

Colour Yourself in the Lord's Hues

If garments are dyed in worldly hues,
In what colour is the mind imbued?
O restless heart, dye yourself so deep,
In the one true shade of Rama steeped.

When your heart in Ram finds rest,
The world falls away of its own behest.
Renounce the world without His Name,
And even meditation goes in vain.

Live in the world, yet inward see,
Let your Lord dwell silently.
The moment Ram your heart shall claim,
The world will fall like a passing dream.

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

वस्त्र रंगे तो बाहर के

वस्त्र रंगे तो बाहर के, मन किस रंग में रंगा होगा ।
अब ऐसा मन को रंग मनुआ, इक राम रंग चढ़ा होगा ॥

जब राम में मन टिक जायेगा,
जग स्वतः तेरा छुट जायेगा ।
बिन नाम के जग को त्यागेगा,
तो ध्यान लगा मिट जायेगा ॥

जग में रहकर तू ध्यान लगा, अपने प्रभु को हृदय में पा ।
जब राम तेरे मन आयेगा, जग स्वतः तेरा छुट जायेगा ॥

(अर्पणा- गीता, द्वितीय अध्याय, १३/८)

We Share our Love through Acts of Service

“Life’s most persistent and urgent question is, ‘What are you doing for others?’”

~ Martin Luther King, Jr.

“The best way to find yourself is to lose yourself in the service of others.”

Mahatma Gandhi

“What is the essence of life? To serve others and to do good.”

Aristotle

“No matter what happens in life, be good to people. Being good to people is a wonderful legacy to leave behind.”

Taylor Swift

“Help the other to succeed in every endeavour. That will ensure your happiness.”

Param Pujya Ma

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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.

Returning What is His – *the Silent Proof of Love*

(Inspired by the teachings of Param Pujya Ma)

HARISHWAR DAYAL

***“The proof
of the Lord’s love
is that He has given us
His all... silently.
The proof of our love
for Him will lie in
surrendering
ourselves at His feet...
returning what is His,
to Him.”***

~ Param Pujya Ma:



At first glance, these words seem simple. Yet when they are reflected upon quietly, they reveal a complete path, from recognising Divine Grace to arriving at surrender.

We often associate love with expression, with words, gestures, and visible acts. Human love usually seeks to be seen, acknowledged, and reciprocated. But the Lord’s love moves very differently. It does not seek validation, nor does it ask to be recognised. It simply gives, silently and continuously. Just pause and look at life for a moment.

This very life that is being lived, was it created by us? This breath that flows in and out so effortlessly, do we manage it? This body that grows, heals, and functions, have we designed it? Even the mind with its thoughts and feelings, do we truly control it?

Everything that is casually referred to as 'mine' has actually been given. And not just once, but continuously. The rising of the sun, the beating of the heart, the ability to think, feel, speak, and act, each of these is an expression of Divine Compassion flowing through life.

Yet because this giving is so constant, it quietly slips out of our awareness. What is always present often becomes invisible to us. Like the air we breathe, it is taken for granted.

Ma's words gently awaken this forgotten recognition: The greatest proof of His love is not in what He says, but in what He has already given, completely and unconditionally. Once this begins to be seen, even faintly, a natural question arises within – If everything has been given, then what do we truly own?

Ordinarily, life is lived with a deep and unquestioned sense of ownership. Without even noticing it, the mind repeatedly says, my body, my thoughts, my family, my work, my achievements. This feeling of 'mine' quietly sits at the centre of our identity.

But when this sense of ownership is examined carefully, it begins to soften. The body that is called my body is constantly changing without our permission. The thoughts that are called my thoughts arise and disappear on their own.

The family that is called my family consists of individuals walking their own paths. Even the achievements that are proudly called my success can fade with time. Gradually it becomes clear that what is called possession is really only temporary responsibility. We are allowed to care for things, participate in them, and experience them, but we do not truly own them.

Ma's teaching introduces a quiet yet profound shift. Instead of seeing ourselves as owners of life, we begin to see ourselves as recipients of Grace. And when one truly feels like a recipient, gratitude naturally arises. Not forced gratitude, but a simple inner appreciation for what has been given.

But Ma does not stop at gratitude. She takes the seeker one step further, into surrender. If His love expresses itself through giving, how is our love expressed? Often devotion is expressed through actions, prayers, rituals, chanting, pilgrimages, or acts of service. All of these have value. They purify the mind and gently turn the heart toward the Divine.

Yet Ma points to something even deeper. The true proof of love lies in surrender. Surrender does not necessarily mean dramatic gestures. It begins with a simple inner understanding that gradually becomes a way of living.

In daily life, instead of constantly holding on to the thought, “I am the one doing everything,” a seeker begins to recognise that life is unfolding through countless forces beyond personal control. Actions continue, work continues, responsibilities continue, yet inwardly the pressure of personal doership begins to ease.

Similarly, the feeling that “this is mine and must remain exactly as I want it” slowly loosens. Family, relationships, work, and possessions are still cared for with sincerity and love, but without the tight grip of possessiveness.

And instead of trying to control every outcome, insisting that life must unfold according to personal expectations, one gradually learns to accept that life moves through a larger intelligence.

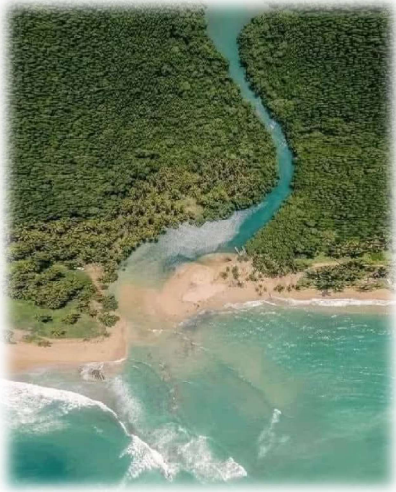
This is the beginning of surrender in practical life, acting sincerely while inwardly offering the results back to the Divine.

Ma’s beautiful phrase, “returning what is His, to Him,” becomes clearer in this light. What can we possibly offer to the One who already owns everything? We cannot offer the world, it is already His. We cannot offer the body or the mind, they too are His creations.

Then what remains? Only the one thing that was never truly real, the inner claim of ownership. When this claim quietly begins to dissolve, life becomes lighter. The constant burden of managing, controlling, and defending everything slowly begins to fall away.

This return to Him is therefore not an external action, it is an inner letting go. It is the gradual release of the belief that I am the independent doer, the owner, the controller of life. As this belief loosens, a quiet peace begins to appear.

Often the word surrender is misunderstood. It may sound like weakness, defeat, or passivity. But in the spiritual sense, surrender is not weakness, it is clarity. It is the strength to recognise what is real and what is imagined.



A simple image illustrates this beautifully. When a river merges into the ocean, it does not become smaller. It does not lose itself in a tragic sense. Instead, it becomes part of the vastness to which it always belonged.

In the same way, when the sense of separation begins to dissolve, the individual is not diminished. Rather, one begins to experience a deeper connection with the wholeness of life.

Seen in this way, surrender is not the end of the journey, it is its fulfilment. It is a homecoming. Importantly, this teaching does not ask us to withdraw from life. Responsibilities, relationships, and work continue as before.

What changes is the inner attitude. Actions continue, but without the heavy feeling that everything depends on 'me'. Love continues, but without the anxiety of possession. Service continues, but without the expectation of recognition.

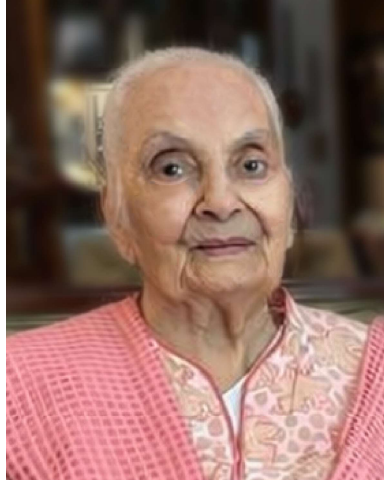
Gradually every activity, working, speaking, helping others, even facing difficulties, becomes an offering. In quiet moments the heart simply remembers, this too belongs to Him. Even challenges begin to be seen differently. Instead of immediately resisting them, a seeker begins to trust that life carries a wisdom beyond personal understanding.

