

© Shyam My Naughty Beloved



O Shyam my naughty Beloved,
Don't play such pranks on me!
My heart You loot, when You play on Your flute
Be kind Lord, have mercy on me.

Each note a magical quality holds...
Inexorably I'm drawn to Thee;
These worldly sounds, into insignificance drown
Why does not Thy music reach me?

I search all around, near and far,
O Shyam now where hast Thou hidden?
You play hide and seek, You know I am weak
I am with longing ridden.

In Your naughty pranks You completely forgot
An innocent seeker has come Your way;
But as I watched You, I suddenly knew,
In my heart Your love will stay.

O Divine flutist – just only once more,
Play again those notes sublime!
To see Thee again, to hear Thy strain
My heart does eternally pine.

हे श्याम तूने बंसी बजा

हे श्याम तूने बंसी बजा क्यों, मन मेरा यूँ हर लियो।
चौक उठी बैठे बैठे, मन में कौतूहल भर दियो॥

तान में ऐसा जादू भरा, तेरी ओर विचश ही चल दियो।
जग ध्वनि अब मन्द हुई, तूने ध्वनि क्यों बन्द कियो॥

चहुँ ओर निहारूँ राह तेरा, श्याम मेरा कित जा छिपयो।
मेरे गोपाला हे नन्दलाला, अबला को क्यों छल लियो॥

क्रीड़ा में यह भूल गया, नव साधक तेरे घर आयो।
अजब तमाशा है तेरा, छल देखी प्रेम उभर आयो॥

फिर तान सुना मेरे नन्दलाला, बहु व्याकुल मन मेरा भयो।
तेरी झलक अब देखन को, गोपाला नयन मोरे तरस रह्यो॥

Happiness

Happiness is not a destination... it's a journey.

Happiness is not tomorrow... it is now.

Happiness is not a dependency... it is a decision.

Happiness is what you are... not what you have.



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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 26th August 2019
Printed at Sona Printers Pvt.Ltd., F-86/1 Okhla Industrial Area, Phase I, New Delhi 110020

*May this 'I' no longer remain 'I'...
may only 'You' remain!*

MRS. PAMMI MEHTA



***Flowers of faith placed at the feet of Param Pujya Ma
on this day of Her birth!***

I congratulate you all on this blessed day of Shri Hari Ma's birth! Hari Aum!

Beloved Ma... who says that Your Birthday comes only once in the year? Yes... it is true that You manifested Yourself on this earth on the 26th of August. How many forms Nature changed to welcome You to this earth!

Yet, not a single day passes when You do not manifest Yourself in a new form to grant us Your Divine vision. You grant Your vision to us surely, to apprise us of this veil of ignorance that covers us, which does not allow us to experience the Truth...that is why we remain entangled in the mesh of our mind and its mental knots!

When Your Grace dawns, then Your manifest *Leela* becomes evident to us and the mind, upon gaining the opportunity to witness the Lord, begins to dance in happiness like a peacock welcoming the rain.

Through Your divine manifestation You begin to grant us ... bit by bit... a glimpse of Who You are! This question begins to resound in our innermost hearts and the mind becomes an enquirer... “Who art Thou... so different from us in every manner? Your manner of thinking is unlimited and touches every heart... it knocks at our inner doors and nourishes our devotional enquiry... and important questions begin to arise within our minds.”

Yet the mystery that is YOU does not unravel itself. Yes... it is true that it evokes a desire within to follow You like Your shadow... to watch You in every stance! You have that magnetic pull which attracts us to You unwittingly. We, in silence, but with utter longing to know Thee, remain transfixed with amazement at what we continually discover and perceive. Sitting and moving, asleep and awake, we see only You! Every morning dawns with Your presence and every day passes in Your aura.

How You, Shri Hari Ma, have changed the direction of our lives! You have pulled us from all directions and embraced us within Yourself... centering even an ignorant soul like me within You! You have reminded me of and reinforced within me those life values which I had long forgotten and with Your Grace and blessings, You continue to lead me by the hand along the path of life illuminated by You!

I kept feeling as though I am not deserving of this priceless treasure... but Your Compassionate Grace and Your Love continued to fill my heart with the Light of so many glorious incidents of Your life... I feel utterly blessed!

Truly Ma, You have made this journey of my life so very beautiful and joyous! Amazed, my eyes are continually focused on You... and glorify You. You strengthened those values within me which I had forgotten... You, Shri Hari Ma, embellished them with the Name of the Lord and with Your manifold Divine *Vibhuties* and granted this servitor of Yours, strengthened latencies of Truth and Beauty. These are the very latencies wherein I can discover a new and widened meaning of life. I must learn to live thus... devoid of the ‘I’ where You... only You abide!

I had never thought that this Truth embodied by You could bring me to



such a beautiful crossroad of life where I could reinforce these life giving fragrant values and follow You! I am deeply indebted to You and thank You from the depths of an ever grateful and truthful heart!

O Shri Hari Ma, now that You have taken my hand in Yours, I have received Your assurance “Simply walk with me... without any doubt... and with full faith and unlimited devotion! I am there for you... with you!” How replete with love is Your assurance Ma!

Truly, Ma, Your Love is so very unusual and amazing that it leaves no scope for any doubt. Your life is so pure and extraordinary that one can only marvel at each step You took in life and try to follow it in every way. The desire to watch You and only You from even closer quarters fills this heart to overflowing.

How infinitely fortunate am I that I have received Your blessings and that You personally lead me along your path, holding me by my hand! You constantly inspire me to grant me deliverance from this ‘I’... what more can I ask? I can only pray that I remain the dust of Your feet... because in this world of mortals, it is so easy to ascend the high mountain of egoity and commit misdemeanors day after day!

It is Your compassionate eye that draws me to You continually. My humble prayer to You Ma is that “May only You act and interact within me... until You are with me, You will brook no opposition within me towards the Truth! I pray that I may live a life replete with Thee... sinless and unsullied. May this ‘I’ no longer remain ‘I’... may it become only YOU and gain eternity therein! I pray God that this life which is only Thy ‘Keepsake’ may tread only Thy path and imbibe only Thy Word. May Thy Word stay with me eternally and claim my very being one day!”

