



*Why should I ask where You are leading me O Lord above?
When You Yourself sit beside me, singing songs of love!*

*You are my Goal O Ram, when You Yourself walk with me...
Why do You need to enumerate what else you bring with Thee?*

*Let whatever happens continue... for it happens Lord to You...
Whatever transpires, adverse or pleasant, is with Your Grace imbued.*

*Why shall I shed tears of separation when You are beside me Lord
Why should I seek Thee in any forest, when You abide in my mind Lord?*

मैं क्यों पूछूँ हे राम मेरे

मैं क्यों पूछूँ हे राम मेरे, तुम कहाँ मुझे ले जा रहे।
जब तुम ही मेरे संग में बैठे, प्रीत के गीत हो सुना रहे॥
मेरा लक्ष्य तू ही है राम मेरे, मोरे संग में जब तुम आये हो।
अन्य क्या तेरे संग में है, यह काहे मुझे बतलाये हो॥
जो भी हो सो हुआ करे, तुम को ही तो होता है।
विपरीत मिले अनुकूल मिले, तब कृपा सों ही तो होता है॥
बिरहन् बन के मैं क्यों रोऊँ, जब संग में मेरे तुम ही हो।
किसी अरण्य में क्यों खोजूँ, जब मेरे मन में तुम ही हो॥

(अर्पणा- गीता, तृतीय अध्याय, १/२२ - १८.४.१९६०)

We all have

a beautiful light

within...

we just sometimes

forget it is there.



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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.

Published by Mr. Harishwar Dayal for Arpana Trust, Madhuban, Karnal, Haryana on 1st June 2019
Printed at Sona Printers Pvt.Ltd., F-86/1 Okhla Industrial Area, Phase I, New Delhi 110020

Happiness -

It is in giving
that we receive...

ARUNA DAYAL



Magazines, feature articles in papers, TV shows all are combined in a multimedia endeavour to ensure our happiness – in the shortest and easiest manner, of course. Thus we have headlines telling us of ‘Ten steps to Happiness’ or how to ‘Meditate for Peace’ or how to ‘Connect with the Real You’ or ‘Five guaranteed Stress busters’... In the age of instant coffee and fast food, modern man has graduated to instant ‘nirvana’ and is intent on finding the quickest path to peace.

However happiness is an elusive commodity. Almost four decades ago, Param Puja Ma’s father, Puja Pitamah also made a similar enquiry, seeking understanding from Puja Ma, his daughter, who was a living embodiment of ‘Anand’ or abiding bliss. His question was, “Every human being desires happiness. But it eludes him. Why is this so? How can man find true happiness?”

Puja Ma answered him, presenting a lucid exposition on the difference between short, briefly experienced periods of ‘joy’ and abiding, undisturbed bliss. The path to such happiness is very simple. But it needs to be lived, to be practised in all sincerity, with deep conviction – for ‘it is in giving that we receive’ – true happiness.

Puja Ma explained to Respected Pitamah that generally we are happy when circumstances are congenial. If and when unpleasant conditions assail us; when we are compelled by events or persons contrary to our likes, this

‘happiness’ vanishes. It is this mental conditioning to revel in our preferences, in congenial circumstances, that we call ‘happiness’.

However we need to question the nature of such happiness. Firstly, it is fickle – it comes and goes. Secondly it is dependent on externalities, on conditions which we often cannot control. This dependency is further extended to persons and objects we desire, or are attached to. Whenever the desired object, the loved person or the pleasant circumstance is removed from us, we are overcome with unhappiness. Can such an ephemeral state of mind, rooted in dependency and uncertainty be truly called ‘happiness’?

However, if we are truth loving, we will abide in ‘*anand*’. What is, is. It is the truth. This acceptance will gain dominance in our perceptions. If we learn to live in facts, if we are conscious of the eternal unchanging Essence of creation, we will know peace.

*'Tis the lack of truth in life
Which breeds the duality
of sorrow and joy.
If Truth imbues our daily deeds,
Naught can ever succeed
in dislodging that internal peace.*

*As long as likes dominate
our mindscape –
As long as desires our lives dictate,
So long will objects, events, persons
continue to vitiate the emotional state
we call ‘happiness’.*

When ambitions and desires are the driving impetus of our lives they are bound to come into conflict with the inclinations and will of others. The force and impetuosity of our craving diminishes the importance of others. So, too, the overweening sense of self blinds us to the needs of others.

We crave for something. We may get it. However those fleeting moments of gratification are swept away by the mounting pressures of fresh demands or new desires. The fertile soil of the mind nurtures a multiplicity of cravings which engender restlessness, discontent and frustration till they are fulfilled. However, each attachment yields a passing moment of ‘joy’ which is soon dispelled by the clamour of some rising need. Thus we are unable to experience any enduring sense of well being and content.

Look Again

For a short while, then, instead of focusing only on our desires and preferences, let us consider what is ethically appropriate. Putting aside mental bias, let us allow truth to monitor our emotional drives, fuelled only by desire.

Our desires, imbued with all the energies and force of the mind, come into conflict with the dictates of fortune or the inclinations and ambitions of others. Abiding inner peace can never be experienced when the arena of the mind is rife with such confrontations.

However, if the happiness and well being of others becomes our desire, our concern, our goal, the reason for conflict disappears. We will be in tune with the desires of others. There will be a coincidence of interests, not a clash. If this pursuit, of enabling others to realise their dreams, becomes a way of life with us – then enduring happiness will become a permanent denizen of our mind.

*If our own satisfaction lies
In seeing others content –
Then happiness will be
a part of our psyche –
Whilst gratification of each fresh desire
can only yield a fleeting peace.*



*Happiness we give to others
Comes back to us manifold
Cleansing our minds in the process
Irradiating our inner being
with a tranquil glow.*

If we thus make a conscious practice of facilitating others achieve their desired goals, we will naturally transcend the bondage of habits and conditioning of both body and mind. Then neither will the compulsions of the mind, nor the comforts of the body, drive us or hold us captive.

Thus, the easiest and most assured way to lasting happiness is to make others happy. If we seek only the gratification of our own desires, the happiness we get will be short-lived and attended by our own insecurity in retaining it. If we are able to give at all levels – of our gross assets, our emotional energies and our intellectual faculties, we will transcend this body, mind and intellect unit. The doors of enduring spiritual bliss will be opened to us. The more generously we give of our wealth, our talents and energies, the greater will be our investment and return in abiding peace and happiness. We will, through this practice, transcend the impurities of mind and intellect and so approach the Truth in life.

We will no longer be blinded by our likes and prejudices, for we will be focused on the needs of others and will give priority to what is right and true. Consistent practice will transform this conscious giving of self into a natural and normal way of life. Our personal likes will be displaced by a sense of right, by the Truth, for that will become our goal. This change in perspective and practical focus will yield a harvest of abiding joy and peace. This enduring happiness will not be affected by changes in fortune. It is deeply rooted in the spirit, untouched by circumstances, however adverse.

