

Cleansing His Temple

*If you desire to meet your Lord, cleanse your mind with the broom of love,
When it is pure and undefiled, call out to your Lord above.*

*Which is the temple in this world wherein He can stay?
That is indeed the hallowed place where we can find our Lord and pray.*

*It is He who abides within your heart... and in your mortal frame,
Veiled in the darkness of Tamas, you cannot understand His Divine game!*

*It is your ego that banishes Him from your mental vision,
O Foolish One! You have placed the Lord in such a debased position!*

*O merciful Lord! Guide me I pray How shall I wash away this sin?
And eradicate the darkness of desire and ignorance And welcome my Lord within?*

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

गर राम मिलन की चाहना है

गर राम मिलन की चाहना है, मन प्रेम बुहारी सों साफ करो।
निर्मल मन जब यह हो जाये, आवाहन राम का आप करो॥

मन्दिर है कौन सा इस जहान में,
राम को जहाँ बुलायें हम।
वह ही बस मन्दिर हो जाये,
जहाँ राम को अब से पायें हम॥

तेरे तन में वह ही बसा हुआ, तेरे मन में वह ही बसा हुआ।
तम सों आवृत्त हुआ तो ही, वह तुझको न दीख पड़ा॥

देख हे मन वह श्याम तेरा,
तव 'मैं' कारण है दबा हुआ।
उस राम को ऐ मूर्ख मनुआ,
अपवित्र स्थान में धरा हुआ॥

तुम ही कहो किस जल धोऊँ, मम अन्धियारा सब दूर हो।
विषय वासना समूह का, अज्ञान यह सारा दूर हो॥

(अर्पणा - गीता, द्वितीय अध्यायन, ८/२२)

*“Empty your mind. Be formless.
Shapeless. Like water.”*

– Bruce Lee

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

“Who Am I?”

HARISHWAR DAYAL



This simple yet profound question has echoed through the corridors of human consciousness for millennia.

It is a fundamental inquiry, a search that goes beyond caste, colour, creed, and introspects into the very heart of existence.

It is not a question of name, profession, or a social role, but a yearning to understand the essence of my being and to find answers for endless questions.

If someone asked me to define myself – I would look at the obvious – all external factors, such as: my body, my personality, my relationships, and my possessions.

After having had the privilege of reading and hearing the *Shastras* and especially from an Enlightened One, our own most Beloved Master, Param Pujya Ma, I find that the above external factors are things that are forever in a state of change.

The *Shastras* establish that whatever is subject to change is not the Truth, and therefore, the search for Who am I becomes even more intense and intriguing. To this is added the question – what then is that changeless Truth!

This means that this journey of discovery is entirely inwards and is about peeling back these layers, these superimpositions, these *avarans*, to reach that unchanging core within, which has not yet come within comprehension.

My body is a remarkable instrument, but it is subject to birth, growth, decay, and death. And when I identify solely with this impermanent body of mine, there is a feeling of fear and suffering, as I cling to its impermanence.



When I look at my mind I find that my thoughts and emotions are constantly fluctuating, driven by habit and external stimulation.

Because of this ever changing mental phenomena and what the *Shastras* say about it, it becomes clear that while the mind is a deceptive and powerful tool, forever changing, it is not the true Self.

There is also the understanding born of personal experience that the more entanglement there is with the mind, there is more emotional turmoil and the search for – Who am I – becomes considerably more complex!

Then the *Shastras* speak of the ‘I’ as primal ignorance and that a person is accosted and ambushed by it just a little after he has been born and becomes conscious.

It seems that this is the period when a human, in his most vulnerable

state, identifies with what he sees, hears, feels, tastes, as me and mine, as likable and not likable and firmly and inescapably is caught and imprisoned in the web of attachment. The parents invariably, inevitably and unwittingly play a major role in this imprisonment, and in fact, are themselves so imprisoned!

This sense of 'I' as a separate entity, can be called my ego. It is a powerful force that creates a sense of division, separateness and isolation. It is an 'entity' that is built on comparisons, judgments, criticisms, likes and dislikes, desires, etc.

Recognizing the illusory yet very troublesome nature of this ego is crucial for treading the path, which ultimately leads to Self discovery.



Ma has taught us about the four *Paads* of *Aum*. She says that the entire process of *Sadhana* or the journey to find an answer to Who Am I and ultimately leading to self realisation, is encapsulated in these four *Paads*:

1. ***Vaishvanar* (Waking State – *Jagrit*)**

- This is the gross state of experience, where the individual interacts with the external world through the senses.
- It is associated with the letter 'A' in *Aum*, symbolizing creation and the waking awareness.

2. *Taijas* (Dream State – *Svapn*)

- This is the subtle (*sooksham*) state, where the mind creates its own reality in dreams, independent of the physical senses.
- It corresponds to the letter ‘U’ in *Aum*, representing the sustaining or preserving aspect of reality.

3. *Pragya* (Deep Sleep State – *Sushupti*)

- This is the causal (*kaaran*) state, where the mind is in total rest, and there is no awareness of the external or internal world.
- It is linked with the letter ‘M’, signifying dissolution or merging into the unmanifest.

4. *Turiya* (The Fourth State – Beyond Waking, Dreaming, and Sleep)

- This is the transcendental state, beyond all three previous states. It is pure consciousness, non-dual and absolute.
- It is not represented by any letter but by the silence after ‘*Aum*’, indicating the profound nature of *Brahm*.



These four *Paads* encapsulate the entire spectrum of experience and the journey towards Self-Realization.

The quest for ‘Who am I?’ is not about reaching a final destination or finding a definitive answer. It’s about the journey itself, the process of self-discovery and transformation.

It is a continuous unfolding, a deepening of awareness, and a gradual realization of our true nature. The inquiry itself is the practice. ❖

Thou Shalt Not Judge!

ANNE ROBINSON



Recently, a friend asked me worriedly, “Why does religion say we should not judge – or even criticize? How can we go through life without using our minds and intellects to determine what is right and wrong? True or false? Wise or foolish? When we know something is foolish, why are we not supposed to make that judgement!”

The Purpose of one’s Mind

It is the mind that judges and criticizes. A person’s mind is based on maximizing one’s own goals. So let’s analyze the purpose of these judgements and criticisms.

Someone yearning for the Truth and willing to accept one’s own faults and mistakes, can traverse the path of *sadhana*, learn the joy of humane qualities and may, ultimately, reach the goal – *SatChitAnand* (Truth Consciousness Bliss).

But over 99.99% of us believe that we are the body-mind-intellect unit – and we focus the mind on finding pleasure and acquiring wealth, power, approval, etc. for oneself. Our mind is therefore based on our likes and dislikes, tending to justify what it likes and spurning what it does not like.

This mind is ambitious and goes after self-glorification, controlling the intellect for its own purposes – and not allowing it to find out what is true or untrue.

Judgement

The dictionary says: *Judgement means forming an opinion or conclusion about something or someone.*

Forming an opinion or conclusion means that one has stopped being open to new facts. Obviously, the more facts we have that pertain to the person or situation under scrutiny, the more this will align with reality. However, the complexity of the universe guarantees that we cannot know everything that is pertinent, so if we make a judgement, we can never know that it is 100% correct.

