

## *With what Right can I make this Plea?*

How can I possibly make this plea: 'O Lord! Pay no heed to my faults!'  
O gracious Ram, I can only crave forgiveness, for all my assaults.

If in ignorance, I have lost Thy path... Lord! this blind ignorance forgive  
I know not how to enlist Thy grace, I seek Thy compassion as long as I live.

Ignite within me a yearning Lord, each moment in Thy memory I may stay:  
Each moment may I yearn for Thee, for Thy mercy, to Thee I pray.

O Lord! Do not turn away from me now, I know not even how to live  
O compassionate One, show me the path, wherein this life I must give.

My endless endeavours come to naught, O silence me, Lord, I beseech:  
Silence every desire of the world, may my every desire, Thy divinity reach.

You know all, O Omniscient Lord! Then know ye not this stricken child?  
Cleanse this fallen, lowly one, redeem this sinner defiled.

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

## किस नाते से कहूँ तुझे

किस नाते से कहूँ तुझे, मेरे अवगुण चित्त न धरो।  
चरण पडूँ हे राम मेरे, मुझे अब के क्षमा करो॥

कई बार भूल में भूल करी, और राहें भूल गई।  
भूल भुला दे राम मेरी, जो भूले में थी करी॥  
तुम ही कहो हे राम मेरे, किस भाव में चरण पडूँ।  
तुम से पिया मैं प्रेम दया, हर भाव में ही माँगूँ॥

कुछ ऐसी लग्न लगाओ मुझे, हर पल तुझे याद करूँ।  
हर पल तुम से मिलने की, तुम सों फ़रियाद करूँ॥  
रूठ न मुझसे राम मेरे, किम् कर्तव्य विमूढ़ हूँ।  
करुणानिधे तू करुणा कर, मैं राहें भूली हूँ॥

मेरे लाख किय से क्या होगा, अब मुझको मौन करो।  
निज चाहना मेरी तीव्र करो, जग तृष्णा गौण करो॥  
हूँ बहुत पतित दुस्त्रियारी भी, क्या तुम सब जाने न।  
पावन करो व्यभिचारी को, क्यों तुम मानो न॥

## Prayer

*“Prayer is not asking. It is a longing of the soul. It is a daily admission of one's weakness.”*

~ Mahatma Gandhi

*“God speaks in the silence of the heart. Listening is the beginning of prayer.”*

~ Mother Teresa

*“Prayer is as natural an expression of faith as breathing is of life.”*

~ Jonathan Edwards

*“If the only prayer you ever say in your whole life is ‘thank you’, that would suffice.”*

~ Meister Eckhart

*“True prayer is not seeking for oneself but only seeking to do the Lord's Will. He knows best.”*

~ Param Pujya Ma

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Editor's Name and Address: Ms. Abha Bhandari, Arpana Trust, Madhuban, Karnal, Haryana

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.

*Every Breath...*

*A Step Towards Thee!*

HARISHWAR DAYAL



Every breath is Thy Gift, Beloved and most Exquisite Ma, and all that has been received from Thee has been bestowed for one sacred and exclusive purpose alone, to become one with Thee, one with the Self, one with the Infinite Consciousness.

Nothing is mine. Nothing has ever been mine and these 77 years have passed by in the stubborn belief that everything is mine!

Whatever has been received from Thee – this body, this mind, these capacities, these relationships, these opportunities, these comforts, these struggles – all have come from Thy Grace alone. And if all has come from Thee, then surely all must lead back only unto Thee.

What else can be the purpose of life? The purpose cannot merely be *bhog*, endless involvement in the fleeting and the perishable of which the *Shamshaan* is the Highest Proof!

The purpose is Yog – union with Thee, union with the Self, union with the Infinite Consciousness that alone Is.

Again and again, Ma, through Thy Urvashi, Thou hast reminded us that man suffers because he forgets his true purpose.

The tragedy is not that the world exists; the tragedy is that we begin believing the world to be the destination.

What was meant to become a bridge becomes a prison. What was meant to awaken discrimination becomes an object of attachment.

The mind begins collecting. Collecting experiences. Collecting identities. Collecting recognition. Collecting possessions. Collecting emotional securities. And slowly, almost unnoticed, life becomes extroverted!

But can the outward ever satisfy the inward hunger? Thou hast said so beautifully, Ma, that the mind is a rebel, ever dissatisfied and grumbling.

Even after attaining what it seeks, it remains restless, because the mind itself is born of incompleteness. How can that which is incomplete ever bring completeness?

And so man runs endlessly, from desire to desire, from achievement to achievement, from distraction to distraction, yet the inner emptiness remains untouched.

Why?

Because the soul is not longing for objects. It is longing for Home. The deepest cry within man is not for possession, but for merger. Not for accumulation, but for dissolution. Not for becoming ‘something’, but for becoming free from the burden of false becoming.



This alone is Yog. *Bhog* strengthens the ego’s illusion: “I am the doer.” “I am the enjoyer.” “I am separate.” Yog slowly dissolves this false center and reveals: Thou alone Art.

Through Thy Grace, Ma, one begins to see that every experience in life carries a hidden invitation toward awakening. Even suffering becomes sacred

when rightly understood. Even disappointments become compassionate blows from the Divine, loosening the soul's attachment to impermanence.

Many times, what we call pain is actually Thy compassion. For if worldly pleasures completely satisfied us, who would seek the Eternal? Through Thy Urvashi, Thou hast again and again turned our attention inward:

“What you can see, you are not.” What a profound revelation lies hidden in these few words! Whatever can be observed cannot be the Observer. The body is seen, therefore, I am not merely the body. Thoughts are seen, therefore, I am not the thoughts. Emotions are seen, therefore, I am not the emotions. Even the changing states of the mind are witnessed.

Then who am I? This enquiry itself becomes the beginning of real spirituality. And yet, Ma, how deeply conditioned the mind is toward outwardness!

Even spirituality sometimes becomes another possession of the ego. The ego wishes to “become spiritual,” to “achieve enlightenment,” to “be recognized as evolved.”

Such subtle traps continue endlessly unless Thy Grace intervenes.

Without Thy Grace, the mind cannot free itself from itself. Again and again Thou hast reminded us: “*Shray Path, Param Path kee ohr ka rajogun hai.*” Even the movement toward the Supreme requires energy, courage, intensity, and inner fire. Spiritual life is not passivity. It is the greatest inner battle. The battlefield of the Gita is within. The enemies are within. Attachment, fear, ego, pride, craving, insecurity, identification – these are the real Kauravas.

And therefore, Yog is not escape from life. It is transformation through right seeing. Every relationship then becomes an opportunity to reduce selfishness. Every difficulty becomes an opportunity to strengthen surrender. Every success becomes an opportunity for gratitude instead of ego. Every failure becomes an opportunity for humility.



Slowly, slowly, life itself becomes *sadhana*. Then one no longer asks: “What can I get from life?” but rather: “How can this life return unto Thee?” This shift changes everything. The seeker begins understanding that nothing external can ever provide lasting fulfillment because the soul belongs to the Infinite. How can the Infinite be satisfied by fragments?

And yet, Ma, despite understanding, the mind slips again and again into forgetfulness. Such is *Maya*. Such is the age old habit of outward identification. One moment there is clarity; the next moment there is entanglement. One moment remembrance; the next moment distraction.