For the spiritual aspirant, too, it is first necessary to reach this state of lasting inner tranquility, then only will true worship of the Eternal principle begin. An unhappy man, bound by the tyranny of desire cannot do homage true to the Supreme.

When the aspirant consciously practises the service of others, enabling them to attain their goals, he will transcend his own mind and will break free from the shackles of desire and selfish indulgence. Thus, when he sits in meditation or prayer, the portals of his heart are open and he travels forth to meet his Lord, unimpeded by his mind.

His mind becomes a current of prayer. Waves of devotion lift him towards his Master's feet. His mind is pure and he transcends it whilst seeking to identify with and understand the minds of others, to help them realise their dreams.

In the course of this practice, he repeatedly gives precedence to the hopes, the needs and aspirations of others. Gradually, his own mind grows silent and his understanding of the compulsions that drive others deepens.

When we are focused only on ourselves, we cannot hear above the clamour of our own needs; we cannot see the pain or suffering of others as we are focused only on our own desires and are tangled in the crossed skein of our own qualities.

However long practice, long enjoyed delight in the happiness of others, bestows tranquility, objectivity and Truth on such practitioners. Peace, happiness and truth become lodged within the hearts of such people. Their natures are joyful, their hearts are illumined by the smiles of those around them.

*Giving freely, joyfully to others
ensures that attachments
are erased;
Happiness fills the others' life.
He who gives, enjoys a peace
that never fades.*

No longer is one a beggar, craving the crumbs of gratification from others and pleading for changes in circumstances, pledging characters and largesse if desires are fulfilled.

In fact, dispassion and freedom from attachment marks such a man's nature. He travels onward towards Truth, on the wings of enduring bliss. The silence of his mind ensures the wakening of a wise intellect. His heart is illumined by intuitive wisdom. His life is like the flow of the Ganges – giving prosperity and plenty to the shores it touches – a current of benediction.



Let me spend some Time

...with Myself

ANURANJAN SINGH



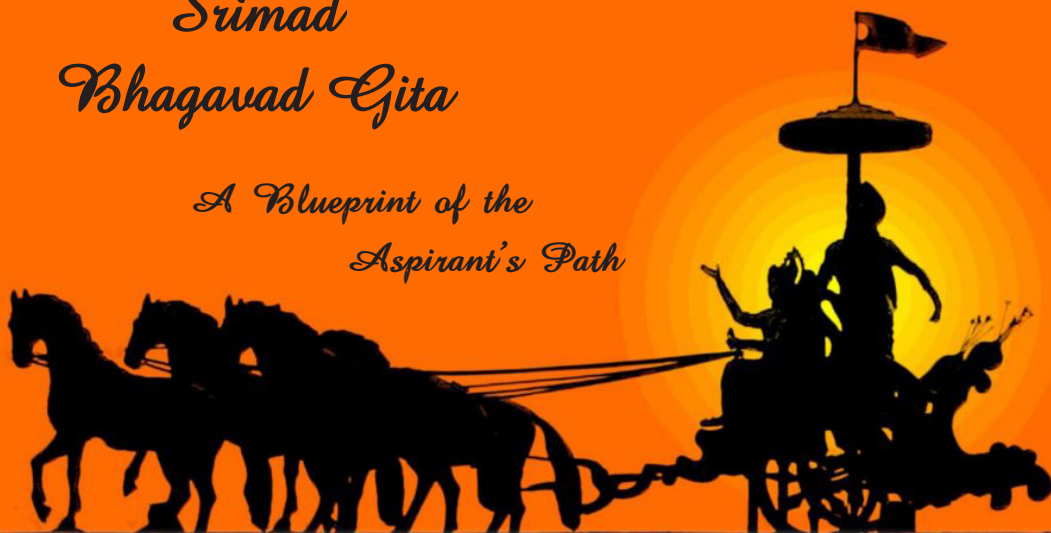
Let me look at myself...
Let me look at myself...
Let me look at myself...
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Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...
Let me look at myself...

...where am I going?
...what are my thoughts?
...what do I want in life?
...what are my beliefs?
...what do I fear?
...what all am I attached to?
...what are my insecurities?
...what do I think of myself?
...am I content with what I have?
...am I at peace with myself?
...what is in my control?
...the abundance I have received
...the blessings I have been bestowed
...am I humbled with gratitude?

Let me spend some time with myself!

Srimad Bhagavad Gita

*A Blueprint of the
Aspirant's Path*



...Love Letters to Her Lord!

FROM THE 2ND READING OF THE BHAGAVAD GITA BY PARAM PUJYA MA

In Continuation...

The eternal dialogue between the Lord and His disciple contained in the Srimad Bhagavad Gita is a benediction for every spiritual seeker and also for everyone who wishes to experience the joy of living. That very dialogue becomes even more potent when it enters the heart of a devotee, who has not only placed the Lord in the inner sanctum of her heart, but whose every step towards That Supreme Goal is taken purposefully and with utter devotional surrender... The response of Such a One to the Lord's Word becomes a beacon light for each one of us searching for the meaning of life.

Therefore, these musings of Param Pujya Ma, endowed to us in her 'Love Letters to Her Lord' are extremely special. Several elucidations on the Srimadbhagavad are available... but it is rare indeed to find one which is the mirror to the soul of His Supreme Devotee... a veritable pathfinder for each one who aspires to reach within and find the Supreme therein.

ABHA BHANDARI

Chapter 2

संजय उवाच
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

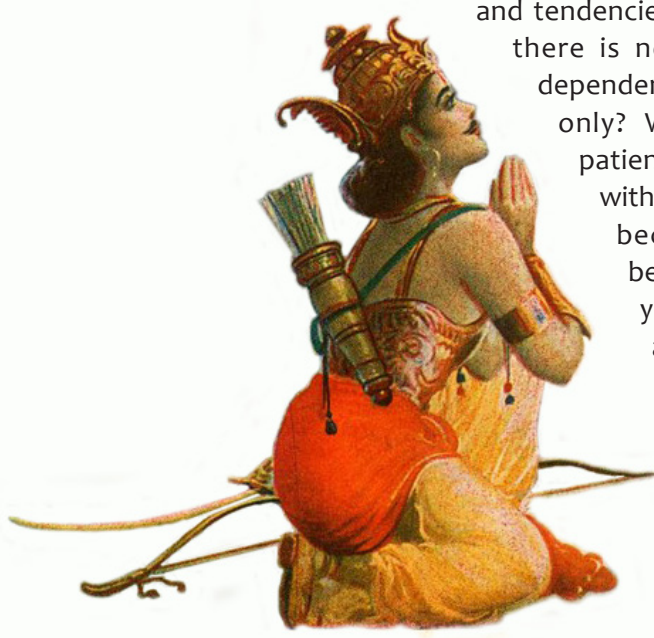
Sanjay says:

Lord Madhusudan spoke as follows to the sorrowful Arjuna, who was overcome with piteous distress and whose agonised eyes were full of tears.