But judgement implies that this opinion/conclusion is the truth and there is no other way to look at it. Therefore, every religion says, “Thou shalt not judge.”*

(*Note: This is obviously not about a court of law, which is humankind’s way of searching for facts to mitigate or prevent injustice. Actually, a court of law showcases how difficult it can be to discover the truth, requiring various means and persons to find the pertinent facts.)

Param Pujya Ma says no one is qualified to judge another person because no one else can know what is going on in the person’s mind. Also, one should not judge another because the ‘I’ is always biased towards proving oneself superior and the other inferior.

Criticism

Criticism is disapproval of someone or something on the basis of perceived faults or mistakes.

Every religion teaches against making judgements and criticizing others. This is because:

1. Our own minds are heavily biased towards ourselves

2. We hide our own faults from ourselves as well as from others, resulting in being unable to see objectively.
3. Our hidden, underlying purpose is to show ourselves superior to others
4. We project our own motives and actions on the other.

Criticism is basically disapproval, based on perceived faults or mistakes. In other words, criticism is not a reasoned approach to perceiving the truth: it has already disapproved and then finds points to justify this disapproval.



Because we cannot see the other clearly and objectively, our thoughts about them will be erroneous. Thus, the Scriptures tell us not to judge or criticize.

The Purpose of Criticism

We criticize to make ourselves seem superior. The truth is that we ourselves have many faults.

- We pretend to care for others, but are basically acting for our own selfish purposes.
- We claim to love the truth, but are quick to hide our mistakes that show us in a bad light.
- We betray others and even steal (ideas, objects, inventions, etc.) to profit ourselves. Etc.

All of this shows that our qualities are not superior but *asuri* (diabolical)! In actual fact, those who criticize are those who have an inferiority complex.

Projecting our own Motives on another

We project our own motives onto others. That is why the Lord is always vilified when he lives amongst us. When the Lord assists another, we say it is for a favour from the other or that he wants to showcase his own goodness – because those would be our motives!

We cannot fathom that one would help another just out of love and compassion, with no benefit to oneself. We cannot fathom that the other is oneself. We cannot fathom that ALL IS ONE.

We can also talk of Critique

Critique is an analysis and judgement of the merits and faults of anything, usually by an expert on the subject, or at least by someone trained or experienced in that specific analysis.

It can also be a basic factor in, for instance,

1. The Workplace: One sees a mistake being made in the workplace, especially something you are responsible for. First, analyze whether it is truly a mistake or whether it is your personal feelings reacting against the person making the mistake.

If it is a harmful action for the company, that is not criticism, it is one's job. This can be called a critique of the situation and, since you are employed by the company, it is your duty towards your company to point it out – following the correct procedure, of course!

2. Parental Duty: So, also, when your children make mistakes, it is one's duty as a parent to point this out in a manner that highlights the consequences so that it will not be an option for the child in the future. It is important that you not criticize the child, only the action or motivation that is wrong.



It is important that you truly love the child and are not trying to assert your own position of power. Be conscious of words or actions that ‘trigger’ defensiveness or aggression in yourself or the child, and work to neutralize them, not only with words, but with actions that convey your real love.

Criticism is a Weapon

Relationships: Please note that in our relationships, criticism is basically used as a weapon to assert our superiority/ dominance, whether we are the bully/aggressor, the passive-aggressive submissive or anywhere in between.

Have you ever noticed that when one is ‘in love’, the object of our ‘love’ can do no wrong – almost any behavior is excused, e.g. “He is so strong and dominant” when he runs rough-shod over another! or “She is so adorably feminine” when she is flustered and indecisive!

This, of course, is not love, but *maya*, illusion. Over the course of time, the persons involved generally begin to see each other's qualities for what they are and the relationship eventually runs its course.

Very commonly in relationships, criticism is used to verbally tear down

the other's self-confidence and sense of worth. This makes it more and more difficult for the other to defend oneself and easier to just submit – since the other feels insignificant, incapable and unimportant! The bully uses these tactics to manipulate the other and get one's own way.

The point is, that if you really love your fellow human beings, you will see from their point of view and always give them the benefit of the doubt. Whereas, if you are trying to make yourself appear greater, you will always see faults/mistakes in the other – which you mistakenly think proves you are the superior one! This, naturally, leads to greater distance between the parties and, often, enmity or dissolution of the relationship.

Criticism is defined as being based on perceived faults – it cannot be Objective!

Since criticism starts with perceiving the other at fault, it cannot be a way to reach the truth.

If things do not go according to one's desires/expectations, and if one's mind is focused on fault-finding, one cannot analyze the situation objectively. This impaired mind automatically criticizes the person or situation, feeling this shows one's superiority in comparison!

Conclusion

So it is not that we should go through life without using our minds and intellects to determine, to the best of our ability, right from wrong, truth from falsehood and wisdom from foolishness. It is that we should be clear that our mind and intellect can be wrong – we should be always open to the truth.

But the most important point of the injunction not to judge or criticize is because our mind has a hidden agenda – to make ourselves greater than anyone else! Of course, this is foolish – there are millions smarter/richer/better communicators/better connected/more talented, etc. than we are. Since we don't want to appear foolish to ourselves, we hide this under layers of criticism, justification, blaming and attributing motives to others.

Summary – Reasons the Scriptures tell us not to judge or criticize the other

- This mind is ambitious and goes after self-glorification, not allowing the intellect to do its real job – discriminating between what is true and what is untrue.
- Param Pujya Ma says no one is qualified to judge another because no one else can know what is going on in the other's mind.

- One should not judge another because the 'I' is always striving towards proving oneself superior and the other inferior.
- We cannot see the other clearly and objectively, so our thoughts about them will be erroneous.

The Flip side – the Positive Perspective

Yes, the Scriptures warn us not to judge or criticize, but by discontinuing those negativities, a positive side opens up! We have the opportunity to overcome the mind's tricks by:

1. Being grateful for all you are, all you have and all you have been given.
2. Learning more about the other, their circumstances, constraints and difficulties.
3. Praising other's good points instead of criticizing what you perceive as bad.
4. Becoming a lawyer for the other and justifying the other's actions.
5. Being honest in exploring your own mind, and acknowledge your faults
6. Looking to the Lord – reading about him, studying him, being immersed in his life.
and – voila –
 - ♦ The more you know the Lord, the more you love him.
 - ♦ The more you love the Lord, the more you love others – who are all his children!
 - ♦ The more you love, the more you become like the Lord.

And when you are like the Lord, there is no criticism and no judgement – only knowledge of facts and understanding of the other. And the more you understand the other, the more you love the other.

This is not a matter of not seeing right and wrong. It is 'walking in the shoes of the other'. It is identifying with the other. It is seeing that the other is doing the best one can, given his traits, his knowledge and his understanding.

Then one sees the other as a child of the Lord (who can do with some help!) and love grows for the other. Then we begin to fathom that the other is myself in different situations – which have led to different thoughts, different attitudes and different qualities.

Then we begin to fathom we are all ONE. ❖

The Essential Self

ALOK CHOPRA



An individual is made up of two basic components viz, the Spirit and matter. The matter comprises of the material vestures, which is, our body, mind and intellect. The Spirit or the *Atman* is the power that enlivens these material equipments to function.

