

***O Shyam!  
Pray show me a Way***

*O Shyam! Pray show me a way  
Just a glimpse of Lord Ram ensure!  
My agonized mind has pined for long,  
This separation I cannot endure.*

*I have heard, O Gracious Shyam,  
You befriend the hapless and lowly;  
Having called to Thee, they verily receive,  
Their cherished desire wholly.*

*I desire only Thy presence Shyam,  
Take me to Lord Ram I plead!  
O grant to me that inner wealth,  
Which to my Lord will lead.*



**मेरा राम बिना जी न लगे**

मेरा राम बिना जी न लगे, तुम ही कहो मैं क्या करूँ।  
तड़प रहा है मन मेरा, बिन दर्शन के न रह सकूँ॥

जिनका कोई न हो जग में,  
वह तुझको ही तो बुलाते हैं।  
मैंने सुना तब नाम ले,  
मन चाहे जिसे वह पाते हैं॥

मैंने तुझ को ही तो पाना है, मुझे राम को ही मिला देना।  
जिस धन से उसे हम मिल सकें, वह धन तुम ही दिला देना॥



*Awake.  
Be the witness of your thoughts.  
You are what observes not what you observe.*

~ Gautam Buddha

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

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# *Beloved Ma*

**Beloved Mother, Guru, Friend... our All... Today is the day of your birth.**

**You came to us seemingly as the most ordinary – yet with the most extraordinary perception, understanding and life. As we peruse your Word each day, we gain new insights into how we should view life and living.**

**You are here, with us, today and always...**

**Our lives are illumined by your Life and Word...**

**We pray for your Divine blessings always!**

**Today we remember with gratitude those gems of understanding that you have left us with... and share them with all your children.**



*The world today needs living examples  
– not precepts and maxims!*



*The Witness Self is peace, tranquility and bliss itself.*



*The devotee is completely occupied in his devotion. He has no time to indulge in any personal desires or think of anything other than his Master's smallest wish.*



*We must watch, hear and understand the practical subtleties of the sayings of the Spiritual Master. His words speak the theory, but we must watch how he applies it in His practical, simple, day to day life.*





*Giving in the name of the Lord is an art. The artist must fill his deeds with divine, humble hues so that the needy recipient at least feels equal to the giver.*



*True identification begins only after we have learned to love the Lord. The more we love, the more strength we have, the more allegiance, the more loyalty, faith, the more sincerity we have with people.*



*A happy person spreads happiness. He gives freedom to others. It becomes a habit, his disposition changes.*

*If you are happy within, you don't expect things from others. You don't need happiness from outside.*

*Seek your happiness in the happiness of all.*

*Let the joy of living fill your heart to overflowing.*



# *A Tribute of Love*

Compassionate, kind and embracing each one to his very warm heart, our very dear Inderjeet Anand – lovingly called ‘Uncleji’ by all – was taken ‘home’ to his Divine Abode on 30.6.2018. Equipped with a twinkle in his eye, an extremely enthusiastic and positive attitude within his heart and blessings for all, he endeared himself to everyone. He and his late wife, Mrs. Santosh Anand (Toshi Aunt) spent the last many years of their lives with Arpana, identifying with its needs, and raising much needed donations for Arpana’s work. We are all extremely grateful to this wonderful couple for their unceasing endeavours to do all they could even with their decreasing physical abilities.

Mr. Inderjeet Anand was the fourth sibling of the Anand family. A successful business person, with an inventive mind, he found the greatest joy in thinking ‘out of the box’. His principal lament which he shared with me ever so often during the last few years of his life was... ‘why did it take me so long to come to Ma?’ Param Pujya Ma was his elder sister and later, his much loved spiritual mentor and guide. I used to gently remind him that Ma always said “It takes the family the longest to accept the spiritual elevation of a sibling!” There were only those very few discerning people of knowledge such as Param Pujya Ma’s father, Mr. CL Anand, who had the astute intellect combined with deep humility and love for spirituality which allowed him to call his own daughter ‘Ma’ with the utmost reverence, having recognized her spiritual state.



Mr. Inderjeet Anand  
3.9.1928 - 30.6.2018

As he rests at his Lord’s feet, we offer him flowers of our love and gratitude for his presence in our lives, and for all his acts of loving service and identification.

ABHA BHANDARI



His granddaughter, Radhika, offered him a heartfelt *shraddhanjali* at the Prayer meeting held for him in Delhi, extracts of which we reproduce here, to bring out the many facets of his personality...

Radhika said:

I had thought I'll do this without a paper. It's not a speech. It's Daddy...

Actually, that was the thing with him. He knew Magic. He didn't carry a wand around, but I was quite convinced that he could do anything. *Anything*. Because he had answers to the most baffling questions that I asked him, all of four or five years old. *Taps mein paani kahaan se aata hai? Wires mein electricity kahan se aati hai?* How do people get trapped in cameras and come out in photographs? How do voices travel all the way to another city in telephones? There is a *Djinn*, he told me, who sits inside the taps and telephones and cameras. And runs around with 'parcels' delivering whatever he has to. His answers were even more baffling than the questions! Because he really had me believe this world was one humongous playground of Magic...



...Even in the manner in which creatures rallied around him. The most exquisite birds in his garden, as he sat reading the paper. And the most beautiful dogs in his house... they looked like surreal things. And behaved like human beings. They understood him, of course. But it was a miracle how *he*, Daddy, understood *them*! It was like they *talked*.

In Vasant Vihar, Daddy one day just went out for a walk. And got back a doggie with him. A handsome black stray. He told me he felt like the dog was telling him 'take me with you'. I believe him. It's quite possible. Daddy gave him a home that was warm and welcoming, just like him. And a name that was the pinnacle of affection – SABHI-KA.



Everyone's! That was Daddy. Goodness just gravitated towards him. Not because he was compassionate; that'd be a small word. *Magician* is more like it.

And then, as I became older, my suspicion that he had superpowers only got further reinstated! He had come from Lahore with only Rs. 47 in his pocket. And built his entire life, along with that of his family's, from scratch here. From starting with repairing lighters to constructing models of monuments to put up in exhibitions, to eventually setting up the lavish Studio India, my Daddy could literally conjure up anything from *nothing*! 'Nothing' was actually his most tempting base material.