Indeed, this life is a boon granted to me by You Ma... for it is Your Mercy

that has granted me this beautiful opportunity to free myself of this *Jivatva bhava* through the method of *sadhana* as propounded by You through Your Word and Life. It is You who has told me to walk the 'Northward path' and has assured me that if I do so, the 'Southward path' will automatically be left behind! What a beautiful capsule You have given to me that gives me no chance to ponder 'Why am I like this... why am I like that?' May I 'consume' with utter respect and faith within my heart, the advice You gave, because such Supreme Grace is available to humankind only after many *yugas*. It is You, Ma, Who has woken us to the possibility of living the Spiritual life by 'pushing us within.'

Where did we fault? Where did we lose ourselves? You have woken us to this answer. You have given us the means to awaken us to the *Atma*, and extricate ourselves from the *Jivatma*.

Shri Hari Ma, much gratitude to You...

~ for showing us how to make every living being and indeed every speck of this world our support in following this path of mergence in the Divine.

~ for pointing out to us the path towards Spiritual advancement and re-aligning ourselves with our 'Center'

~ for teaching us how to recognize ourselves in the light of what You are and inspiring us to continually take every step in that direction.

Shri Hari Ma, You walk the path Yourself and then bid us follow You! This itself is Grace... For it is well nigh impossible to awaken ourselves by ourselves, to the possibility of mergence with the Spirit. It is only when we take light from Your Light that these possibilities become live and possible.

Lord, accept our humble prayer...let this 'I' no longer remain 'I'... guide it to find its completion in 'YOU' wherein each and every being of this Cosmos become part of That YOU. Only then shall everyone become 'mine' in YOU. This shall become possible only with Your blessing Ma. It is only with Your blessing that a *Jiva* like me can awaken to That Supreme Truth and experience the supreme joy such awakening brings.

How grateful am I Beloved Ma that You took birth in this *Yuga* for each one of us... to deliver us from our own selves, and from this *Kaliyuga*, allowing us to accede to *Satyuga*. Each word You spoke has such efficacy that if we truly follow it, it will exemplify its own culmination.

When I hear Your Word, I am forced to reflect on the fact that there is

such immense difference between the Word of One who has experienced the Truth and one who merely explains it. One is filled with Love and the other is empty... almost meaningless. Your Word fills the sap of Truth in our lives O Shri Hari Ma... it completes us within. Truly Ma, Your Word is a priceless treasure... which grows as much as we 'practice' what You have said.

You once spoke Ma, of those few, whose destiny permits that he or she absorbs Your Word... as to how they would gain not only Your Word, but You. How beautiful was Your belief... Your faith... Your identification with us... that till this day, You have made available Your Divine Word for us to follow and experience... and therefore to attain You.

I pray that You continue to shower Your immeasurable riches upon this servitor of Yours and grant her the supreme opportunity to experience the efficacy of Your Word in her life!



Today, as I sit in 'Arunachal'... the very home in which your so called spiritual practice took wings... I pay homage to the vibrations of Your feet that walked here. I am infinitely grateful for this blessed opportunity to live here. May I become a true worshipper of Your divine feet and experience the joy therein... for, it is You Ma, who has proclaimed that it is only the joyous who can

pursue spiritual practice. This is truly Your Divine *Prasaad* which awakens me every moment to the vibrations of Your coming.

I am not dazzled by Your beauty... I am just infinitely grateful for this pure beauty and this good fortune You have granted me. I am overtaken by the solemnity of reality, of the Supreme Truth of Your Word which inspires me to live by it every moment.

Today is Your birthday Beloved Ma... Pray guide us... how to best celebrate You!

You... only You....may only You remain within henceforth!

~ A Translation

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

The Lord, in His Infinite Compassion, lifts His devotee upon the wings of Knowledge and Love and gives every opportunity to that devotee to find the path to reach Him. The Devotee, on the other hand, remains entangled with his 'I', thus caught in the quagmire of delusionary thoughts and lofty convictions.

Similarly, Arjuna, on the one hand professes his complete subjection to Lord Krishna and places his pathetic situation before Him, seeking His aid, and on the other hand, he deems it fit to ‘tutor’ the Lord as to what is appropriate and what is inappropriate!

This is precisely our condition. We are trying to place our one hand in His for protection and guidance and our other hand is tightly grasping the world, which we are loth to forsake!

Param Pujya Ma clarifies the sadhak’s pathetic lot in these shlokas. Through Her elucidation, the path we need to follow becomes clearer...

ABHA BHANDARI

In Continuation...

Chapter 2

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

It seems that Arjuna became apprehensive about his own mental state and said to Lord Krishna:

My innate nature is overshadowed by fear and I do not know where my duty lies; I request You to tell me what is definitely the right action for me. I, Your disciple, take refuge in You; pray instruct me!

Shloka 7

“Why do You waylay me on my path Lord? Just as when a mother diverts the mind of her hungry child with a suckle when the child’s food is not yet ready? You too are endeavouring to ensnare me with a toy. Have you given me this wealth, reputation, this body... because I am not a worthy recipient of Thy Grace? Have You created this world in order to distract me... to divert my mind?

My mind is now weary. This world holds no joy... yet, nor have I been able to immerse myself in the Ganga of Grace that flows from Thy feet. I am unable to even come into the shade of Thy Refuge. Pray stop deceiving me with this worldly glitter! I no longer crave for its sustenance... I long for You Lord... and You hide from me! I know that these pleasures, this

wealth and all material gains will be snatched away by death. I don't want them any more! Pray take them away! To partake of even the seemingly joyous fruits of this material world, shall result in ultimate sorrow. O Ram! Why is it that despite having determined that there is no other joy apart from Thee, this world still ensnares me and does not relinquish its hold on me? I know I am not this body...yet, why am I not able to transcend this body idea? I seek Thy refuge to resolve this dilemma Lord... Grant me the intoxication of the Bliss that Thou art, or take this life... it matters not... yet why can I not transcend this body idea?

O Lord! Do not ask me to return to this world. O come my Lord! Come in the form of my Guru, as a friend, as an enemy... or whatever else you deem fit; or else, come as my inspiration within. Come as my resolve, my imagination... come in any form... but show me the way to grant peace to this agonized heart! I ask You for the appropriate medicine Lord!

‘Karpanya’ has varied meanings.