The physical body receives stimuli and responds back to the world. Our mind is the seat of emotions, our likes and dislikes and feelings. Intellect is the faculty which discriminates, reasons and judges. The matter layers by themselves have no consciousness or life in them. The spirit enlivens infusing consciousness in them. It is the spirit which enables this equipment to perceive, feel, think and act.

Another quality that characterizes the material equipments is that they are constantly in a flux of change. The body from birth to death undergoes

enormous changes. So also, do our feelings and thoughts. Change is inherent in the world.

Amidst this changing phenomenon, the *Atman* or the Self remains ever constant, unchanging. While the nature of the world is transient, limited and tainted with ignorance, *atman* is our essential nature. It is ever blissful, eternal and infinite. The body, mind and intellect are mere superimposition upon our true Self.

The *atman* functioning through material equipments appears to take on its qualities though remaining unchanged in itSelf. Just as sunlight through the clouds appears at times bright or dull, hot or mild, even though the sun above remains unchanged. Just as an image in a shaky water surface moves even though object remains steady and unmoving.



The *atman* functioning through the physical body goes through various experiences of perception and action. Through the mind, it experiences various emotions, both pleasant and unpleasant. Through the intellect, it experiences very many ideas, concepts and thoughts. Even so, the *atman* is neither modified or affected by these in any way. A man of realization remaining established in the Self seems to go through all these experiences without the inner peace and knowledge being disturbed in any manner. Where as one ignorant of the true Self identifies with the physical vestures and becomes affected by the happenings of the world.

Knowledge guides us to understand that true happiness belongs to the *Atman*. It can never be found in the limited and perishable objects of the world. The pleasures of the senses are ‘wombs of sorrow’ as described by Lord Krishna in the Gita. But deluded and misled by ignorance, one pursues the world hoping for a lasting solution to all problems and sufferings. But

the solution lies only in realizing one's essential Self and not in attaining any amount of physical, emotional and intellectual delights.

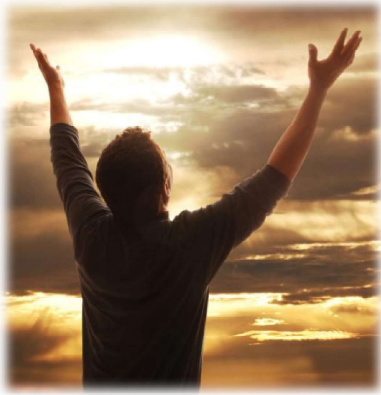
Attachment to the perishable body leads to a dependence and bondage to the world. It becomes a single biggest impediment to revealing the Self. The wise, fully understanding the hollowness of worldly pursuits, live in the world abandoning all attachments. Living in the world in the spirit of renunciation, one transcends all bondages and restrictions of the limited Self. One is established in the pure unconditioned Self. The Self knows itSelf by itSelf. This is our Essential Self.

Such a one established in the Self, lives in complete peace within and in total harmony with the Creation. Outwardly, a Realized being seems to act as any other person. But one fails to recognize the inner abstraction of such a one towards the world. To recognize a Realized person is not a subject of ordinary discernment. Such a person is more misunderstood than understood by the worldly people. When Lord Rama wept inconsolably for Sita in the forest, even a person no less than Sati, the consort of Lord Shiva, could not escape the effects of *maya*. She saw in Rama an ordinary mortal, and would not be convinced otherwise, even by Lord Shiva himSelf. However, Shiva bowed to the Lord and rejoiced in the *leela* unfolding in front of them.

Only the one who is free from any '*avarna*', has a clarity to perceive the state of a one – untarnished, untainted and unblemished by *maya*. To free ourselves from bondage, the scriptures have described the path of *yoga*. *Yoga* derived from the root '*yuj*' means to unite. It is to unite back to our essential nature.

Yoga is the path of unlearning rather than learning. By contemplation upon the scriptures, one is able to decipher the Truth from the untruth. It helps decondition the mind. The mind is full of ideas, concepts and beliefs picked up randomly and indiscriminately. These have taken strong roots in us, resulting in complete distortion of the reality. In the light of the scriptures, they begin to fall away, giving way to the light of Truth, revealing our real nature.

Yoga is to glorify the Truth and divine qualities of the Lord. In ignorance, one has developed a strong value for the worldly objects. The mind has become attached to the fleeting pleasures that life has to offer. This slowly erodes our divine qualities and gives rise to many vices and a demonical



nature. Indulging in the pleasures of the world, merely results in sorrow. By singing and glorifying the divine qualities of the Lord, the mind drops the dross of the world. By constantly living in divine communion and recalling the divine qualities, the mind sheds its demonical nature. It gives rise to the divine virtues within.

Yoga is to serve one and all. To see the Lord in all beings. To see all as one with the Supreme. Serving others is serving the Lord.

This helps in overcoming the egoistic and self-centred attitude in us. Our identification shifts from ourselves to wider and wider circles, ultimately taking up universal dimensions. Ego is the barrier between the individual and the Lord. By surrendering our ego and serving others, by seeing the Lord in all, helps one merge back into the Lord, who is the essence of all that exists.

Attachment resides in the mind. The intellect must be employed in discernment of right and wrong, true and false. Intellect must control and direct the mind towards the higher. It is not the world that needs to be changed, but the direction of the mind. Control of the world is automatically achieved. Conquer the mind and conquer the world are the famous words of Swami Vivekananda.

Attachment must be renounced both to the gross and subtle aspects. Merely giving up attachment to sense objects is not good enough. The mind tends to get involved in spiritual practices itself. In this context, the scriptures tell us of two kinds of knowledges viz *Para* and *Apara*. *Para* refers to the transcendental, and *apara* to the terrestrial knowledge. The *apara* includes all streams of knowledges including the Vedas. Vedas cannot directly take us to the Truth. They can at best only point out to the Truth. Truth is indescribable and beyond sensory and intellectual comprehension. Those attached to knowledge, fall into deeper darkness declare the Upanishads. A person free from attachment is fit for immortality. Realization of the Self is the goal of human existence. It leads to freedom from bondage and liberation from sorrow.

In the Gita, the Lord states – to those seekers who worship Me thinking of nothing else, ever steadfast, I grant them yoga and supreme bliss. ❖

A Fragrance of Devotional Dedication

A TRIBUTE



Sudha Babuta

23.6.1940 – 01.12.2025

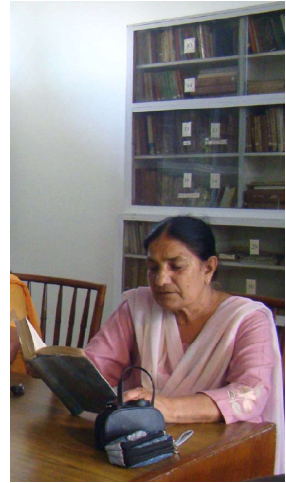
“Ms. Sudha Babuta was one of the earlier followers of Beloved Ma. She was introduced to Ma by her friend Ms. Vishnu Priya Mehta, daughter of Dr. Mehta who left a lucrative medical practice in Jullunder to be with his *Guru*. Ma was at Dharwar when Sudha behanji, then pursuing a PHD in political science, saw Ma’s photograph and got so drawn to it that she requested Vishnu Behanji for permission to travel to Dharwad to dedicate her life to Ma. Ma, omniscient as she was, prophesized ‘Your young friend will come to be with me for her life time!’