Shloka 1

O mind! Look at the predicament you have placed yourself in! Today you are even beginning to doubt whether *sadhana* is the appropriate path or not! You are in the grip of *moha*! You are seeking escape under the garb of duties? Look carefully! The *Atma* is being eclipsed with your *tamas*. Why are you so dependent on this materialistic world? Immersed thus in the ocean of *moha*... you are now afraid? This despondency, sadness, lack of enthusiasm... is it appropriate for these to fill your mind?

Ram Himself is your Aide! It is He who has brought you thus far. Now why are you fearful of these negative and evil thoughts and tendencies? Fear normally arises where there is no faith... so was your faith dependent on congenial circumstances only? Why are you allowing your patience and strength to ebb away with your tears? Do these tears flow because of the great distance between your Divine Beloved and you... or are they tears of anxiety?



Arise! Renounce this sorrow. Lord Krishna Himself is advising you as your Guru! That Omniscient One is aware of all your thoughts. He knows that like Arjuna, I too

am hiding under the garb of duties, and actually prefer to be enmeshed in *moha*. Therefore I sometimes quote scriptures... and sometimes what great souls have said! I do as I wish in accordance with my circumstances! When I justify myself, That Omniscient One confronts me as my circumstance or situation! He makes us see objectively, He puts us through the test and shows us our true spiritual state!



And you have become afraid upon seeing these few negative situations? O mind! Take courage! Remember that Ram Himself blew the conch on your behalf! Let Him play the notes... and you also must sing along on those same notes. You do not have faith... therefore you cannot surrender to His Will... therefore you fear. You really think you can decide, O foolish one?

Arise! Accept whatsoever He gives you. Why have you given yourself to this ignorance? You are on the path of *sadhana*. Do not look back. Step forward! Endeavour to see yourself clearly. He is showing a mirror to you so that He can show you your true spiritual status.

श्री भगवानुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्गमकीर्तिकर्मजुन ॥२॥

Upon hearing Arjuna's dilemma, Lord Krishna spoke thus:

“O Arjuna! At this moment of crisis, from whence has this weakness arisen which is not entertained by noble Aryan souls, nor conducive to the attainment of heaven and which is the harbinger of defeat?”

Shloka 2

Watch how the Lord Himself lifts the aspirant at every step. He shows the way and also gives assurances Himself. O foolish mind! You still doubt! Do you know why? You have no *shraddha* or faith, no trust, nor submission to His Will... nor are you willing to surrender yourself. This is because your inner self is not pure. A million desires, needs, hatred, etc. are engulfing you. They are throwing a sheet of ignorance over you and abducting you.

This is an eternal question. Perhaps this question arises in the mind of every *jivatma* at some time of their life. But this doubt does not behove an aspirant who seeks the Truth. And what is more O mind... Ram Himself is with you. This time of difficulty is your test. Face this test and overcome these hurdles! These negative desires, negative tendencies do not want you to tread the path of Truth. They are your enemies and want you to become wary of the path ahead. This is their first arrow which they have released.

O mind! Will you get overcome by this arrow of *moha*?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥३॥

The Lord says to Arjuna:

“O Partha! Yield not to unmanliness – it does not behove you. O Parantap! Abandon this faint heartedness, rise up and fight!”

Shloka 3

How fortunate was Arjuna! Shri Krishna Himself supported him! Whosoever comes to abide in the mind of the Divine, the Divine never forsakes him! Such a one can never fall! Even if he embarks on the path of destruction, the Lord comes Himself to lift up that fortunate one. The Lord tells Arjuna, “This *Maya*, this world – are both conniving to weaken your mind!

O mind! Sorrow arises at times. You did not experience such sorrow before! The first time you have experienced it was after you set foot on this path that leads to Lord Ram! But now the Lord says “Do not fear! You have now come close to the temple... at first you were embroiled in *tamas*... how can you return after traversing such a long distance?”

And now of what avail is this ‘return’ when you have left behind your ‘home’... even if you return, what will you return to? Now your peace and wellbeing lie in this temple.

And why are you afraid? Do you not see that Lord Krishna is Himself walking by your side? Have your despondency, doubt and conflicting thoughts still not left you? The Lord Himself has given you the strength to come so far. Could you have come so far without His support? Who can betroth Him without His call? Now awaken! Arise... and lay all your doubts at His feet. Let Him guide you and lead you on. Hold on to His feet as a child holds on ...with faith. Leave the rest to His Will.



1974 – en route to Rishikesh... Param Pujya Ma would drive all the way herself...satsang was continuous in answer to seekers' questions

Why should anything else matter to me? Why these mean thoughts? Can you not see that He has provided you with all these positive assets? He has made all the arrangements for your wellbeing. Why do you now worry? Your father is a king... nothing does He lack. Do you hear? Aspirants of the spiritual path are never cowards! Keep your trust in Him and move forward. If you have to reach the zenith of your spiritual practice, then renounce this weakness of heart and mind... Surrender yourself to HIM.

अर्जुन उवाच
 कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
 इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥४॥

Arjuna says to Sri Krishna:

“O Madhusudan! How can I attack Bhishma Pitamah or Dronacharya with arrows on this battlefield? For, O destroyer of foes, they are worthy of worship.”

Shloka 4

Lord! I read Your scriptures. I hear what You have said each day. I have understood only one thing... that You are all... and that there is naught but YOU. You are the only One worth obtaining... you are the only worthy goal.

All else is transient... it emerges from you and merges in you. I have also come to understand that the rest of this world engenders sorrow. Whatever seems like happiness at first, also hides sorrow in its garb. What I attain today, I must lose tomorrow. Yet, the hankering for it, the sorrow of desire, the trouble of planning and working for its achievement, the pain of retaining whatsoever one obtains, and the utter regret of losing what one has desired and loved... and if one does not even have the life span to enjoy what one has toiled for ...what then? All this must inevitably pass.

I have understood all this, my Lord. Yet, I am finding it so difficult to renounce this world. I am afraid of death... but I do not use the means You have provided me to overcome this fear! I have understood by Your grace, that this sun, this fire, these elements... all are empowered by You. They function at Your command. You are the animate and the inanimate. If Thy Grace permits, they can do whatever You will. Despite all this knowledge, why do I still not endeavour to be worthy of Thee?

