained by fate, all physical acts flow through the body as if they were mechanical. Yet the ego tends to take credit, thereby infusing life into inert acts and giving them a new meaning. Thus, the body which acts now gives way to the acting mind, now officiating over all performances



through its inclinations. Past impressions and their residue are the seeds of the subtle mind of today. Out of the myriads of seeds, only a few ripen and are ready to come to the forefront, and thus matching notions

come to the surface. When manifested in the gross a singular trait automatically coils around its attachments, and thus the mind is enlarged.

In this game of love, the seed figures as the cause that procreates the causal body. The reservoir of past deeds has aborted the discharge in the form of basic value as assessed mentally. The temperament born out of that value goads you on to compulsive action in spite of yourself. The physical make up merely obliges the temperamental impulses and compulsions.

Alas! By claiming credit for what was presently a mere automaton and self-regulating reflex that was not your doing, you have converted a lifeless deed into conscious thought that is going to lead you into bondage! Reversing this process is the way to liberation and reconnection to the higher values of existence.

Oh Lord! You are my Saviour.

I am nothing and can do nothing.

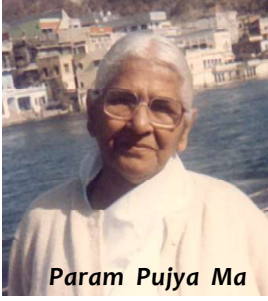
Your Name and Your plan alone are important.

*Abide in me and relieve me of the burdens I carry
when in foolishness I consider myself capable of doing
anything beyond what is given unto me through destiny.*

*Let me constantly stay at Your feet
with my head bowed in absolute humility.*

This is my prayer to Thee.





Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
March 2025

Arpana Ashram

Christmas Celebration at Arpana

“One who is truly spiritual upholds the principal tenets of all religions and practices the art of loving ALL...”

On 25th December, the birth of Jesus Christ was joyfully celebrated as Ma’s Arpana family came together, uniting in prayers, singing heartfelt carols, and embracing the spirit of love, peace, and togetherness. Excerpts were also shown of Arpana’s presentation of Param Pujya Ma’s ‘Jesus Christ through the Eyes of a Non-Christian Devotee’.



Devotional Bhajans by Mandeep and Kripa

On 28th December, Mandeep and Kripa provided an enchanting evening at Arpana Ashram Mandir, singing Param Pujya Ma’s bhajans. Their melodies touched the soul, creating an atmosphere of love, peace, and spiritual connection, while Ma’s divine words integrated the paths of knowledge and devotion for every spiritual pilgrim.



World Book Fair

Arpana Trust shared Param Pujya Ma’s teachings in the World Book Fair in New Delhi, during February 1-9, 2025. Ma’s books on Srimad Bhagavad Gita, the Upanishads, Japuji Sahib etc. inspire seekers with values like love, gratitude, forgiveness and magnanimity.

Arpana was privileged to share knowledge of an Illumined Soul with myriad book lovers and genuine seekers of Truth, at the Fair.



Arpana Hospital



Specialist Vascular OPD at Arpana Hospital

On November 30th, Arpana Hospital hosted a Vascular OPD by esteemed Vascular Surgeon, Dr. Jaisom Chopra, MBBS, FRCS, MS (General Surgery), with 40 years of experience. Dr. Chopra is holding a Vascular OPD on the last Saturday of every month at Arpana Hospital.

Cervical Cancer Awareness and Screening Camps

Arpana Hospital organized screening camps in three villages, led by Dr. Anuradha (MBBS, DNB), a gynecologist, and her team. Fifteen mobilizers from Self-Help Groups conducted 3 days of home visits to inform women about this important service. 378 women attended the camp. 154 were tested and 37 were referred to Arpana Hospital.



Deep gratitude for support to Arpana Hospital is extended IDRF (USA), Baij Nath Bhandari Public Charitable Trust (New Delhi), Mr. Suresh Motiram Shivdasani (Oman) for Hospital Program

Haryana Rural

Arpana Celebrates World Disability Day



On January 5, 2025, Arpana celebrated World Disability Day at Budhakhera. The program was graced by Mrs. Sandhya Thadani from Orbis Financial Corporation Ltd., and Dr. Rahul Singh, along with his team from the Deen Dayal Upadhyay Satellite Center.

Over 800 differently abled persons enjoyed the event with activities like races, kabaddi, mehendi, rangoli, painting, paper bag making, and dancing. A lively play depicted the transformation in the lives of PWDs after joining the DPOs.

New Impetus for Arpana's Development Programs

In February, the Industrial Development Bank of India (IDBI) donated a seven-seater Bolero vehicle, to help implement Arpana's development programs in its target area of 108 villages. This contribution will significantly enhance our ability to serve the rural communities we work with.