Sudha behanji’s intent was clear. She was a diligent student of spirituality, always ready with questions for Ma on the intricacies of translating the Scriptural tenets into practical life.



Sudha behanji seated next to Ma

As in the life of every seeker, the hills and troughs of spiritual life are always a great challenge. So too it was with Sudha Behanji. However, cocooned in Ma's all-embracing love, her devotion in her Guru continued to increase, and she became a strong pillar of Arpana's publications. She would contribute regularly to the Arpana Pushpanjali and would think nothing of travelling to other cities to collect advertisements to fund Arpana's publications. She also participated in the editing, printing and sale of the publications.



She was instrumental in setting up the Library at Arpana

As she grew much older, her health began to fail her. However, this did not stop her from reaching Arpana's mandir unfailingly at 7 am and 7 pm for the daily satsangs. Ma had once given her the task of 'looking after the mandir activities'... a task which she never allowed to be taken away from her even when her health proved to be a great challenge. The Mandir was her life and the satsangs were the nectar upon which she sustained herself. Her tenacious hold on the responsibility given to her by her Guru proved her singular devotion to the One to whom she had offered her life.

She loved everyone in the family, and would miss the youngsters of the family who had gone to far away pastures to follow their destiny. She would often lovingly reprimand those members of the family who unwittingly left for their destinations without meeting her. I was the continual recipient of her loving reproach, "Why don't you come oftener?" So deeply entrenched was she in her loyalty to her sublime Guru, that she cared nothing for what others thought about her affectionate censures... irrespective of all opinions

and sentiments, she was persistent in her perceived service to her spiritual mentor.



Sudha behanji in the foreground

God speed, dearest Sudha behanji! As you continue your journey in the afterlife, we offer you our immense gratitude for your love and your unrelenting service to Beloved Ma and Urvashi."

ABHA BHANDARI

Fond Remembrances

“Today, as we remember my beloved Sudha Masi, my heart feels full—full of love, of longing, and of the quiet, irreplaceable comfort she brought into my life.

There are some people who slip so deeply into the fabric of your growing years that you don’t even realise how much of you is shaped by them. She was always there – steadfast, affectionate, endlessly patient (at least with me) – creating a kind of emotional safety net that I didn’t even understand the value of until much later.

I still smile when I think of her phone calls every week. I would often tell her that I am at work and can’t pick calls. But that really didn’t stop her. Her hearing wasn’t the best, yet she always insisted on calling again and again, never willing to give up the conversation. That was her love: imperfect in the sweetest way, but unwavering and sincere.

And oh, those college days! Night after night, she would wake me up, make me tea, and sit at the table translating line after line of Political Science notes from Hindi into English.

Through everything—every phase, every frustration, every silence—Sudha Masi had one constant line for me: “Come back, Kripa.”

I am sorry Sudha masi, I couldn’t be there.

Today, as we say goodbye, I hold onto the many small, beautiful ways she shaped my world. Her love was quiet, practical, stubborn, and absolutely unconditional.

Sudha Masi, thank you—for raising me with your warmth, for believing in me before I believed in myself, for every cup of tea, every translated note, every missed word on the phone, every time you asked me to return, (“*vapis aa ja.*”)

I carry you in my heart now.

And I know that from wherever you are, you’re still looking at me with that same mixture of affection, worry, and endless love.

You will always be with me.”

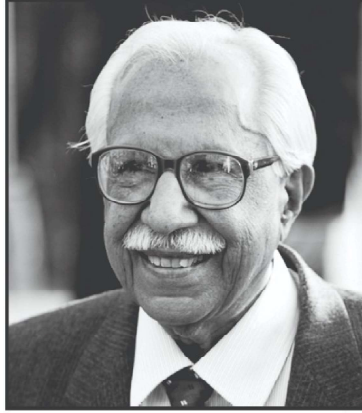
KRIPA

Kripanjali is now settled in Australia

An Amazing Legacy of Service

A TRIBUTE TO SARDARI UNCLE

WHO COMPLETED HIS REMARKABLE EARTHLY JOURNEY AT THE GLORIOUS AGE OF 101



Sardari Lall Agarwal

1924 – 2025

Sardari Uncle's life was a shining tapestry of kindness, gentleness, and unwavering care, qualities that touched everyone who had the privilege of knowing him. His legacy of humane living, compassion, and responsibility will continue to guide generations.

In remembering him, we honour a life well-lived, gracefully lived, and meaningfully lived. His presence enriched countless hearts; his absence will be deeply felt. Yet the goodness he sowed endures, gently lighting the way ahead.

ARUNA & DEEPAK DAYAL

It was wonderful working with Sardari Uncle at Molarbund, setting up a vibrant medical facility, making 9 beautiful parks for the communities and our daily interactions, charged with energy! We felt so blessed by his dedication and enthusiasm. His memory is part of our hearts.

ANNE

Love Letters...
to Her Lord



~ A Blueprint of the true Aspirant's Path

*In continuation of Ma's precious treatise,
her second reading of the Srimadbhagavad Gita...*

TRANSLATED BY ABHA BHANDARI

Chapter 4

The Yoga of Knowledge and Detached Action

As Ma warns us against the dangers of self indulgences and sense gratification, she points us the path of redemption... a complete offering of one's self to That Divine Compassionate Lord, Who alone has the power to redeem us from the continual cycle of birth and death. Ma's incessant devotional outpouring in response to the Lord's reassurances and Word are indeed a path finder for any aspirant seeking to know the Truth and the Self.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

Talking of His manifestation on earth, the Lord says:

Whenever *dharma* declines and *adharma* prevails, I manifest Myself.

Shloka 7



Listen O mind... the Lord is declaring “I shall come where a *sadhu* abides...” If there is nobility in the mind, only then will Ram come to protect that nobility. The mind is presently full of darkness. It is full of evil thoughts, degraded notions and corrupted

desires and sin. The Lord shall only come where divine tendencies prevail. Whom will He come to redeem in a den of thieves where no nobility exists? Search your mind. Is there any righteous thought therein? Is there even a little bit of yearning therein for That Divine One? If so, remember that He has promised that He will come. He will come to redeem your noble resolve... He will give it strength and take you forward. Offer yourself completely at His feet. Engender some positive thoughts within you, and Ram will surely lift you up. Then it will be His business... not yours.

Do not worry O mind! He will have to come. Even if your noble tendencies are weak, He will surely protect them. He has promised. Now hurry and

encash His promise. Who but He can give such a 'blank cheque'... such an assurance? You like and look for the transient 'cheques' of the world and you disregard this enormous 'cheque' That Supreme Father is offering you? You are not accepting His assurance?

You are ready to work like a slave your entire life for this transient wealth... and you are not striving for this 'gift of freedom' that the Lord is willing to give you? Do you not cherish this freedom? Lord! I am so foolish. I am used to small stupid gifts and cannot comprehend this unlimited joy that You offer to me!