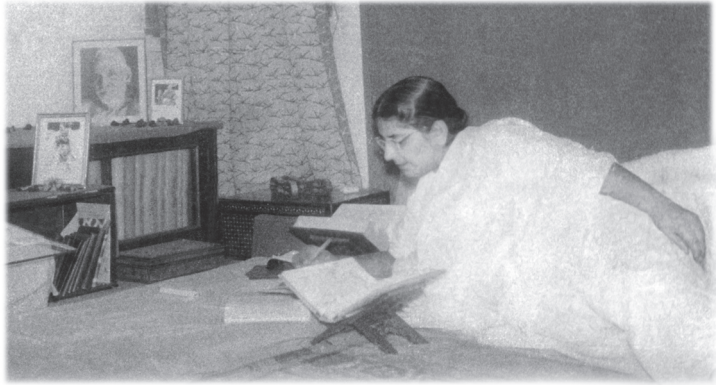
Time and again, in the Scriptures, in the Upanishads, you have assured me that You will cleanse my sins and lift me from the mire of attachment. Then why can I not renounce this world... this world which is naught if not full of sorrow, transience and delusion? Let alone renunciation... even the resolve to free myself does not arise within me! Even Your words do not urge me! I understand what You have said to me. But I do not have the will or the resolve to translate it into practice. Now I feel a bit like the dog of the washerman! I have neither gained You, and the gloss of this world too is no longer alluring.

Faith is my root... yet my attachments too are rooted in Your world. I fail to cut these roots... yet I see them weakening slowly... and nor am I confident that I will attain You! This world is manifest before me... but who has seen You? Who has known You? How can I build my faith in You? Is this the reason that I do not build up courage to come to You?

Therefore Lord! Give me a proof of Thy presence. How shall I renounce this world which is evidently manifest before me without a sure proof of Your existence?

I feel like the first pilot of the first airplane must have felt at his initial flight! He must have been confronted by so many misgivings. I am shaking within just as he must have shivered with fear and negative premonitions!

There is a strong desire within me to come to Thee. But I am not able to rustle up the courage. Because I have never seen You! I cannot imagine You.



1959. Param Pujya Ma in her temple at Dalfiza, Jullunder

I have ascended the airplane of the Scriptures... the Upanishads... but can I trust You? If You reject me as unworthy, what will I do? Where will that leave me? That is why I am unable to gather any courage. I sincerely long for Thee... but I am afraid. The strong flame of the world draws me to it like a moth... because Your flame is weak within me. I am caught mid air... What shall I do? Give me the strength Lord, to accept all You say with complete devotion, so that What You say reigns supreme in my life!

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥
न चैतद् विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

Arjuna continued:

It is better to partake of alms without slaying these venerable teachers, rather than partake of worldly pleasures soaked with the blood of these elders who are desirous of wealth and material goods.

We do not even know as to what is the proper course of action – to fight or not to fight; whether we will win or be vanquished by the Kauravas. The sons of Dhritrashtra stand opposite us – after killing whom, we would not even wish to live!

Shloka 5 – 6

How can I categorize the education I have received thus far as sinful? How can I relinquish it? Even if I discard the negative, how can I discard the positive? I serve this world... but it is also my *dharma* to protect the honour of my family! It is said that this world is grounded in *dharma*. To forsake *dharma* will be the greatest sin!

Listen! On this path of *Paramarth*, or the path of serving the Supreme, one must transcend this concept of sin and virtue as perceived by the world. If I must follow this path, then I must forsake attachment with this body and the world. I must not be influenced by what people think. I must forget all so called duties too! Remember only one duty.

O Lord, this is impossible! How can one embroiled in the world accomplish this? How can I suffocate my concepts and opinions and desires? How can I change the tracks I have been treading life after life? If You call this a 'sin', then how can I abandon this sin?

Analyse all your duties. O mind! Analyse what you include in the term 'duty'. Ego lies inherent in all these so called 'duties'. Greed for wealth, attachment with children, attachment with relatives, deeply rooted concepts of familial tradition... all these are concepts justified by the intellect. In fact, they are naught but various modes of establishing the ego. That which **you** call '*dharma*' is actually conducive to your downfall. O Lord! What is this intellect You have given me? Even after knowing the fallacy in these thoughts, I am not able to transcend them.

O Ram! All these 'relations' do not stand before me as obstacles on my spiritual path. It is I who has created this 'army' of concepts and their justifications... and now I am beginning to perceive my lacunae. When I had not embarked on this path, I had no doubts. But now I am eternally in a quandary! Lord, you have brought me thus far... now lead me onwards too! Lead me on lest I fall! Pray tell me the mode of surrendering myself. It is You who can give me the strength to lay myself at Thy command. Give me that ship of faith, ascending which I can reach Thee by crossing this ocean of the material world.

What You call *moha*, I deem it to be my duty. Light the flame in my mind which will clarify my vision that You are my only duty and all the rest is wrong and meaningless in comparison. O hold my hand just once! Why should I approach anyone else for help? It is You who must show me the way and empower me to understand this path. Now I have no faith in myself. I know not whether I will be able to overcome my weakness or not. Show me a path whereby I can reach Thee speedily. I do not have any faith in my *sadhana* or spiritual endeavour. How can I change my nature which constitutes the latencies of so many lifetimes? How can I fight my extrovert tendency? O Ram, I doubt my means (resources).

To be continued...

Who is Responsible for my Problems?

ARPANA ARCHIVES



Life may bring me riches or poverty, surround me with people who love me or people who reject me, send friends who give me all I want, or enemies who take away all I have. But so long as I do not know the reason for these differences, I will blame someone or other for the negative side of my life, and carry grudges, opinions and bitter memories. It is these which bring me unhappiness and misery, and are the cause of my misbehavior and wrongdoings.

When I form an opinion about another person based on some unhappy experience, I become prejudiced and carry a feeling of animosity towards him. I will tend to denounce him and retaliate against him. I will not want to do anything for him. It is this tendency to blame and denounce the other which sow the seeds for my future deeds and makes the ground for future life.

If I know that I myself am responsible for the world I have today, that

all I have is the result of my own past deeds, then I cannot blame anyone or bear any grudges for my situation; the blaming tendency, which is a direct consequence of the mistaken belief that others are responsible for my troubles, will disappear.

Whatever I have today is a result of my own nature which is formed by the repeated confirmation of a particular tendency. If I was accustomed to hating people, I will be surrounded by people who hate me; if I did nothing for anyone, I'll be surrounded by people who are indifferent to me; and if I loved and served others, I will find people who love and serve me. So my present life today has two aspects – the world outside and my own nature within. Both are an inheritance from my past life.

Can my nature change from what it is today?

If I make no efforts to change my nature, the life I have will never take a turn for the better. But this only becomes possible when I accept that I am responsible for the world that surrounds me today. Then a prayer automatically arises:

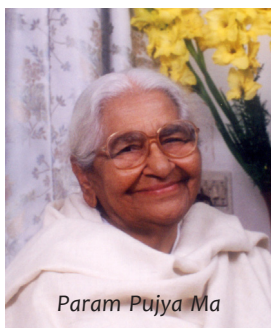
“O Lord, how clearly I see that no one is responsible for giving me today what I am getting. I am the creator of my own destiny. Through this understanding, the light has dawned within me, and by Thy Grace, O Lord, all my grudges against my adversaries are disappearing and my nature is changing. With this realization, all my resistance, protests and defiance of others is ceasing, and I find I can perform my duties towards them all freely without grudges or prejudice.”