‘Kripan’ could mean

1. A miser,
2. When forgetting the goal of life, one wastes away these precious moments in momentary enjoyments... a man of feeble intellect,



3. In the Gita, 11/48, the Lord describes as 'Kripan', the greedy and power seeking individual... also one seeking fruits of actions.
4. One who is wretched and miserable on any account is also called 'Kripan.'

Arjuna was neither a coward nor a miser. Then why this faint heartedness? He had already fought and won innumerable victories... then why this fearfulness and extreme weakness?

This was not a sudden awakening of the quality of non violence within him! Nor was it fear, nor indecision on account of extreme attachment with his kith and kin. This was his *moha* arising out of attachment with self, which had ensnared him and snatched away his powers of decision making. Attachment to this body, to one's kin, and to one's self created world binds us with doubt each time. Therefore, if Arjuna was deluded... it is understandable. *Moha* is the very cause of birth and death. When *Moha* is at its zenith, it is extremely difficult to take any decision at all. Right and wrong also become difficult to discern.

So Arjuna is in this state of terrible confusion and is not able to take any decision regarding his duty. In this state of absolute indecision on account of his attachment with his kith and kin and finer sentiments, he surrenders himself completely to Lord Krishna, begging Him to guide him and lead him along the path of righteousness. He seeks Him out as a guide and a friend and was in the right mental state to seek the Grace of the Guru. There has to be extreme surrender, so he says, "Not only am I your disciple, but I also give myself up to Thee, knowing Thee to be my Saviour!"

If we too surrender ourselves **completely** to Him **every moment** in this Arjuna *bhava*, the Lord Himself will give us evidence of His presence in our lives. O mind! Become deserving of His presence! He is your only Guide and Support. Do not depend on the transient means you lean on so heavily. Seek His refuge and seek knowledge from Him. This will be the **starting point** of your *sadhana*, and an **absolutely essential requisite** for knowledge of the Lord.

Go to the Lord's feet in the same *bhav* of complete surrender as Arjuna approached Him. Carry with you a heart full of faith and devotion and approach Mother Gita and then She will grant you knowledge of the Supreme. The Lord Himself will come as the Supreme Guru to grant you this divine knowledge.



Another point of view:

Our *vrittis* or basic dispositions, our thoughts and concepts, our likes and dislikes and our mind – these are our enemies. The *Jivatma* ascends this chariot of the body. The intellect is its driver. The mind is its reins, and the organs of perception and action, are the horses. If the horses are unreined, the chariot and the one who ‘rides’ it, can both be destroyed. The charioteer has to be an expert... only then can he lead the horses away from the ‘green grassy fields’ and towards the ultimate destination. It is only when you have established your goal that you will be able to relinquish attachment with the material world and reach your destination.

Just as Arjuna approached Lord Krishna to be his charioteer, and gave the reins of his chariot in Lord Krishna’s hands, so also must you surrender your mind, *chit* (mindstuff), organs of perception and action to Him... resign them to His Hands. He will be your Keeper... Let Him lead you on!

Approach Him with complete surrender and faith. It is only unmitigated and pure faith that can lead us to Him. Let us renounce our natural disposition

of egoistic bravaderie and pride in our own strength, and seek refuge in Him. Do not even take shelter under your intellect. When the mind is tortured by the darkness of ignorance and impurities, take your agonized mind to Him... seek His refuge!

The bond between us and the Gita should be a bond of heart, faith and complete *shraddha*. Transcend reason... live in the atmosphere of the Gita – in the depth of its essence... immersed in That ever guiding Guru. Each one has to carry his own pitcher to the sea! O Lord! My pitcher is already full to the brim with pleasures of the material world. Even then, O Lord, pray lead me on! In the Gita, the narrator Rishi Vyasa, the Lord, and the listener Arjuna, are one. Each feels complete in that oneness. A concentration of this kind is essential for the study of the Gita. Surrender as Arjuna surrendered himself – with complete innocence and straight forwardness... as he handed over his chariot to the Sire of his mind and heart.

The Gita is a discourse of Ultimate Wisdom and immutable knowledge. It is not merely to make Arjuna worthy of an army representing the Truth, to fight the war! Arjuna had heroism flowing in every drop of his blood... he was the undefeated hero! His mere attachment with the people gathered around him to be killed... this actual experience confronting him, struck him with great force. The dilemma is between devotion, attachment and duty. Normally it is not the voice of Truth or the innermost self, but the voice of attachment which prompts us. The Gita merely serves to remove our clouded vision!

Karpanya Dosh...

O Lord! Do not see my faults and forsake me!

You have stood by me all this while... pray, be by my side always!

I did not have the merit, yet, You placed me on this path! Lord! Do not forget me now! I become anxious when I view this path and then examine my own incapacities. I am in the grip of this bodyself. This laziness, this sleep and this utter apathy are its basic nature. These qualities seize me too. I am embroiled in this mind and its false sense of arrogance. What are these thoughts it is allowing to race within me? This mind is defeating me as did the detractors and enemies of Draupadi. I do not want these. What shall I say? Where should I go? You stand at a distance as a heartless and merciless onlooker! Will the fluttering wings of my *sadhak* aspiration be stilled by the deafening noise of this mind? O bestow Thy Grace! Grant me Thy benediction Lord! With Thy Grace, this mind may come under some

control. May these desires be stilled and this body work tirelessly. O teach this caged bird to step out of its imprisonment and fly into the skies. As of now, it takes flight every now and then, but returns to its cage always!

This beggar has come to Thee Lord. O open Thou the windows of this mind! I seek from Thee the path that leads to Thee! I seek knowledge and realization of Thee! I seek from Thee the ability and strength to understand the Gita! I seek to know the path of *Sadhana*! O help me in my time of distress! I seek refuge in Thee! I ask for Thee from Thee!

Pray eradicate these doubts that stand as impediments in my path again and again! You heard Arjuna's plea and helped him to dissolve his mountainous doubts! I know I am not deserving, yet, I pray...show me the way! Bestow Thy Grace and lead me on!



...to be continued



Holiness in the present moment

Buddha was once asked, "What makes a person holy?"

He replied, "Every hour is divided into a certain number of seconds and every second into a certain number of fractions. Anyone who is able to be totally present in each fraction of a second is holy."