Slowly, life itself becomes a prayer, not a prayer spoken in words, but one lived through attitude. In the end, what remains is a quiet and steady understanding.

He has already given everything. Nothing is lacking. Nothing has been withheld. And in response, the only thing that can be offered back is the illusion that something ever belonged to us. That illusion is quietly placed at His feet, silently, just as everything was given. ❖

A Blessed Life

... A Tribute



Mrs. Dharamvati Sood
24th Oct 1924 – 16th Jan 2026

Aunty Dharamvati Sood was a mother figure to all of us. With her old world charm, her benign persona and a heart full of love, she was a joy to be around. Nobody went to her without coming back richer with her blessings.

Even at 101, she was the epitome of grace. Her life, with all its ups and downs, found its anchor when she came to stay at Arpana. Totally devoted to Param Pujya Ma (who was her class fellow way back in Lahore), she spent her earlier years in Arpana teaching the little children and facilitating the sale of Arpana's handicrafts and publications. The later years of her life were mostly spent in reading and Self-reflection.

Sitting in the Shop at the entrance to Arpana, she would welcome guests and tell people coming for the first time about Ma and what she herself had gained from being at the Ashram. She was happiest here and would tell everyone that though she had a very loving family, she chose to come to Arpana and dedicate her life to Ma. Her gratitude towards Ma and Papaji (Dr. Mehta) knew no bounds.

She leaves behind a beautiful fragrance in all our hearts...

“She was such a loving person always blessing everyone. Aunty will always be remembered with great love and reverence.”

Vandana Vaid

“Dharamvati aunty was one such person who left the flavour of love wherever she went. Thank you dear aunty for touching our lives.”

Anu Kapur

“Soft spoken, gentle, always smiling Dharamvati aunty at one time was the welcoming face of Arpana while sitting at the shop in Madhuban. She shall always be fondly remembered.”

Vijay Dayal

“Her benign and serene presence was in itself a blessing.”

Kunda Kelkar

“Dharamvati aunty... the beautiful loving soul with an ever smiling face glowing with peace and always blessing everyone.”

Abhik Sachdeva

“Remembering Dharamvati aunty with love and respect. She was a gentle soul whose warmth and grace will always be remembered.”

Nitin Narang

“Always full of gratitude towards Ma and Nirmal aunty... always happy and smiling... sooo benign... full of blessings for everyone... that's how one thinks of dearest aunty Sood.”

Poonam Malik

It seems apt to quote these lines from Anne Lindgren Davison's poem here – ***I'm Free***

*Don't grieve for me for now I'm free
I'm following the path God laid for me...*

*If my parting has left a void,
Then fill it with remembered joy...*

*Be not burdened with times of sorrow
I wish for you the sunshine of tomorrow...*

*Lift up your heart, rejoice with me
God wanted me now, He set me free...*



Contentment – The True Wealth

ALOK CHOPRA



Without the quality of being content, the rich suffer from the lack of riches, the most powerful person feels insecure and the most beautiful lady worries over her looks. Contentment is the quality which lends charm to life. Helps us enjoys things that we already possess. It is a state of mental well-being and sense of sufficiency within oneself. Our achievements become meaningful only when we incorporate the quality of contentment in life.

Discontentment comes when one functions at the level of desires. Desires by their very nature are never fulfilled. Instead the more one feeds them, the more they multiply. It is the mind which generates desires. The mind under the grip of desires always runs after things it doesn't have. It is always running after future pleasures. When the mind is thus involved in things it doesn't have, it becomes unable to enjoy things in the present.

In life, no one can have everything. Even the greatest achievers do not possess a speck compared to what can be gained. A desire-riddled and an indisciplined mind always pitches up thoughts of what one does not have. The 'If only' syndrome never ends. The mind is bound in a chain of unfulfilled

desires. If only I were a little richer, if only I were married/unmarried, if only I were a little taller, etc etc. A famous person looks for privacy, a villager is aspiring to go to town to begin life. The mind is never content with its lot. Moreover, it is convinced that if only such a thing were to be procured or set right, life would then be perfect. Thus the endless chase for satisfaction and constant postponing happiness to the future.

With any given situation, however affluent, one is caught up in the snares of 99. Satisfaction seems just a step away from us. Yet with each step, instead of courting satisfaction, one has only managed to move more and more towards discontent and greater longing. Stuffed cupboards and bank lockers filled with jewellery, cannot do away with the sense of lack that haunts the mind. These outward gains have little to do with the inner state of our mental satisfaction.

Snares of 99

Swami Ramatirtha relates an interesting story in the context.

Once a sage visited the house of a rich merchant. The merchant's mind remained always disturbed. In the course of their discussions, the merchant asked the sage the cause of his worries. The sage replied that it was his riches which were causing him stress in life: His possessions possessed him and kept him down. His mind kept wandering from object to object. The merchant did not understand how his riches could be the cause of his unhappiness.

To prove the point, the sage requested the merchant to give him Rs. 99. Overlooking the balcony of the rich man was a cottage of a poor couple. Many an evening the merchant had seen the poor couple returning to their hut after their day's toil. He had often remarked about the joy on their faces. Though they possessed nothing, there was a bloom of happiness on their faces. They would cheerfully go about preparing their scanty meal. Having eaten the meal the two would retire for the day.



Now the sage took Rs. 99 and put it in a packet. He threw it in front of the poor man's hut. The sage and the merchant waited in the evening for the couple to return. When the poor couple returned, they saw the packet in front of their hut. They picked it up and went in. They came out after a long time. The merchant noticed there was no cheer on the faces of the poor couple. They also did not go about preparing their evening meal. They sat together in solemn silence for a while, then got up and retired for the night, remaining hungry.

The next day the sage visited the poor man's hut along with the merchant. The two enquired of the couple why they had lit no fire the previous evening. The poor man could not lie in the presence of the sage. He told him the truth.

He said that everyday with a few *paisa* that they earned, they bought some flour and vegetables for their evening meal. But on the previous day they had found a packet in front of their hut. There were Rs. 99 in it. They had felt disturbed at the fact that there was a rupee short of Rs. 100. Now in order to make up the missing rupee, they decided to forgo food on alternate days. Thus they expected to make up for the shortfall in a week's time or so. This story may surprise some of us.



When the poor couple should have been feasting, they were fasting and miserable. Most of us suffer from the same malady. We are all caught up in the snares of 99. The more one gets, the more one becomes greedy, niggardly, and less happy. The 'if only' factor never seems to leave us. It binds us constantly to the snares of 99 involving us in an endless chase for satisfaction.

Contentment essential for peace and progress

It is commonly believed, in today's professional circles and competitive environment, that a contented person would lose drive towards any higher

attainments. This is a highly misconceived idea. Stress or discontent are a negative forms of propulsion. They hinder us in realising our full potential. These lead to early burnouts and mental and physical problems. In course of time, one loses any joy in one's activities and looks forward to a retired life. This is commonly seen in today's generation, who start with great enthusiasm only to fizzle out half way in the race of life.

Contentment is not a placid state of resignation. It is not absence of effort. It is earned through right effort fuelled by joy, dedication and a sense of purpose. 'Be content to serve', said Christ. In these simple words, the Lord gives us a complete secret to inner satisfaction. To serve requires us to act. It also incorporates the idea of giving rather than gaining. Contentment envisages right action, surrender to a higher ideal, free from attachment to fruits. There is no thought of rewards but willingness to serve and sacrifice. Such actions lead to an inner state of satisfaction. Such a person begins to act out of a sense of fullness rather than seeking it.