And therefore, prayer becomes essential. Not dry philosophy. Not mere intellectual understanding. But heartfelt prayer - “Strengthen Thy servant, Master Divine.” What a sacred prayer this is! Not: “Give me the world.” Not: “Fulfill all my desires.” But: “Strengthen me in remembrance.”

For the real danger is forgetfulness. The real poverty is spiritual sleep. The real suffering is separation from one’s own Source. Thou hast so compassionately pointed us toward the highest Truths spoken by the sages:

“*Aham Brahmasmi.*”

“*Tat Tvam Asi.*”

“*Na Iti, Na Iti.*”



The Self cannot be attained as an achievement because it already Is. One does not become the Self; one awakens from the illusion of separation and casting off the *avarans* or superimpositions.

And this awakening is not arrogance. It is the complete disappearance of arrogance. The drop does not become arrogant upon merging into the ocean.

It disappears. Perhaps this alone is true surrender, when the burden of ‘I’ begins dissolving. Then life becomes lighter. Silence deepens. Expectations reduce. Gratitude flowers naturally. One begins seeing Thy Hand everywhere.

The breath becomes Thy gift. The heartbeat becomes Thy rhythm. The journey becomes Thy play. The longing becomes Thy call.

And then even spiritual seeking undergoes transformation. Initially one

seeks God as someone separate. Eventually, one begins discovering that the seeker, the seeking, and the Sought are not separate.

This is why the purpose of life cannot merely be *bhog*. *Bhog* ends in exhaustion. *Yog* ends in Freedom. *Bhog* keeps consciousness revolving around 'me and mine'.

*Yog* liberates consciousness into the Vastness beyond individuality. *Bhog* is movement toward fragmentation. *Yog* is return toward Wholeness.

And therefore, Ma, may this life not be wasted in forgetfulness. May these breaths not dissolve merely in worldly preoccupations. May every joy deepen gratitude. May every sorrow deepen surrender. May every experience become a step toward awakening.

Strengthen Thy servant in this Realisation, Master Divine. Whenever the mind wanders outward, pull it inward. Whenever ego rises, dissolve it in Thy Compassion.

Whenever forgetfulness overtakes consciousness, awaken remembrance again. Let life become an offering. Let action become worship. Let silence become prayer. Let love become surrender. For ultimately there is nowhere else to go. Nothing else to attain. Nothing else to become.

From Thee alone all has emerged. Into Thee alone all must merge. And perhaps this alone is liberation: to live every breath in the awareness that the purpose is not *bhog*, but *Yog*.



भगवान् यह सब कुछ तेरा है, यही मान के भोग करूँ।  
जिसको भी जहाँ देखूँ अब से, उसमें ही तुझे देखूँ॥

भोग में योग ही नित्य रहे, तव कृपा न गर भूलूँ।  
जहाँ पे दृष्टि जाये पड़े, नयनों से तुझे छू लूँ॥

*O Lord! All these gifts are Thine,  
Of which I partake each day,  
Let me see just Thee O Lord  
In whosoever I witness on the way.*

*No matter what I partake in this world,  
Let my union with Thee ever remain;  
No matter where these eyes fall,  
Let this vision Thy image gain.*

~ Param Pujya Ma

# *Love Letters to Her Lord*

*~ A Blueprint of the true Aspirant's Path*

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

TRANSLATED BY ABHA BHANDARI



*Beloved Ma's devotional flow in response to the Lord's compassionate cajoling and beckoning to His children, not only throws light on the pure response of a true sadhak, but also highlights the danger of excessive reliance on our ego. The inner response of a sincere sadhak is evident from Ma's Words. She thus highlights the stream of thought, conviction and surrender to the Divine Master... the only path for a true sadhak.*

*Differentiating between the Jivatma's urge to follow the path of external gratification as against the preferred pursuit of our innermost desire to attain the Real... the Truth... and the Supreme, Ma delineates every thought that can take the aspirant along the path of the Spirit, as opposed to the individual's natural proclivity to lean towards the external world.*

She lures the spiritual aspirant towards what is in our long-time interest and warns us against transient pursuits. She says:

**“Just change the direction of your desire. Tell your mindstuff to transform its aspiration. You keep asking That King for crumbs from His table... why don’t you ask for That very hand which gives these crumbs? That hand is yours for the asking. You have every right over it. Why don’t you ask for that One Who is the Mainstay of all?”**

## Chapter 4

### The Yoga of Knowledge and Detached Action

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

Now the Lord says:

**In this mortal world, those desirous of fruits of action worship the gods; for, in the mortal world, the fruits of action are soon attained.**

*Shloka 12*

True. One’s faith in the manifest is readier and faster. It is comparatively far more difficult to affix one’s faith in what is unmanifest and in what the Scriptures state. One gains theoretical knowledge and thus one can increase one’s understanding... one can even lecture on such knowledge gained by us. However, if Raman Maharishi came and said “Leave this transitory world”... would we be able to renounce all? If someone said “Leave this wealth and I will help you to cross this valley of birth and death”... it is highly unlikely that we would renounce our wealth... let alone this body! If someone tried to explain the Unmanifest to us, we would find it very difficult to understand, far less believe.

Believe in That Mainstay! If you cannot renounce your present convictions, you cannot attain the Real. The Gita, the Upanishads, saints and sages have reaffirmed certain Truths many a time; yet we, so highly dependent on our convictions, our thoughts, our body, our wealth and associates, cannot relinquish this dependency. How can deep convictions rooted in several births undergo change? Therefore, even our proclaimed faith is merely a mockery and deception.

You are not ready to accept even Brahm without experiencing Him personally! Then... they show you your true picture... they say, you look

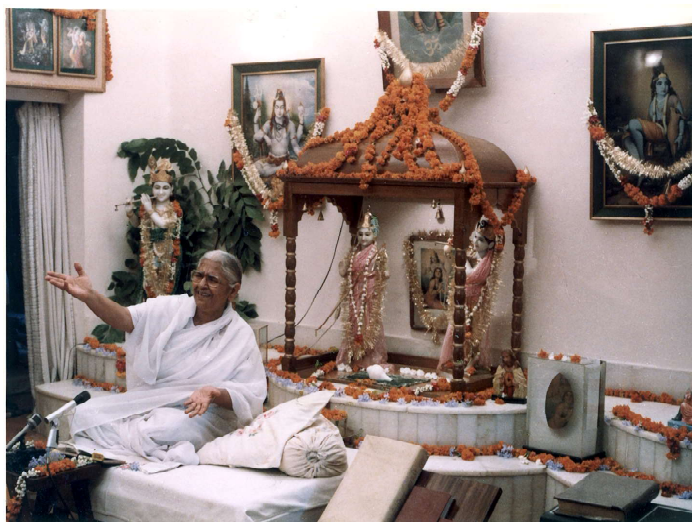
for immediate results... you work just a little and your desire for the fruits of that work is instant! If those 'fruits' are not received immediately, you begin to worry.

The objects of the material world are before you. Food, drink, wealth, fame etc. are immediately in focus before you. When we feel we can obtain happiness from these, why should we trouble ourselves regarding the unseen? "It is uncertain if I can attain That One or not. Why should I waste my life?" ...such is the foolishness of our thoughts. Once we have tasted any pleasure, we want only that. Until we do experience the Unknown – howsoever superior it may be, we see no use in pursuing it! We do not crave for it. Just as we do not crave for a beautiful car, unless we see it!