You have said in 4/6, that You take birth in a form wrought of this *Maya*. You come as the *Guru*... or as an enemy; You come as the inspiration within my heart, or as the flow of my *sanskarik* thoughts... all these are Your forms wrought of *Maya*. It is You Whom I meet in all these forms.

Listen O mind! Once someone asked Shyam, "Lord, why do You not take birth again in this land? And He answered... let someone be born here, in whose home I can take birth! They, who can become my father and mother... I am ready to come, but you are not ready for Me!" Listen O mind! If you cannot surrender your subtle thoughts at His feet, then surrender your gross unto Him at least! He will surely come to protect your nobility that emerges from such a surrender. Your heart should nurture and cherish a yearning for Him. If you positively do not want Him, then of what avail His coming to you? Then He will come to you in whatsoever *bhav* you nurture within you. Listen O mind! He Himself comes to change the direction of your thoughts and changes your entire world overnight... without your even asking for it! If you had tried to change these thoughts one by one or tried to relinquish them, would you have been successful? Could you have sat here in this temple on your own steam? View this objectively. Do you not realize that this is not of your doing or even asking? There is some other force behind it. If, even upon knowing this, you do not awaken, then you cannot blame anyone for this darkness that envelops you. Your desire is naught... your yearning is naught... yet That Supreme *Purusha* is showering His bounties upon you. Awaken even now and exploit His manifold gifts. Even this you can do only with a strength enabled by Him... not by your own strength. Do not delay!

At first it is said that That Supreme One seems to divide Itself and takes birth in different forms through different lives. This 'divided individualistic soul' constantly goes towards degradation because it identifies itself with

the body and the world. Suddenly, one day it awakens and asks itself ‘Who am I... what am I... why do I embroil myself in joys and sorrows eternally what is the purpose of this life?’ But now, it is difficult to disengage oneself from one’s desires. These desires have spread such a net of attachment that it is difficult to free oneself. The soul is agonized but knows not what to do.

Eg. A noble soul gets entangled with a prostitute. If she does not open her door and allow him out, he shouts, cries, calls out... on hearing him, the police comes to help. They free him. Similarly, if you have woken now to your plight, and if greed, *moha*, desire, and anger do not release their grip on you; if the world seems to have lost its lustre, and yet, you cannot release yourself from all this, then call out to Him. These dacoits have looted you life after life... now call to Him for protection.



“O Merciful Krishna! Protect me! Come to my aid! These dacoits have come to agonize me again. You always come to my rescue. Come Ram! You say I should have yearning in my heart... You say I should have a heart full of love... but Lord, these too have to be given to me by You. Who can turn their eyes towards You if You do not grant Thy mercy? If Your Compassion does not envelop me, how can I learn to love? O Merciful one... all this is You. You are my ability... You are my *karma*, You are my *dharma*... therefore... take me towards the right path. You say that my mind is tainted with falsity... only You can

erase this falsity Ram! If You have granted me such compassion that You are explaining all to me, then please allow me to experience the knowledge You bestow in practice. You say that it is You Who sits in the heart and is witness to all. It is You Who gives all. Then You must change the direction of my inspiration also. You must change my signals. You must redirect my tendencies from the world to the *Atma* Essence. It is You Who says that the gravest sinner can become a great soul. O Lord, grant me Thy Grace! Agonize this heart... let it burn till this ‘I’ no longer remains. You Yourself say that this fire of knowledge given by You has the power to destroy

these dacoits of *moha*, and *dvesh* or repulsion within me. And You have also clarified that it is only upon destruction of these dacoits that the lotus of love can bloom within me. It is only then that the flower of Thy Mercy can exude its fragrance within me. O Ram! Only You can make this happen. I do not have this ability. Quell these desires, You only can grant me the firm resolve to stay at Your feet. Pray quell these negative tendencies and grant me the strength to gather the divine qualities.

They say that when You manifest Yourself, Your heart is filled with compassion on all sides... and when one feels and knows that compassion, one is immensely gratified. O Ram! I am experiencing Your compassion every moment... and my heart yearns for more. My thirst for Thee grows. Now pray allow me to experience Thee. Then let this body exist merely as a vehicle to play out the *sanskaras*. Use it as You like O Lord. Why do I hesitate to give back what is Yours to You? When sorrow comes, the heart yearns for inner happiness. We want to realize the *Atma* Essence and want nothing but Him. I do not know how these dacoits and cheats (of *moha*, *dvesh* attachment etc.) tie me to the world.



O foolish one... do not worry now. Call out to Him with immense yearning. He will come and save you. If you are weak, only His support – His compassion and mercy can give you strength. He will eliminate your weakness Himself. Just surrender yourself.

But listen... knowing this, do not allow yourself to fall back into the quagmire of sense enjoyments. He will save you only when you will know these sense enjoyments to be like venom, and when you feel their pin pricks constantly. These pin pricks will help you to detach yourself. An outwardly acceptance of their poisonous nature is no good. You still relish these sense enjoyments, then how can anyone help you? Yes. If they truly seem like poison to you, then you can be helped. Do not fool yourself. Do not hoodwink yourself. It is only when these *kleshas* (negative latencies)

carried forward life after life, truly seem like a disease, that you will call out to the Lord with an aching heart. Then He will truly manifest Himself in your heart for your wellbeing.

He has promised this. He will surely fulfill His promise. This I know. But how shall I fulfill my part of the promise? Help me Lord. I know not where else to turn. You be my Guru and lead me to Yourself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

Explaining the reason for His birth, *Bhagwan* says:

I take birth from age to age for the emancipation of the good (*sadhus*), for the destruction of the evil doers and for the establishment of *dharma*.

Shloka 8

Listen O mind! *Dharma* can never be destroyed. Nor can it incur opposite fruits. Not only that, when the Lord's grace dawns, then the fruits are plentiful. His Compassion is all pervading. You have to be the deserving recipient... actions conducive to *sadhana* or spiritual practice are absolutely essential for that. If you become a worthy recipient, He Himself will look after the rest.

You are enmeshed in your *sanskaras* of many births. You believe yourself to be this body and therefore you constantly fall into the cycle of birth and death – both visibly and experientially. Don't you know 'All is He'? Therefore the birth of 'you' and 'I' is unreal and even the *sanskaras* are unreal.



You pray for a short while in the day... that too insincerely and without focus... yet you expect all from Him... so foolishly! Even if we consider that you spend 10% of your time in His prayer, then at least be completely sincere... and He will definitely take you forward. As it is, you pray for what you do not really seek and what you seek, you do not pray for! Do

you know why this is so? Your desire for the world does not wane and you are habituated to this desire life after life. Your *sanskaras* of attachment do not get destroyed. Tell me Lord... till when should I continually count these 'leaves' of desire? That is why they suggest *Ishwar Pranidhaan*... complete surrender to That One... He will surely help and be your inspiration to fulfil your aspirations.

But listen! Seek refuge at His feet NOW. Will you do this when you grow old? When there is no strength left in you to practice *sadhana*... nor any mental stamina to pursue your resolve? Then you will get frustrated and heave heavy sighs close to your death. Arise now. That Compassionate One will lift you Himself and help you.