Such giving and serving does not imply that the person does not receive anything in return. But through any gain or loss, the actions are always prompted by an attitude of serving rather than gaining. Whatever is gained through right striving is received with a sense of gratitude and as a blessing from the Lord. But irrespective of the fortunes that may fall upon oneself, one continues to serve the cause at all times. Such striving bestows upon oneself a deep sense of inner satisfaction and contentment. Such a one remains ever content, enjoys what one has and paves the way to inner unfoldment and greater and greater peace within. ❖

*Happiness cannot be traveled to,
owned, earned,
worn or consumed.
Happiness is the spiritual experience
of living every minute
with love, grace, and gratitude.*

~ Denis Waitley

How do we learn Self Control?

A QUESTION ASKED OF PARAM PUJYA MA
BY A SEEKER DURING HER STAY IN DALHOUSIE



Question: Are Self Control and Self Discipline essential on the spiritual path?

Ma's Answer: A genuine seeker who has a strong yearning and abiding love for his goal, who has the intellectual integrity and emotional maturity to do only that which is conducive to that goal, will find that self-control and mental discipline come automatically.

If a person gives more importance to the indulgences of his sense organs in the world, allowing his pre-judgements and opinions about people to take precedence, how can he transcend the non-real and find the Truth? A seeker has to practise and make genuine efforts to be continually in thoughts of the Lord which elevate him and take him into the transcendental Spiritual realm, and try to live that way. He must obey the ordinances given

in the Scriptures which are the Will of the Lord, the Will of our Master. These teach self-control, they don't let us live in yesterday and help us to forget what is past and live in the present.

Self-control essential for Spiritual Living

If you have intellectual integrity and understand that everything which happens is ordained, then if people behave in a manner which offends you, you will accept that these are their qualities and it is not their fault that they act that way. You have decided to live in the spirit of the Lord and have His feet in your heart – to worship Him and be humble – so why bear a grudge against others who have not? Without self-control you cannot take the first step towards spirituality, and you will betray your own Self; the *sadhana* will become self-defeating and the non-self win over the true Self. Discipline is absolutely necessary for self-control and self-control is essential for spiritual living.

What kind of Discipline does a Seeker require?

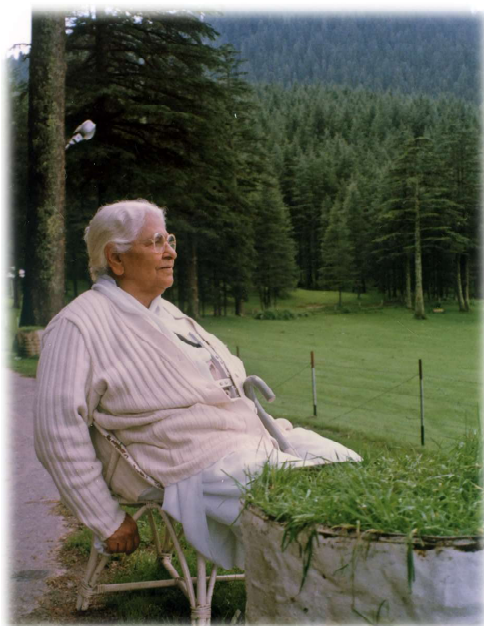
A seeker has to be hungry for the Truth rather than the teacher being hungry to teach him. One can easily be given enjoyable *satsangs*, *kirtans* (religious discourses and devotional songs), and various other techniques which bind one to a cult or personality, or to a group of people where one is required to do certain things, where rules are made and where obedience becomes the first principle. But if a seeker wants the Truth, he has to make his own rules, his desire has to be strong enough to put controls on himself.

The Seeker knows the Nature of his Mind

A seeker knows that the mind has innumerable negative traits, and is always miscalculating and masquerading as the Self itself. He knows that it is always hankering for enjoyments, going after its likes and avoiding what it dislikes, fully involved (in the gross) and a basic creator of attachment to the gross world and the world of objects, to situations, to people and to its own impressions and reactions. A seeker has learnt through *gyan* that he must transcend the ever-changing non-reality. Reality never changes and to reach there he must transcend the mind-stuff which has taken the place of the intellect and is the enemy of the Self.

The Ego has Identified itself with the Mind

Without self-control, indulgences and desires have their own way and one becomes a worshipper of the mind rather than the Scriptures. It means that one wants to 'have a good time' in the worldly sense, but not to reach that place which is beyond all those good and bad times that we have in



life. We have to somehow expose the delusions, the pretences and the disguises of the mind and the way in which the 'I' has got the upper hand over the Self. The 'I' is really a self-deception because it has identified itself with the mind-stuff, with the sense organs, and with the objects outside, and started thinking that this is the end of all. Unless we control ourselves and bring ourselves back from these negative indulgences, and follow the opposite path, which is the path of the divine qualities, the path of the Spirit, the path where the 'I', 'mine', mind, intellect, body, sense organs, the material world, and all that is

unreal and ever changing have no meaning for our personal personalities, we cannot go towards the Spirit.

A Seeker imposes his own Discipline on Himself

Thus, we are deluding ourselves if we say that discipline is not necessary for Spirituality. If a person is a true seeker and loves the Lord or yearns for this goal, he will automatically learn these controls. Each person has to decide what he is and be quite clear about his objectives. No one is going to impose anything on him. But if anyone believes that he can transcend without practising to transcend or realise without becoming a living embodiment (of the cherished ideal) or traverse the path without reaching a stage where he is totally unaffected by the natural world, people, situations, impressions, opinions, and reactions, then he is totally on the wrong track. It is not that a person lacks the knowledge, but that he doesn't want to realise it, and so he makes excuses for himself.

The Desire has to be Yours!

Where the Truth is concerned, a seeker is well aware that either he obeys the Scriptures 'in toto' without exception, or he cannot go on the path of Spirituality or live in the Spirit of the Lord. So what is the use of making rules for seekers? The desire has to be his and he has to work really hard to transcend the indulgences of the sense organs, the mental impressions, and the false values that he has within and the importance he is giving to

the non-real and the non-Self and to the world, the body and the mind which in any case are going to be lost and return to the dust. He has to transcend all these and live in the Spirit, that transcendental supra-intellectual point of view which is the essence of intuitive living, and beyond. But whether he wants to control himself and follow the path depends on himself alone; he can't be forced or have anyone else do it for him. Forced discipline can take a person some distance, but not to the end of the path. He has to learn the art of transcending non-reality through reason, through devotion and through ever justifying the Truth given in the Scriptures as a very superior lawyer.

Accept the Scriptures as your Constitution

For a seeker, the internal knowledge given in the Scriptures is not only a prayer, but a law – the constitution of his life. When he accepts it as such, his life will automatically fall in place with what is given in the Scriptures. However, if a seeker is of low emotional and intellectual maturity, he will have to practice all the gross controls to rise above them. What matters is that he should make every effort, change and do the right actions, have a different attitude to the non-real world and act as a constant reminder to himself.

If a person thinks that he has plenty of knowledge and therefore the gross does not matter, he is merely indulging in his beloved likes; as an orator of the Truth given in the Scriptures, he can delude other people, but he can never realise the Self. He should realise that his own mind, his own ego and his self have cheated and betrayed him.

Thus, when a person really yearns for the Truth, he will be very careful and no one will have to impose any rules on him. But if he is not interested in the Truth, then what is the sense in imposing rules on him?

*Day by day,
what you choose,
what you think
and what you do
is what you become.*

~ Heraclitus



The Ancients Decoded Reality

ADAPTED BY ANNE ROBINSON
FROM AN ARTICLE BY CHASE HUGHES

Param Pujya Ma embraced all religions, for she knew that each person must find their own way to truth, detangling the maze made up of an infinite number of paths, types of information, belief systems and egoistic stubbornness. Her life exemplified unconditional love for each person who came to her for she saw each person as herself.

This article brings clarity to ancient messages that point us towards what reality is. And to complete our quest to live in truth, Param Pujya Ma has left us a legacy of her words and deeds that can take us to our ultimate awakening.



