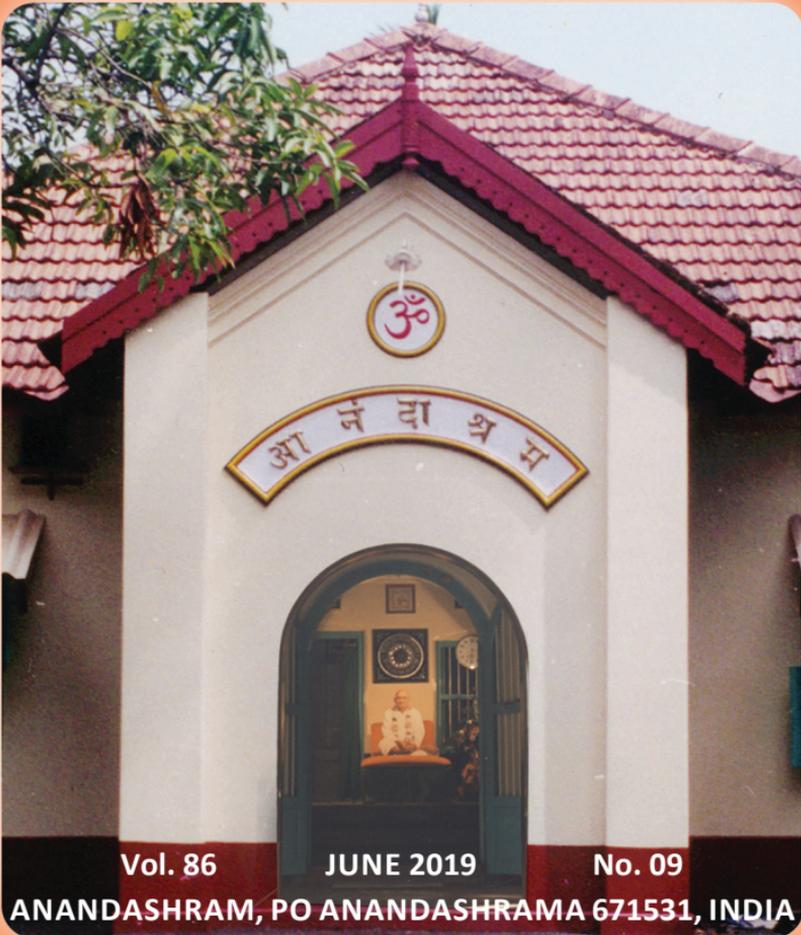


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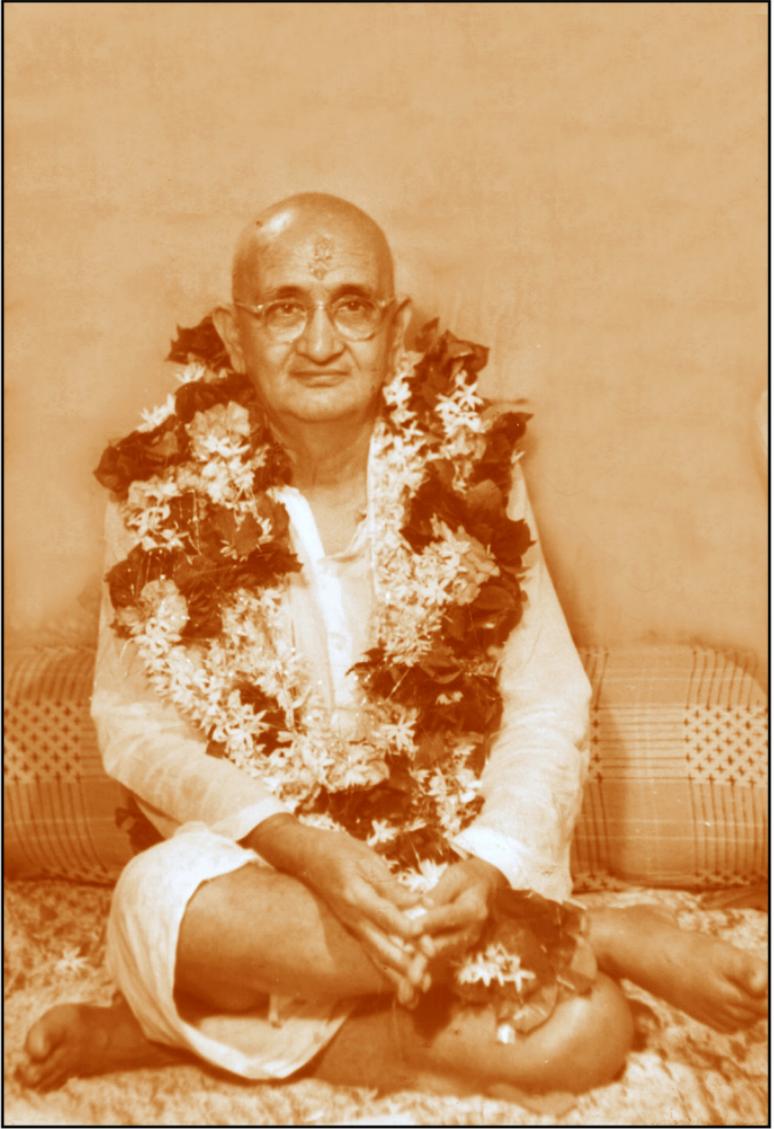