What use do we have for something we have only heard of but not seen? Once we see it and experience the joy of using it (howsoever temporary that joy may be!) it is difficult to leave it. We become attached to it, despite the fact that we know that the temporary joy of using it is irrevocably linked with the sorrow of not possessing it anymore! On the other hand, we have no faith in the Unseen Eternal, despite the fact that we have been told that it is the path to eternal happiness. We still remain distant from it.

O Ram! I know that it is only those who have extremely strong *samskaaras* (latencies from past lives) who attain That Supreme State. Those with superior destinies will attain... how can we? There is only one path for me... *Upasana* (*up* = close; *asana* = sitting beside). You have given me knowledge of both... this alluring world which grips me in its firm grasp... and the love of Thy feet... which I am unable to gain.

Grant Thy Grace Lord! I know I am not deserving of Thy Grace... but You do not repel even the undeserving. They say nothing is difficult for You. Grant me redemption Lord. Infuse a burning



desire for Thee in my thoughts... grant me those thoughts and beliefs that make me completely Thine. It is You Who endows knowledge and devotion. Grant me Thy mercy Lord. I know now that even *Upasana* is not in my control... only that can happen, which You grant. So hear my plea Lord. I have attained Your 'audience' only with Your aid... now hear my plea. I should not begin to make a business of the gifts You have granted me. May I use all that You have granted me, to reach Thy feet and stay there. Let every breath henceforth be filled with love for Thee and may every step I take be a step towards Thee. That breath which does not hold Thy Name, should be my last breath. Lord, I desire only Thee now... this is all I seek from Thee. What use are all the other Deities to me?

I accept that the Deities of wealth, fame, friends, enemies etc. are all modifications of Thee... but of what use are they to me? I desire only Thee. If You wish, You can take all these away again... but come to me just once Lord! Why should I plead for wealth or for any other 'servitor' of Thine? I seek only Thee Ram... come and meet me, Lord!

The problem is that any action performed for material gain is rewarded instantly. Because of this, we enslave ourselves to this illusionary world. But now I know Lord, my prayer must be that of the Upanishads...

तदात्मनि निरते य उपनिषद्स धर्मा ते मयी सन्तु

"Let me be the personification and embodiment of the knowledge of the Upanishads, Lord!"

Why have I become so dependent on this extremely hypocritical world and why am I so blind towards its insincerity? When will I cease to be so dependent on it and be established in the Real?

There are so many creatures who roam the forests and this world. Who sustains them? I can keep a pet dog and look after it and make it dependent on me and believe that I am its sustainer! But what about the millions of other creatures who roam the streets? O cease this delusionary worship of the world and seek only to be one with That Ram.

Shyam says, "You do not desire Me... you desire only my transmuted form, this world! You endeavour to possess worldly objects (*vishayas*) and drink their poison (*vish*)." Is it because this 'poison' is so readily available? A sweetmeat is placed before you and you readily eat it... even if it causes you pain later. O foolish one... pursue That Eternal Happiness... why do

you waste time in talking about the transitory and mortal world? There is still time... Arise! Awaken and fly to the feet of Ram upon the wings of devotion. Open your eyes and see that life, death, this perennial world... all are He. Why don't you try to experience this Truth? Those you would give your life for today, could become your enemies tomorrow. Even a real child can be disowned by its parents! Children too are merely awaiting the death of their parents so that they can inherit their ancestral assets. This



is the true face of the world... yet your attachment does not wane! You are continually abiding in joy and sorrow in the attainment of this world. Do not waste yourself thus. Just change the direction of your desire. Tell your mindstuff to transform its aspiration. You keep asking That King for crumbs from His table... why don't you ask for That very hand which gives these crumbs? That hand is yours for the asking. You have every right over it. Why don't you ask for that One Who is the Mainstay of all?

Lord, You are all. If I attain Thee, I attain all.

This indeed is the entire truth told here. By asking for one, you feed your ego and invite mortality... on the other hand, you can disregard this ego and attain the Lord and immortality. Your intellect is diminutive and seeks quick results. It wants immediate experience and quick attainment. That is why it cannot focus on the Ultimate.

Ram says "I am like plasticene... you can mould Me just as you like!" Our desire is the determining force. It is this force which will unite us with Ram, and it is this very desire which can cause our downfall. On the one hand lies the desire for Ram, on the other lies craving for the world. On one side is devotion and on the other is attachment. On one side is sorrow and worry, on the other lies the yearning to end separation.

Focus yourself in one single thought... Divinity.  
Divinity versus desire... now choose.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्धि अकर्तारमव्ययम् ॥१३॥

And further, Arjuna!

**The four castes were created by Me in accordance with aptitudes and actions; even though I am their Creator, know Me to be immutable and a non-doer.**

*Shloka 13*

The Lord says that it is He who creates the divisions of the world in accordance with people's temperaments. However, from the point of view of *Maya* also, Ram Himself is the Doer and Creator; although He says that temperaments are the product of past *samskaaras* or latencies. The qualities of *satva*, *rajas* and *tamas* are found in every being in a mixed ratio. Temperaments are therefore a product of the convictions and thoughts of the human being and that very admixture results in the birth of that being in a particular caste and creed. Therefore, caste is determined not by birth but by nature or temperament. The exterior of every being is also moulded by whichever thought process or conviction is prominent in the person. What will our flow of thought processes be in the present, determines our destiny and vice versa.

The fact clarified here is that you are not the creator or the sustainer of this world of your body, mind and intellect. The Lord looks upon all equally. The direction of each one's destiny is determined by that one's actions. Just as when two objects collide forcefully, the resultant tangent created is the consequential direction of that energy flow. Such are the *samskaaras*... good and bad *samskaaras* create their own respective energy and the *samskaaras* of a higher force will sweep away the other *samskaaras* along with them. These *samskaaras* then dictate the new direction and the resultant new world of the being. But motion in any new direction is based on the above principle.

That Supreme One thus puts into place the principles of Creation and it is He Who controls them too. He is the Ultimate Power. He is the Eternal Consciousness... He is all. Actually, He is also this clay and He is the One Who moulds and He is also the Process for the production of the new 'claypot'; It is also He Who is the Cause and the Instrument by which each claypot is moulded perfectly and without any aberrations. And the production of each claypot that takes place within That One does not diminish That One in any way. Even if this entire Cosmos is removed from That *Atma* Essence, that One is Immutable and Whole.

Listen... the dream which is being created within the dreamer, does not affect the dreamer in the least. Nothing is lessened in the dreamer through the creation of the dream... no grooves are created in the mind due to the dream... no matter if there are myriad 'players' in that dream or if there is only one with whom there is any interaction. It makes the least difference to the dreamer. Therefore, this world is called the 'resolve' or 'dream' of That Supreme Dreamer. He is this Whole and will remain this Whole.

They say here that this entire world can be divided into four basic 'castes'. Those in whom the intellect is predominant could be called the 'Brahmins' or the intellectuals... those who were strong physically could be termed the 'Kshatriyas' or the protectors.... Those who had mixed abilities could be called the 'Vaishyas' or the trading community and those who served the above mentioned three communities could be called the 'Shudras.'