...How like the birds of the air and the lilies of the field. No anxieties for the morrow.

Total presence in the now.
Holiness!

~ ANTHONY DE MELLO

Prayer - A Direct Communion

Vishnu Priya Mehta gives us a flashback on her association and experience with Pujya Ma during the high tide of devotion which took Ma in its embrace and absorbed her totally

Let's go back in time – maybe 65 to 70 years – to the home of a very devout family. For the mother, the day began at 3 a.m. in the morning, with the ritual of *yagya*, then readings from the holy scriptures, followed by the singing of prayers. The father, though very highly placed and having a very busy schedule, would still take out time for his intellectual pursuits, studying the *Gita*, *Upanishads* and *Vedas*!

Whilst all the children of the family would be immersed in their respective play or study, some would join their mother in singing prayers to the Lord. This would naturally give her great satisfaction. She wanted all her children to learn the prayer songs and participate in the daily ritual. For her, therein lay the beginning of a righteous and God fearing life.

Though by and far the children followed this rule, there was a little girl who could not quite comprehend how the very same prayer could be sung to the Lord day in and day out. After all, reasoned she, when we talk to the members of our family or our friends,



Young 'Ma' (topmost) with her parents and siblings

each conversation reflects our mood! Sometimes we want to pay compliments, at other times we want to express our gratitude and at yet another time we want to express anger or grudges! How is it then, that we express our thoughts to the Lord each day in exactly the same words? How can the same prayer or *aarti* be sung every day?

It never even remotely occurred to the little innocent mind that for the people of the world, the Lord in the *mandir* is not a reality. For them He is a mere statue, a stone representation, whereas for her He was as living a Reality even then – as He is today. She could not contain Her childlike curiosity and asked Her mother, “*Bibiji*, does the Lord not listen to your prayers ever? If you say He does, in that case doesn’t He get fed up hearing the same thing over and over again?”

We can imagine the reaction of a shocked mother and the scolding the child must have received. The mother, at a loss to answer the inquiring mind, would still try to persuade the child saying, “It is only through seeking forgiveness for our faults that we can acquire the virtue of humility.” The little child, in her innocence, but with the clarity of a mature mind, would argue, “Mere seeking of forgiveness from the Lord is not going to eradicate our faults; we have to see them clearly and enumerate them consciously, so that we do not repeat them in the future.”

Many years later, on the 9th of March in the year 1958, when the little girl had grown into a remarkably popular, totally dependable and highly successful young lady, the good Lord Himself came to claim His own! That fine day, though actually always absorbed in the Self and manifesting the Divinity of the Self in day to day life, a seemingly worldly being was besotted by the Divine Love of the Master Himself. That is the beginning of the so-called *sadhana* of Pujya Ma.

From then onwards started an incessant musical flow of prayers, addressed to Her Beloved Lord, as if fulfilling a childhood promise. Almost each waking moment of the day was filled with a new entreaty, each prayer different according to the mental mood of that moment. At times the pangs of separation from the Master were unbearable; at other times there would be a fierce word battle with the Lord and complaints about His dual standards.

On reading the assurances of the Lord to Arjuna in the Gita, She would burst out in anguish, “*Well! Arjuna was Your friend, so You explained the whole Gita to him! You came to hold the reins of his life in Your own hands*



and guided him at each step; whereas you pay no heed to a poor yearning heart like mine! How can it be said that you look upon all alike?" Very soon the heart of the loving and humble devotee would again surface. She would be filled with remorse, entreating forgiveness from the Master for the outburst. At yet another time Her Beloved Lord was requested to partake of the food She ate.

And thus it went on for almost all the waking hours of the day (which in those days amounted to 20–22 hours daily)... no matter whether She was in Her *mandir* or Her car or even the playground, or organising the activities which She was required to conduct as part of Her official duty.

Whenever the songs of ancient sages were sung in Her presence, She would respond intensely. Whenever She heard the words of Sri Tulsidas in *Ramayana*,

सुखी मीन जे नीर अगाधा ।
जिमि हरि सरन न एकऊ बाधा ॥

“As the fish is content and blissful in the deep ocean of water, such is the One who is ever immersed in the name of the Master”, She would burst out, “Tulsidas could say this – for He was experiencing that total absorption in Ram – but how can I say this? This mind still has its entity.” People like me would be wonder struck at hearing this. If this was not total absorption, what else could it be?

Similarly, when a prayer of Meera was recited within her hearing,

अधम तरे अधिकार भजन सों, जो आये हरि सरना ।
अबिसवास तो साखी बताऊं, अजामिल गणिका सदना ॥

“His Name is the purifier of the greatest sinners. If you do not believe in this, I cite the examples of those who became saints, inspite of being the greatest sinners”, Pujya Ma would interrupt saying,

*“Why go that far for analogies,
Here I am sitting in front of you,
My life the Lord transformed –
A mere mortal wasteful life,
He to His Feet has brought.”*

Volumes are filled with such heart-rending prayers, Her outpourings on reading the *shlokas* of the *Gita* and the *Upanishads*. This flow gradually transcended the barriers of duality, where the devotee merged in the Beloved forever and only the One remained. Thereafter, the flow – whether in poetry or in prose – would ensue in response to the seeker’s question, guiding him in his personal *sadhana*.

This fathomless ocean of prayer, full of priceless treasures, has the inherent quality and force in it to give us a taste of that Bliss and to transform our lives from the mundane to the Divine. It not only shows us the path, but like a benevolent mother, holds the hand of the errant child to guide each step of his in the right direction – which will later take him to the ultimate!

I am extremely grateful to the Lord for allowing me to be a witness to a part of this Divine play of His! I pray that this life be saturated with His Name – as I have seen it manifested in front of my eyes. ❖





Param Pujya Ma

Arpana

Newsletter

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

Arpana Ashram Events

Arpana Presents – Krishna Sudama!

Param Pujya Ma retold the stories of the Lord to the children of the Ashram, illustrating the Divine Qualities which enable us to live in the ‘heaven’ of *sat-chit-anand* despite any situation or circumstance.

On Ma’s Birth Anniversary, 26th August, Arpana presents the story of how Lord Krishna, in all humility and love, embraced his childhood friend, Sudama, rescuing him from his travails and sorrows, even without his asking! Such is the loving friendship of the Lord... if we take just one step towards Him, He speedily covers the distance between Him and His devotee!