Listen... A sculptor carves a statue from a stone from an artistic point of view. He has not made it with any emotional fervor. However, when he places it in the temple, that very statue becomes an idol! Does it then remain a stone? The faith of so many will ascribe to that 'idol' intense devotional fervor. The devotion of the *bhakta* has invoked That One into the stone image and made it 'God'! It is this firm conviction that matters.



Ramakrishna Paramhans could manifest Kali Ma from a stone image so many times! He would call out to Her and She, upon hearing his plaintive call, would manifest Herself. That Lord is Omnipresent... but you have invested your thoughts and your devotion to the world! Of what consequence then is He? Call Him into your heart. Establish Him there. If you look within the cave of your heart, you will surely find Him there. He has just assured you that He takes birth again and again... along with you. You have to merely allow Him to blossom within you. Once you give Him His rightful place... once you have

surrendered all, He Himself will take your reins in His hands. He will destroy all your impediments.

Listen... disease is also an impediment. This emerges from excessive intake of sense objects... either the *sanskaras* of previous births, or the intakes of this life. How does it matter if this 'intake' was physical or mental. *Sanskaras* have been created, which will inevitably attain fruition. Listen, understand this carefully. The partaking of sense enjoyments leads to the disappearance of the Lord.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

O Arjuna! He who knows thus My divine birth and actions, is not reborn after leaving the body; he attains Me.

Shloka 9

Mysterious are His ways of manifesting Himself and in coming to our aid. Have faith in Him and His mercy. Go to Him with devotional surrender – let Him work the way He wills. Accept all with perfect grace.

Listen, the Lord is saying this specially for you... “Have faith! I take birth in many forms. If you have not seen Me as Raman (Maharishi) then I will meet You in other forms.” Embed your faith in His Divine methods. He knows about your need better than you yourself will ever know. He will Himself lead you on. Completely surrender yourself to Him with complete confidence and devotion. Faith, trust, good energies, good thoughts are essential to attain His grace. It is these that will ensure the presence of Mother Devaki within the temple of the heart. Then the Lord’s ‘homecoming’ will be inevitable. His promise can never be false.

Also, foolish one, remember if you have His Grace now, when you least deserve it, do you think He will withdraw that Grace when your heart is connected with Him in yearning? O foolish one, have trust in That Merciful One. They say, That One will truly redeem you if you inhere the qualities He likes! If your heart has a desire, a yearning, and if you are replete with divine qualities, He will surely come.

But view your mind objectively. It is filled with demonic tendencies and thoughts. It is a colony of negative thoughts and intentions. Why would the Lord come to this ‘den of thieves?’ Yearn for Him and He will come. He will

come as your determination to practice *sham* and *dam*... self control and abstinence... He will come to still your organs of sense gratification. Just forget everything else and remember His Grace.

At least call to Him. Answer, He will. But I, in my false sense of pride, do not even deign to call out to Him. You have assured me Lord... “Call out to Me and I will personally distance you from this world of sense objects. I will salvage you from death...” Yet, I the unfortunate one, cannot even call! He assures me salvation... salvation from my shackles of birth and death! But even then, I do not long for Him!

O Ram! Do not return... I pray. I yearn for the alms of longing... You would never turn away a beggar empty handed I know. So Ram, grant me an agonized longing... a desire... tears of love... give me all that is required to unite with Thee. You come to abide in a stone idol Lord... I pray, enter my heart. You say You come to those who are equipped with faith and trust in the heart, and Thy Name upon their lips... Lord! Pray give me these embellishments Yourself. May I depend only on Thee. My bond should be with Thee alone. You assure me that if this is so, my concentration, my *pranayaam* etc. will themselves attain their right pace. Truly, this is



so. But Lord... come to me! You have told me that I need to equip myself with yearning and all the ‘riches’ of the path of *sadhana* will be mine. I will no longer have to bid myself to ‘sit in Thy abode’... this will happen automatically. I will no longer need to meditate. O Ram! All this can only happen if my destiny permits it. O mind! Seek His refuge and proceed towards Him.

Ram! Ram... O Ram!

Mysterious are the ways of the Lord.

...to be continued

The Emotional Merrygo Round

ADAPTED FROM PARAM PUJYA MA'S DISCOURSES



‘Emotion’ – we use this term so often in light conversation, yet have we ever sat down to think what the connotations of the word really are? We say: “A man is what he emotionally is”, but what exactly does this mean?

Emotions are the mind-stuff accelerated into action. An individual moves into the world, he sees some external objects which he dislikes, and from which he turns away and some which he appreciates, desires, and wants to grasp. But wait! As he puts his hand forward to grasp what is not rightfully his, nettles tear at his hand. These are the nettles of conscience (or whatever remnants of it there may be). The obstacle (to getting what he wants) may be another individual or some unforeseen circumstance. He quickly draws away his hand. Now his mind, which is already attached to and greatly desiring the object, begins to scheme and plan. It employs devious operations like temper tantrums, tears, flattery, assertiveness, pride, depressions and self-pity, which try, individually or collectively, to break the barrier between the individual and the desired object. They weave a fine and close web around the object until at last it belongs to him. These emotions squeeze all they can out of the object, just as a spider gorges on its victim and then becomes indifferent and uncaring towards it. His personal gratification achieved, these emotions venture out in search of greener pastures and new arenas of conquest.

When the mind-stuff thus rides on its high horse, thinking it can reach

its desired goal, which it knows it does not deserve, truth, goodness, righteousness, and divinity are totally ignored. In fact, the emotions generally attempt to veil the truth, and project false notions and misconceptions as the truth. This veiling power of the emotions creates such a thick mist of falsehood that it is well-nigh impossible to pierce through it and reach the light of truth. The individual often becomes so befooled that he actually begins to accept what he once knew to be wrong as the only right path, and through the concealing element of his own emotions, he falls into the depths of degradation.

Emotions, when negative, can never afford to be related to rationality or reality because proximity to these qualities can prove fatal to them. Thus, they shun people or circumstances which bring them face to face with the truth and only choose those partners and friends whom they are sure will aid and abet them in their own selfish projects. But how long can two thieves in connivance with each other prosper? They are both basically selfish and untrue, and sooner or later, they are bound to let one another down. Thus, one day the emotional being is inevitably left to fend on his own. This then is the true image of man, the emotional being!

So is there any way out of this turmoil of feelings and actions which are so totally unrelated to the truth? Of course there is a way out – just reverse the process. If an individual was truly discerning, he would have been able to discriminate between the transient, temporary pleasure which he seeks interminably and the permanent happiness and peace to be found in selflessness and identification with what is permanent, stable and true. In search of this permanency the individual, guided by his intellect, ceases to crave for material objects, knowing them to be transient. His sense organs therefore become subservient to his mind, and his mind bows in turn to his intellect which is in a constant state of surrender to the truth. Therefore, the emotions can never get even an edge over such an individual's life and working. Instead, they complement and supplement his intense search for the truth and attaining a positive colouring, they aid the individual by taking the form of devotion.