All cultures and belief systems tried to describe the Ultimate/the Source/the Creator/God, but, as the Dao said, “THAT which can be spoken cannot be the eternal Dao” – because THAT was beyond thought, beyond words, beyond language.

But the amazing point was that they all did decode the same five truths of reality. However, since the mind has no language capable of communicating that which is beyond the comprehension of our mind, many messages seemed different and even contradictory – but it was not the content, it was the translation of the communication. Actually, they did not oppose each other – they completed each other.

Five Truths Revealed Themselves to All Cultures and Belief Systems:

1. You are not separate. You never were and you never could be.

- The Upanishads said, “You are That.”
- Jesus said “The entire kingdom of God is within you.”
- Sufis: “You are not a drop in the ocean: you are the ocean in a drop.”
- Daoism: “Everything is the Dao expressing itself in ten thousand forms.”
- Mayans Popul Vuh: “Heart of Sky, Heart of Earth.”
- Buddhists: “There is no separate self.”
- Kabbala: “Creation is one emanation divided only in appearance.”
- Quantum Mechanics: “Everything is one field, fragmented by perception.”

There is no you versus the universe. There is only this one universe, experiencing itself from your point of view. You are like a wave, rising from the ocean, seemingly distinct, but returning to what you always were. You are the divine, temporarily looking out through human eyes. You are not the world; the world is in you.

But when we feel separate, we experience loss, death, sadness, suffering. Then we start chasing significance and validation and control. Then we start defending our little ego like it is something sacred.

But the moment we remember what we actually are, the fear goes away, conflict dissolves, loneliness goes away. Death changes meaning entirely and life becomes something we can finally understand – a single field of consciousness somehow playing out as billions of expressions, trying to remember itself!

2. Fear is an illusion and love is the truth.

- a. Fear is the greatest lie ever told. Love is the only thing that is real.
- b. Fear keeps us asleep. Love wakes us up.
- c. Fear isolates you and love reminds you who you actually are.
- d. Fear makes us seek approval, money, validation and control. It makes us compare, compete with everyone else. Fear makes us live like something is missing.
- e. Love is not referring to romantic love – it is oneness, alignment, the light, coming from the same source.
- f. You are suffering because you are believing a lie.
- g. You are not searching for love, you are returning to it.
- h. Love is your default state – the state in which you were born, what is underneath everything.

So if love is real and fear is just an illusion, then who is creating the illusion? Your mind!

3. Your mind is not a camera: it is a projector. Your mind/brain doesn't record reality – your mind generates reality!

- Dharampara: “What you think, you become.”
- Vedanta expounds on Maya: “The world we see is shaped by the mind's illusions.”
- Upanishads: “The universe arises from consciousness.”
- Plato: “Reality is the moving image of eternity.” This means the mind shapes what you perceive.
- Quantum Physics: “Observation changes the behavior of matter.” Meaning consciousness is not inside the universe: the universe is inside consciousness.

Your mind is not reacting to life – your mind is constructing the version of life that you are experiencing.

- i. We think our thoughts are interpretations, but they are actually filters that reshape reality before reality reaches you.
- ii. This is why suffering mostly comes from inside, not from the external world.
- iii. This is why every spiritual path teaches stillness, silence, presence, meditation and surrender.

Then, if your mind is essentially shaping everything, the only thing standing between you and freedom is the part of you that believes otherwise.

4. The enemy is not the world, the enemy is the ego.

- The enemy you face is only the ego – no demons, no bad luck, no other people, not the world.
- Bhagavad Gita, “To reach the Self, we must conquer the lower self.”
- Plato: “All sins come from excess self-love.”
- Jesus: Unless a man dies to himself, he cannot live.”
- Buddha: “Suffering begins with attachment to the self.”

What is the Ego?

Param Pujya Ma says, “I' is the Primal Ignorance.” We are attached to people because we think they love us. But everyone is focused on themselves and



they are with you only so long as they are getting what they want. What is your legacy? Who will remember you? Why will anyone remember you?

You are the ocean and the ego is a ripple that thinks it's the entire Ocean.

The ego thinks, "I am the body-mind-intellect unit," thus condensing the breathtaking reality that we are the Whole/the Atma/the Creating Source into an infinitesimal speck of temporary existence.

Our ego believes we are the most important being, that we deserve everything we want and that we are immortal.

But the truth is that this ego is the lie, the hallucination, the fear that is imprisoning us.

Why All Ancient Traditions Said to Let Go

- a. You cannot experience Truth when you are holding on to something that isn't true.
- b. You can't be infinite when you are clinging to a story that makes you small.
- c. You can't feel oneness while protecting a self that doesn't exist.
- d. You can't wake up while you are defending a dream.

Dropping the Ego

- a. And when you drop the ego – even if it's for a second, you'll feel something both terrifying and beautiful:
 - ~ You never needed the ego – you were always complete.
 - ~ The armor (ego) was the wound.
- b. Ancient teachings were not obsessed with humility, they were obsessed with MUKTI (LIBERATION).

You are the Divine and the ego is a child pretending to be a king.

And Once the Ego Falls Apart, The Final Truth Appears Immediately.

5. Everything is connected.

This shows up everywhere – from ancient temples to modern physics laboratories. Everything is one system. Everything influences everything.

- Kabbala: "All creation emerges from a single tree of life."
- Quantum Physics: "No particle is truly separate: every particle has some entanglement."
- Daoism: "Opposites are not enemies. They are complementary forces of the same source."
- Mayan Popul Vuh: "The universe is one living organism."
- Buddhism: "The concept of Interbeing – nothing exists independently."

- Native Americans: “We are all relatives.” (I am related to all beings.)
- So every thought, idea and feeling ripples through the universe – you are a neuron in a cosmic brain, firing inside of infinity.
- Life is not happening to you – Life is happening with you, through you and as you.
- Thus, you are not a human trying to become spiritual. You are the universe temporarily being human.

WE HUMANS FORGOT WHO WE WERE!



So how does humanity go from cosmic awareness to this psychological ignorance we are living in today? We got hypnotized by what we could do in the material world. We started building civilizations – gathering resources, protecting possessions, surviving extreme conditions. And we forgot we are the Whole.

We began thinking we are only this body-mind-intellect unit and that our possessions, including our relationships, are all we have. We began living in fear that our possessions would be taken away from us. Fear became a tool, a habit and finally, a culture.

If You Forget Yourself, You Forget Everything That Matters

Everything fear touches, fear corrupts. Every ancient text warns us about fear, greed, control, attachment, comparison, desire, power and egoism. It is not a question of morality but of psychological malware.

- We humans started feeling disconnected and empty inside.
- When humans began to feel this emptiness, we tried to fill it with every single thing they can except the truth.
 - ~ We built civilizations on the lie that we are separate.
 - ~ We built economies on the lie that we are all lacking.
 - ~ We built identities on the lie that we are not enough.
- The ego which started off as a small tribal survival safety mechanism became this global operating system.
- We started competing/comparing/hoarding/ consuming/feeling not good enough/performing – turning life into a weird little scoreboard.
- We made success a really good costume:
 - ~ We traded all our meaning for dopamine.
 - ~ We replaced being still and silent (we called it boredom) with lots of noise and distractions.
 - ~ But worst of all, we stopped asking, “Who am I?” and started asking, “Who do they think I am?”
- We traded a lot of truth for really good distractions. We created:
 - ~ apps that hijack our nervous system,
 - ~ news cycles that feed off of our cortisol and stress,
 - ~ algorithms that weaponize our attention,
 - ~ cultures that are built on outrage and division.

We didn't just forget these ancient truths – we built a world designed to choke the life out of them.

Today we find that:

- ~ Anxiety is normal ~ depression is common
- ~ addiction is everywhere ~ loneliness is an epidemic.

We replaced wisdom with content, contemplation with distraction. We became the most technologically advanced species in history and the most spiritually disconnected. “The noise got louder than the signal” and the truth vanished into the background.