Arpana is deeply grateful for support for Arpana's development programs in Haryana from Orbis Financial Corp. Ltd. (Gurugram), the Baij Nath Bhandari Public Charitable Trust (New Delhi), and IDBI Bank Ltd (Mumbai).

Delhi

Arpana Alumna Represented India on an International Platform!

Nidhi, an alumna of the Arpana Education Center in Molarbund, New Delhi, represented India at the Girls Go Green Asia-Pacific Summit in Bangkok, in October 2024. Selected from 1,200 applicants, she was the sole Indian fellow, supported by YuWaah India and UNICEF.



Arpana Alumna, Nidhi (center)

At the summit Nidhi gained valuable insights on climate change, green skills, and regional challenges. She shared her own experiences as a climate advocate and will now lead an urban farming project, promoting awareness, clean-ups, plantations, and youth engagement.

Haldiram CSR Workshop on Skill Development Courses



On November 21, 2024, a Haldiram CSR team visited Molarbund for a presentation.

Ms. Kashyapi Puri shared information about courses under Pradhan Mantri Kaushal Vikas Yojana 4.0, offering 100% placement of students. Trainees receive one week of training at the Haldiram Skill Academy and three weeks at the factory each month.

Arpana's Gyan Arambh Education Program at Rejoice, Vasant Vihar

Academic: In December, teachers identified weak students and helped them improve their academic level. Then, all the students revised their lessons until they felt well-prepared for the exams.

Nutrition: Dr. Reshma Anand, Nutritionist, visited the Center to meet parents of children with health issues. She spoke to each parent individually and guided them to improve their children's health by focusing on nutrition and making minor changes in their diet.



Arpana extends gratitude for education support from Caring Hand for Children (USA), Essel Social Welfare Foundation (New Delhi), Arpana Canada, AVIVA Life Insurance (Gurugram), Delhi Iron & Steel Co. Pvt Ltd (Ghaziabad), J R Sood & Co. (New Delhi)

Himachal Pradesh

Workshops in Himachal to Increase Profitability in Farming

Vegetable Production: In December 2024, Arpana organized two workshops to give information to women farmers about growing vegetables, which is more profitable than growing the traditional maize. 99 women participated: 54 at village Langa, and 55 at Arpana’s Gajnoi Center.





Horticulture: To enhance horticulture skills for better income, 60 women from the Ravi Valley FPO attended a workshop in village Langa, Jatkari, on Dec. 17. In a second workshop on Dec. 20, 64 women from the Gajnoi Farmers Producers Organization as well as Arpana Self Help Groups, attended at Arpana Center, Gajnoi.

Horticulture experts from Krishi Vigyan Kendra, Saru, provided information on the care and nurturing of fruit trees and plants to all 124 women. Feedback was collected from women who received and planted 2,500 free apple trees in 2024.

New interested participants registered for the program to receive free apple trees.

Arpana is deeply grateful for support from Mr. Ravinder Bahl (New Delhi), and the Baij Nath Bhandari Public Charitable Trust (New Delhi) for Himachal Programs

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

<p style="text-align: center;">ARPANA TRUST EDUCATION FOR DISADVANTAGED CHILDREN</p> <ul style="list-style-type: none"> • Tuition support for classes 1-12 pre-school Classes for toddlers, cultural activities. • Vocational training classes. <p style="text-align: center;">HUMANE VALUES FOR AN EQUITABLE SOCIETY</p> <ul style="list-style-type: none"> • Dramas, Publication, Satsangs • Charitable grants for the vulnerable • Health/Socio economic assistance <div style="text-align: center;">  <p>DONATE ONLINE</p> </div>	<p style="text-align: center;">ARPANA RESEARCH & CHARITIES TRUST PROVIDES MODERN HEALTH CARE THROUGH</p> <ul style="list-style-type: none"> • Arpana Hospital for free /affordable health care. • Arpana Medical centre, Himachal <p>EMPOWERING WOMEN</p> <ul style="list-style-type: none"> • Self Help Group & SHG Federations. • Micro - Credit, Income generation, community development <p>EMPOWERING THE DIFFERENTLY ABLED</p> <ul style="list-style-type: none"> • Differently Abled Persons Organizations for health, assistive devices, certifications and income generation. <div style="text-align: center;">  <p>DONATE ONLINE</p> </div>		
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<p>Contact Us: Harishwar Dayal, Executive Director +91 98186 00644 Email us: arct@arpana.org at@arpana.org</p>			
<p style="text-align: right;">Aruna Dayal, Director Development +91 99916 87310 Websites www.arpana.org www.arpanaservices.org</p>			

Arpana Ashram

Research

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

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Contact for Questions, Suggestions and Donations:

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

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