If we try to force a change on ourselves against our own nature, we are bound to fail. If we earnestly seek the light, our nature will itself start changing. Therefore, we need not seek the situation in which we may be able to change. But we can change our nature through the realization that others are not to blame for what we have. True happiness lies in this understanding.



“Every moment of your life, you perform action – physically, mentally, emotionally and energy-wise. Each action creates a certain memory. That is karma.”

~ Sadhguru



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
June 2019

Arpana Ashram Events

Sacred Days of Collective Commemoration

The Arpana family gathered on 9th March, **Sadhana Divas**, to pay homage to Param Pujya Ma, who on 9th March 1957, embarked on a journey of devotional enquiry, which proved to be an invaluable handbook of spiritual guidance for all aspirants.

She tells us, "Purity of heart is attained through the constant practice of selfless deeds in identification with all."

16th April, **Maha Samadhi Divas**, was a cherished time of dwelling on the Divine Soul whose words still inspire us to tread the path towards joy and freedom of the Spirit.

On 10th May, the family collected to offer thanksgiving to Chhote Ma, due to whose persevering endeavours, the treasure of Urvashi has been recorded for posterity. Her immense faith and love are torchbearers for all.



*Precious moments with
Param Pujya Ma in Arpana's temple*

Study sessions at the Temple at E-22 Defence Colony

Regular study sessions are held every Wednesday at 11 am at the Arpana Temple at E-22 Defence Colony.



Currently, the 'Srimad Bhagavadgita – A Guide to Daily Living' is being studied and discussed, yielding precious secrets for joyous living. This will be followed by the study of other Scriptures elucidated by Param Pujya Ma, for her words of immensely practical wisdom. **All are welcome!**

Delhi Programmes

Arpana Molarbund – CBSE Board Results 2019



*11 students who scored above 80%,
with Arpana volunteers and staff*

Results of the 42 Arpana students who took the 12th Board Examination in 2019 was declared on 2nd May.

1st Kanchan with 89%

2nd Aarti with 88.8%

3rd Sakshi with 88%

<u>Marks Received</u>	<u>Students</u>
Above 80%	11
70-80%	17
60-70%	10
50-60	4

Manish Kumar

Manish, an average student, turned his life around at the Arpana Education Centre in Molar Bund. After getting 89% in his CBSE exams, Arpana paid for his 3 year education for a Diploma in Information Technology from Seth Jai Prakash Polytechnic, Damla. He is now earning a salary of Rs.20,000 as an iOS developer!



Arpana is deeply grateful to Aviva plc, UK, Essel Foundation, New Delhi, Technip India, Caring Hand for Children, USA, and Arpana Canada for education support.

Scholarship Program at Arpana's Rejoice

A Program for Scholarships was held on 17th April to honor students who were meritorious in different subjects as well as the all-round achievers. Honoured guests presented 40 scholarship prizes to meritorious students as well as 20 prizes for Art, 4 for computer skills and 19 miscellaneous – a total of 83 prizes.



Cecilia, a parent who is a domestic help, spoke in English about Arpana's Spoken English Program that she had attended for five months. She is confident she can find a better domestic position due to her English speaking skills.

Haryana News

Women Celebrate Empowerment

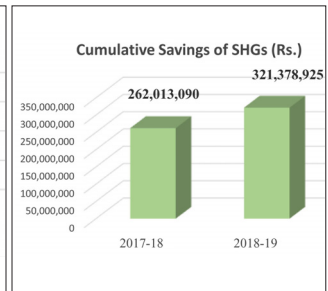
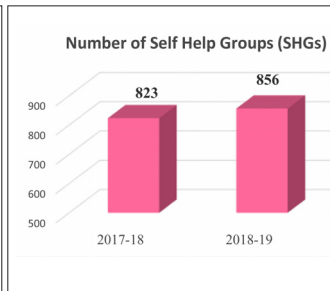
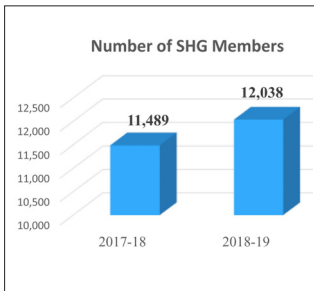
Two village fairs were arranged in Choura and Nagla Megha villages by Arpana's women self-help groups, to celebrate this Women's Day.

12,038 women in 856 self help groups (SHGs) facilitated by Arpana, have much to celebrate:

- 75% women now participate in decisions!
- 91% SHG women have increased incomes!
- 31% women more than doubled their incomes!



Geeta found support, legal aid and safety from domestic violence in Arpana's self-help group in Nagla Megha.



Our deep gratitude to the Tides Foundation and the International Disaster & Relief Fund (IDRF), USA, for grants for rural development programs

Arpana Hospital

Empanelment by the Haryana Government

Arpana Hospital has been empaneled by the Haryana Government and now all Haryana Government employees can avail the medical facilities of the hospital. This has boosted the number of patients in the hospital.

Outreach Eye Camps Arpana held free eye camps in February, March and April, 2019. **Samalkha Eye Camps:** 993 patients seen. **Panipat Eye Camp:** 401 patients seen. 149 patients had free/subsidized surgeries performed in Arpana Hospital.



Glimpses into Income Generation



Vikarma Devi in Himachal Pradesh

Vikarma Devi lived in village Lodhi in extreme poverty. She became a member of the Sharda self help group which Arpana facilitated in 2014. In July 2017, Vikarma Devi took a loan of Rs.40,000 to buy 2 Jersey cows.

Today, Vikarma Devi says, “We now earn Rs. 10,000 to Rs. 12,000 a month through selling milk. Our family, after years, is relieved from the daily pressures of poverty!” She smiles, “Our children are now in better health, and go to school. Now we are able to give them full and proper care.”

Arpana’s heartfelt gratitude to Tides Foundation, USA, for supporting health and development initiatives in Himachal

Arpana’s Exhibition cum Sale in Chandigarh

Arpana’s Exhibition cum Sale was held in Chandigarh March 14-16, 2019, for the benefit of underprivileged women, trained by Arpana. The ladies of the city were delighted with the lovely items made by the village women and eagerly obtained them for their own homes as well as for special gifts for friends and family.



Your caring sustains Arpana’s Services

Arpana Trust and Arpana Research & Charities Trust are both approved under Section 80G of the Income Tax Act, 1961, giving 50% tax relief for donors in India.

FCRA Registration No. for Arpana Trust is 172310001

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Send your contributions for health & development services in Haryana & Himachal to:

Arpana Research & Charities Trust, Madhuban, Karnal, Haryana 132037

Send contributions in USA to:

Mr. Vinod Prakash, President, IDRF, 5821 Mossrock Drive, North Bethesda, MD 20852

Mr. Jagjit Singh, AID for Indian Development, 84 Stuart Court, Los Altos, CA 94022-2249

Send contributions to Arpana Canada:

c/o Mrs. Sue Bhanot, 7 Scarlett Drive, Brampton, Ontario L6Y 3S9, Canada

Please let us know by email or telephone, whenever you transfer funds to Arpana.