We Forgot What Gives Us Happiness

Param Pujya Ma says, “It is not service that gives you happiness – it is the moment you forget yourself. We serve to develop humane qualities and the more these qualities envelop all, the more you forget yourself. The more you give of yourself, the happier you are. In serving we can transcend

ourselves. Those who truly serve are the happiest.

We have two 'I's – one is the Universal 'I' and one is identified with a little body. The 'I' that is identified with the body is the ego. It is ruthless: it cannot do anything for anyone and always wants something in return. Desires for yourself contain the seeds of misery. Ego justifies, judges and accumulates for “me and mine” and ensures a life of unhappiness.

The Universal 'I' is when your mind is silent and you don't want anything for yourself. You are not pulled in various directions because you don't want anything for your body-mind-intellect unit. And you always remain happy.

The Universal 'I' and the 'I' that is identified with a little body can never be reconciled. Where one is, the other has no place.

When your “I will not do this,” turns into “I will,” misery turns into happiness. This is where you can find eternal peace.

AWAKENING – Forgetting Makes Us Suffer: Awakening Sets Us Free.

Every ancient tradition left us with a road map to wake up:

1. The truth is the best good. We must begin with the truth.

2. Awakening requires presence in the present.

– Dao: “If you are depressed, you are living in the past. If you are anxious, you are living in the future and if you are at peace you are living in the present.”

– Jesus: “Do not worry about tomorrow.”

– Plato: “Time is the moving image of eternity. Time is only right now.”

3. Waking up requires compassion and service. If I see you as myself, service is just taking care of myself. When we believe we are not separate, compassion and love happen.

Param Pujya Ma emphasizes the importance of selfless service (*nishkam karma*). She says, “When we work for the benefit of others, we begin to forget ourselves.” This means that ego is losing hold over us – but:

a. If you are doing a job that benefits others, but want to do it only your way, you are not doing *nishkam karma* – you are only doing it for egoistic fulfillment.

b. It is not what you do. It is your motivation, your goal, the way you have done it and the qualities you show in your actions, that are important.

4. Awakening requires stillness and self knowledge.

– Plato: “The unexamined life is not worth living.”

– Upanishads: “Know thyself and you shall know the universe.”

– Christ: “The truth shall set you free.”

5. Awakening is about removing illusions.

Param Pujya Ma identifies the ego as the primal ignorance – the basic false illusion. Ego believes it is the bod. Ego believes it is the most important being in the universe. Ego never bows its head to another or acknowledges another as superior.

6. Awakening transforms suffering into wisdom.

Param Pujya Ma: The Lord says, “I am in every heart. I am the Doer. I send adversity so you may develop humane qualities and come closer to Me. Never blame anyone. Everyone can be saved and become divine.”

7. Waking up is just remembering who you are.

Param Pujya Ma: The Lord doesn’t want us to be His servant. When He says, “Give me your intellect and take mine,” this enables us to do what He says so we can achieve our best life – living in satchitanand (truth, consciousness and bliss).

***Awakening is not something new – it is remembering who you are.
It is a return home. It is laying down your burden and being free.***

Param Pujya Ma’s Legacy Enables us to Awaken!

Param Pujya Ma has given us knowledge through her words, though the example of her life, through her guidance and through her love!

- She teaches us how to ‘return home’ to compassion and love.
- She has given us the knowledge to be able to know ourselves.
- She has given us a living example of *nishkam karma* (selfless service) which opens our hearts to love (truth) and defeats the lie of ego.
- She gives us the tools to awaken to truth.



**To know more about Arpana,
please visit our websites: www.arpana.org / www.arpanaservices.org**

The Mechanic...

who fixed more than Cars



Three months ago, my teenage son banged our car. Thank God no one was hurt, but the repair estimate was brutal: \$4,200. I was furious and terrified. We didn't have that kind of money. The repair shop suggested a cheaper place. "Cash only." they said. I pulled up to what looked like a junkyard. As I hesitated an elderly man shuffled out. "You need fix?" he asked. I explained the situation. "I fix for \$800." I blinked. "But the estimate said..." "They charge new parts, fancy paint," he said. "I make it safe." "And... when do I pay?" "You pay \$50 now. Rest when you can. "Why would you trust me?" "During war, stranger hid my family in barn. Six months. Never asked for money. Only said, 'When you can, help someone else.' I cried right there in that cluttered lot.

He fixed the car in three days. Perfect. Safe. Over the next two months, I paid him in installments. Every time I stopped by, someone was there—a single dad, a laid-off factory worker, an immigrant family. All driving cars that should have been scrap, kept alive by this old man who charged what people could afford. When I made my final payment, I asked him, "How do you stay in business?" He smiled, gentle and tired. **"Some people pay full. They keep lights on. Some pay little. They keep heart on. Balance."**

Last week, I drove past his shop. Seeing a 'For Sale' sign, I panicked and called his number. His daughter answered. "My father passed away Tuesday," she said. "Heart attack. We're going through his records," she continued. "He had \$847 in the bank. But his ledger... seventy-three people still owed him money. Over \$30,000 total."

At his funeral 73 people showed up. Every single name from that ledger. Strangers bound together by one man's refusal to let us stay broken. We pooled money, paid off the shop's debts, and gave the rest to his daughter. Later, my son asked me, "Mom, why are you crying? You didn't even know him that well. "Because," I told him, "that man taught me something your generation needs to learn. Every day, you see people—really see them. Their broken cars. Their broken hearts. Their empty wallets. And you decide: am I someone who fixes things, or someone who walks away?"

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

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.

Ma urges us... Hasten! Do not delay! Exchange the rope of desire with the rope of devotion or bhakti, exchange the rope of anger with the rope of vairagya or detachment, (not tyaag or relinquishment) and exchange the rope of fear with the rope of joyous endeavour.

Your wellbeing lies in this.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

The Lord says to Arjuna, “I am telling you the truth! Earlier too:

Freed from attachment, fear and anger, with one-pointed absorption in Me, having taken refuge in Me and purified by the fire of knowledge and tapas, many have attained My state.”

Shloka 10

The Lord says, “This *Jivatva bhav*, the individualistic thought process that flows from the conviction ‘I am the Jiva’, this *bhav*... so full of *raag* and *dvesh*... is yours... and the *Ishwaratva bhav*, ‘I am all, and all is Me’, is Mine. All you have to do, is to relinquish your *Jivatva bhav* and merge with the *Ishwaratva bhav*! This too is possible with My Grace.”

O Deva! In spite of all my *sadhana*, I am still wandering. Let alone the attainment of my spiritual goal, I am afraid even of the path that leads to it! You say “You have so much trust in your ego, in your intellect and in your strength, that is why you cannot come to Me!”

But Ram, I feel completely devoid of any strength. You have already shown me that I do not possess an intellect! I know that I cannot come to You through the route of the world. Then what shall I do? You say I should seek **Your refuge** in all circumstances and times... that **I should depend on You alone**. But foolish as I am, I cannot even do this! I am caught in this quagmire of *moha*, without the ability to release myself from it. I know that You are my mother, my father, my friend, my treasure, my knowledge... yet I cannot come to You! Tell me what to do Lord. How can I nurture my yearning for Thee? How shall I know Thee?

A small desire has arisen... You have lit the wick of this yearning. You have said “*Man mana bhav*” – ‘fix your mind in Me alone.’ But how shall I fix this mind in You Lord? These dacoits of desire steal me away each and every time. How shall I desire Thee? A small lurking desire is surely present...

I await Thy help in conflagrating this fire. Save me now – how can I come to Thy feet when I do not have the requisite understanding?

From desire arises fear, from fear arises anger... this is all that the world can gift to me. How shall I relinquish these? I have understood that it is essential to do so, but I do not know how. Yes Lord, You have shown me one path... that of *Ishwar Pranidhaan*... complete surrender to Thee. I seek Thy help even in this.