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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

I AM THE CAUSE



My mind soared above all things

Mundane and even celestial

And was dissolved in the State Supreme —

The cause and origin of the seen

And unseen worlds.

I, now know, am not the relative, changing life,

But am the immortal Being,

The infinite Truth — God,

Whose love rules the spheres;

Whose might controls the four quarters;

Whose light illumines them all.

— **Swami Ramdas**

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FROM THE EDITOR

Just Passing Through

here is a marvellous parable about a saintly Master. Once, a wealthy businessman was passing through the countryside. He came to know about this reclusive Master living somewhere around there, quietly. He searched around and soon found his residence. Upon entering, he was struck by how sparsely it was furnished. There wasn't even a chair for him to sit on. Bewildered, the businessman asked him: "Where is your furniture?" Master smiled and replied with a query: "Well, where is yours?" Somewhat startled by the response, the visitor said: "Oh, I am just passing through." Master said, calmly: "I'm also just passing through."

Ephemeral are the things and beings of transient nature whereas the Eternal is the power that generates, sustains and ultimately degenerates all of them. Our own physical bodies are the best examples of the ephemeral; they are born, grow, evolve, decay and finally die. But the Spirit within, the Eternal, is changeless and beyond birth and death. Often, we tend to forget this crucial distinction between these two aspects and end up in the self-made trap of utter

delusion. Only when we realize that everything in this world is ephemeral, we get a glimpse into the splendour of the Eternal.

The Feverish Rush For The Ephemeral Things

How the decline starts in an individual who is leaning exclusively towards the ephemeral things as his goal, is beautifully brought out by Beloved Papa thus: “Sometimes the feverish rush for things, transient and impermanent, dulls the intellect and one loses the capacity to enter into the deeper problems of life. Calm and collected moments he has none. His life can be likened to that of a butterfly that flits from flower to flower for honey. He allows his mind to dwell on things of passing moment. He links his life’s activity with the ephemeral interest and struggles all the day. In short, he fritters away all his mental and physical energies in a round of never-ending ebb and flow of pains and pleasures.”

Highlighting the futility of running after sensory pleasures, Beloved Papa continued: “There is no rose but has a thorn. Go pluck the rose and you cannot avoid the prick of the thorn. The flower fades away, but the wound of the thorn still lingers and smarts. Such are the results of a life given to sensation and

excitement — an unsteady flame that flickers for a time and disappears in the end, leaving behind no trace of anything of a permanent value. Name, fame, wealth, status and glory are the prizes held up as ideals of attainment by him who lives on the surface.”

Finding A Fine Balance In Life

Only when we realize through our own experience the hollowness in the ephemeral nature of life and its pleasures, we start thinking about the Eternal. At that juncture we will be led to a Mahatma who will give us some clear and candid clues to move towards the Eternal. Then, we have to contemplate deeply on his message, internalize its import and invest all our inner and outer resources on that path to reach a state of equilibrium – a fine balance in life where we do not get carried away by the ephemeral beings, objects and situations we deal with every moment within, among, around or beyond us. It is easier said than done. We may try with all sincerity but our old baggage of thoughts may prevent us from moving forward, often leading us into the whirlpool of frustration. There is no shortcut to success here. Hold on to the precious words of the Mahatma and fervently pray to the Lord within to empower and guide us.

For The Need, But Not For The Greed

Avoiding all ephemeral things may not be easy or even possible, especially in the beginning. But gradually we may be able to reduce our reliance on them to the bare minimum if we shift our priority from wants to needs. Surely, we have to meet what we basically need in life to sustain ourselves; but, at the same time, we can stay away from the clutches of greed. That is what Gandhiji meant when he said: “The world has enough for everyone’s need, but not enough for everyone’s greed.” In other words, we may possess a few things we need to survive; but we shouldn’t be possessed by them, no matter what path we choose in life.