The individual, now greatly reinforced and strengthened in his devotion, moves towards his aspiration and goal with increased vigour and speed. Soon the barriers collapse, as losing his individuality, he merges with his Beloved – the Lord, the eternal Truth. He now resides in the happiness and peace which he had previously always sought in the material world when he was ruled by his emotions. ❖



Param Pujya Ma

Arpana

Newsletter

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

Arpana Ashram

Celestial River of Knowledge

The flow of pure knowledge, called Urvashi, which resulted from Param Pujya Ma's intense devotion and abidance in the Supreme, is a divine endowment gifted to mankind.

Arpana Trust was created to preserve and disseminate this divine flow of Spiritual knowledge which leads one to imbibe eternal values of love, joy, compassion, etc.



Urvashi Day

On 2nd October, Urvashi Day became a joyous celebration of the Arpana family and community. Hearts were uplifted in prayer and gratitude as the Urvashi Lalit Kala Academy Singers created a divine ambiance with Ma's Urvashi bhajans.

Urvashi Day is also **Chhote Ma's birthday!** It is thanks to her diligent and persevering effort that we have with us today, a reservoir of the Vedantic knowledge given to us by Param Pujya Ma.



Arpana bids Farewell to a Beloved Family Member



Ms. Sudha Babuta, a part of the Arpana family since 1965, passed away on 1st December. It was in Dharwar, South India, that she first met Param Pujya Ma. Enraptured by Ma's exceptional wisdom, she decided to give up her PhD and stay on with Ma.

We feel grateful to Sudha Behanji for her service of Urvashi and Arpana and for her questions eliciting divine knowledge from Ma. Her dedication to Param Pujya Ma will ever be remembered.

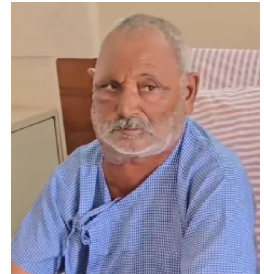
Arpana Hospital

Arpana Hospital Opens 3 New Departments!

Arpana Hospital proudly inaugurated three major medical departments in August 2025, expanding its ability to deliver advanced, affordable, and life-saving healthcare to the community.

1. ONCOLOGY: Led by Dr. Gaurav Popli, MDS, FHNSO, Arpana's new Oncology Department offers specialized and compassionate cancer care for patients who otherwise struggle to access treatment.

Jaipal, a 65-year-old labourer, had been suffering from a serious throat problem for the past nine months. Due to financial constraints, he was unable to afford the required surgery. Arpana's Oncology Department provided him with affordable and subsidized cancer treatment, enabling him to receive the life-saving surgery on 30th September and the care he needed for a new lease on life!



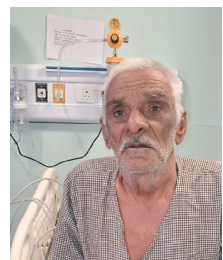
2. EYE BANK, which collects, stores, and distributes donated corneal tissues for transplants.



Vanshika, a 6-year-old girl who was blind since birth, was provided a cornea from the Arpana Eye Bank and underwent corneal surgery on 12th November 2025. She came back to Arpana Hospital on 13th November, now able to see for the first time! Her joy and excitement were enchanting – a truly life-changing transformation!

3. CARDIOTHORACIC SURGERY: Arpana's newly set up Cardiac Department has all the facilities and equipment needed for modern diagnosis and treatment of heart diseases, offering both interventional and non-interventional cardiology care. Dr. Vikram Kala, MBBS, MD (Ex-PGI), a specialist in Cardiology, is Head of the Department. Arpana is the only hospital between Delhi and Chandigarh that has a fully equipped Advanced Cath Lab.

Jagdish, a 75-year-old retired clerk from the Sugar Mill, lives in village Kutail. He had a sudden heart attack on 13th November, and was rushed to Arpana Hospital. An emergency stent operation was performed to open a blockage in his heart, thus saving his life. Grateful for the care he received, Jagdish said, "Every hospital should have services, doctors, and staff like Arpana Hospital."



Special Days at Arpana Hospital

Arpana Hospital Anniversary



Ms. Abha Bhandari presenting a certificate to a senior staff member for his dedicated service to Arpana.

Special appreciation awards and certificates were also presented to all junior Arpana staff.

World Heart Day

Arpana Hospital raised awareness on heart diseases on 29th September.

Arpana's cardiologist, Dr. Vikram Kala, shared important information on maintaining heart health, addressing Sarpanches and visiting doctors along with Arpana consultants and staff.

Birender Singh College and RPIIT College of Nursing, Jind, who had come to Arpana for training, also participated. Students presented a skit on CPR. A quiz competition was also organized.

All attendees received certificates for their participation.



Children's Day

This was joyfully celebrated at Arpana on 14th November with a free children's OPD. With fun activities, play sessions, and chocolates for all, the children thoroughly enjoyed themselves.

Dr. Sangeeta Chaudhary, Paediatrician, also examined the children during the event.

Deep gratitude for support to Arpana Hospital is extended to Mr. Suresh Motiram Shivdasani (Sultanate of Oman) as well as donors from the USA: Mr. Anupam Sachdeva, Sadhana M & Triveni N. Upadhyay Family Foundation Inc., and IDRF.

Delhi

Distribution of Vocational Training Certificates on 13th August

1. Mrs. Meeta Jain handed over the certificates to 25 trainees for the six month tailoring course.

2. Mrs. Sushma Seth awarded certificates to 21 trainees who successfully completed their Beauty Culture course.

3. Mrs. Bani Rajgarhia awarded certificates to 63 trainees for completing the reputed three-month CCMO–NIIT course



Mrs. Sushma Seth with the Recipients of Beauty Culture Certificates!

Participation in the Walkathon hosted by Bata India Limited



On 25th September, three students – Saurav and Pranav (class 9) and Arun (class 11) – along with their English teacher, Mr. Rahul, participated in the walkathon hosted by Bata India Ltd. in Gurugram.

The students were thrilled to be part of the event, completing a distance of 5 kilometers and receiving medals.

The event was organized to promote the education of girls and underprivileged children. Bata India Ltd. invited all the NGOs associated with this endeavour.

Diwali Celebrations

- **Arpana's Annual Sale**, held on October 9-12, showcased beautifully crafted items made by Arpana students, Molarbund.
- **A Diwali sale** at AVIVA Life Insurance on 13th October, displayed *diyas* and crafts by Arpana students. AVIVA leaders appreciated their work and inspired the girls, giving them valuable corporate exposure.



- **Diwali** was joyfully celebrated at Arpana Education Center on 17th October with decorations, rangoli, arti, music, and a festive lunch for all.

Children Day at Arpana's Vasant Vihar Center



Children's Day at the Gyan Arambh Tuition Program on 14th Nov. was celebrated with great enthusiasm:

- Students from classes 1 to 5 enjoyed exciting sports activities and a delicious special meal.
- Classes 6 to 12 were taken on an enriching and enjoyable trip to the Nehru Planetarium.

Scholarships to encourage learning were received by more than 20 students at a function on 18th November.

Fun and Celebrations on Teacher's Day at Molarbund

A number of students dressed up like teachers and conducted classes when Teacher's Day was celebrated at Molarbund on 5th September 2025. The event included speeches, poetry, songs, and heartfelt sharing by staff. In special appreciation, Mrs. Agarwal gave tokens of gratitude to all the teachers.