The Lord says that He permeates all individuals who inhere these respective tendencies. Some have a wicked temperament, others can have saintly temperaments; some may have animal-like tendencies and some may be



scholarly *pundits*. The Lord says that That Supreme One should be seen to permeate all these. He says, "The dacoit also loots and robs with the energy given to him by Me!" The Lord therefore commands, "See only Me in both dacoit and saint... this is the *Yoga* of equanimity. Remember however, that I am ever untainted and untouched because both attain perfection in what they do, through My diktat. The dacoit and saint both call to Me... and I respond to them in the same *bhav* or thought process as they approach Me. Therefore, do not embrace one and repel the other. Remember I am in both."

Then, who can be your enemy? Only That Lord will be visible to you. Thus, your way of looking at everything and all beings will become very different. The Lord says “You continue to toss Me like a ball... your *sadhana* lies in this, that through every ‘toss’ you should not forget Me!”

The Lord has exhibited His complete detachment. He says, “I create all, but I am completely untouched by this Creation. I am devoid of attachment. The desire of the mind is the cause of sorrow. Attachment is the offspring of desire. He Himself is the Cause of all, yet He is Causeless. It is the desire within us which moulds our mind and our thought processes. This desire is the ‘mixing bowl’ where myriad *samskaaras* are mixed and matched together.

The Lord has no such conglomeration of *karmas*, but we have many. It is these *karmas* that bind the mind with the body... and one body with many others. We identify with these very *karmas* and allow them to churn within us, creating several further *kleshas* or aberrations.

It is because of this identification with the *karmas* and their resultant *kleshas* that we identify so constantly with the body self... thus if death is imminent to the body self, we feel ‘I am dying...’ if the body self is hurt, we feel ‘I am hurt.’ This foolish mind does not realize that the *Jivatma* is different from the body self. It accepts the problems of the body as its own. Desire is the cause of this entire phenomena.

Kill this ‘snake’ of desire instantly. Do not repel Ram! It is this very desire which creates the clouds of ignorance which have covered you completely.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

**I am not attached to fruits of action, therefore actions do not enmesh Me. He who knows Me thus remains unbound by actions.**

*Shloka 14*

Any action has two aspects...

1. Identification with the action
2. A subtle attachment with that action.

It is this attachment which is our greatest enemy. The Lord says, ‘He who knows Me completely and experiences Me, they become like Me.’”

Therefore Miss, when you know Him completely and know the principles of His actions, and when you know also that despite doing all, That One is absolutely detached and untouched and also that That One abides in you also, you will merge in That One.

That Supreme One has two forms. One form is That Godhead, and the other is the *Jiva*. As the *Jiva*, the incomplete one yearns for completion and merrgence with the Supreme. But remember, sense enjoyment does not fulfil that yearning for completion.

Consider our yearning for money. No matter how much we have, we crave for more. Desire for wealth does not decrease. Beware... we should not come to such a pass that the craving for worldly objects continues and the tiny voice which yearned for the Supreme dies away! Be content with what you have. You will attain only as much as destiny permits. Accept That One and cease this clamour for fulfillment of desire... then unfulfilled desires also will relinquish their hold on you. When the craving goes, how will anything else matter?



The Lord gives His own example here in explanation. He says “Cease this constant planning for the future... just keep your focus upon That Hand which is causing this cycle of birth and death. Witness the mystery behind every joy and sorrow. To know that mystery is priceless and beneficial to you... all else is comparatively detrimental.”

*...to be continued*

# Overcoming Fruit Orientation

ALOK CHOPRA

A more popular and oft quoted verse 47, chapter II of the Bhagavad Gita, states that one's right is in action only and not the fruit thereof. It refers to the principle of cause and effect. The individual has choice with reference to action. One has no choice or control over the fruit. Having chosen and perpetrated the action, the fruits must come in accordance to the supreme laws of nature. Good actions bring good results and wrong actions, bad ones. One cannot manipulate the results. It will be in accordance to our choices in action. The common saying goes "as you sow, so shall you reap". Kabir also says, having sown the seeds of a Neem tree, one cannot enjoy mangoes from it.

## Focus on Action over Fruit

It is action itself, which metamorphoses into fruit. The quality of action reflects the nature of results.

The gardener tills the soil, tends the roots. The plant grows, and in time, yields the flowers and the fruits. There is no necessity on the part of the gardener to expend thought on the latter. It is the mind that tends to rush to the fruits. The intellect must supervise and bring it back to focus on the present action.



## **Fruit deprives one of the Joy of Action**

‘Action itself is joyful, exhilarating. Why have motives?’ said Swami Ram Tirtha. The eagerness to get to the top of the mountain, makes one miss out on the joy of the climb. We confine our joys to the momentary thrill of gaining the fruits, while the joy of the journey is totally missed. Right action is a joy by itself. It is very fulfilling. Such a person, even in challenging times, has a glow on his face. One attached to fruit has a scowl, even in the best of situations. Acting for Fruits deprives one of the joy of the action itself.

An elderly person walked around the neighbourhood in the early mornings. Unfortunately, some rowdy youngsters got around to playing pranks and misbehaving with him. It became a daily way for their amusement and fun. One day the elderly man called them, and spoke to them. He said that he had a purpose in mind, for which he wanted them to come the next morning and behave in their usual manner. For this, he would give each of them Rs. 100. The youngsters thought the old man was mad. But they had nothing to lose. They came in even larger numbers the next morning and played their pranks as usual. At the end of it, the elderly man thanked them and handed each one of them Rs. 100. He again requested them to come the next day. But this time he would pay them Rs. 50 each.



There was no harm in getting free money. So next morning too, they came in hordes and were rewarded as promised. The elderly man requested them to come once more. But this time he would give Rs. 10 only. To which the boys said, “forget it, you think for Rs. 10 we have so much time to waste.” Thereafter they never came back. That is how the elderly person cleverly got rid of the rowdies.

The moral of the story is that the boys enjoyed their pranks by itself, without any thought of gaining something out of it. The pranks were joy in itself. But the moment the thought of a reward was put into their mind, the very act which provided so much amusement to them, lost its value. Now the reward became all important and the sheer joy of the act faded away.

So also in life. Constantly entertaining rewards or fruits, one misses out on the sheer joy and beauty inherent in life, as it quietly slips by. A person who acts in the spirit of worship and service, the very act becomes the reward itself. One does not look for other rewards or entertain motives. Such a person lives in a spirit of joy and calm in all situations and conditions. For such a one says Oliver Wendell Holmes Sr. –

“For him in vain the envious seasons roll,  
Who bears eternal summer in his soul.”

### **Fruit Orientation reduces Efficacy**

Result orientation has been the undoing of many achievers. While it is of utmost importance to have goals, it is self-defeating to be obsessed with results. Much effort and time is wasted away in dwelling on them.

A young boy travelled across Japan to the school of a famous martial artist. Arriving at the dojo, he was given an audience with the sensei.

“What do you wish from me?” The master asked. “I wish to be your student and become the finest karateka in the land,” the boy replied. “How long must I study?” “10 years at least” the

master answered. “10 years is a long time” said the boy. “what if I study twice as hard as all your other students?”