Like the time he saw a silly drawing I'd made in Arts Class, maybe when I was seven. For which I got scolded by my teacher because it was disproportionate and clumsy. Daddy saw it. And suddenly decided it was beautiful enough to be printed into a card to be sent to Rajiv Gandhi as a 'message of peace and goodwill from a seven year old to the whole country'! And he did that! He made a trophy out of a poor performance! Celebrated even failure! Because you could fail only if you had the potential to succeed. To quote one of his favorite sayings:

*'Girte hain shaysavar hi maidaan-e-jung mein, wo tifi kya girega jo ghutno ke bal chaley?'*

I got to truly appreciate what the saying means most acutely when I was 17 I think. When my father passed away. We all did, Mamma, Bhai, I. And the superpowers of Daddy multiplied overnight; he had lost his only son, all of 43, but his strength, his optimism, was nothing short of exemplary. And I figured that day, why we were destined to call him 'Daddy'. Because he was always going to be more a Father than a Grandfather. Things were beginning to make sense, even in the greatest of chaos. Thanks to our Magician!

And it kept getting better and better. Because as a young person on the threshold of the most important decisions of my life, Daddy actually became a *friend*, to steer me through it all. He just knew Magic.

Which is why, in his life, he was destined to meet the other Magicians. A score of them, actually. These wonderful, ever-smiling, ever-spirited angels, who hustled and bustled about their daily tasks of helping other human beings in need, and giving them hope when they had none left. The Arpana Family. Again, I thought only the wings were missing; otherwise I



*Mr. Inderjeet Anand and Mrs. Santosh Anand with Ma*

had no doubt, ever, that they are all fairies. Fairies with whom the Magician felt more at home than ever.

...That was probably the best part about all my memories of Daddy. I've always seen him happy.

Always. When he was ill, he was happy. When he was healthy, he was happy. When he was introspective, he was happy. When he was celebratory, he was happy. When my husband Amit came into the family, he was delighted. When Neeharika came into the family, he was ecstatic. And every single day, when Mamma called him and came to see him, he was blissful. He'd always say, Mamma is his daughter, not his daughter-in-law. And I don't think there could be a better way to put it. He was content as long as all of us were. And towards the end of his life, he'd started forgetting a lot. But he remembered one thing clearly always – *mere bacche sab khush hain. Baaki rabb raakhaa!*

I'll end on a simple note. Precisely as you'd like it, Daddy. You gave me these pink-coloured glasses, with which I shall continue viewing the world always. You gave me the knack to laugh at myself, and in trying situations in general. You gave me words. You gave me stories. You gave me Faith.

But most importantly, you gave me the Dazzle. Thank you for everything Daddy. Thank you for the Magic.

Here's to celebrating You. Always and Forever. To living life Kingsize. Always and forever. And to knowing You'll always be around, spreading the enchantment secretly. Always and Forever.

We don't love you Daddy. We LIVE you....!!

# *Srimad Bhagavad Gita*



*...a blueprint of the  
aspirant's path*

## *...Love Letters to Her Lord!*

FROM THE 2<sup>ND</sup> READING OF THE BHAGAVAD GITA BY PARAM PUJYA MA

This adaptation of the Srimadbhagavad Gita is indeed the most precious gift Param Pujya Ma has given to us all... her children.

She has delineated the goal, thrown light on the exact path we must take, highlighted the thoughts that should predominate the sadhak's mind and clarified the status of the body, mind and intellect in the perspective of this extremely important spiritual journey that has the potential of freeing us from the bondage of birth and death.

She has also drawn our attention to the innumerable hindrances that could obstruct our journey and most importantly, She has provided the phenomenal strength of devotional surrender through her pleadings with the Lord.

This humble endeavour to translate the original manuscript is laid at her feet...

We continue to share this treasure with you through the Arpana Pushpanjali... we are sure you will gain as much inspiration from it as we have!

ABHA BHANDARI

## Chapter 1

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥  
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥  
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥१८॥  
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

*Sanjay describes to Dhritrashtra...*

**Raja Yudhishtir, the son of Kunti, blew the conch 'Anant Vijay'; Nakula blew his conch 'Sughosh'; Sahdev sounded his conch 'Mani Pushpak'.**

**O Lord of the earth, Dhritrashtra! The supreme archer—the King of Kashi, the great charioteer Shikhandi, Dhritadhumna and Virat, the unconquerable Satyaki, Drupad and the five sons of Draupadi and the mighty armed Abhimanyu – son of Subhadra, they all blew their respective conches.**

**The sky and earth resounded at the collective terrible sound which pierced the hearts of the sons of Dhritrashtra.**

*Shlokas 16–19*

When the Grace of the Lord is received unexpectedly, the Devtas procure divine wealth and ornaments to adorn the 'bride'! Unwittingly, they begin to colour the mind, the thoughts, the desires with the hues of faith. Henceforth, whatever that aspirant partakes of, will be for That Divine 'groom'...all service in every moment shall be offered to Him... this becomes the only purpose of life.

O Ram! It is You who is saying all this to me... and then You say "My Nature itself holds your hand and brings you to Me!" This Cosmos also aids me in my spiritual endeavours. It leads me on like a Master or Guide. And when finally You come before me Lord, this fivefold Maya withdraws automatically from my vision! Then why shall I not come to Thee thus empowered by Thy Maya? The consequence of materialistic acquisitions can only lead to sorrow. Every moment, I am alerted by Thee. Then why do I not understand?

Today Thy Divine forces have alerted me (blown their conches)... and have declared this war within.



अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।  
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।  
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

***O King! Thereafter, Arjuna, bearing the flag of Hanuman, on seeing the sons of Dhritrashtra at that time of preparation of arms, lifted his bow and said to Hrishikesh, "O Achyut, pray station my chariot between the two armies!"***

*Shlokas 20–21*

Upon this declaration of war by the Divine forces, the negative and extrovert tendencies of the mind, traversing the path of Preya or the 'southward' path, are worried! They are all fearful at the impending doom and destruction of the materialistic desires. And now all my weaknesses have collected to prepare for a retaliative attack upon me! My subtle desires which had never troubled me so far, even they have erupted with antagonistic rage!

O Ram! Be Thou my shield! It is You who first proclaimed war on my behalf and raised my 'flag'. Now I seek Thy aid.

Have you heard? Arjuna's flag bore the image of Hanuman! These images represent the internal tendencies and objectives. Hanuman was strong, powerful, celibate, the destroyer of evil deeds and full of divine qualities. Arjuna was appreciative of just these qualities. O mind! Garner these qualities. Control this mind and this life breath... and approach Lord Krishna with the same faith and surrender as did Arjuna. Only then will you be able to understand the full connotation of the Gita.



How can your enthusiasm not increase when Divinity is siding with you? O mind! No matter how strong you may be, my Lord Ram has Himself instructed me to sit at His feet... He Himself shall lift me up. His Divine Army is with me, even then, why am I so impatient? O Ram! It is not that I do not trust You. It is just that I am afraid... these steps are in a new

direction. I must not make any error which persuades You to ask me to leave Your refuge! I do not want the truth of my unworthiness to be known to all in Your abode. O mind! Leave all to Him. He will do the rest. Why do you worry?