The Lord says, “I come again and again...”



Urvashi, the Invigorating Elixir of Param Pujya Ma’s Word, in our Lives!

All are welcome to experience this personally by participation in these programs:

- ♦ Sunday satsangs at Arpana Ashram mandir, Madhuban 9 am
- ♦ Morning & evening satsangs at Arpana mandir, Madhuban 7 am/7 pm
- ♦ Gita study sessions at E-22 Def Col, N Delhi on Wednesdays 11 am
- ♦ Urvashi Bhajan Sandhyas at homes in Karnal Monthly
- ♦ Gita and Upanishad Publications available at Arpana shops at Madhuban, Karnal, and at E-22 Defence Colony (Devotion).
- ♦ ‘Arpana Pushpanjali’ quarterly magazine in Arpana shops and subscription
- ♦ Satsangs, articles on Arpana’s Website: www.arpanaservices.org

Himachal Pradesh

Free Special Medical Camp

Arpana held a free special Medical camp on June 28-29, 2019 at Arpana Healthcare & Diagnostic Center, Bakrota, Dalhousie, with Dr. Kiran as the Chief Guest. 111 patients from remote areas of HP and J&K, who would have been unable to visit a Consultant, conferred with Dr. R.I. Singh, M.D. (Gold Medalist), FIMSA.

To publicize this camp, an outreach camp was held at remote village Miari on 5th June, at which 84 patients were treated and given free medicines.



Mr. Thakur planting galgal tree with farmers

HP Training Camp on Income Generation

On 25th July 2019, hill farmers learned about planting winter fruits to increase their incomes. 32 participants, including 9 men and 18 women farmers, along with Arpana's field staff, attended. Mr. B.R. Thakur, Coordinator of Arpana Agriculture Extension, gave details of planting lemons, galgals (a citrus species that can be grown in dry areas), apples and apricots. He also advised farmers on expanding into beekeeping, fisheries, mushroom and dairy products for further incomes.

Arpana's heartfelt gratitude to the Baij Nath Bhandari Public Charitable Trust and to Tides Foundation for support for Specialty camps and development

Haryana News

Swasth Diwas (Health Day)

World Health Day was celebrated in all villages of Arpana's target area, with all arrangements made by self-help group leaders and Sukh Suvidha committee members. 792 SHGs participated from 96 villages. 8,475 women attended.

Women demonstrate how to make 'Jeevan Jal', oral rehydration solution



Persons with Disabilities take the Initiative!

All members of the Arpana-facilitated Differently Abled Persons Organization in Badagaon Village, planned collective action to obtain their BPL cards. They pooled Rs.200 for a collective photograph, took it to the news agency to get a column written about their need and had it published in the local paper. They were called on June 17th at the District Social Welfare Office and were promised their BPL cards online.

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

Arpana Hospital

Cardiac Cath Lab – a milestone for Arpana Hospital!

Our Cardiac Department was started in October 2018, under Dr. Kamal Kishore, M.D., D.M. Cardiology (Gold Medalist), ICMR Awarded.



The Inauguration of the new Cardiac Cath Lab at Arpana Hospital on 2nd July 2019 is a milestone in our ability to serve rural patients. This has brought good heart care and intervention at affordable cost, to the rural folk in the vicinity.

Lata Devi's Story



Lata Devi and her husband Babloo, originally from Bihar, have lived in Karnal for the last 7 years. He is a rickshaw driver and they have a 4 year old daughter.

In January 2018, Lata Devi had an open heart surgery, so when she became pregnant, the delivery was considered very high risk. She had a full term pregnancy and went to a prominent Government Medical College in Karnal for delivery, but they refused to take her case and referred her to a Hospital in Chandigarh.

Then they went to a private hospital in Karnal and were told it would cost Rs. 200,000 (2 lakhs) for Lata's delivery by Caesarean. A relative urged them to come to Arpana Hospital. Because of the criticality of the case, Arpana Hospital's Gynaecologist, Dr. Anuradha, referred them to a tertiary center in Rohtak.

When this was unsatisfactory, Dr. Anuradha consulted with Arpana Hospital's cardiologist, Dr. Kamal Kishore, and agreed to take the case. Then Dr. Anuradha, assisted by the cardiologist, did a vacuum delivery of Lata Devi on 19th July, and she delivered a healthy male child.

After three days, both mother and baby were discharged in good condition. The total bill from Arpana was Rs 8,000.

Our heartfelt gratitude to the Tides Foundation, USA, for Hospital grants

Delhi Programmes

Felicitating Meritorious Students

With hard work and the blessings of Param Pujya Ma, all 42 students of Class 12 at the Arpana Education Center in Molarbund, New Delhi, passed their 12th Board Examinations, with 11 students scoring above 80%!

They were congratulated at a function held at the Center on 28th June 2019, with the Chief Guest, Mrs. Reva Nayyar from ESSEL Foundation and Guest of Honour, Mr. Gautam Dey from Technip Ltd., both of which are outstanding supporters.



Mrs. Sushma Seth distributes awards to Class 12 toppers. The selfless effort and mentoring of Mrs. Seth has enabled scores of children to gain self confidence – on and off stage!.

Finding His 'Place in the Sun'

Umesh Kumar feels that Arpana, where he studied since nursery, is his extended family. He is from a very poor family and now he has a job in a leading company at a good salary with good prospects.

Umesh with Dr. Raghunandan Gaiind, Founder Arpana UK



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

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.

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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

Awaken...
Seek not the external...
Abide within!



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

In this wonderfully clear elucidation, Param Pujya Ma clarifies the most logical Truth...one gains what one desires! If one desires the phenomenal world, it is that world we receive... but if one desires That Eternal, Indivisible Truth, it is the Supreme that we receive!

"If one has to attain That Essence of Ram, if one desires union with the Supreme Relinquish what is transient, if you desire the Eternal Supreme."

In order to attain any goal, one has to pursue it with perseverance and one pointedness... how much more perseverance then is required to attain Life's Purpose and one's Supreme Goal! The Scriptures awaken us again and again....

'Shruti', the Essence of the Scriptures, awakens the sadhak repeatedly It endows understanding to that ignorant 'child' living unconsciously.