Information & Resources Office: 91-184-2390905 Executive Director: 91-9818600644

emails: at@arpana.org and arct@arpana.org

Contact person: Mrs. Aruna Dayal, Director Development. Mobile 91-9991687310

Websites: www.arpana.org

www.arpanaservices.org

My Goal is not these Transient Joys!

FROM PARAM PUJYA MA'S ELUCIDATION OF THE MUNDAK UPANISHAD.

TRANSLATED BY ABHA BHANDARI

Through this 'Yagya' of existence, there are several 'oblations' one makes into the 'fire' of life to attain one's desires. Unfortunately, attachments with the world beckon to us with greater force and influence, and entice us towards the attainment of those transient 'pleasures' that we covet. The Vedas and their mantras reveal myriad paths towards such desire fulfilment!

Param Pujya Ma bids us to pause and consider, should we respond to the 'sparks' of desire that repeatedly conflagrate within us each time we offer an 'oblation' of deeds into that fire of attachment with worldly objects? Or must we recognize that our Supreme Goal lies far beyond these 'sparks' that yield only transient joys. It is that desire for the Supreme that we must stoke before we ascend the 'rays of the sun' that will take us to our next bodily abode.



In an extract from the following *shloka*, Ma says,

*These joys and sorrows are superficial...
as diseases of this body they bind
Even though the 'tree' bears the expected fruit,
joy and sorrow are diseases of this mind.*

*Even if these 'fruits' are attained, to what avail
The Supreme Truth transcends this all...
This world is of ignorance born,
the Supreme Essence transcends all.*

*I desire only union with Ram,
I desire to attain only That Ram's abode
Show me not these worldly paths,
Thy feet Lord are my ultimate abode.*

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्जमानं वहन्ति ।
प्रिया वाचम्रभिवदन्त्योऽर्चयन्त्य एष वः पुण्य सुकृत ब्रह्मलोकः ॥६॥

The luminous oblations say to the ones who offer such oblations: “Come hither! Come hither! This is the holy heaven of *Brahma*, earned by your good deeds!” And with the repetition of such pleasant words, they carry the one offering sacrifice, on the rays of the sun, with utter respect.

1.2.6

Param Pujya Ma elucidates:

*The ‘luminous sparks’ that erupt
when the ‘sacrificer’ offers his oblations
Call out enticingly “Come! Come! Come hither!”
in utter ingratiation.*

*The strong flame emitted thus invites us
to attain our ‘desired fruits’ forthwith
The ignited oblations invite us thus
to *Brahm*’s heavenly abode (*swarg*) herewith.*

*“Attain the glorious heaven that accrues
from your meritorious deeds”
Enticing the *sadhak* thus, those flames invite
“Come hither – attain the fruits of your seeds!”*



Through usage of the Vedic *mantras*,
one learns one can attain all
Whatsoever one desires,
one can learn the means of their attainment withal.

Those Vedic *mantras* lure us
towards whatever the mind desires
They lead one to the garden
where one's desired bloom flowers.

In sweet and charming engagement
they beckon again and again
“Come and fulfill whate'er desire
your heart longs for again – yet again!”

With utter respect, these ‘sparks’ of knowledge
grant heaven to the sacrificer
They call out again and again,
“Offer oblations unto the fire of your desire!”

“Through that ‘fire’ you will gain
all the fruits your mind desires”
Assuring thus repeatedly,
they lure the *sadhak* who thus aspires.

This ‘call’ is symbolic...
it indicates what the mind seeks
As is your inclination,
the mind similarly speaks.

It seeks means to attain its desired fruit,
guided by those ‘sparks’
Mortal minds are waylaid
by these inviting sparks.

The Vedas lay open every means
to attain what this world contains
They also show the path whereby
the mind its desire attains.



They reveal all the ways,
they reveal every *mantra*, for systematic pursuit
“Attain all you seek to attain...
all that is dear to you!”

Acquainted with the *mantras*,
and the means to their completion,
Not one in thousands can transcend
this ‘desire-fulfilling’ propulsion.

The mind is aware it can attain
whatsoever it truly desires
Through some ‘oblations’ it can obtain
the object of its desires.

Thus, it feels it reigns supreme
over this ‘*Prakriti*’ – this ‘*Maya*’
In thinking thus, it foolishly forgets,
it has become a slave of its own desire!

For, it is continually absorbed
in the means to attain its desire
Within itself it is eternally lost
in the throes of worldly desire.

The sun, witness to all that transpires,
may grant a pleasurable world today
When a new body is attained, fruits are accorded
in consonance with oblations made.

With the attraction of the sun,
time marches on constantly
It instigates inner tendencies of the *jiva*,
granting joy inevitably.

When the *yagya* contains meritorious deeds,
consequentially, heaven is endowed
And the *jiva* rejoices, forgetting that this pleasure
is only momentarily endowed.



He wishes the fulfilment of all his desires,
these cannot attain completion
Because as soon as one desire is fulfilled,
the other erupts seeking satiation!

Many a *mantra* is repeated
for the attainment of specific desires
The 'oblations' lured the *jiva*
towards these *mantras* for satiation of desires.

One attains an object to enjoy,
but that too soon passes away
When the force of *tapas* dwindles,
the *jiva* returns to this worldly fray.

Life is a consequence of the force of *karmas*...
both virtuous and wicked
When this force declines,
the end of life becomes imminent... so 'tis said.

Then again a new body is born,
which desires and enjoys
Impelled by the *Karmic* force,
it follows destiny's choice.

Forgetting this body too shall pass...
these sense enjoyments shall pass away
Immersed in sense objects thus,
the memory of those objects holds sway.

Identified with the body self,
possessing this body as one's own...
Swelling with pride and attachment
at the circumstances this body does 'own'.

The Intellect thus shrouded with ignorance
forgets the transience of all
Forgetting that all which is gathered
thus shall inevitably perish withal!



Unable to understand the Essence,
what even if all is gained
One still abides in the bodily abode,
what even if heaven is gained?

That one may reign over the mind,
but in the mind's abode he still resides
Whatsoever he desires, he gains
through the potency of the *mantras* he recites.

If the essence of Creation and the elements are understood,
or the sphere of *tapas* gained...
Even if he dwells in the external world,
and that external world is gained...

The oblations into the fire of life
have beckoned the mind "come hither!"
Even if a new world is attained
as a consequence of *karmic* fruits gained thither...

One forgets that all this
was decidedly destined and therefore attained
One only attained all that
through destiny was ordained.

Not a single action is possible
through one's own volition
Not a single path can be changed
through one's own decision.