The *Sadhak* is in just such a dilemma. In the beginning there is a lot of enthusiasm and zeal. There is a spiritual fervor. In such an aura, the aspirant takes a few steps forward. Then insurmountable impediments surround him as dark clouds. He becomes afraid. His mind becomes unstable. He becomes agonized and distressed. He does not know where his duty lies and he struggles with himself. Actually his subtle weaknesses, his attachments, his desires, all leave their 'caves' and emerge to waylay him. They remind him of his 'so called duties' towards them. Wife, house, children, relations, wealth procurement, fame and recognition... all these raise their heads and clamour for attention, and remind the aspirant that he must fulfil his obligations towards them!

Lord! In my inner self, I have renounced all these. What must I do now? Spirituality must not remain merely as my imagination... I must be entrenched in it. Let me view this objectively. My patience is eroding. O mind! Are you afraid now that you are seeing what all you need to renounce? The world lies here and on the other side lies the spiritual world. Arjuna is worried... "Which path shall I take?" I am unable to sever my ties from this world, and this intense desire to surrender myself at the Lord's feet has taken hold of me!



So Arjuna wants to objectively view these two conflicting thoughts (armies) from an objective distance. Therefore his desire to stand between the two armies... to gain objectivity and to take a decision. Inspect yourself internally O mind! Be witness to the collection of thoughts, desires, concepts and aspirations within you and then determine... which path do you want to tread? Take a decision here and now. How long will you remain confused and lost between these two worlds?

You have been building castles of your imagination in the air. Fill yourself with faith and trust and place yourself at Ram's feet. These temporary weak structures... these castles in the air will be shattered in the very first storm! The first temptation to the contrary and your *sadhana* will be abandoned! Today you have been 'promoted' to this internal battlefield... Search and know the Truth! Forsake these flights of imagination... know the Truth... decide... and abide firmly by your decision.

I seek from the Lord, the strength to take a decision and to follow it irrevocably. I pray that Lord Ram places me on the *Shreya* path and leads me to HIM.

O mind! Do you hear this clamour? Seeing your determination and noticing that the Lord's blessings are with you, your negative tendencies have broken out into a cacophony. They cannot bear their impending death knell. They do not wish to die, and are instead, clamouring for YOUR death! Notice this deadly weapon they have used. They have made you drink the intoxicating wine of *moha* or attachment to this ego self! No wonder these worldly considerations... this *moha* has arisen within you! This is in spite of His Grace and His promise to lead you on to victory – you are shaking... you are remembering worldly duties instead! You are caught in their web... are you not? You say, "This is my world... I have created it... These are my children... my relations... my wealth... my job... this web of illusionary duties is troubling you. You think these are yours! This is your greatest mistake. There are innumerable homes like yours – all are striving to make theirs the best home! But don't you know that each one has brought along their own destiny? He is lifting each one into His embrace. He is sustaining each one! You are merely imposing yourself and taking credit for what He is doing. Sustenance is His worry. Why are you torturing yourself? Since when have you become a self-appointed 'caretaker'? They too belong to Ram. Why do you feel that you are the only one who can uphold Him?? Leave even this to Him!

If anyone bears a negative attitude towards Him, then remove yourself from the proximity of that person. Ram Himself can look after Himself! Why create instability and confusion in your own mind? Even the momentary... leave to Him. Why are you augmenting your ego and increasing your agony? If Ram wants someone, He will be the inspiration and call that person to Himself! So withdraw and be indifferent. Why are you forcing yourself on others? Leave it to Him!

Analyze these negative and conflicting thoughts. View yourself with a sharp and critical eye... and view the other with greater compassion and goodwill.

‘A’ (referring to herself) would have obeyed Ram and Krishna in any case! But the Lord only shows the way. He does not force anyone. He is coercing you... ‘O mind! Change!’ Action is immaterial. He is playing his chord. He says ‘If you play on this chord, your life will remain harmonious. Otherwise you will become discordant. At first He plays the chord softly. Then he slowly changes it... for if the change is too sudden, if He shows the entire ‘field’ the traveler must not give up hope. He ensures that the aspirant must not relinquish patience. He is slowly pulling you towards Himself. How gradually He quells your discordant thoughts and concepts! At first He bestows upon you a Satvic intellect so that doubts would arise! Then He places you between the armies and says “Build the foundation of your spiritual state! Perceive your enemies and also view your capacity and ability to fight them.”

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।  
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

*Arjuna asked to have his chariot brought between the two armies:*

***So that I can clearly see those warriors desirous of war; and that I may ascertain whom I must fight in this business of war!***

***I wish to see those warriors who have assembled here with a will to fight and who seek the wellbeing of the evil minded Duryodhana in this war!***

*Shlokas 22–23*

Let me view with clarity this world, which I must quell (within me) – which has always deluded me, and which has, through deceit and camouflage, kept me bereft of my true rights... which has made me prisoner of this body despite being a child of That Supreme Father... Life after life I have considered myself to be this body self. How many lives I have lost in nurturing and serving this body! How shall I now change my viewpoint suddenly? Let me at least see... who is the enemy I have to vanquish... Let



me view my greed... which are the desires, convictions, thoughts that were my closest companions, which I must eradicate? Let me sever my relationship with this world, and in a spirit of dispassion, let me seek refuge of the Supreme. Now attachment has arisen in this mind – O let me see these desires which I must quell... let me have one last glimpse of them!

See! Now sorrow is arising. This mind is worrying about leaving these hitherto close companions! O mind! Measure your attachment and make your resolute decision!

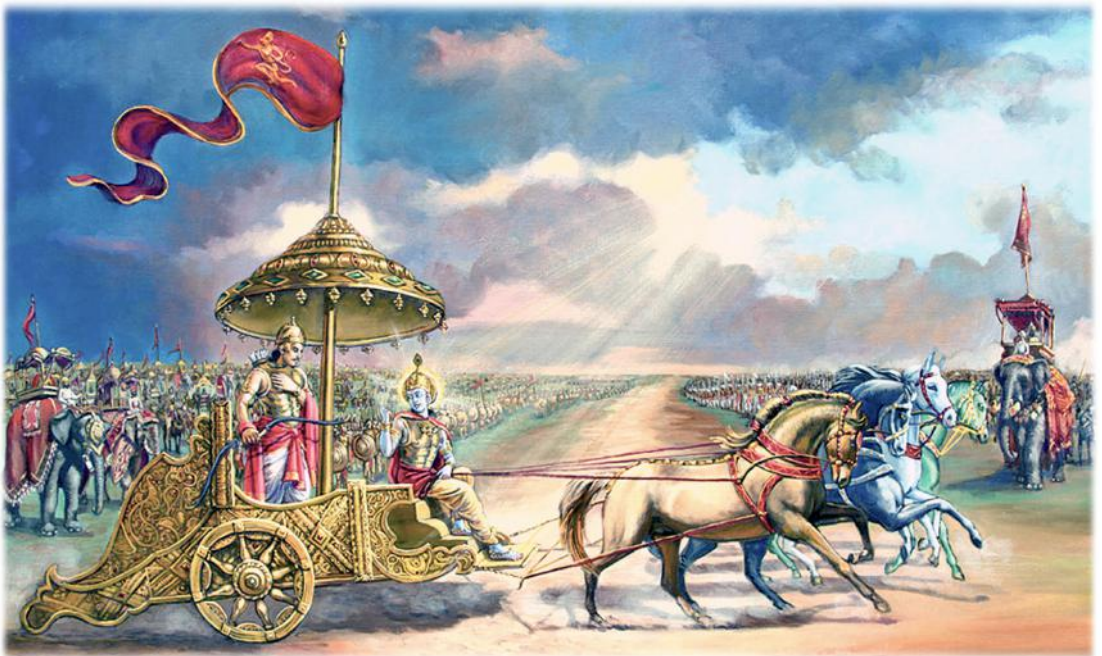
संजय उवाच  
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