Listen O mind... try to understand. Understand the difference between the gains of the world as opposed to gains on the path of spirituality. Worldly gains come immediately and spiritual gains take time to come. But, on the other hand, worldly gains are transitory and spiritual gains are positive and enduring. The so called joys of the world are actually seeds of sorrow and the cause of bondage. Therefore the Lord bids us to discriminate between the two with an impartial intellect... the *Vivek*. He bids us to establish our goal and then move towards it steadily. Make every effort to attain it. Take a decision that you will not be waylaid by the mind. They now say, “Renounce *raag* and *dvesh*”... Attraction and repulsion... likes and dislikes. Keep your mind fixed in That One and seek refuge in Him. Engage all your thoughts in Him alone. Then only He should remain, and no other thoughts should clutter your mindstuff. Offer oblations of practical knowledge into this *yagya* of life – and His Name will hue your mind inevitably.

Listen... why do you lay the blame at the Lord’s door? He has shown you the path to know Him. Destiny is irrevocable. But do you not see that That Supreme, Indomitable One manifests Himself each time in the form of saints... and other Souls to soak your pain? That Compassionate One comes to show you the path... and you defame Him each time... you repel Him. Yet, remember, that so many who repel such Souls are also granted merciful compassion and forgiveness by those great Souls. If you want to know Him, then burn your attachments, your anger and your fear in the fire of love and knowledge.

Attachments, fear and anger are your contact points with the world... and it is these that tighten your bondage every moment. It is essential to renounce these. On one side is Ram, on the other, this triad... and the poor mind is confused! The ropes of desire, fear and anger have gripped us and are tightening their knots by the moment. Listen O mind! Let me tell you the way to tie these three in their own noose!

Hasten... do not delay... exchange the rope of desire with the rope of devotion or *bhakti*, exchange the rope of anger with the rope of *vairagya* or detachment, (not *tyaag* or relinquishment) and exchange the rope of fear with the rope of joyous endeavour. Your wellbeing lies in this.

Amazing! The Lord has propped Himself up here as a competitor to these three thieves of desire, anger and fear! Knowing my weakness, He says, “Do not worry... just walk towards Me under My watchful gaze.”

Give your thoughts to this instruction of the Lord. You will gain knowledge from this... and when the flame of knowledge conflagrates, you will be able to perceive Ram Himself. Ram says... “I am your devotion... you can attain Me through this devotion.”

The Lord has also said, “ये यथा मां प्रपद्यन्ते...” ‘whatsoever the devotee seeks of Me, I meet that devotee in the same *bhav...*’ Therefore Ram, I pray, become my Support and Refuge so that all my thoughts are dedicated unto You. They say that these devotional thoughts or *bhavas* can be compared to the Gopis... may I too come running to Thy feet at the call of Thy flute Lord. May I forget my very entity at Thy feet. Pray call me to You in a similar manner.



The Lord is thus expanding on self surrender here. He says, ‘You are going to your Beloved’s home... now forget all about your father’s home... forget those attachments... forget the luxuries you enjoyed there... because if you keep remembering those and eulogizing those, you cannot earn the love of your Beloved. Accept the home of your Beloved. His love should be everything to you. Forget yourself in His love... only then shall you find supreme peace and your life will become fulfilled. Forget this world and its transient pleasures. Gain joyous strength from the expectation of that Grace which you are about to receive. Of what use is desire for transient objects when you have seen the dazzling beauty of the Supreme?’

These dacoits of attachment, fear and anger abduct your intellect. And these have installed pretentious 'love' (love for the body-self) as their Sovereign. Renounce these forthwith. When desire no longer remains, nor even the memory of those sense objects, then of what consequence are attachment, fear or anger?

Once one has sought refuge in That Ram, and one has merged in the Atma Self, then whatsoever He desires, so be it. Where is there any room for fear... I have given Him my body mind and intellect.

What is the internal state of such a one? The Lord calls such a one "आत्मन्येव आत्मनातुष्ट" (one who is content and peaceful in his Self). Such a one has sought the refuge of That Divine Beloved completely and they do not 'talk in the air' like you!

Since you say all this, then know that you will henceforth accept everything He desires. Just turn away your gaze from the world and depend on Him solely and wholly.

Listen O mind! The world's love is conditional. It is full of desire for self. If that desire is fulfilled, then all is well... otherwise there is turmoil. Is this love? Giving is its very nature. Nor does it worship this body covered with 'leather'. Love cannot be limited. This body is merely a puppet... a symbol... an image that can inhere That Eternal Love. Such a one may seem like the body, but is in actuality That Embodiment of Love.

Love is not conditional or subjective. It does not attribute any faults or lacunae. To do so, is an insult to love. Listen O mind! The Lord Himself is assuring us here "Have faith in Me... look upon Me with loving trust, and you will find Me."

O Ram, is it my mind which does not allow me to surrender my all? O mind! Awaken... arise... help me... do not be a hindrance on my spiritual path I plead!

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

The Lord explains the subtle essence of His being to Arjuna, saying:
The manner in which a person approaches Me, so do I address him; all men follow My path in every way.

Shloka 11

Listen O mind, listen carefully. The Lord is expounding an eternal principle here. He is saying ... “You will attain Me in the same *bhaav* as you approach Me with.” ‘जैसी जाकी भावना वैसी वाकी बुद्धि’... The intellect of the individual is moulded by what he holds true... this is a similar conjunction as that of actions and reactions.

They say, ‘All is He’ इदं सर्वं यत्किञ्च... as is said in the Ish Upanishad, that naught exists apart from Him. Therefore, in every ‘gain’ is only That One. This body, wealth, this fame or defame... are all His forms... and again, He says ‘He will come to meet you in whichever form you desire!’ Just desire... and attain. Prayer unfolds one’s inner desire. What you truly desire, you shall attain. Ram, Shyam, Christ, Mohammad... all are That One Supreme Godhead. All that exists in the universe is also naught but Him.



Whatsoever you attain, you attain Him! However, there is a difference. Whatever you attain on the path of *Shreya*, leads to eternal peace, and abidance in the *Atma* Essence. When you seek or desire objects on the path of *Preya*, you seek degradation. Listen, He has assured us if we seek Him from the heart, we will surely attain Him. It is upto us to channelize our desire.

The Lord does not ‘favour’ anyone over another! He merely ascertains your true desire and grants it accordingly. If there is unequivocal faith in your heart, He will have no option but to come! He neither engages in attachment nor repulsion (*raag* or *dvesh*)!!

Know Ye that All is He and His. If you truly know this, then whosoever you seek support in, is truly yours! But know all to be He. Then, O mind! why do you not seek Him alone? The Lord has also said ‘*gunas* interact with other *gunas*’ and here He says, ‘The manner in which a person approaches Me, so do I address him...’ therefore, do not take futile pride. Do not be proud of your strength, your intellect, your wealth, your fame etc. If you have the intellect, you will understand that the interplay of the *gunas* make you turn round and round... in a veritable ‘dance’. Therefore, seek the refuge of *Maya*, of *Kali*, of *Radha*, of *Sita*... until you do not renounce all pride and go in humility to the feet of ‘*Prakriti*’ from whence all these

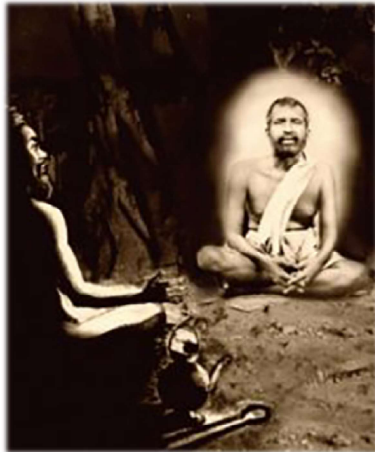
gunas emerge... and unless you do not plead with them, you will not be able to gain a glimpse of That Atma Essence.

Ma refers here to the meeting of Ramakrishna Paramhansa with Totapuri.