This entire world is merely *tamas*,
both inert and conscious are of *tamas* constituted
Gripped by the propulsion of destiny...
through previous *karmas* instituted.

This entirety is a fruit therefore
of actions previously performed
The seed created is of that fruit
in accordance with deeds performed.



When the 'sacrificer' dons a new body,
ascended on the rays of the sun,
He automatically inherits whatsoever
he had justified in his last life's run.

O mind, just pause to think...
this is surely not your life's goal!
That which you receive and speedily lose,
can this transient joy be your goal?

The desire that calls out from within,
calls out for fruition and completion
Whatsoever you desire is thus given
in accordance with your call for fruition.

Just think awhile, even if attained,
of what avail these desired pleasures?
When these desires come to an end,
what remains of these transient 'treasures'?

The external world, the *annamaya kosa*,
is known only through contact and perception
'Tis only when the eyes see,
that this world is known through perception.

These joys and sorrows are therefore superficial...
as diseases of this body they bind
Even though the 'tree' bears the expected fruit,
joy and sorrow are diseases of this mind.

Even if these 'fruits' are attained, to what avail...
the Supreme Truth transcends this all...
This world is of ignorance born,
the Supreme Essence transcends all.

I desire only union with Ram,
I desire to attain only That Ram's abode
Show me not these worldly paths,
Thy feet Lord are my ultimate abode.

*This is a translation of the flow that emerged
from Param Pujya Ma on 28.8.61*



Strings that Bind Us

PURNIMA

I was so amused at myself the other day. My son got me a new phone and we sat up at night transferring data and setting it up. With great excitement I went the next day to get a screen guard but when I returned I noticed a small air bubble in one corner. Now comes the interesting part. I found that whenever I picked up my phone to use it, my eyes would keep darting to the little air bubble and I would get upset at the shoddy work done. My enjoyment of the new phone was marred by that little disfigurement on the screen.

When my son got his car, every scratch would annoy him so much and each dent had to be fixed right away! Whether it is clothes or a house, we obsess about having the perfect fit or the latest design.

Every new
possession ties us
to itself by
invisible strings...

...and the web
of attachment
keeps growing.



Be it objects or relations, the strings that bind us are so strong that we are caught up in their entanglement.

I remember an interesting incident about the children when they were growing up in the Ashram. Normally very friendly with one another and sharing everything, one day one of them started snapping at the others with little or no provocation. The reason soon became apparent. He had been given a little toy car by a relative, saying it was his. The apprehension that other children may take it or break it, was causing him to withdraw from the others.

There is a story about Raja Janak who was hosting some *sadhus* in his palace. A messenger rushed in to announce that a fire had broken out. All the *sadhus* ran to save their meager belongings while Janak sat calmly, completely detached from the opulence around him.

That is the state we must aspire to achieve.

Individuals or nations, the basis of every fight is either 'I know better' or 'I deserve better' than you...

Food or religion, if you don't prepare/ practice it my way, you're no good...

Knowingly or unknowingly, we are attached not only to physical things but also to our views and concepts.

So what do we do to break asunder these strings that bind us?

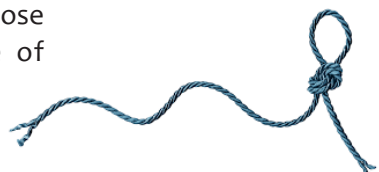
Ma says:

"Ceaselessly and diligently we must try to curb our desires, likes and dislikes, opinions, criticism and other unnecessary and futile activities... because those who are slaves of their mindstuff and desires never know freedom..."

The fetters of the mind can be broken only by an attitude of desirelessness."

In practical terms we can achieve this by doing the opposite of what we want for ourselves. If we yearn for something material, we must give it away to someone who needs it more; if it is praise or recognition we seek, we must acknowledge and appreciate those qualities in others.

Slowly, with practise, the knots will come loose and one day we may find ourselves free of bondages.



Turning Heavenward

REPRODUCED FROM THE JULY 1984 EDITION
OF THE ARPANA PUSHPANJALI



The light (shukal) and the dark (krishan) paths are described in the Chhandogya Upanishad. Do these relate to one's progress on the spiritual path? How are these paths related to 'the material world' (bhu-lok), from where a person travels to 'heaven' (swarga), and thence to God (Brahma-lok)?

The light or *shukal* path is synonymous with the Northward (Uttarranyan) path which leads towards absolute virtue. Its opposite is the dark or the *krishan* path which is synonymous with the Southward (Dakshinayan) path which leads to downfall and misery. The question we have to ask ourselves is whether these paths lead one to heaven or hell during one's lifetime, or only after death.

These various domains of the 'material world', 'heaven', and God or 'Brahma-lok' are in fact attainable in this very life; one does not have to wait until after death to journey into these realms. Before going into the ways in which one can traverse these 'loks' we have to understand exactly

what these terms connote. When one is attached to the gross world and affected by all that happens there, one is said to be in the 'material world' or *bhu-lok*. This attachment and concentration at the gross level makes the mind unhappy at the slightest change in circumstances, however unimportant these may be. Being dependent on the gross world, one's happiness or unhappiness is also subject to it. This is the condition in which the body, mind and intellect are engrossed by the material world.

In fact, it is the mind which determines whether one is going to enjoy existence in one or the other of these worlds. As long as the egoistic 'I' reigns supreme, one continues to dwell in the 'material world', but once a person has risen above the ego, then he ascends to God or *Brahma-lok*.

The Heavenly World (*swarga-lok*)

When the mind desires to reach the '*brahma-lok*' or God, the individual starts a process of self-introspection, and tries to discover which of his mental traits is obstructing his inward passage towards the Lord whom he worships. Once he sees the flaws of his mind, he wants to take off that ugly covering, and replace it with such gems of divine qualities as love, truthfulness, forgiveness and forbearance. When the mind concentrates itself on these qualities, and is intent on imbibing them, it automatically deserts the gross world and comes to the threshold of 'heaven'. Once the individual starts living these divine qualities, and they have become an integral part of his being, he attains a reactionless state which is equivalent to dwelling in *Brahma-lok*.

Inward Journey – the True Intellect

These three worlds are not territories which can be traversed outside, but worlds within that can only be discovered by developing the mind in that direction. From another angle, we can say that identification or attachment of the 'I' to a particular field determines the world in which a person resides. Thus when the 'I' identifies itself with the gross world, one is in '*bhu-lok*'; when identified with the mind or the emotional world, one is in '*swarga-lok*' and when the identification is with the intellect, one is in *Brahma-lok*. 'Intellect' here refers to the true intellect which has Truth as its basis, as opposed to our usual intellect which has been developed, and is based on the satisfactions of the mind. When the true intellect is in charge, one speaks the truth, and all one's actions are based on Absolute Truth; the mind becomes subservient to this cardinal principle.