The desire for pleasures does not bring joy... for sorrow in joy lies hidden Wherever a union has been attained, there, parting is inherently hidden.

O partaking bird, they say to you, 'renounce pleasuring in the fruits of the tree... The witness bird is verily your friend, strengthen your bond with that bird and see!'

If you renounce not your desire for that fruit, you cannot attain union with the Divine You have but one mind, it can belong to just one at any one time!

*You can give this mind only to one, you can abide only in one....
O mind, know this with certainty... you can belong only to one!*

Therefore, let us meditate on this shloka with a clear understanding of our Life's Goal, and we shall surely find the way to attain it!

प्लवा ह्येते अह्वा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

Since these eighteen constituents (rafts) of sacrifice, on which the inferior karma has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea 'This is (the cause of) bliss ', undergo old age and death over again.

1.2.7

Param Pujya Ma elucidates:

Those who harbour an inferior desire –
only for the external world
With such a desire they attain
only perishable fruits of the transient world.

They desire only the perishable
and attain what is perishable too
They take birth repeatedly
to partake of those material gratifications anew.

When all pleasures have been partaken of,
death comes once again
Such souls leave the 'heavens'
and once more these earthly planes gain.

The cycle of birth and death
such people can never transcend
They remain dependent upon actions
bereft of knowledge till the end.

Such endeavours yield not peace,
nor the eternal joy which is their mission
Nor does the eternal transit from birth to death
gain any remission.



What is gained is then lost...
how does such gain measure?
Enduring great travails for one body's joy...
of what use such pleasure?

Bound by ignorance, one acts in ignorance
and gains perpetuation in ignorance
How can knowledge emanate
from such deeds performed in utter ignorance?

Such a one pleasures the body,
and for the body performs all deeds
Gaining good health and comforts too,
yet old age and death do not recede.

If the mind does not become an oblation,
with the oil of desires soaked
If the latencies do not turn to firewood,
how can the fire of knowledge be stoked?

Relinquish all external supports...
Towards your inner self you must come
Renounce all other rituals,
if towards Truth you must come.

'Shruti', the Essence of the Scriptures,
awakens the *sadhak* repeatedly
It endows understanding to
that ignorant 'child' living unconsciously.

The desire for pleasures does not bring joy...
for sorrow in joy lies hidden
Wherever a union has been attained,
there, parting is inherently hidden.

Scriptural knowledge awakens always;
it first bids us to engage in *yagya*
Now it says "Proceed forthwith
do not remain just on this level of *yagya*!"



This is the first stage of spiritual practice,
but this is not your goal
If you remain at this milestone,
you will not attain the Truth... your Supreme Goal!

Relinquish the external, forgetting which,
you must enter within
Relinquish every external desire forthwith
and enter the realm of *sadhana* within.

Renouncing the fruits of the gross realms,
come to the realms of meditation
Renouncing the extrovert realms of the world,
seat yourself in the realms within.

Do not flow in the outer Creation of the Lord,
into the realms of *Taijas* step in
Then renouncing all externalities,
step into the world within!

Distancing yourself from this world of the senses,
step into the mind's realms
Severing all contacts with the world,
experience *Pragya's* realms.

If *Samadhi* is to be attained,
the mind in That Supreme should remain
If you have to achieve aught,
That Ram you must regain.

Forsaking the gross *Annamaya* covering,
abide in the *Vigyanmaya* sheath...
Then transcend even this,
and abide in the *Anandmaya* sheath.

Renounce the gross word,
and know the essence of its meaning
Know that your desire for the external world
is merely a binding.



O partaking bird, they say to you,
'renounce pleasuring in the fruits of the tree...
The witness bird is verily your friend,
strengthen your bond with that bird and see!'

If you renounce not your desire for that fruit,
you cannot attain union with the Divine
You have but one mind,
it can belong to just one at any one time!

You can give this mind only to one,
you can abide only in one...
O mind, know this with certainty...
you can belong only to one!

You'll gain the external if you dwell therein,
and the Supreme if you dwell in the Supreme
If you renounce this entire externality,
you will attain only the Supreme!

Therefore change the direction of your nature's flow...
change your desire's direction
Till now you lived in the quality of *rajas*,
now change your life's direction.

Taijas is the quality of *rajas*,
it pertains to the world within
It spans the realm of the mind,
of the *jiva loka* and of meditation within.

This is the bird that 'partakes'...
which always desires more...
It seeks fruits... and fruits it attains...
through incarnations evenmore!

If with the 'witness' we align,
towards the 'Cause' if we stride,
Within the silent worlds of the heart
we shall then abide.



This 'world within' is the repository of our seeds
progressing towards the Supreme
That is the *Samadhi loka*... the abode of Truth...
which moves towards the Supreme.

Just as if one proceeds northwards,
the south will be left behind...
So also, if we progress towards the heart within,
the external will be left behind.

Then that All knowing One, transcending all,
shall gain the Highest
That Eternal Support of all,
he shall gain That Eternal Truth unbiased.

At first the *Rishis* explain the path
to attain whatsoever we seek
Having placed that path of satiation before us,
they simplify the path to get what we seek.

But having looked upon 'heaven'
if we can relinquish this all,
If we can look upon our desired things
and renounce this all.

If we can turn away
from what the world calls ecstasy galore,
Knowing that we attained some, but not all,
we can turn from its allure.

Knowing that all is attainable
at a *mantra's* call,
Knowing, he only has to desire
and the fruits shall be made available.

Yet, knowing also this is delusionary
and is transitory in nature
Neither eternal, nor indestructible,
for just a few moments it shall endure.



And who knows That Truth which is distant...
which the Eternal Truth is
Which cannot be attained upon attaining the world,
who knows That non dual Truth.

That Supreme Consciousness,
That Indivisible Essence who knows,
He craves for unity with That Supreme,
That Non Dual Essence he knows.

Knowing all, he renounces
all desire and all delusionary attachments
Even having attained every comfort,
he relinquishes all attachments.

Having attained some, he knows
some more can be attained, yet renounces
Knowing all to be transient,
he severs associations and renounces.

One could also say he now knows,
he no longer desires these momentary 'joys'
That Ram, the Supreme Essence,
in That Ram, he sees his intransient joys.