***O Dhritrashtra! On Gudakesh's request, Hrishikesh steered the splendid chariot and stood it between the two armies.***

*Shloka 24*

Now bring your aspirations down to earth from the heights... place your feet on the ground... and know your true state. Or else there can be no following of this path. It is imperative to build one's inner self. Know yourself... understand your thoughts and justifications.

*...to be continued*



# Shades of Grey



Who am I?

The sweet, caring 'angel' that everyone sees  
or the nagging, irritable person that only a few know...  
One who is kind-hearted and helpful  
or someone who is selfish and self-absorbed...  
Responsible, resourceful, dependable  
or lazy, reluctant and laidback...  
Honest, just and straightforward  
or devious, wily and cunning?

Fact is that each person is a combination of all these traits... the good, the bad and the ugly or in Scripture language – having *satvic*, *rajsic* and *tamsic* qualities or *gunas*. So how I relate to one person is dependent on the interplay of my qualities with the other. Some people may bring out the best in me so they will pronounce me as 'good' but for others I may be arrogant, rude or just plain 'bad'. As Param Pujya Ma said, "*gun guno mein vartate hain.*"

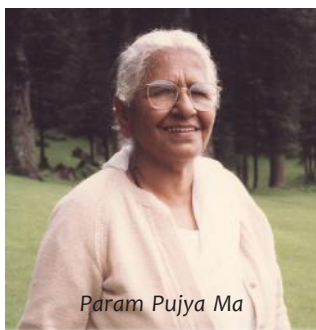
When I look back on my life, I see so many instances where my actions caused hurt to others... and an equal number of times when I genuinely, selflessly tried to empower someone in need or offered physical or emotional support. Neither am I darkness nor pure light... I reside somewhere in between...

Others see us as we project ourselves, but we know what tricks our mind plays to make us believe in our own goodness. Which is why Ma said we must do '*kritosmar*' – that is, remembering our past deeds so we can see ourselves for what we are, and then move forward.

Sometimes I feel I'm living many lives in one... and each role requires a different set of characteristics to be successful in it. So I can be a dutiful daughter and a loving mother but an indifferent worker or a bossy employer. Dark clouds masking the sun or rays of light bursting forth from behind the mists...

Ultimately it is all our past *karma* unfolding before us... but the best part is that the future is in our hands... I can paint it white, I can paint it black... or in any shade of grey that I choose.

PURNIMA



Param Puja Ma

# Arpana

## Newsletter

ARPANA TRUST, Madhuban,  
Karnal, Haryana, India  
August 2018

### Arpana News

#### Sakhubai – Saint of Maharashtra

On 26<sup>th</sup> August, Arpana celebrated the Birth Anniversary of Param Puja Ma, Arpana's Founder and Guide, with tributes – amongst which was the intensely prayerful stage presentation of Sant Sakhubai.

Sakhubai is a simple Maharashtrian housewife, who is lost in her devotion to Lord Panduranga even amidst ill treatment from her in-laws. This powerful drama reiterates that no matter what one's circumstances, devotion to the Almighty is a constant source of strength and inspiration.

#### Urvashi Academy Function



The Urvashi Lalit Kala Academy's Summer Camp celebrated its closing ceremony on 26<sup>th</sup> June at Karneshwar Mandir, Karnal. The Academy endeavours to inculcate an appreciation in children for classical Indian music, dance and theatre, while fostering values of compassion, love and togetherness.

#### Inderjeet Anand (1928-2018)

Inderjeet and Santosh Anand were welcoming and loving hosts in Arpana's Centre in Vasant Vihar and later in Arpana's Defence Colony Centre. After Santosh Auntie breathed her last, Inderjeet Uncle was a strong and constructive force till his passing away on 30<sup>th</sup> June. His positive and cheerful presence is missed by all.



# ***Arpana Hospital***

## **Modular Operation Theater and Labour Room**

Expanding Arpana's mission to extend affordable modern health care to all, a Modular Operation Theater (OT) and Labour Room were added to Arpana Hospital facilities.

Arpana Hospital's Modular Operation Theatre has Light Integrated Planned Air Ceiling which helps to reduce airborne bacteria in an Operation Theatre.

The Labour Room has also been made Modular for safe delivery and care of mother and child. It has equipment and modern instruments used during high risk deliveries.



## ***Himachal Activities***



### **Tailoring – a Coveted Skill!**

Self Help group members in village Sonthali I, asked the Gram Sabha for a tailoring centre in their village. Their request was sanctioned. The president of the SHG, Kamla Devi, offered the use of a room in her house. The tailoring

classes have started. 20 girls and women from four neighboring villages come daily for their tailoring lessons.

## **Arpana Health & Diagnostic Centre Holds Free Endoscopy Camp**

A free Endoscopy Camp was held on June 22-23, conducted by Dr. Rahul Gupta (MBBS, DNB, FIMSA, MNAMS), Consultant Physician & Gastro-enterologist. Of the 95 patients, 59 were provided the required endoscopy procedures by Dr. Rahul Gupta and the remaining 36 were treated by Dr. CBD Singh.



***Arpana is deeply grateful to the Tides Foundation, USA, and to the Baij Nath Bhandari Public Charitable Trust, New Delhi for support for Himachal programs***



## Delhi Programs

### Molarbund Felicitation Celebration

Arpana's Annual function in Molarbund was held on 5<sup>th</sup> July 2018, to felicitate Class 10 & 12 students for their outstanding performance in CBSE Board Examination. Ms. Swayantani Ghosh, GM & Head Corporate Communications, CSR & Sd



Technip FMC India, was the Chief Guest. She said, "Why do you call yourself underprivileged? I think you are privileged – very privileged – to have this educational program and Arpana to support you!"