When as an individual attaches himself to his body and mind, there is

also maximum attachment with the material world. It is only when the mind turns inward and confronts a fierce and ugly appearance that it tries to replace this with the beauty of the divine qualities. Only when this disposition is achieved, can the individual be said to reside in 'swarga-lok'.

Indifference to the World – and Eternal Happiness

Once heaven has been reached, no onslaught from outside can influence the mind in the least. Normally, our minds are disrupted and we are upset by any untoward word or remark, but when a person is soaring in the heights of *Brahma-lok*, such things are of no importance to him, and he remains unaffected. We can say that he has a foolproof safety device which gives him complete protection from any onslaughts from the world outside. Such an individual experiences nothing but eternal happiness which no one in the world can disrupt. Pure love flows in his eyes, and the divine qualities of forgiveness, compassion, and forbearance abound in him. The individual, having seen a glimpse of this 'heaven' yearns to make the happiness he has discovered, eternal and everlasting. His heart cries out to the Lord to let this attitude of mind become a part of him, so that nothing can come in the way of his establishing a permanent link with the divine qualities.

Such a mind treads on the path of 'light' (*shukal*), and dissociating from itself, it develops a link with pure intellect. It soon realizes that even heaven is limited because the happiness found therein has not become eternal. Thus we can see that the path of light has to be travelled in this life; if it were accessible only after death, there would be no redemption for a blind man, and he would remain on the 'dark' path (*krishan* path).

From Darkness to Light

When a person's concentration is centered in the material world, the ego becomes more and more inflated. When wealth and fame are the object of life, ego becomes the supreme factor, and ultimately leads to destruction. A person whose mind is entirely centered around his own gains does not see or care for anyone else, and he crushes anyone who comes in the way of the satisfaction of his own desires. This trait becomes so well established that his desires create the pattern for future lives, where the most prominent traits determine the place of birth and where a particular mental tendency can best flourish. Thus it is said that a man goes through countless lives before he sees a ray of light. However, once on the threshold of the path of light, a person's association with the Truth becomes the very foundation of his existence; his happiness ceases to be dependent on the world of objects without, and becomes eternal.

Desire for the Absolute Truth

If a person once desires to attain nothing but the Absolute Truth, nothing short of this ideal will give him any satisfaction whatever. But if the desire is never born within, then a person progresses unknowingly and inevitably on the path of darkness and death (*krishan path*). In the course of time, this darkness engulfs him completely, and he leaves this life only to be born again with the same frame of mind, but in an even fiercer form than before. Only one who has seen this truth in all its nakedness wants to turn around; his heart yearns to tread a path where he will not stumble in darkness at every step, where the light, breaking through his concepts, will eventually lead him on the path of absolute light and truth.

Why not start treading the Path of Light and taste the bliss of heaven, and eventually the eternal happiness of God (*Brahm-lok*)?



Sri Ramana Maharishi said: "The only spiritual life you need is not to react."

To be calm is the greatest asset in the world. It is the greatest siddhi, the greatest power you can have. If you can only learn to be calm, you will solve every problem. This is something you must remember.

When you are perfectly calm, time stops. There is no time, karma stops, samskaras stop. Everything becomes null and void. For when you are calm, you are one with the entire energy of the universe and everything will go well with you.

To be calm means you are in control. You're not worried about the situation, the outcome. What is going to happen tomorrow. To be calm means everything is alright. There is nothing to worry about, nothing to fret over. This is also the meaning of the Biblical saying, 'Be still and know that I am God.'

To be calm is to be still. The only spiritual life you need is not to react.



The Nine Spiritual Treasures of God Realization – The Naunidh

CONTRIBUTED BY RAJINDER ARORA

***“Tegh Bahadur Simariye, Ghar Naunidh Aavey Thaay,
Sabh Thayi Hoye Sahai”***

***Remember and meditate upon (Guru) Teg Bahadur; and nine sources of wealth
will come hastening to your home. (O Respected Gurus!) kindly help us everywhere.”***

We always talk about *Naunidh* during *Ardaas*... the Nine Spiritual Treasures are the steps or keys we must achieve along our journey to Realization of *Waheguru*.

1. Acceptance... HUKAM

The first key to God is to accept and stop questioning His Will and Natural Law and Order of the Divine.

2. Faith... BHAROSA

Upon Acceptance of God and beginning a quest in search of Him, expand your mind, read all that is written and develop faith.

3. Detachment... VAIRAG

When you have exhausted every outer search, then begin your inner quest with detachment from any negative, unhealthy relationship to the world and family.

4. Absolute Absorption... LEENTA

Using God's name in prayer and meditation, attain an absolute absorption in and attachment to God.

5. Balance... SEHAJ

If you actually quieten your mind, aim for balance and listen to the silence within, a point of equilibrium will be reached where

6. Joy... ANAND

A Light will fill your mind and your heart will quicken with Joy

7. Ecstasy... VISMAAD

As you feel the love and presence of God, you will be in a state of Spiritual Ecstasy.

8. Contentment... SANTOKH

Contentment will follow.

9. God's Grace / Humility... NADAR

After a deeper realization of the Wonder that is God, one will, with humility, attribute all to God, and only God, and not think about his personal contribution, as one is nothing without God.

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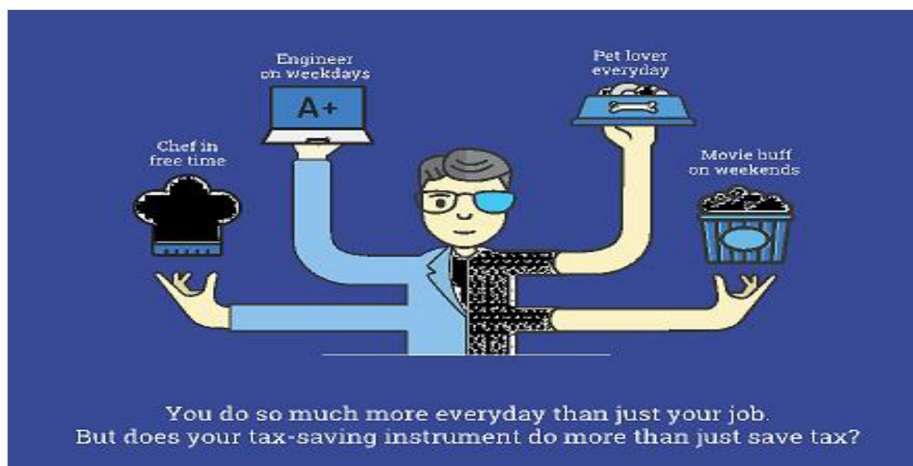
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Lock in	3 years	15 years*	6 years	5 years
Gains	Tax Free	Tax Free	Taxable	Taxable
Dividends	Tax Free	No Dividends	No Dividends	No Dividends
Market linked Returns*	Yes	No	No	No
SIP Facility	Available	Not Available	Not Available	Not Available

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 www.wealth-creators.in

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Contact for Questions, Suggestions and Donations:

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