Detached thus, that renouncer true
is now truly 'attached'
Having transcended the transient,
to the Supreme he is now attached.

No longer deluded by this illusionary world,
he seeks to transcend delusion
Fully satiated, he becomes
the master of *Maya* – the Creator of Illusion.

Maya beckons again and again,
'Come... desire something of me!
Take the name of any one thing
and attain it as a fruit from me!'



But the *sadhak*, awakened, says
“No more... not now” for he has transcended all
He has arisen from desire...
from joys and sorrows and from *Maya* et al!

Thus detached, that one who is free,
is called a ‘renouncer’ by the world
And in his mind only one thought remains...
of the Supreme... untainted by the world.

Perusal of the Vedas showed him
how to attain what he desired...
But he also realized this path was not for one
who That Supreme Truth preferred.

The foolish, who perceive the external as true,
are caught in that illusion
They live and die again, yet again,
in attachment with this body delusion.

They constantly suffer the sorrow of birth
and the sorrow of old age too
Having partaken of all their fruits,
they experience the sorrow of death too.

Pursuing the transient, this is what is gained,
pursuing the Supreme, one gains the Supreme
The Scriptures awaken us repeatedly;
pursuing the transient one cannot gain the Supreme...

If one has to attain That Essence of Ram,
if one desires union with the Supreme
Relinquish what is transient,
if you desire the Eternal Supreme.

Repeat Ram’s holy name again and again,
be immersed in only His Name
Disregard the world attainable by *mantras*
and be engaged only in Ram’s Name.

This flow emerged on 28.8.61

Obedience

ANNE ROBINSON



Most of us are not in the least interested in obeying anyone. We want to decide what to do for ourselves. We do not want to have to do anything anyone else tells us to do.

So in spirituality, when we are told to obey what the Lord tells us, there is a resistance inside, even if it is unconscious. We tell ourselves that no one can know what we are thinking – and we will think what we please! Sometimes we conform to the actions we are expected to perform, but we might be thinking quite the contrary. As the little boy who was being punished said to his mother, “I’m sitting in the corner on the outside, but inside I’m jumping on the sofa!”

Of course, in spirituality it is what is going on within that is important, not the actions that can be seen, so we are only ‘cutting off our nose to spite our face’ when we have such thoughts. But such is the aversion to obedience that we do not want to look at these facts... and thinking that we are the

masters of ourselves is far more important than knowing the truth!

Such is our plight until we realize that we are unhappy and that we are not able to reach happiness on our own. Normally, we blame others, we blame the situation, we blame the boss, we blame the government, we blame our family members, we blame our past experiences, we blame the universe! We blame everyone and everything except the true culprit – our minds and the desire to do what we please!

In these days of *Kalyug*, our intellect tells us how to get what we like – even if we have to lie, hurt another or pull another down. The essence of wanting things for ourselves is that we go after them at the cost of others. ‘I’ cannot do anything for others because ‘I’ is all important for us, certainly more important than the other!

This ‘I’ is our conjunction with the body, creating this ego which thinks its desires are all important, and cannot even see that another is a human being. ‘I’ is only out for itself instead of out for the truth and, therefore, ‘I’ always lies. We can never find the truth when ‘I’ is there. Only if ‘I’ dies, can we live in truth.

We do not see the connection between how our minds work (seeing everything in terms of getting what we want and justifying ourselves instead of seeing facts objectively) and our emotional misery. We do not have the intellect to see that emotions flow from our ‘I’ attitude and if we refuse to accept facts, our lives will not mesh with reality. And, of course, if our lives do not mesh with reality, we will not get what we want, and if we do not get what we want, the mind makes us miserable! Thus, the normal state of the mind is inaccuracy.

It is our mind that is keeping us from obedience to the injunctions of the Scriptures which can lead us to Truth-Consciousness-Bliss. Only if our mind goes, can we obey.

Since our mind is still resistant to obedience, let us think of obeying the Lord’s injunctions as if we were following directions to build a complex machine, or directions to reach a far off destination. We would be fools not to follow directions, for then we would never be successful in achieving our goal, or reaching our destination. In the same way, we would be fools not to follow the directions given by the Lord, because His directions will obtain for us our heart’s desire – happiness/bliss/ *anand*. Thinking this way,

we can then start shedding our aversion to obedience.

The Lord tells us in the Gita, Chapter 14, *shloka* 20, “Having transcended the three *gunas* which have caused the body; and freed from birth, death, old age and all kinds of sorrow, this soul attains supreme bliss.” Life is only for one thing – joy, living in *Satchitanand*. Joy lies in following Him, becoming One with Him, doing as He does, obeying Him.

“Well,” we say, half convinced, “What is it that the Lord tells me to do? What is the path I must follow to become the Lord myself?”

And that is the catch. ‘I’ cannot become the Lord. The Lord **is** already. As a matter of fact, the Lord tells us to forget the ‘I’, to erase it from existence. Even more, He tells us the ‘I’ is a phantom, which exists only in our imagination and has no basis in reality. The Lord is telling us we do not exist!

‘I think, therefore I am’ is the famous statement from the French philosopher, Descartes, who believed this proved his own existence. Yes, it does prove existence, but what existence? It proves consciousness exists, but it does not prove what is conscious. What is behind the thought – what is it that is conscious? We have reached the limits of our minds and intellects, for we are talking of That which is beyond thought – we are talking of consciousness.

Suddenly the Lord’s injunction, “Give Me your mind and intellect,” makes sense. He tells us to take His mind and intellect (all knowing and infallible) and give Him our useless ones. Sounds like a bargain!

Taking His mind and intellect and giving up ours means to forget what we think and to obey what He tells us to do! He has us at the place where we are supposed to forget our own ideas, opinions, concepts, ideologies – and do what He says.

The mind screams out, “Is this slavery? This means I cannot do what I want!” Except, if we look at the facts, we have brought ourselves misery through doing what ‘I’ wants – and He is offering us Love-Joy-Peace-*Satchitanand*! The question is, do we want the reward or do we want to wallow in our misery brought on by not facing facts? He knows the facts and how to teach them. We do not know. Can we accept this? If we accept that He knows and we do not, then the only way we can keep our integrity

is to learn from Him, accept His intellect and the facts He presents – and obey.