“20 years,” replied the master.

“20 years! What if I practice day and night with all my might?”

“30 years,” was the master’s reply.

“How is it that each time I say I will work harder, the time period gets longer?” The boy asked.

“The answer is clear,” replied the master. “When one eye is fixed upon the destination, there is only one eye left with which to find the way.”

Whenever the fruits of our labour loom large on our minds, the action suffers. A tennis player is prone to double fault on crucial points. Nervous 90’s are associated with a batsman approaching his century in cricket. Anxiety, excitement, and tension are usually the outcome of fruit orientation. The less one is concerned with fruits, more perfect is the action and more quickly is success gained.



## Being guided by the Ideal

While fruit orientation is self-defeating, one must have a clear goal or ideal in life. One's action must be guided and directed towards one's ideal. The highest ideal in life is Self Realisation. It leads to our Supreme good, releasing us from all fetters of a sorrow-riddled existence. Having set an ideal, one must focus on right action. One must not be deterred by what comes on the way in the form of success or failure, joy or sorrow, honour or dishonour, profit or loss. Every effort directed towards the ideal, irrespective of the results, breaks our bonds, removes impurities, annihilates our ego and brings us closer towards inner perfection and the eternal Self.

## Ideal over Fruit

While the ideal helps direct our attention away from our little egoistic self, fruit orientation ties us to the egoistic personality. The ideal helps in raising us from our self-centred existence and losing ourselves in the higher. Love bereft of any gains, service without concerns for profits, purifies us and helps us become one with the Supreme. It conforms to the highest worship, leading to a perfect union with the Lord.

Once people began to question Krishna's preference to Radha over others. They thought their devotion and surrender was as complete and not less than anyone else. So one day, Krishna feigned a severe headache. Everyone was deeply concerned. All types of remedies were tried, but to no avail. Ultimately, all of them folded their hands and asked Krishna himself to find a way out. Krishna said that only a paste made out of the dust of his devotee's feet would free him of this malady. Everyone thought that this could easily be accomplished. After all, there was no dearth of devotees present there. Each person started asking the other to give the dust of their feet. But there was one serious concern. No one could think of putting the dust of their feet on the Lord's forehead. Such a sacrilegious act would damn them to suffer in hell. So one devotee after another showed reluctance



towards such an unholy and disrespectful act. Even the Gopis were in a dilemma as to what is right or wrong. In the meanwhile, the news reached Radha. She heard of Krishna's distress and the remedy suggested. Immediately she ran to where Krishna was. She couldn't see Krishna suffer. She quickly took some dust off her feet and applied it to Krishna's forehead. Instantly, Krishna smiled. His headache was gone.

The story exemplifies the complete self-forgetfulness of Radha, and her total identification with the Lord. Even suffering in hell was of no consequence. The thought did not even strike her. Krishna's happiness was everything. It was her happiness. Nothing else counted. Even in the most noble and devoted ones, traces of 'I' persists. But there was no trace of 'I' in Radha.

The whole process of *yoga* is to overcome 'me and mine' fully. What remains is only the Lord. It is the very culmination of the spiritual journey which is total self-effacement. The state of absolute bliss and ultimate freedom.



### *What is Happiness?*



A famous Turkish poet once asked his painter friend to capture 'happiness' on canvas. The painter chose an unexpected scene: a family sleeping peacefully on a creaking bed. One leg of the bed was broken, supported by two bricks. The roof of their modest home leaked. Even the family dog slept calmly beside them.

That painting became immortal because it revealed a powerful truth: happiness is not the absence of problems. It is the ability to rest your heart even when life is imperfect. It is acceptance, gratitude, and inner peace amid uncertainty.

Happiness is being grateful, finding comfort in what you have, seeing light despite cracks, and letting go of sorrow over things beyond your control. Whenever your heart feels heavy, remember this painting.

Be content, Be grateful.

# *Selfless Deeds – Nishkaam Karma*

ADAPTED FROM PARAM PUJYA MA'S DISCOURSES



## **Nishkaam Karma is not just action – it is worship**

Ma explains that when one acts without any desire for reward, recognition, or even the satisfaction of ‘doing good’, the action becomes sacred.

It is an offering to the Divine, not a transaction with society.

## **The ego must be absent**

She stresses that even subtle pride – like feeling “I helped someone” or “I did something noble” – taints the purity of the selfless deed.

True selfless action arises from a place of surrender, not superiority.

## **It is rooted in spiritual awareness**

*Nishkaam Karma* flows from a deep connection with the Divine. The person becomes an instrument, not the doer.

There is no attachment to the outcome, nor any sense of ownership over the act.

## *Social Work*

### **Social Work often carries subtle ego**

While it may be well-intentioned, Ma points out that social work can be driven by a desire to be seen as good, helpful, or compassionate.

There's often an expectation of appreciation, results, or emotional fulfillment.

### **It is outwardly focused**

Social work tends to focus on changing the world, fixing problems, or helping others.

*Nishkaam Karma*, in contrast, is inwardly focused – it transforms the doer.

### **Both are valuable, but not the same**

Ma does not dismiss social work. She honors its role in society.

But she invites seekers to go deeper – to move from doing good to becoming good, from helping others to dissolving the self.

### **Her Core Message**

Ma's teaching is a call to **purify intention**. She urges us to examine whether our actions are truly free of desire, pride, and attachment. Only then do they become ***Nishkaam Karma***, which is not just ethical but **transformative** – a path to liberation.

## *Practising Nishkaam Karma in Daily life*

### **At work**

*Typical mindset*: “I want a promotion, recognition or praise.

*Nishkaam approach*: “I'll do my best because it's my *dharma*. The outcome is not mine.

*Practice*: Focus on excellence, not applause. Let go of the need to be noticed.

### **In Relationships**

*Typical Mindset*: “I give love so I'll be loved back.”

*Nishkaam approach*: “I love because it's my nature, not because I expect anything.”

*Practice*: Offer kindness without keeping score.

## In Service or Charity

*Typical Mindset:* “I helped, so I feel good or want appreciation.”

*Nishkaam approach:* “I serve because it is the right thing. My ego doesn’t need to be fed.”

*Practice:* Serve anonymously. Let the act be the reward.



## *Parallels in other Traditions*

### **Zen Buddhism**

‘No-mind’ or *mushin* – acting without attachment or ego.

Like *Nishkaam karma*, Zen teaches that true action arises from emptiness, not desire.

### **Sufism**

*Khidmat* (service) done purely for divine love.

Sufis serve not for reward but as an expression of union with the Beloved.

### **Christian Mysticism**

“Do unto others” with no expectation of return

Saints often emphasized humility and selfless love as paths to God.

Whether in Hinduism, Zen, Sufism or Christianity, the highest form of action is egoless.

Ma’s teaching is not about doing good, it is about becoming transparent, so the Divine can act through you. ❖

# Ravana – and the Unanswered Question

ANONYMOUS

Long before Ravana became a name spoken with fear and condemnation, before the abduction of Sita sealed his fate in popular memory, there was a night in Lanka when the ten-headed king sat alone in his private library, surrounded by palm-leaf manuscripts and the smell of burning oil lamps.