### Akash – Headed for IIT!

Akash, a student of Arpana, stood first in his class every year from class 1-10. When his labourer father decided to return to their village, Akash confided in Mrs. Sushma Agarwal who explained to his father that Akash would not get this education in the village. His father stayed on.

In class ten, Akash expressed his desire to join IIT. Arpana sent him to study in Nivedita classes, which prepare students for engineering entrance exams. Akash says, "Arpana feels like a family. I have learnt a lot and now I just want to say thanks."

*Grateful thanks to Aviva Ltd., Essel Foundation (New Delhi) and Caring Hands for Children (USA), and all other donors for their generous support for these programs*

### Arpana's Rejoice Centre in Vasant Vihar holds Teachers' Workshops

Workshops for English, Dyslexia/Children with Disability, Maths, Evaluation and Meditation were conducted by volunteers with special expertise in these fields:

**Mrs. Meenakshi Mathur** with 20 years experience; **Mrs. Surpreet**, a Special Educator in DPS; **Mrs. Mona Sharma** has 30 years experience; **Mrs. Shuchy Gera** is a Math teacher in DPS and **Dr. Dheeraj Desai** is a physiotherapist who also teaches meditation.



## Haryana Rural

### Women Celebrate World Health Day

Health Day was celebrated in 82 villages with 11,250 participants, using awareness creation campaigns to explain symptoms of typhoid, jaundice and diarrhea. Plays, quiz sessions and discussions emphasized good domestic hygiene. Over the years, scores of women have gradually improved their domestic hygiene practices and have learnt the importance of oral rehydration solution (ORS).



### Taprana Dairy Co-op

Six women of Taprana formed a dairy, supplying milk, paneer and lassi to towns and villages. Recently they purchased a tempo to expand their business and learned to drive it themselves! They were happy that their earlier financial issues had been eased.

The Voice of America visited on 5th March, and the program was televised on the VoA channel. (*This can be seen on our website [www.arpana.services.org](http://www.arpana.services.org)*)

**Arpana is deeply grateful to Tides Foundation (USA) for their magnanimous support for these programs and to all our magnanimous supporters who enable these programs to be carried out.**

We, at Arpana, depend on your support for our programs

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# *... A Peril for Seven Generations!*

FROM PARAM PUJYA MA'S ELUCIDATION OF THE MUNDAK UPANISHAD  
TRANSLATED BY ABHA BHANDARI



**In continuation of the refrain of the last shloka, the Rishis of yore warn us that if our materialistic pursuits and yagyas are not performed in accordance with the exact rituals and obligations which entail them, they are bound to bring about negative consequences... they will also lead to the destruction of our hereditry and lineage for 7 generations!**

**Param Pujya Ma bids us to simply engage ourselves with the Divine... in the Para rather than the Apra sphere. Then all hazards inherent in our materialistic pursuits will convert into a beautiful encounter with Divinity... leaving behind a precious legacy of devotion and knowledge which will serve as a beacon light for future generations.**

**“Whosoever walks the path to the Supreme...  
Shall never encounter opposite consequences...  
Whereas if ritualistic endeavours fall short,  
Then one can expect negative consequences...”**

यस्याग्न्होत्रमदर्शमपौर्णमास मचातुर्मास्यमनाग्न्यणमर्तिथिर्वर्जितं च ।  
अहुतमवैश्वदेवमविधिना हुतमासप्तामांस्तस्य लोकान् हिनस्ति ॥३॥

If a man's *Agnihotra yagya* is not accompanied by the *Darsa* and the *Purnamasa* rites, by the *Chaturmas* rites and the *Agrayana* or Autumnal rites; if it is unattended by hospitality to guests or if the oblations are not offered at the right time; or if the sacrifice is unaccompanied by the *Vaisvadeva* ceremony or is improperly performed – then it destroys his seven worlds.

1.2.3

Param Pujya Ma elucidates:

Pay heed to what they say here...  
...what must accompany such *yagya*?  
If these factors are left unattended,  
Then deficient are the fruits of that *yagya*.

Accompanying should be the fasts of Purnima<sup>1</sup> and Chaturmas<sup>2</sup>  
Also the ritualistic fasts of Hemant<sup>3</sup> as autumn abates...  
These fasts must be conducted with complete decorum  
As scriptural decree dictates...

And if one does not serve one's guests with care  
At the time of conducting that *yagya*...  
If their welcome is not complete  
Then unfinished remains that *yagya*.

Every action must happen at the appropriate time  
Or else that action will not bear fruit  
The Deities of the Universe must be propitiated  
Or you will not gain the appropriate fruit.



---

<sup>1</sup> full moon    <sup>2</sup> a period of 4 months from Devshayani Ekadashi to Devuthani Ekadashi    <sup>3</sup> the time of pre-winter



The fire worship must be correctly conducted  
In keeping with ritualistic decree  
Or else all will go to waste  
And the destruction of your heredity you will see.

These ritualistic *yagyas* are intricate indeed  
Uncertain are their fruits...  
If not performed in accordance with ritualistic perfection  
They can yield terrible fruits.

Even if you attain transient fruits  
Through the performance of elaborate *yagyas*  
You will waste a precious life  
In the performance of such rituals and *yagyas*.

Even if through these *yagyas* you attain  
Joys that are momentary and will pass  
Of what avail is that which will fade away  
What will you gain even if it comes to pass?

Of what avail is such success  
...The fruit is eaten and discarded after being attained...  
What is this *sadhana* whereby  
The fruit is obtained but cannot be retained?

These are difficult and tedious paths  
Having attained which one attains naught...  
Even if one gains the expected joy  
Any increase of its span cannot be wrought.

Even if one enjoys the objects of sense for a while  
Even if one attains them for a moment in this eternity  
Think O mind... just think a while...  
Have you attained aught in this eternity?

Even if you attain this gross world  
And gain an attractive, strong body as desired  
Even if you travel the whole wide world  
And gain the fruit that you have desired...



Even if every circumstance is congenial for you  
And this world to your desire has conformed...  
All you have gained is in the *annamaya kosha* (the external gross sphere)  
As a fruit of the *yagya* you performed.

If That Supreme Lord has granted you His benign form  
And this world to your liking is wrought...  
Even if you receive all the accolades of the world  
What have you attained... if it all comes to naught?

Countless bodies you have received in the past  
And each one you have lost...  
At this moment have you gained  
Any renown that you had in the past?

Even if you consider that  
You had an illustrious past...  
That you were born into the family of kings  
And you too were a king in that past...

Sit now upon a throne  
And consider your present state  
Naught do you remember now  
Momentary was that royal state!