Paying lip service to obedience will get us nowhere. We must serve the Lord with all our heart, our soul, our mind. Look at the qualities we like to see in an ordinary servant. Honesty, integrity, intelligent obedience, and hard work are what we would like to have in a servant. Can we be less than this for the Lord? We do not like a servant to disagree with us and refuse to do a task we set, but isn't this what we are doing to the Lord every day? For how long would we be willing to tolerate a servant who only does what he wants to do? We want him to obey!

And this is also the secret of Spirituality – obedience. It is obeying the Lord, bringing His injunctions into our practical lives, that makes the difference between being a mere scholar and becoming the embodiment of the Lord. **Doing** it is what is important.

The Lord tells us to first know ourselves, what we are in reality, not the false concept of goodness that we tell ourselves we are! Then he tells us to look at the Lord. Look at the life and words of whoever you believe is the Lord. Look at the contrast – at what I am and what You are, O Master.

Then yearning arises in our hearts – yearning to be like Him. When this yearning comes, we will be purified. It is through yearning that we can truly take the name of the Lord. Taking the Name of the Lord is obeying what He says. If I do not obey, I do not believe in Him.

When we start believing in Him, we bring Him into our lives by living His injunctions: loving, forgiving, being magnanimous, working for another's establishment and happiness, etc. if we believe and obey the Lord, then we, also, are a tiny part of Him. We are His.

Obedience is the secret which can never be stolen by the insincere or the hypocrites. Obedience can never be done except through wholehearted, one-pointed concentration and devotion and prayer – prayer that we can obey.

It is in obedience that the 'I' disappears. It is in obedience that Divine Qualities enter. It is in obedience that transformation enables us to live in *Satchitanand*, Love-Joy-Peace.



Some Uncomfortable Questions

PURNIMA



Yesterday as I was climbing down the overbridge stairs, I saw a woman in dirty clothes, head covered, walking ahead of me, carrying a big bundle on her back. Automatically I slowed down, not wanting to overtake her. The thought that prompted this action was, I am ashamed to admit, that she looked half mad and it was best to keep my distance.

The woman was soon out of sight, but I was appalled at my reaction. How quick we are to judge people! Just by seeing her unkempt look from the back (I hadn't even seen her face) I had tagged her as 'possibly insane'.

This is the kind of social conditioning we have all been subjected to. The better dressed, the better spoken a person is, the higher his credentials in our eyes. Shabbiness in outward appearance makes a person suspect.

Does one really have to fit into a standard mould to be acceptable? Fancy degrees from fancier universities impress us but does that guarantee a better human being? A deformed body may house the kindest of hearts or the keenest of minds, but our petty eyes cannot see beyond the physical. ***Have we ever tried to discern a twinkle in a blind man's eyes or hear the song in a dumb person's heart?***

We hear of a Stephen Hawking or a Beethoven... but they seem far removed from us. What about our neighbourhood scrap dealer or a daily wage labourer? Do we give them the respect we would give to a rich businessman or successful executive? Do a person's worldly achievements or lack of them determine our attitude towards them?

How insulted we would feel if someone overlooked us or disregarded our suggestions? Have we ever placed ourselves in the shoes of a farmhand or identified with the aspirations of our domestic help? In actual fact, we don't even 'see' the person who sells cheap toys or books at the streetlights... except to get a better 'bargain'.

Isn't it time we questioned our 'higher' standards and climbed down from our 'exalted' positions? Isn't it time we stopped giving so much importance to ourselves? Isn't it time we saw the dreams in the eyes of a child from a deprived family and tried to fulfill them?

Isn't it time...?



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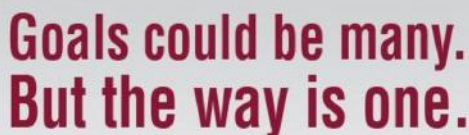
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Monthly SIP (Rs)		5 years	10 years	15 years	20 Years	25 years
2000	Investment	1.20 Lakhs	2.40 lakhs	3.60 Lakhs	4.80 Lakhs	6.00 Lakhs
	Maturity Value	1.65 Lakhs	4.65 lakhs	10.09 Lakhs	19.98 Lakhs	37.95 Lakhs
5000	Investment	3.00 Lakhs	6.00 Lakhs	9.00 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.

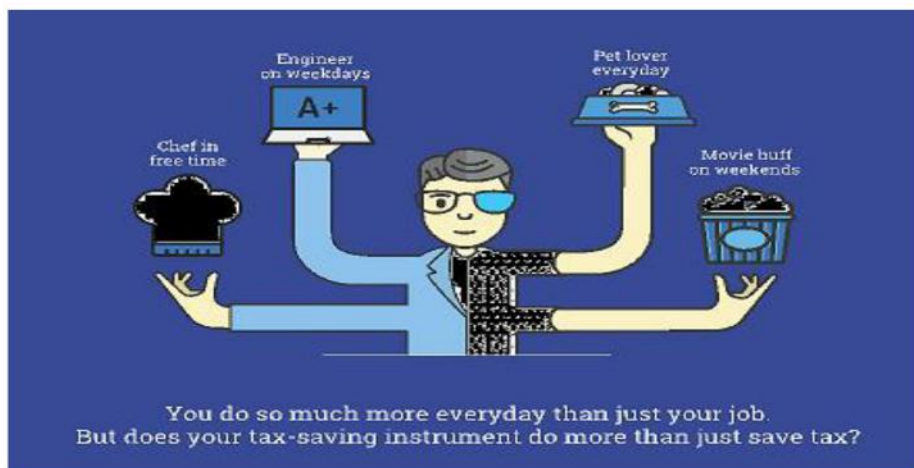
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Gains	Tax Free	Tax Free	Taxable	Taxable
Dividends	Tax Free	No Dividends	No Dividends	No Dividends
Market linked Returns*	Yes	No	No	No
SIP Facility	Available	Not Available	Not Available	Not Available

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.

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Arpana Ashram Research

Publications & CDs

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

Publications

गीता	Rs.300	Bhagavad Gita	Rs.450
कठोपनिषद् हिन्दी	Rs.120	Kathopanishad	Rs.120
श्वेताश्वतरोपनिषद्	Rs.400	Ish Upanishad	Rs.70
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