This was Ravana the scholar—devotee of Shiva, master of the Vedas, composer of hymns so profound that even the gods listened in silence. His kingdom prospered not merely through might, but through learning. Lanka's universities rivalled those of any realm, and Ravana himself was their greatest ornament.

Yet that night, restlessness troubled him.

He had conquered worlds, subdued *yakshas* and *gandharvas*, and even forced the gods to acknowledge his power. Still, one question refused to leave him.

“What is the limit of righteousness,” Ravana murmured, turning a brittle manuscript between his fingers, “when one has the strength to exceed it?”

Unable to still his mind, Ravana summoned Mandodari, his queen—wise, restrained, and often ignored.

“You have everything a being can desire,” she said after listening quietly. “Why does dissatisfaction sit with you like a shadow?”

Ravana answered honestly. “Because restraint is praised by those who lack power. I wish to know whether *dharma* is absolute, or merely a convenience of the weak.”

Mandodari’s gaze hardened. “Then you seek not truth, but permission.”

Her words struck, but Ravana dismissed them with a wave. “Truth reveals itself through testing.”

That same night, Ravana disguised himself as a wandering ascetic and left his palace. He travelled north, crossing forests and rivers, until he reached a small hermitage on the edge of the Sarayu. There lived an old Rishi named Aniruddha, unknown to fame, possessing nothing but a clay pot and a quiet presence.

Ravana bowed as an ascetic bows, and asked to stay the night.

Aniruddha welcomed him without question.

They spoke little as they shared a simple meal of roots and water. Finally, Ravana asked, “O sage, what is *dharma*?”



Aniruddha replied, “That which reduces suffering.”

Ravana smiled faintly. “Too vague. Power reduces suffering by imposing order. Fear ends chaos.”

Aniruddha looked at him carefully. “For whom?”

Ravana pressed on. “If I desire something, and have the strength to take it without consequence, is it *adharma*—or merely envy that names it so?”

The Rishi did not answer immediately. Instead, he rose and led Ravana to the riverbank.

There, a deer was caught in a hunter’s snare, struggling weakly.

“Free it,” Aniruddha said.

Ravana hesitated. “It will be hunted again.”

“Still,” the Rishi said.

Ravana snapped the snare with ease. The deer limped away into the darkness.

“Now,” Aniruddha asked, “why did you free it?”

Ravana frowned. “Because I was asked to.”

Aniruddha nodded. “Not because you felt compelled by compassion.”

Ravana stiffened.

The Rishi continued, “Power always seeks justification. *Dharma* seeks responsibility. The moment you ask what you can get away with, you have already stepped outside it.”

Ravana’s voice sharpened. “Are you saying desire itself is *adharma*?”

“No,” Aniruddha replied calmly. “Only desire that refuses to recognize the other.”

The words unsettled Ravana more than he wished to admit. He rose abruptly. “You speak as though restraint is higher than sovereignty.”

Aniruddha met his gaze. “Restraint is sovereignty—over oneself.”

Ravana laughed, a sound edged with arrogance. “If that is so, then the gods themselves have failed. They rule through force as much as I do.”

The Rishi sighed. “Yes. And that is why they fear what you are becoming.”

Anger flared. Ravana revealed himself in a blaze of power, his ten heads gleaming in moonlight. The earth trembled.

“I am Ravana,” he declared. “King of Lanka. Bow, or be destroyed.”

Aniruddha did neither.

He simply said, “Then my answer is complete.”

Ravana raised his hand, prepared to reduce the hermitage to ash—but something stopped him. Not fear. Not doubt.

Memory.

The deer struggling. The quiet river. The question he had come seeking, now answered in a way he did not like.

Ravana turned away without striking. He returned to Lanka before dawn, unsettled, silent.

Days later, when news reached Mandodari that Ravana had set his eyes upon Sita in distant Janasthana, she confronted him again.

“Do not cross this line,” she pleaded. “You know what it means.”

Ravana looked away. “Knowledge does not bind the powerful,” he said. “Only choice does.”

Mandodari whispered, “Then choose.”

Ravana did.

And in that choice lay the answer he had once sought—the boundary he knew, understood, and deliberately stepped across.

When Lanka later burned and Ravana lay dying on the battlefield, Rama approached him—not as enemy, but as witness.

Ravana laughed weakly. “I knew,” he said, voice fading. “I always knew.”

Rama inclined his head. “Then why?”



Ravana’s many eyes closed slowly. “Because wisdom without humility becomes intelligence in service of desire.”

The wind carried the words away.

And thus Ravana fell—not for lack of knowledge, not for absence of devotion, but for choosing power over restraint, even after the truth had been shown to him.

**Moral**

This lesser-known reflection on Ravana reveals a deeply uncomfortable truth: evil is rarely born of ignorance; it is often born of informed defiance. Ravana was not a villain who did not know *dharma*—he was one who understood it clearly and still chose to overstep.

The story teaches that knowledge does not guarantee righteousness. Scholarship, devotion, and brilliance can all coexist with moral failure when humility is absent. Ravana’s tragedy was not that he desired, but that he believed power entitled him to desire without consequence.

In our own lives and institutions, this story poses a searching question: Do we seek wisdom to guide our conduct—or to justify our impulses? *Dharma* does not collapse when we err unknowingly; it collapses when we knowingly choose convenience over conscience.

Ravana reminds us that the most dangerous moment is not when we do not know the line—but when we see it clearly, understand it fully, and step across it anyway.



*Liking vs Loving*

*When you like a flower,  
you just pluck it.  
But when you love a flower,  
you water it daily.*



# How Ma's Words Dissolve the Stubborn Knot of Taste

HARISHWAR DAYAL



For those of us walking the spiritual path, there is a profound, aching attraction toward ultimate mergence—the deep longing to fully realize and dissolve into Who We Truly Are. We study the scriptures, we practice contemplation, and we align our actions with higher truths. Yet, on this journey, we often encounter a frustrating paradox: the realization that while our hearts yearn for the infinite, our minds can still be anchored down by the most seemingly trivial physical impulses.

For a long time, I have faced this exact challenge. Despite my intense pull toward the Divine, one specific conditioning has stubbornly refused to yield: the *vasana* of taste (*rasa-vasana*).

It brought me immense comfort and deep clarity when I recalled what Param Pujya Ma once told me about this very struggle.

Ma revealed that the *vasana* of taste is probably the last to go and the most difficult one to dissolve. Hearing those words changed everything.

Ma wasn't judging the human condition; she was preparing us. She was acknowledging that when we wrestle with the tongue, we are fighting a deeply rooted biological and mental survival instinct.

Recently, while contemplating Ma's commentary on **Chapter 17, Shloka 8 of the Bhagavad Gita**, the path to true freedom from this lingering knot became beautifully clear.

### **Redefining Our Sustenance**

In this *shloka*, the Lord describes the physical attributes of a *sattvic* diet—foods that are juicy, substantial, and wholesome. But Ma, in her characteristic spiritual genius, elevates the entire concept of *aahaar* (food) from the physical plate to the realm of the soul.

Ma explains that *aahaar* is absolutely anything we consume that influences, strengthens, or reduces our inner qualities. This includes our gross dietary intake, but more importantly, it includes our subtle intake—the thoughts, emotions, conversations, and knowledge we absorb daily.