Since the story was not told by Ma, I have taken the liberty of lifting this story from 'The Awakening Times' blog...

A Paramahansa named Totapuri was passing. Ramakrishna invited him to stop with him and asked, "Help me to have darshan of The One."

Totapuri said, **"What's difficult in that? You believe there are two, so there are two. Drop the belief!"**



Ramakrishna replied, *"But dropping this belief is very difficult – I have lived with it my whole life. When I close my eyes the image of Kali is standing there. I drown in that nectar. I forget that I am to become one; as soon as I close my eyes there are two. When I try to meditate, it becomes dual. Help me out of this!"*

So Totapuri said, *"Try this: when the image of Kali is before you, pick up a sword and cut her in two."*

Ramakrishna said, *"Where will I find a sword?"*

What Totapuri said is the same as what is said in Ashtavakra's sutra. Totapuri said, *"From where did you bring this Kali image? Bring a sword from the same place. She too is imaginary. She, too, is an embellishment of your imagination. Through nurturing it for your whole life, through continuously projecting it for your whole life, it has become crystalized. It is just imagination. Not everyone sees Kali when they close their eyes."*

You experience so many conflicting *bhaavas*. At times you are beset by sorrow, at other times, you labour under greed... then pride intervenes, and then its opposing emotion, peace. All these happen at His behest... so why are you worried? Worry will bring on the concomitant senses of doership, attachment, anger and fear. You should consider the one experiencing

anger is That Supreme Deva Himself... not me! All that is transpiring is because of Him... therefore of what consequence are gains and losses? Success and failure too are His. Fame and defame too are His. Then why do I struggle with these gusts of sorrow and happiness? Why should I be entangled in this web and accept doership? Let That Doer do all that He wishes. I should merely enjoy the game from a distance as a witness. Be witness to this entire play from afar, objectively view the picture. Merely hear the 'tape recorded' blueprint of your life. But the strange part is that the Doer is completely indifferent and the one who is merely a puppet is jumping about and claiming to be the doer of everything!

You neither cause birth, nor death. Everything happens within Him, through Him... you are unnecessarily worrying yourself. You are convinced that you are the sustainer. You worry that if you do not earn, then how will the next morsel come? You feel you can earn wealth, renown, friendships and knowledge... you are merely a fool! Who are you? Do you not see that this fame and defame that follow you day by day are beyond your control? It is He Who gives sustenance. Innumerable individuals exist. Who sees to their security and wellbeing? That Supreme One is Himself the Sustainer. He looks after our 'yog kshem'. He looks after your Yog Kshem too... but you, foolish as you are, cannot see this. When you get something, you are excessively happy... otherwise you bemoan the fact that you have not received anything!

The man of knowledge is never dependent on the world. He has perceived his refuge and support to be That One. But look at yourself. You are still shackled by dependency on others! You are bound by wealth, name and fame, family, job... ah... what all shall I name? If you had experienced even the smallest joy of freedom, you would have known the difference. Why don't you think... That One is the Lord of *Maya*... That One is the Lord of Lakshmi... why do you not seek the refuge of That One instead? At His feet, you will gain all. This entire Cosmos is sustained by the strength of That One. You too abide in That One, but you are not ready to accept this. Just understand that He is the Inspiration for action and He is Himself the action performed. He is success and failure. He is birth and death. That One is causing us to function. He, and only He must be your Goal. You can attain Him only through Him.

Listen, you are now seeking the support of the body. When this body no longer exists tomorrow, you will seek the support of your next body! But who takes control in the time between birth and death? Who is your mainstay?

Who takes another body and who decides what is due to you? O foolish mind, when will you understand? You may recognize That One or not, He is all. You will receive in accordance with your basic intent and desire. This is the fundamental truth being delineated here. Actually, the basic essence is... That One is All. He is wealth, He is knowledge... you will get only what you truly ask for... then why not ask for Him? If you do, you will receive All.

He gives in accordance with your plea. You seek to devour the 'poories' (fried pancakes) of the objects of this world, and end up with pain in your stomach! You thus trouble your mother, cast aspersions on the 'Giver' and you are troubled yourself too!! Even now, if you shed tears of remorse and hold His feet, He will forgive every omission of yours.

Accept Him in whichever form He comes. Your desire is predominant. What you receive will depend on your desire. Lord! May I seek only Thee henceforth. May I remain immersed in Thee. Remain before me always Lord and let me perceive only Thee!

*That priceless Shyam is sold for naught...
O mind, in this world's market place
He Himself has said to me,
"Seek Me too... sometime... in this market place!"*

*My Ram calls you again and again...
O mind... can you not hear your God?
Why are you lost in this delusionary world
and take pride even before the Lord?*

*Shyam assures us "I come before you
in whichever form you desire...
You seek the baubles of the world
so I come in the same form as you desire.*

*But strange are your ways my child...
you desire only this world ...your real Self you disown
You seek this 'dream' which will inevitably be destroyed...
why did you not desire your 'own'..."*

*My Ram now stands in competition...
He has been defeated by His own given 'luxury...'
I cannot conceive this degradation...
my Ram has been defeated in this rivalry!*

How foolish am I O Ram,
I seek not Thy Light... but the darkness of tamas...
I seek not Thee O Ram,
I seek only thy world of tamas.



O Ram, I am constantly fixing a price to Thee! You Who are my all... yet I seek these 'pieces of silver' instead of Thee! You, to Whom this whole world belongs, are mine. Yet, I am relinquishing You for these thorns... and how shall I understand You Lord? I seek you in this 'dust' and You in your love, come to me in the form that I desire. You take the form of whichever object of the world I seek. I throw You away as a worthless penny each time and You do not even protest. You love even a degraded soul like me and You return to me each time, bound by Your love. I insult You and You continue to support me. You give me whatever I seek from You. I do not acknowledge Your worth and degrade You each time, yet, I know not how, but You still

love me. At times I ask you to 'make me Yours' but the truth is that I have not made You mine.

I will no longer reproach Thee O Shyam... I am not worthy of approaching Thy threshold. You promise to give what we seek Lord... I seek Thy forgiveness... I seek an intellect which will never forget Thee... may only this desire reverberate within me.

They have now explained the path of *sadhana*... they have explained how to obtain the mercy of That Compassionate One. They have explained that all depends on your desire. I know Lord that You will shower Your Grace... surely You will... this is Your promise to me... so how does anything else matter? I, devoid of strength, devoid of knowledge and devoid of the means to reach Thee, seek Thy refuge. Grant Thy refuge Lord! I seek the alms of Thy presence. May this world seem devoid of its glitter and may only a yearning for Thee override all else. May I wait only for Thee. May Thy Grace pull me away from this world and take me to Thee.

This 4th chapter is an expounding of His Grace and this indeed is the essence of *sadhana*.

...to be continued



Param Pujya Ma

Arpana

Newsletter

ARPANA TRUST, Madhuban,
Karnal, Haryana, India
March 2026

Arpana Ashram



Sadhana Day – 9th March

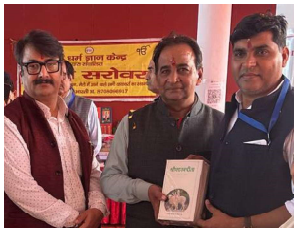
A day of introspection, inspiration and encouragement for each one of Ma's children to follow the practical spiritual path that She Herself chose on 9th March 1958.

Arpana Publications at the World Book Fair



Arpana Trust lovingly shared the life and messages of Param Pujya Ma at the World Book Fair held in New Delhi, January 10–18, 2026.

'Urvashi' – Param Pujya Ma's words and life – embodies the elixir of Supreme Knowledge, captivating our hearts and uplifting our spirits in books such as the *Shrimad Bhagavad Gita*, the *Japuji Sahib*, the *Upanishads*, and *Vedanta*.



Gifting Ma's Gita

Mr. Jitender Ahlawat, founder of Genesis Group of Schools, visited Arpana's stall at the Gita Mahotsav in Kurukshetra, purchased copies of Param Pujya Ma's *Gita* and gifted them to members of the Kurukshetra Development Board!