This month’s issue of THE VISION carries articles on the ephemeral and the Eternal.

— *Editor*

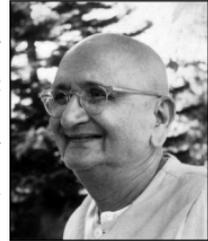
Be conscious of yourself as ***Consciousness*** alone, watch all the thoughts come and go. Come to the conclusion, by direct experience, that you are really ***Consciousness*** itself, not its ephemeral contents.

— *Annamalai Swami*

TURN TO REALITY

By Swami Ramdas

In this evanescent panorama of life all things and objects are subject to transmutation and dissolution. The Lord alone is real with whom we are eternally united.



Do not seek to find peace and freedom in external circumstances of life, because true freedom is of the mind only, when you are in tune with God who dwells within you. Let the knocks and hits of life turn you more and more towards God.

“God is a living Reality. He is more real than the ephemeral interests and things in which man is usually involved. Man’s cravings for the earthly achievements shuts him out from the recognition of immortal Truth of his existence. He is so deeply caught in pleasures which are gained through mere sense perception and touch that he becomes blind to the exalted experience of Eternal Bliss and Peace...”

So, O beloved soul, unless you link your life with the Divine Author of your being, your life is in vain.

Life is a short span and the pleasures you derive in it are transient and fleeting. In pursuing these

shadows, you are heading towards darkness and are becoming oblivious to the exalted and ever-blissful Truth which is your real being.

Man is miserable because he seeks joy and peace in external conditions and objects which are in their very nature incapable of yielding the perfect state for which the heart of man longs.

Your happiness or misery depends on your state of mind and not upon your external conditions or circumstances. When your mind, impelled by desires, is flitting from object to object, craving for possession and enjoyment, it lives in a state of restlessness which itself is misery. After possession of the object, come cares and anxieties; after its loss follows grief and pain. The small amount of happiness you derive is like the tiny flickering light in a thick, vast mass of darkness; it dies out in a moment only to envelop you in a worse enthralling gloom. Know this; the object you crave for is perishable and transient in itself. How then can lasting peace be derived from it? Hence, when the mind wanders in the midst of this ever changing, impermanent medley of forms and things, it experiences nothing but pain and sorrow. Now then, direct your vision inward and behold God within; that eternal seat of all bliss and peace.

Peace is in that heart in which no wave of desire of any kind rises, and it is to be understood that the true aspiration of the heart is to quell and still all desires that lurk in it and which cause dissatisfaction, turmoil and misery. Peace, peace, peace is the cry of the heart, a peace which wants nothing, a peace that is self-existent, a peace that is immortal. This Eternal Peace is your real existence; it is not a state or truth to be attained but to be realized, because you are ever That.

The transient and ephemeral things of the world are incapable of granting peace. If you would have peace, turn your mind to the Immortal Source of your life, the deathless and changeless Reality. By constant contemplation and meditation, tune your thought to the Reality, ultimately sublimate it into that Divine existence and thereby attain to a Peace which knows no change.

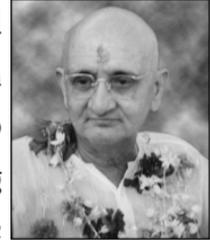
We may live for thousands of years and may obtain whatever we desire of the world but we shall never be happy so long as our hunger for earthly things does not perish.

Renounce all desires of the mind and intellect and enjoy the bliss of the Atman even though you may, for its sake, live in a garret, or even turn into a wandering and naked mendicant.

WORDS OF BELOVED PAPA SWAMI RAMDAS



ur great sages and saints in all parts of the world have been dinning into our ears not to waste this precious human life running after the ephemeral pleasures of the world, but to seek the Eternal by which alone we can get real happiness. The quest of every creature is happiness. But where can they get such happiness? We seek for it in external things and external enjoyments. Whatever happiness we get from such external enjoyments is not stable and permanent, and is mixed with pain and sorrow. Pain follows such pleasures as night follows day. To obtain real happiness we have to go within ourselves and there find our Real Being which is bliss itself and which we have forgotten. We should draw our vision inward and think of God so that our mind may be merged in that Supreme Reality and we may experience the bliss born of immortality. This is God-realisation. This is the vision which will give us universal love and peace. Freedom comes to us as a result of liberation



from the bondage of ignorance and desires. So long as we are seized by desires for the perishable things of the world, we cannot know anything about the Eternal which is our Real Being. We are so much caught up in the external activities. We should remember God, pray to Him, and do everything in His name; in other words, we should dedicate our lives to Him completely.