Through this lens, Ma redefines what it means to be 'sick'. She teaches that impurity of the mind-stuff is a mental disease, ignorance is a disease of the intellect, and the deep knots of attachment and binding desire are diseases at our very core.

A truly *sattvic* soul starves these inner diseases by shifting their appetite to *yagyashesh*—the sacred residue or 'afterglow' of actions performed selflessly as a devotional offering.

This realization provides the ultimate antidote to the *vasana* of taste. Ma explains that those in whom *sattva* predominates naturally give minimal attention to gross food because they have discovered a higher taste.

They manage the tongue not through brutal, frustrating suppression, but through natural displacement. They feed instead on the 'juice' of pure love, compassion, forgiveness, and selflessness.

When the mind is genuinely filled with this divine food—which never goes stale—the physical palate quietly loses its demanding grip. The lesser pleasure is naturally crowded out by a far greater bliss.

### **The Master Key:**

“What You Can See, You Are Not”

Yet, when an old habit flares up and the mind still becomes agitated by a physical craving or the frustration of not being ‘perfect’, Ma hands us the ultimate, uncompromising master key: “What you can see, you are not.”

By applying this profound formula across all three levels of our experience, the grip of the *vasana* dissolves entirely:

### **The Physical Level:**

When my tongue demands a specific flavor, I can observe the biochemical urge and the mental projection. Because I can see the craving, I cannot be the craving. It is merely an object arising in my field of awareness; I am the vast Space in which it appears.

### **The Emotional Level:**

When frustration or disappointment arises because this desire still lingers, I can witness that emotional storm tightening my mind. Because I can see the frustration, I am not the frustration. I am the pristine, peaceful Awareness completely unblemished by the ego’s ideas of progress or defeat.

### **The Intellectual Level:**

Even the highly refined concept of being a “seeker trying to merge with the Divine” is an intellectual thought that I can perceive. I am the absolute Light that illumines that very thought.

### **Standing Safely as the Witness**

Through Ma’s words, I am learning to stop fighting the cloud of desire. By standing firmly as the Seer, this stubborn *vasana* ceases to be a monumental spiritual failure or a personal flaw. It is unmasked as nothing more than a passing shadow on the horizon of an infinite, untouched Being.

We do not need to force the clouds to dissipate. We simply need to remember, under Ma’s loving guidance, that we are, and have always been, the Sky.



# *Paid in Advance*

ANNE ROBINSON



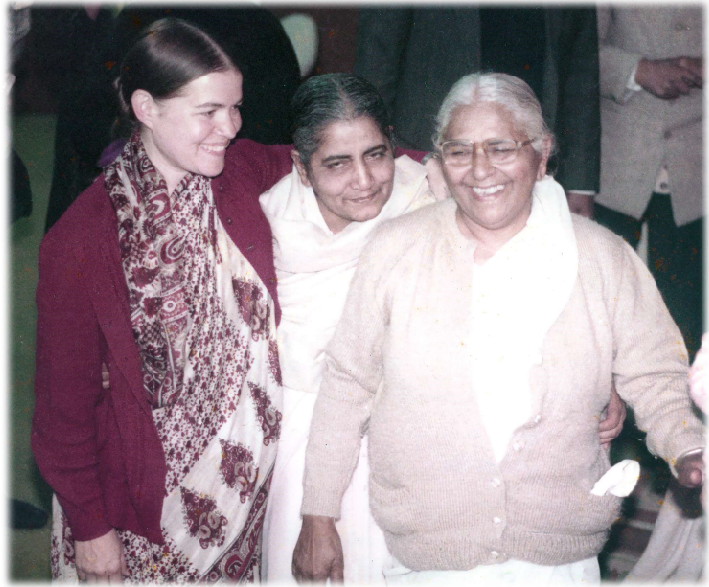
Param Puja Ma always spoke to us at our own level. She used to say, *“The Lord has a very bad habit. Once a person starts on the path of Truth, the Lord showers one with happiness. You can say the Lord pays your salary before you have done anything to deserve it!”*

When I first came to Arpana, I was experiencing emotional reactions which were physically painful. The pain was so intense, the only way I could endure it was that I knew from experience that it would soon pass. I tried to analyze why this was happening to me, but except for noting it happened 3 or 4 times a day, I was unable to understand it.

At Arpana I was taken into the family and was soon looking after the toddlers, volunteering at Arpana’s charity shop and helping out wherever I could. Ma was in Arpana’s Himachal house for two months, so I was not able to meet her then, but I heard a few of her *satsangs* or discourses in English and asked about what she was explaining. Soon, Mrs. Mehta or Biji as we called her, was helping translate some of Ma’s expositions in *satsangs*, personal notes and chapters of the books Arpana had printed about Ma’s teachings. Several others were also eager to answer the questions I had.

I was dazzled by what I was learning. I was also starting to feel more relaxed within the family, but I still experienced the emotional pain multiple

times a day. When Ma returned to Madhuban, she welcomed me and asked what she could do for me. When I asked if I could stay, she said she had heard I was fitting into the family and offered me a home for as long as I wanted. Her presence warmed my soul and I was excited to have the opportunity to explore the *gyan* or knowledge that I hoped would lead me to Truth.



But I never thought to ask her about my emotional pain. I thought that was my personal problem and I shouldn't talk about that while there was so much knowledge to explore that could lead to the Truth. Besides, the number of times the pain came was decreasing...

Months later I suddenly realized that I hadn't had emotional pain reactions for a long time. While I had been studying, learning, writing and trying to create 'bunds' around the truths I learned, the agonizing pain that would sweep over me multiple times a day, gradually faded out of my life! The Lord had paid me in happiness before I had barely had time to get on the path to Truth.

### **The Ongoing Journey**

However, even with the Lord's Blessings, I found there are paths to follow and goals to strive for in order to purify the mindstuff. To see reality right in front of us, mind needs to be purified of desire, greed, anger, selfishness, judgement, feeling of superiority/inferiority, etc. These and myriad other traits make us blind to facts and unable to act with the love and compassion that Truth engenders.

Param Pujya Ma continually points out that the Scriptures tell us the way

to live to be happy. If we want to be happy, we need to follow the Lord's words and bring his teachings into our own life. *Gyan* alone will not make us happy. (In fact, no matter what our academic qualifications or how many years we have studied *gyan*, we do not know *gyan* until we put it into practice in our own lives! When we live it, it changes our intellect. What could not be comprehended, then becomes clear.)

And to top it all off, as we tread the path of *sadhana*, the Lord keeps sending us happiness in advance! This, despite the fact that we think we are the body-mind-intellect unit and the ego thinks it is doing everything. (The truth is that the ego cannot accomplish anything. It can merely be an obstacle to truthful living. It steals credit, twists the truth to suit itself, undermines one's understanding of the truth, etc.)

We throw ourselves at the feet of the Lord and cry,

“O Lord, even though I know that my actions should only be what You have ordained, ego arises proclaiming, “I know better!”

Even though I know, intellectually, that You are right and I am wrong, I still try to hide that I am doing what I want and not what You want.

O Lord, save me!”

Param Pujya Ma says,

“When you love, you obey what your Beloved says.

The base of your relationship with the Lord is that you accept and follow what He says.

You need to look at yourself, see your attachments and use *nishkam karam* (selfless service) to forget yourself and imbibe divine qualities.”