Christmas Celebration at Arpana

On 25th December, the Arpana family joyfully celebrated the birth of Lord Jesus Christ with Beloved Ma's satsangs, prayers, a spirit of togetherness, carol singing and a Christmas dinner!

Arpana Hospital

Arpana Cancer Care Unit – The First in the Region!

On 5th Feb., Arpana held the Soft Launch of its comprehensive Oncology Unit in association with Nirvanta Onco, a dedicated team of eight Oncologists.

Chemotherapy, surgical oncology, immunotherapy, hormonal therapy, palliative care and specialized treatment for cancers targeting the breast, head & neck are provided.



International Cardiology Guests' Lectures at Arpana Hospital!

Dr. Syed Samee, FACC, Cardiologist, Clinical Director of Providence St. Jude Medical Center, California, gave a talk on 27th January, titled 'What to Do When the Heart Cries for Help'. He focused on advanced heart failure care, early diagnosis, and patient-centered treatment.

Dr. Leon Ptaszek, MD, PhD, Associate Professor Harvard Medical School, visited Arpana Hospital on 13 February and shared valuable insights in his talk, 'How Blood Clots Cause Heart Damage'.

Dr. Salil Midha, MD, FACC, and President, Boston Cardiac Foundation, also visited Arpana, holding talks with the Director and Consultants.

We are deeply grateful for support from the Baij Nath Bhandari Public Charitable Trust, Hitech Property Developers Pvt. Ltd., & Mr. Anupam Sachdeva (USA)!

Haryana Rural Development

World Disability Day Celebration



The Federation of Arpana's 55 Differently Abled Persons Organizations (DPOs) celebrated World Disability Day at Budhakhera on 6th February. 900 people, including 500 persons with disabilities (PwDs) took part.

The event featured Races, Kabaddi, Mehndi, Rangoli, Painting, Dancing and a Play about how their lives were transformed.

A Camp for Assistive Devices was held alongside the Differently-abled festivities. Dr. Deepak Singh, Head of Deen Dayal Upadhyaya Institute, Nilokheri promised all assistance to PwDs in need!

Arpana is deeply grateful for support from Orbis Financial Corp. Ltd., the Baij Nath Bhandari Public Charitable Trust, Mrs. Sushma Lall, and Mr. Ravindra Bahl

New Delhi Education Programs

Exposure Visits Re-energize 500 Arpana Students!

1. Rail Museum, New Delhi, visited by 235 students of Classes 3, 4, and 5.
2. National Science Centre, visited by 83 middle school students.
3. Art and Craft Museum in New Delhi introduced 106 children to India's diverse artistic and cultural traditions.
4. Nehru Planetarium, Prime Ministers Museum & India Gate, visited by 31 students of Classes 10 and 12.



SPLASH—an Art & Literature Competition for Children



On 4th December 2025, AXIS Bank held a drawing competition on the theme 'Dreams' at Arpana Center in Molarbund – a part of their national-level competition.

Arpana students aged 7–14 participated, expressing themselves through drawings and short write-ups. Twelve students were awarded medals and appreciation certificates.

Gyan Aarambh's 1st Annual Day – a Joyful Celebration of Learning!

Gyan Aarambh, Arpana's Education Program at Vasant Vihar, held its first Annual Day Function on 27th December, showcasing the talents of children from economically weaker sections of society. The children impressed everyone with their verve and confident performances in dance, music, and skits.



Mrs. Mona Sharma welcomed Arpana Trustees—Ms. Abha Bhandari, Mr. Ravinder Dayal and Mr. Rajender Rautela—along with Mrs. Sushma Agarwal (Director of Arpana Education Centre, Molarbund), and other supporters and well-wishers.

Arpana is grateful for education support from Mr. Suresh Motiram Shivdasani (USA), Caring Hand for Children (USA), Essel Social Welfare Foundation (New Delhi), and AVIVA Life Insurance (Gurugram), Delhi Iron and Steel Co. Pvt. Ltd. (Ghaziabad)

Himachal Pradesh

Irrigation Systems Constructed in Remote Himachal Villages!

Six village irrigation systems were completed by end December in Himachal – enabling subsistence farmers to earn monetary income for the first time!

The number of farmers increased from 41 to 70 and land cultivated increased from 1,442 biswas to 3,474 biswas, an increase of 141%!



FPO General Body Meetings




General Body Meetings of both Gajnoi and Ravi Valley Farmer Producers Organizations (FPOs) were held.

Two new women members were added to each Executive Committee. 30 new members were welcomed in Ravi Valley FPO and 20 new members in Gajnoi FPO. Local agricultural

producers were discussed; suppliers were increased and business plans for 2026 were prepared in both FPOs.

Arpana is deeply grateful for support from Orbis Finance Pvt. Ltd for the Tanks and Irrigation Systems and BN Bhandari Public Charitable Trust for Medical Camps!

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 Aabled Persons Organizations for health, assistive devices, certifications and income generation. <div style="text-align: center;">  <p>DONATE ONLINE</p> </div>		
<p><u>DONATIONS TO ARPANA ARE 50% TAX EXEMPT UNDER SECTION 80G, INCOME TAX ACT 1961</u></p> <p>Cheques in favour of Arpana Trust and Arpana Research & Charities Trust to be sent to:</p> <p style="text-align: center;">Information & Resources Department Arpana, Madhuban, Karnal- 132037, Haryana</p>			
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<p>Contact Us: Harishwar Dayal, Executive Director +91 98186 00644 Email us: arct@arpana.org at@arpana.org</p>			
<p>Donations through Direct Bank Remittance: Bank of India, Karnal (IFSC Code: BKID0006750) Arpana Research & Charities Trust; Bank Account No. 675010100100014, Arpana Trust Bank Account No. 675010100100001</p> <p style="text-align: right;">Aruna Dayal, Director Development +91 99916 87310 Websites www.arpana.org www.arpanaservices.org</p>			

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.

Publications

गीता	Rs.300
कठोपनिषद् हिन्दी	Rs.120
श्वेताश्वतरोपनिषद्	Rs.400
केनोपनिषद्	Rs.36
माण्डूक्योपनिषद्	Rs.25
ईशावास्योपनिषद्	Rs.20
प्रश्नोपनिषद्	Rs.50
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जपु जी साहिब	Rs.70
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अमृत कण	Rs.12
Let's Play	
the Game of Love	Rs.400

Bhagavad Gita	Rs.450
Kathopanishad	Rs.120
Ish Upanishad	Rs.70
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Love	Rs.20
Words of the Spirit	Rs.12
Notes	Rs.10

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(a deluxe 8 CD set)	
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उर्वशी भजन	Rs.175
हे राम तुझे मैं कहती हूँ	Rs.75
गंगा (vol.1&2)	Rs.75each
राम आवाहन	Rs.75
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For online payments: **Arpana Publications, A/c no. 675010100100009 Bank of India, IFSC - BKID0006750**

Arpana Trust - Donations for Spiritual Guidance Activities, Publications, Scholarships and Delhi Slum Project are 50% tax exempt. Send to: Information & Resources Dept., Madhuban, Karnal, Haryana.

For foreign donations, Arpana Trust is approved under FCRA with Registration No.172310031

For 100% tax exempt donations, send to: USA: IDRF, Mr. Vinod Prakash, President, email: vinod@idrf.org.

For Canada: Arpana Canada, 7 Scarlett Dr., Brampton, Ontario L6Y359, email: suebhanot@rogers.com

Applied Research

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In Haryana

- 100 bedded rural Hospital
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- 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

Health

- Nutrition Programme
- Health Program

Income Generation through Handicraft Training Skills

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:

Mr. Harishwar Dayal, Executive Director, Arpana Group of Trusts, Madhuban, Karnal - 132037. Haryana
Tel: (0184) 2380801-802, 2380980 Email: at@arpana.org Website: www.arpana.org

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