Mrs. Sushma Agarwal lit the lamp

Aman Pal – From Arpana Student to International Kho-Kho Player



Aman lives with his family in Gautampuri. He lost his father in grade 5, after which his mother, working as housekeeping staff, supported the family.

Aman joined Arpana in class 5, where teachers encouraged him to grow. Passionate about Kho-Kho, he represented his school at various levels and also explored theatre and dance. He played his first Junior National Championship in class 10 and later represented Delhi in the National Games and Khelo India. In class 11, he chose Humanities and was again selected for the National Games in Gujarat. He has participated twice in Khelo India and multiple times at the National level.

In 2023, Aman proudly represented India at the International Kho-Kho Championship in Malaysia. He is now pursuing B.A. at Ram Lal College, Delhi University, and was selected as a Head Constable in CISF through the sports quota.

Arpana is grateful for education support from Caring Hand for Children (USA), Essel Social Welfare Foundation (New Delhi), and AVIVA Life Insurance (Gurugram)

Haryana Rural Development

Arpana Self Help Groups (SHGs)

15,284 women from 1,081 Self Help Groups in 108 villages

1. **Communications:** 20,000 texts per month within the 1,077 self-help groups.

2. **3-Day Training of Trainers:**

38 trainers were instructed in strengthening self-help groups' planning, attendance, scheduling, register entries and Zoom links.



3. Water-borne diseases addressed by SHGs:

a. 1,054 fixing leakages, reducing water wastage and checking chlorination.

b. Submitting 33 repair resolutions and resolving 610 water-wastage issues.

4. **Mosquito-borne diseases were addressed through:**

a. 1,058 SHGs spreading awareness

b. SHGs monitoring fever cases – 1,484 identified, 773 tested, 37 confirmed.

c. 40 groups submitting resolutions for village spraying to prevent diseases.

5. **Better Nutrition for families** – 8,310 kitchen gardens planted by 8,307 SHG members across 105 villages.



SHG women identify stagnant water

Environmental Pilot Project in 3 Villages by Orbis & Arpana

Orbis Financial Corp. Ltd. collaborated with Arpana to launch a pilot project in three villages – Abdullapur, Chandipur, and Peer Badoli – to promote waste segregation and an environmentally healthy, garbage-free environment.

725 women participated:

- forming sanitation committees.
- organizing cleanliness drives.
- stitching and distributing waste bags.



Arpana is deeply grateful for the support for Arpana's Development Programs in Haryana from Orbis Financial Corp. Ltd. (Gurugram), the Baij Nath Bhandari Public Charitable Trust, Mrs. Sushma Lal, and Mr. Ravindra Bahl (All from New Delhi)

Himachal Pradesh

Arpana Free Medical Camp in the Bakrota Center

Arpana Health Care and Diagnostic Centre, Bakrota, Dalhousie, organized:

1. A five-day medical camp, August 25-30, in remembrance of Param Pujya Ma's lifelong dedication to the underserved hill folk. 351 patients, including 80 senior citizens, were treated at the Center.
2. A camp on 28th September at the Arpana Centre, Gajnoi, benefited 119 patients.



Relief for Families Affected by Landslides, Floods & Heavy Rains



In August 2025, heavy rainfall in Himachal Pradesh caused significant damage in the Arpana Project area, including loss of homes, soil erosion and crop losses.

Affected families were identified, and a relief plan was made. Volunteers went door-to-door to ensure proper distribution of support.

On 22nd October, Arpana distributed relief materials, including tarpaulins, axes, spades, and construction pans, to 16 families who suffered losses due to the heavy rains and landslides, located in nine villages of the remote Jatkari Panchayat.



Arpana is deeply grateful for the support from the Baij Nath Bhandari Public Charitable Trust and Mrs. Mohini Noon, (New Delhi), for these Himachal programs

Agricultural Tanks & Irrigation Systems in Remote Villages



Members of 6 farmer groups are constructing 4 tanks and irrigation systems in 4 Jatkari villages.

A technical resource person took measurements and determined the materials required. Organized by Arpana and supported by Orbis Finance Pvt. Ltd., work began simultaneously on the four irrigation projects

in November – needing to be completed before the December snows!

Arpana is deeply grateful for the support from Orbis Finance Pvt. Ltd for the Tanks and Irrigation Systems for these isolated villages

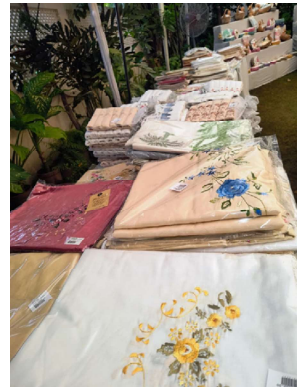
Arpana Handicrafts Diwali Sale – All Proceeds to Charities!

Arpana Handicrafts Sale, held from October 9–12, at E-22, Defence Colony, brought together family, and friends, in a celebration of creativity and joy.

Home linen, children’s clothing and nightwear were displayed – all exquisitely embroidered by rural women in Haryana to help support their families.

Param Pujya Ma’s elucidation of the Gita, Upanishads and other publications also available.

Special thanks to Drs. Raj, Rahul and Lena Gupta for their untiring and dedicated efforts.



Social Workers Home – Founders Day



On 20th November, Miss Nirmal Anand, Param Pujya Ma’s sister, Founder of Karnal’s Social Workers Home, was remembered at their annual function. Fondly called ‘Behenji’, she devoted her life to supporting destitute women and children.

The event was well attended by the Arpana family, friends and associates. Mrs. Gayatri’s annual report was well received.

Mr. Krishan Arora led the Urvashi Singers as well as the students from Khalsa College in beautiful musical renditions.

Students received prizes for excelling in their studies. Teachers were also honoured.

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

<p style="text-align: center;">ARPANA TRUST EDUCATION FOR DISADVANTAGED CHILDREN</p> <ul style="list-style-type: none"> • Tuition support for classes 1-12 pre-school Classes for toddlers, cultural activities. • Vocational training classes. <p style="text-align: center;">HUMANE VALUES FOR AN EQUITABLE SOCIETY</p> <ul style="list-style-type: none"> • Dramas, Publication, Satsangs • Charitable grants for the vulnerable • Health/Socio economic assistance <div style="text-align: center;"> <p>DONATE ONLINE</p>  </div>	<p style="text-align: center;">ARPANA RESEARCH & CHARITIES TRUST PROVIDES MODERN HEALTH CARE THROUGH</p> <ul style="list-style-type: none"> • Arpana Hospital for free /affordable health care. • Arpana Medical centre, Himachal <p>EMPOWERING WOMEN</p> <ul style="list-style-type: none"> • Self Help Group & SHG Federations. • Micro - Credit, Income generation, community development <p>EMPOWERING THE DIFFERENTLY ABLED</p> <ul style="list-style-type: none"> • Differently Abled Persons Organizations for health, assistive devices, certifications and income generation. <div style="text-align: center;"> <p>DONATE ONLINE</p>  </div>
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Arpana Ashram

Research

Publications & CDs

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

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- Differently Abled Empowerment

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