And remember the foolishness of the Lord – when you start on the path to Truth, happiness slips into your life – payment in advance!





*Param Pujya Ma*

# Arpana

## Newsletter

ARPANA TRUST, Madhuban,  
Karnal, Haryana, India

June 2026

### Arpana Ashram

#### **Cherished Moments from the Divine Presentation of Ken Upanishad**

The magnificent presentation of *Ken Upanishad*, as elucidated by Param Pujya Ma, and staged at Kamani Auditorium, New Delhi on 15th and 16th April, was received by a full house on both days.



Inspired by the sacred Vedas, Param Pujya Ma brought alive a timeless Upanishadic tale, unveiling its deep spiritual message – *Who is the Doer?*

The occasion was further honoured by the gracious presence of the Hon'ble Lieutenant Governor of Delhi, Shri Taranjit Singh Sandhu, on 15th April, and Dr. Bharat Gupt, Indian classicist, on 16th April.



Members of the Arpana family, along with friends and well-wishers, were also present to witness and celebrate this divine presentation.

#### **Samadhi Divas**

On 16th April, Arpana celebrated Samadhi Divas – the sacred day marking Param Pujya Ma's state of Eternal Samadhi – at Aashirwad.



Ma's priceless legacy to us – Urvashi – enables us to strip away the veils of illusion to see the Truth and live in *Sat-Chit-Anand*.

On this special day, all those present were infused with a spirit of joyous reverence.

# Arpana Hospital

## Donation of Ambulances for Strengthening Emergency Services

Ambulances were donated to Arpana to strengthen emergency healthcare services. These ambulances will provide timely medical assistance to all patients, especially underprivileged and economically weaker sections. Free or subsidized services will help ensure access to essential healthcare for poor patients.

- **ALS Ambulance donated by Oswal Pump Ltd.**
- **Beri Udyog Pvt. Ltd. donated two new ambulances.**

*We are deeply grateful for support for these initiatives from Azuri Capital Advisors LLP, White Waves Capital LLP, Beri Udyog Pvt. Ltd. & Oswal Pump Ltd., as well as support from the Baij Nath Bhandari Public Charitable Trust for poor patients!*



## Haryana Rural Development



Arpana Self Help Groups celebrated International Women’s Day on 8th March at Hanuman Stadium, Kunjpura, bringing together about 6,000 women from 80 villages. The gathering was filled with enthusiasm, solidarity, and a shared vision for a stronger and more empowered future for rural women.

**A Vibrant Mela** was organized by SHG women on the premises to showcase and sell a variety of products prepared through their entrepreneurial initiatives, including:

- stalls for kadhi-chawal, paranthas, snacks, and homemade food.
- clay utensils and handmade products.
- promoting products from their small village shops.

It showcased the skills, confidence, and entrepreneurial spirit of rural women while promoting their economic empowerment. It was a truly inspiring celebration of women’s strength, unity, and empowerment.



*Arpana is deeply grateful for support from the Baij Nath Bhandari Public Charitable Trust, Mrs. Sushma Lall and Mr. Ravindra Bahl for these initiatives!*

# New Delhi Education Programs

## Class 10th & 12th CBSE Board Results 2026 – All Passed!



Class 12 Board Exams were taken by 37 Arpana students. 1st was Sudha with 92.2%; Bhumika was 2nd (91.6%) and Jyoti 3rd (91.2%). Class 10 Board Exams were taken by 57 students. Chahat came 1st with 78.8%, Vansh and Bhoomika 2nd with 74% and Sapna 3rd with 73%.

## Distribution of Shoes to all the Senior Girls from Grades 9 to 12

On 17<sup>th</sup> April an initiative, ‘Walk with Dignity’, distributed shoes to girls in classes 9-12 to encourage girls to continue their education with confidence and dignity.



The initiative was supported by Arpana’s ex-student Ms. Nidhi, now associated with Child Mental Health Foundation, an NGO working to promote mental well-being and equitable healthcare for children from underserved communities.

## Arpana Providing CUET Coaching for Delhi University Aspirants



Arpana provided extra classes for students aspiring to secure admission to reputed universities through CUET.

A total of 10 students received coaching for CUET preparation from Mrs. Shakuntala Yadav to support their admission goals.

## Scholarship Program at Arpana’s Center in Vasant Vihar, New Delhi

On 27<sup>th</sup> March 2026, Arpana organized a Scholarship Programme to honour meritorious students of the Gyan Arambh tuition support program in Vasant Vihar. The event was attended by Mr. Ravi Dayal (Trustee), Mrs. Priya Dayal, Mrs. Meeta Jain (GM) and Dr. Rajinder Bahl.



Students from Classes 1-9 were awarded for academic excellence, subject proficiency, and good attendance, while students from Classes 10-12 were recognised as ‘Most Promising Students’. A total of 70 students received cash prizes and books under the scholarship program.

**Arpana is grateful for education support from Caring Hand for Children (USA), Essel Social Welfare Foundation (New Delhi), and AVIVA Plc (UK).**

# Himachal Pradesh

## Lady Mohini Noon Kent Strengthens Rural Livelihoods

### Grass Cutter Machines

Farmers in the hilly regions lead lives of immense hard work, climbing steep slopes, cutting grass, and cultivating small plots.

To support their livelihoods, 10 multipurpose grass cutter machines were distributed on 12<sup>th</sup> April to women and men of the Jatkari area farmer groups at Ravi Valley FPO, Bhadiyakothi. This initiative will help ease their daily workload and improve efficiency.



### Vehicle for Rural Development Programs

A vehicle donated to support Arpana's development programs in Himachal Pradesh will help the team reach remote villages, transport essential supplies, conduct outreach activities, and provide vital services to underserved communities. This valuable contribution will strengthen rural development efforts and improve the lives of people in rural areas.



*Arpana is deeply grateful to Lady Mohini Noon Kent for these initiatives as well as to the Baij Nath Bhandari Public Charitable Trust, Mr. Ravindra Bahl and Mr. Shyam Diwan for other women and farmer empowerment programs!*

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

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

## Research

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For Canada: Arpana Canada, 7 Scarlett Dr., Brampton, Ontario L6Y359, email: [suebhanot@rogers.com](mailto:suebhanot@rogers.com)

## Applied Research

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- Maternity & Child Care
- Cardiovascular Health
- Outreach & Specialist Camps
- Dialysis
- TB Program
- Emergency Care Workshop
- 12 bed ICU & Neonatal ICU

### In Himachal

- Medical & Diagnostic Centre
- Integrated Medical & Socio-Economic Centre

### Women's Empowerment

#### Capacity Building

- Entrepreneurial activities
- Local Governance
- Leadership Training
- Micro-Planning
- Legal literacy

#### In Haryana

- Women Self Help Groups
- Community Health & Nutrition
- Gender Sensitization
- Domestic Violence
- Differently Abled Empowerment

### Child Enhancement

#### Education

- Children's Education
- Vocational Education
- Cultural Opportunities
- Pre-school Care & Education
- Scholarships

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- Health Program

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**Arpana Research and Charities Trust (ARCT)** activities include Education, Health and Rural Development Donations can be sent to: Information & Resources Department, Madhuban, Karnal, Haryana

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### Contact for Questions, Suggestions and Donations:

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