Even now I stipulate "...when I take birth  
'This' or 'that' I must receive..."  
O foolish mind, why not remain detached  
And be happy with whatever I receive?

The fruits of my actions are determined indeed  
My justifications shall inevitably bear fruit...  
Every desire I entertain  
Will bear the appropriate fruit.

Having attained all this, what have you gained?  
What you received, you have already lost...  
In your desire for worldly and bodily gain  
That Supreme One you have lost!



I sought for this body and lost Thee...  
I craved circumstances that yielded comfort  
O foolish one... what do you seek...  
That your external world is moulded in comfort?

That which is not yours, which cannot last...  
Of those pleasures and lifespan you demand confirmation...  
That which will inevitably be destroyed  
Why seek that enjoyment and gratification?

And they warn us also these paths are complex  
Why then do I pursue?  
Why not nourish just one desire  
To walk the path that leads to YOU?

May I be so engrossed in this desire  
That all appropriate actions I perform  
That in order to attain my desired goal,  
To That appropriate *dharma* I conform.

Alternatively, if the *yagya* is not conducted appropriately  
The opposite fruit shall inevitably accrue  
Your entire lineage will be destroyed they say  
Not just you!

If such a *Yagya* is not successful  
Terrible consequences are specified here  
Your entire ancestry shall be destroyed  
For seven generations... 'tis said here.

If any aspect is overlooked  
They say, negative consequences can befall...  
Even if the ritual of life is conducted well,  
All can lead to a fall!

Shall I then take this to mean  
That the Rishi is warning me to keep away?  
To refrain from those acts we naturally do  
Is the Rishi warning me to keep away?



The initial stages of *sadhana* are these...  
To perform *yagyas* and attain their fruits...  
They encourage us to tread the path...  
They attract our interest with those fruits!

Now they are specifying...  
“Those *yagyas* you must leave behind...  
You have been too absorbed in such actions and their fruits...  
Now you must leave them behind.”

It is now time to awake...  
...and to know That Supreme Truth to perfection  
It is time to realize that we have lost what we ‘gained’  
This is the essence of all action.

Even if I retained that fruit for a while  
Now... even that has gone... so be wary!  
If the *yagya* sequentially is not performed  
Its fruits are also contrary.

By seven generations what is meant?  
The earlier generations are included  
Father, grandfather, great grandfather...  
And you too are included.

That one truly destroys his lineage...  
...Who knows not the Truth  
They who are immersed in actions only  
Cannot understand the Truth.

Then the sons, grandsons, and great grandsons too  
Are destroyed in their wake...  
It could also be said that no good befalls  
Such a family... seven generations are at stake.

They explain repeatedly here  
They impart knowledge of the materialistic world...  
If you revel in the material what can you gain?  
Remember this essential knowledge of the world.





Why does one not attain the desired fruit  
Even if in ritualistic *yagyas* one is immersed...  
These are difficult and complex paths  
Clearly 'tis explained in this verse.

Shall I understand then Ram  
You are asking me to refrain from action, Lord?  
Every desire is an oblation therein...  
Is this what You are saying my Lord?

I sit at Thy feet and I say to Thee  
Come... extinguish this mind!  
May it be so engaged in Thy Name,  
No other consciousness may it find.

No other ambition... no desire too  
May only Thy desire remain...  
Not even a yearning to be reborn...  
Then of what consequence any other refrain?

Or are You stating that it is difficult  
To attain this gross objective world?  
That it is easier to attain Thee, my Lord  
Than to attain this material world?

Whosoever walks this path to the Supreme  
Shall never encounter opposite consequences...  
Whereas if ritualistic endeavours fall short,  
Then one can expect negative consequences!

Ram! Ram! I call out to Thee...  
Pray distance me from this worldly game  
These justifications and desires of the mind...  
Let me lose myself only in Thy Name!

*This flow emerged on 26.8.61*



## *Ma Shows the Way...*



*Param Pujya Ma's discourses in the mandir would mostly be in the form of answers to queries by aspirants. She would go to the level of the questioner and answer according to the individual's need or learning. She has been known to give different answers to different people for similar questions because their situation or understanding was different from the other. We give here a small compilation of these interactive sessions.*

**Mark:** Ma, a devotee's prays to the Lord, "Master reveal Thyself..."

**Ma:** A devotee is one who has some devotion in Him. He only wants the Lord to reveal Himself to the extent that he understands His Word, because we have not the intellect to comprehend the Lord's point of view and we haven't the slightest idea what He wants us to do. In many situations, the person decides from his own personal experience but what the Master has said is a universal law and we have to follow that. We can say, 'Thy Will be done' but we don't even understand what His Will is. Before we can realize what the Master wants us to do, our 'I' comes in and it becomes 'my will'! And we start judging according to our experience and saying 'someone is

good or someone is bad, or I am more important, or I want this for myself or I need something else...' How can we possibly understand His point of view?

For the Lord, all are His children – without exception. Good, bad, indifferent... whoever they are, wherever they are, whatever be their caste, their religion, their country... they are His children. It is we who don't understand how to serve or how to transcend our complexes, ideas and ideologies and identify with others. The Lord enables us to do it. So a person prays to Him, "O Master, reveal Thyself! Save me from myself so that I can be pure in mind, thought and in deeds whilst performing what Thy Will is." And if we really ask Him, the conflicts will go. There will be an integrity in us which transcends our ideas and our intellect. We will then meet Him in spirit... and we have to abide in the spirit!



**Aruna:** In the Kenopanishad, there is a prayer that we ask the Lord to strengthen our faculties that we serve him better. Ma, unless the mind is pure our energies can't really function efficiently in service of the Lord...

**Ma:** When we say, 'Lord, make me Thy servant, let me serve Thee', we are in any case trying to transcend this carcass... because the one who wants to serve the Master has no place in it himself. He is not asking to serve himself. He says all belong to Thee Master, so all his faculties are diverted towards the world. He serves the world, where he gives his body, mind and intellect with one pointed thought – the service of the Master. This is called *Vaishvanar ki seva*, which is the first *paad* of *Aum*. There he is learning to transcend the egoity, to transcend the concept of "I want it" or "I want it for mine" and if he transcends that, naturally his mind will not be on himself. That is what the *sadhak* is seeking. With all his faculties, all his mental processes, all that he can think, all that he conceives, he should only see what the Lord wants him to see, and perform as He wants him to perform. And in that he is not including himself and what he wants. A person who wants everything for himself is a miserable and selfish person. He is never happy.

A seeker doesn't want to do anything for his own good name. He has one Master and he is a servant. And he wants to serve everyone born of His Master. But he does not say 'I am your child.' He feels very awkward saying "Our Father" because he doesn't feel he is worthy to be His child. He cannot make any relationship with His Master excepting that of a servant... a servant who serves all who are His Master's.