Our main concern should be to spend the allotted span of our life in a righteous manner dedicating it to God and his service. While the body perishes, the Spirit is immortal. We are here to realize that we are the Spirit. Body is only a vesture, a mask, or a vehicle, impermanent and transitory. The pleasures that we derive from the senses are illusory. To throw away a precious life, which should be utilized for attaining immortality, in pursuit of ephemeral pleasures, is nothing short of foolishness. Our aim is to attain freedom and happiness. Sense desires have kept us in bondage and happiness is far away from us. The fetters can be broken only by turning the mind to the indwelling God and through utter surrender to Him. Let us lay ourselves at the feet of the supreme God so that His power, joy and peace may be revealed in us and we become His true children and servants.

WORDS OF PUJYA MATAJI KRISHNABAI

Mataji spoke about Asuric and Daivic forces in one's body and how one should strive to rise above the tugs and pulls of both the force and attain Papa who is everything and beyond everything.



Mataji: “Papa used to say that the entire universe was manifest in our human body. That is perfectly natural. After all, it is with this transitory body that we have to attain the Immortal who has manifested Himself as the entire universe and beyond. In order to prepare a mortal frame like our body to receive and enjoy the experience of the Eternal, Papa has instilled in it all the forces of the so-called good and bad that you see in the world at large. Now, the portion of our body below the waist is said to be the domain of Asuric forces while the portion above the waist is the realm of the Devas, that is Daivic forces. Just as in the world at large, there is within the human set-up also perpetual conflict between forces of good and evil. Once one side wins and then the other side wins. When the Asuric forces gain the upper hand, we will be enmeshed in

worldly pursuits, enjoying sensual pleasures and have craving only for ephemeral pleasures. That is why we are asked to take Papa's Name, to free ourselves from the clutches of Asuric forces which we cannot do on our own as these forces are very powerful. After all, both Asuric and Daivic forces, as the Shakti aspect of Papa, have sprung from Papa Himself. The Asuric forces are there to make us enjoy the ephemeral world created by Papa Himself but we are here to experience His Eternal Being and, for this, we have to subjugate both Asuric and Daivic forces. The main reason why Asuric forces don't want us to get free from their clutches is because that would mean one person less for this world of life and death. Let us take it that with the help of His grace and Ram Nam chanting, we succeed in resisting the downward pull of Asuric forces and enter the realm of Daivic forces, obstacles still remain for us to surmount. We have to overcome Daivic forces also, as they too want to keep us under their subjugation and prevent us from going to Papa. What do they do? They present all kinds of obstacles in our Sadhana. When we are engaged in chanting of Ram Nam, these Daivic forces try to distract and divert our attention, by suggesting why not we try chanting Shiv Nam instead of Ram Nam.

WORDS OF PUJYA SWAMI SATCHIDANANDA

By Swami Satchidananda

**Everything In The World Is
Transient:**

The sages and saints tell us that in this transitory world, we cannot expect lasting happiness which we can get only if we cling on to that which is ever-lasting, which is the substratum for this ever-changing universe.



Once we get a glimpse of this ever-lasting existence, which is possible by taking to the chanting of the glorious name of God, we will be able to clearly understand that we cannot depend upon anybody or anything in this world for our happiness. So, take to the chanting of God's name as much as possible, remembering the Lord seated in your heart. This practice will gradually reveal to you the Truth, and you will be able to raise yourself to a higher level of consciousness, which will be free from all sorts of sorrow and grief.

We should also not forget that human beings

are born alone, have contact with others for short periods and depart, like the logs of wood carried by the current in a river, which come together for some time and are separated soon after. Knowing this truth will help us to take a detached view of things and to realise that everything in the world is transient and we get true happiness only by clinging on to the Imperishable.



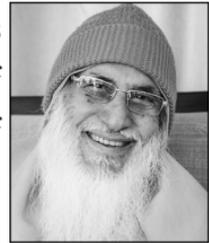
World Is Transitory:

The real Bhakta is he who has surrendered totally to the will of God through His constant remembrance and therefore accepts everything cheerfully — the so-called good or bad. He sees only the play of Lord in all happenings. He can also, with a detached view, see the play of his past Karma and the transitory nature of the world. He fully realises that, when living in this world, one must be prepared for many shocks that one may receive during the life time, as, one has come to this world only to work out the effects of the previous actions and that the world being transitory, nothing is permanent here and everything is constantly changing. He will be conscious that he has a body but that he is not the body.

IS IT WISE TO SELL OUT THE 'ETERNAL' FOR THE 'EPHEMERAL'?