**Aruna:** Ma, when he wants to see the Lord everywhere, when he wants to see Him in everybody, how is it that his mind is not diverted by the qualities of the people or the circumstances?

**Ma:** In the Gita, Lord Krishna says that one should have equanimity. Other people's good or bad qualities should have no influence on us. Why do we condemn and why do we reject? The Master says 'I do not come to condemn, I come to serve'... and in every time and in every religion, He says the same thing. And look at us egoistic people! We say 'so and so is evil and so and so is this or that...' What has happened to us? We are not greater than our Master... or are we? We have not seen ourselves. If we look at ourselves, we can only beseech Him on bended knees to save us from ourselves... not save us from the world or save us from anybody else, but to save us from our misconceptions about ourselves.



**Anne:** Ma you often tell us that we are in truth the *Atma* but we keep covering up ourselves with superimpositions. If we start out as the beautiful, wonderful, glorious, blissful *Atma*, why do we start covering ourselves with superimpositions?

**Ma:** It is very natural for *Maya* or ignorance to cover ourselves...

**Anne:** But *Atma* is all knowing...

**Ma:** *Atma* is all knowing but we don't accept it. Do you accept you are the *Atma*? We don't believe it. We think we are this carcass, this bodily form. This name is mine, I am all important... everybody should look at me and look up to me. That's what even a child these days believes. I'll do what I like... how dare anybody say anything which contradicts my glorious



self? We are such pretenders... we have to pretend to be that all-knowing principle! We cannot believe that we have any negative qualities in us. Why do you want to say we are all powerful... an ordinary puny little pebble like us says 'I am all important. Listen to me everybody!'

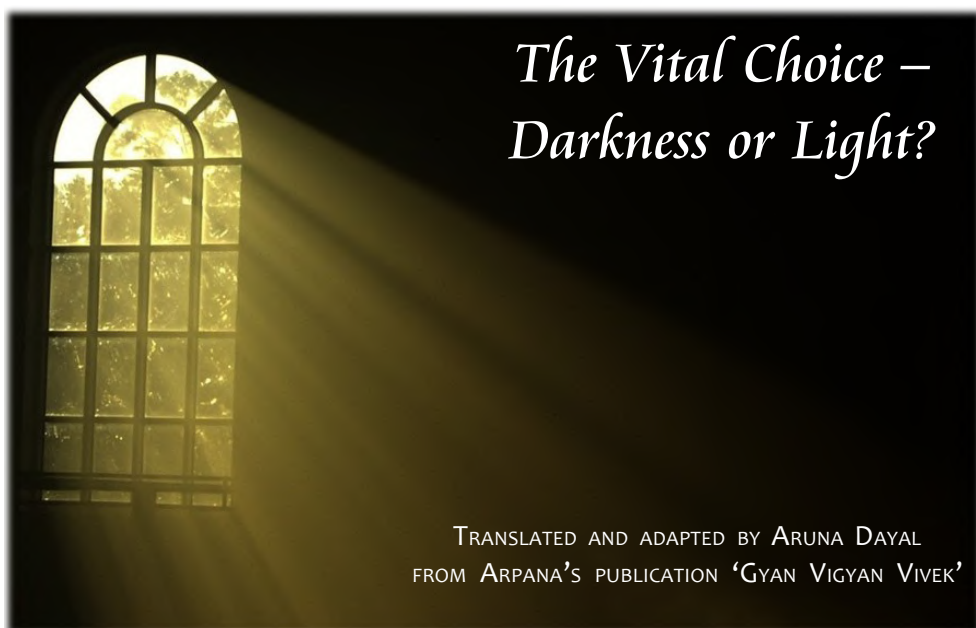
Everybody wants to destroy somebody. There are no humane qualities... because everybody wants to be superior. You need to give up that superiority! When you can be joy itself, peace itself... why do you want to collect objects and power and glories for yourself?

Now we **are** glorious... if we had given up these superimpositions and looked within, perhaps we would have found that.

**Anne:** Is it a desire to individualize ourselves?

**Ma:** The moment we are born, we become individualized. A child opens his eyes and he sees. He looks this side and that and wants to know. He is discovering things. As he grows up, he wants obedience from his family, his parents. He soon wants to control everybody. This is the destiny of the individual, of the people, of nations, collectively and singly also. We are more destructive than constructive these days. The more we can destroy, the more powerful we think ourselves to be. ❖





# *The Vital Choice – Darkness or Light?*

TRANSLATED AND ADAPTED BY ARUNA DAYAL  
FROM ARPANA'S PUBLICATION 'GYAN VIGYAN VIVEK'

## **The Heart of Darkness**

Where there is darkness so opaque, so complete as to preclude all vision, what sight is possible when every line of perception is blocked by material considerations? Can we even see another human being when worldly priorities persistently obstruct our view?

This terrible blindness extends deep into the psyche of each individual and prevents him from recognizing his own self. The regions of the heart are encrusted by layers of egotism. The light of the Spirit, burning secretly within, is shut away in the suffocating darkness of the ego-self. This blind and tortured existence is known as the '**Krishna Paksha**'.

## **The South Pole**

The southern pole of man is said to lie in his feet, which are in sightless contact with the earth. Because they blindly tread the clay, they epitomize the darkness which envelopes the ignorant mind. Just so, the senses impinge on the material world and the subsequent attachment and craving are elements which constitute the blind, unconscious existence of men caught up in the gross world. The mind and intellect become enslaved by the grasping demands of the senses and are compelled into the 'alluring' byways of a degraded existence.

## **Where there is Light**

The northern pole of man, symbolizing his higher nature, lies in his

forehead, wherein the light of wisdom burns. If a man's intellect awakens to the Truth, his entire nature will be purged, purified and illumined. Perception of truth, clarity of vision and inner radiance describe the spiritual enlightened aspect of man's existence – also known as the '**Shukla Paksha**'. The mind is not in bondage to sensual gratification but is subservient to the discriminating intellect. Such a man emanates an aura of peace and purity in all he does.

### **And where there is None**

But, when the individualized ego casts its shadow over our ways, then the darkness of 'me and mine' obscures the light of understanding. For such men, only their likes represent all that is proper and right. They are driven to possess and claim whatever takes their fancy. It is these inclinations which seduce men away from a life of truth. Their path is overcast by the impurities of the deluded mind – by the dark and compulsive forces of man's egotism.

### **With the Lord as Witness**

But as man evolves towards his higher self, the darkness which once possessed him is left behind and forgotten. Now his faculties and intelligence are in quest of the Truth. He seeks it constantly in the transient phenomena that surround him.

He enshrines the Lord within as his Witness and endeavours to perceive Reality as it is. This spiritual inquiry, by its very nature, irradiates his life with the light of wisdom. He realizes that Truth is Love. Truth is unchanging and eternal. In his worship of the Lord, the divine qualities automatically permeate his nature and imbue his practical attitude. He obeys his Master's injunctions. It is this actual submission to the Lord's Will which transforms his life, charging it with a sublime joy.

### **A State of Mind**

First it is important to define one's state of mind. It is vital to identify the object of one's mental attachment. If it is Rama whom one yearns for, then the Lord's beneficent influence will reign within. But if our fixation is on the material, then the pall of ignorance will encompass the mind. In this all-pervasive gloom, the truth is lost. We become callous and insensitive towards the desires and feelings of others. We project our own concepts and prejudices on others. Thus, even our lacunae are attributed by us to our fellows. A final determining criterion is the dominance of mental likes and cravings. This indicates that one is trapped in the oblivion bred of ignorance and delusion.

## **In Prayer**

Thus having realized the two aspects of light and darkness in life, the *sadhak* casts himself at the compassionate refuge of his Lord's feet. He despairs at the ironic contradiction whereby he divorces himself from all that he reveres. He pleads to be guided into the realms of an enlightened existence.

Once the seeker accepts the truth and yearns for its revelation in life, he has taken the first step towards his salvation.

## **Never too Late**

When death comes, we remember the eternal Truth that transcends this mortal coil. In anguished torment, the mind turns to the Lord in prayerful repentance. "O Lord, a prisoner of my egoity, I rejected Thy Eternal Truth. O my Master, why, why did I turn from Thee to embrace this perishable clay?"

But this realization can come to an aspirant at any time in his life. And from that moment, his intellect matures towards spiritual wisdom, then the path of righteousness stretches ahead for him to traverse.

He concentrates on the Reality behind the ephemeral, but seemingly real, world. He accepts all relationships and their temporary nature, knowing that all things must pass. All that is of this world is destined to decay and death. The rays of wisdom illumine the mind of the aspirant who embraces this truth and progresses towards a deepening realization of it in his life.

## **Let us Look Within**

Thus, it is vital for the seeker to study his inner self, to identify his basic attachment and to pinpoint his goal in life.

If he longs for spiritual awakening, his prayers take wing. They are potent with his deep spiritual anguish which is an innate admission of his inability to practice the truth in his personal life. He then studies the motives, complexes and reactions which cloak his deeds. In devotional honesty he lays them bare before his Lord.

This appraisal and exposure of his inner self torments him with the knowledge that his Lord can never abide in a heart so polluted with egoity. He cries out at the base nature of his self-oriented actions and pleads with the Lord to guide him onwards.

"O Lord," he prays, "let me realize in life, the ideals I revere and the truth that I worship." Fired by intense devotion, he will experience within the divine presence of his Master. His actions will manifest the divine attitude.





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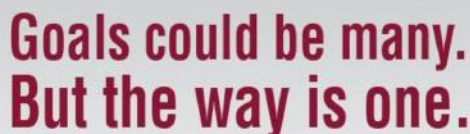
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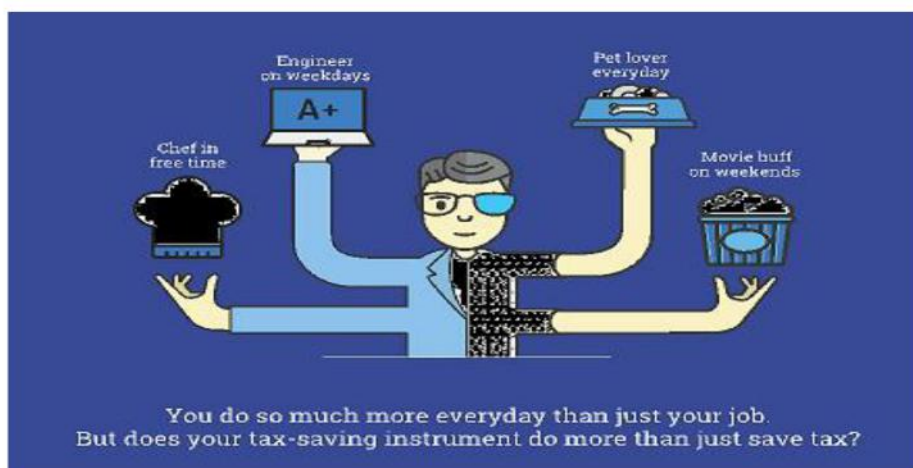
- The Power OF SIP (Assumed rate of return: 12%)

Monthly SIP ( Rs )		5 years	10 years	15 years	20 Years	25 years
2000	Investment	1.20 Lakhs	2.40 lakhs	3.60 Lakhs	4.80 Lakhs	6.00 Lakhs
	Maturity Value	1.65 Lakhs	4.65 lakhs	10.09 Lakhs	19.98 Lakhs	37.95 Lakhs
5000	Investment	3.00 Lakhs	6.00 Lakhs	9.00 Lakhs	12.00 Lakhs	15.00 Lakhs
	Maturity Value	4.12 Lakhs	11.62 Lakhs	25.23 lakhs	49.96 Lakhs	94.88 Lakhs
10000	Investment	6.00 Lakhs	12.00 lakhs	18.00 Lakhs	24.00 Lakhs	30.00 Lakhs
	Maturity Value	8.25 lakhs	23.23 Lakhs	50.46 lakhs	99.91 Lakhs	1.90 Crore.

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## Investment Options to Save Tax U/S 80 C

Instruments	ELSS	PPF	NSC	Bank FD
Lock in	3 years	15 years*	6 years	5 years
Gains	Tax Free	Tax Free	Taxable	Taxable
Dividends	Tax Free	No Dividends	No Dividends	No Dividends
Market linked Returns*	Yes	No	No	No
SIP Facility	Available	Not Available	Not Available	Not Available

### Returns of Equity Linked Savings Scheme (u/s 80C)

Fund	1-Year Return	3-Year Return	5-Year Return	10-Year Return
Birla Sun Life Tax Relief 96	12.58	25.22	18.58	11.57
DSP BlackRock Tax Saver Fund	19.37	25.14	19.51	-
ICICI Prudential Long Term Equity Fund	12.36	22.55	17.61	12.43
Reliance Tax Saver Fund	13.63	29.72	20.32	13.82
Tata India Tax Savings Fund	15.55	24.40	17.63	12.21

Dated : 8th November 2016,

All returns are shown as Compounded Annualised.

Office : B23 A, Gauravdeep Heights, Sector -62, Noida.

Contact : 8800779485, [rajenderr@wealth-creators.in](mailto:rajenderr@wealth-creators.in) [www.wealth-creators.in](http://www.wealth-creators.in)

# Arpana Ashram

## Research

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