By Sri Chandra Swami Udasin

What if you own grand buildings or even skyscrapers? What if you have hoarded lakhs of rupees, which serve no other purpose than decorating your unbreakable and fire-proof secret safes? What if you win, or have won, a high chair in a Parliament? What if you have built up a fine and strong body? All these are transient things which can betray you at any time; you shall have to part with them, willingly or unwillingly, one day. This temporal life is only like a bubble that may blow up at any moment. Is it wise to squander all the precious time of this human life in gaining and possessing the things which have no firm foundation, things which cannot provide you inner peace? Is it wise to sell out the 'Eternal' for the 'ephemeral'? If you mistake the temporary and transient for what is permanent, you do not have any power of discrimination; it only implies



the total bankruptcy of discriminating power on your part. These perishable things will not make your life secure, nor will they satiate the thirst of your inner soul. They may, on the other hand, only take you away from the path of Bliss if you get attached to them.

Are you really desirous of insuring your life for everlasting peace? The only way is to seek and find a place in the heart of the Lord, or to make your own heart a permanent habitation of the Divine. And this will be possible only if you withdraw your entire affection from worldly gifts and direct it to the “Great Giver”.

When you start dwelling permanently in the Lord’s Heart, or, when the Lord manifestly resides in your heart, you will develop a great sense of security. When you possess the tree, you also possess its shade. The Lord has said Himself in holy scriptures, time and again, that He provides the devotee with every kind of protection. He has pledged Himself to grant full security, spiritual as well as material, to His devotees. The lives of His devotees and saints, whom He made His own and whom He did rescue, show the truth of these words.

Source: Practical Approach To Divinity

THE DREAMER & THE DREAM

By Eckhart Tolle

Non-resistance is the key to the greatest power in the universe.

Through it, Consciousness (Spirit) is freed from its imprisonment in form. Inner non-resistance to form – whatever



is or happens – is a denial of the absolute reality of form. Resistance makes the world and the things of the world appear more real, more solid, and more lasting than they are, including your own form identity, the ego. It endows the world and the ego with a heaviness and an absolute importance that makes you take yourself and the world very seriously. The play of form is then misperceived as a struggle for survival, and when that is your perception, it becomes your reality.

The many things that happen, the many forms that life takes on, are of an ephemeral nature. They are all fleeting. Things, bodies and egos, events, situations, thoughts, emotions, desires, ambitions, fears, drama... they come, pretend to be all-important, and before you know it, they are gone, dissolved into the nothingness out of which they came. Were they ever real? Were they ever more than a dream, the dream of form?

When we wake up in the morning, the night's dream dissolves, and we say, "Oh, it was only a dream. It wasn't real." But something in the dream must have been real otherwise it could not be. When death approaches, we may look back on our life and wonder if it was just another dream. Even now you may look back on last year's vacation or yesterday's drama and see that it is very similar to last night's dream.

There is the dream, and there is the dreamer of the dream. The dream is a short-lived play of forms. It is the world – relatively real but not absolutely real. Then there is the dreamer, the Absolute Reality in which the forms come and go. The dreamer is not the person. The person is part of the dream. The dreamer is the substratum in which the dream appears, that which makes the dream possible. It is the Absolute behind the relative, the Timeless behind time, the Consciousness in and behind form. The dreamer is Consciousness itself – who you are!

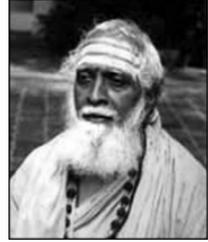
To awaken within the dream is our purpose now. When we are awake within the dream, the ego created earth-drama comes to an end and a more benign and wondrous dream arises.

Source: A New Earth

AWAKEN TO THE REALITY!

By Swami Shantananda Puri

When Brahma the Creator was busy with his act of creation, there were four persons who were watching. The first person asked Brahma: “How are you doing it?” He



was a scientist. The second person enquired: “Why are you doing it?” He was a philosopher. The third person asked: “Sir, what do you get out of all this?” He was a businessman or a real estate agent. The last person was silently applauding the act of the Creator in sheer ecstatic delight. He was a mystic, a sage.

The clue for the questions raised above is to be found in our dream-state. A dreamer who is sleeping all alone in his room dreams that he is camping in a forest along with ten friends each of whom is engaged in some act or other — one cooking, one singing, one reading a book, etc. This is a drama pre-conceived by our mind though we are not conscious of it. The ten friends, the actors in this drama, were not brought from outside but they were all created out of our own consciousness and were creatures of

our imagination inside our brain (the dream-drama does not take place outside in space). We are then aware of our separate existence in the dream but are not conscious that this dream is unreal and is running at the will of the only Reality i.e. we ourselves are the dreamers. All the miseries and pleasures we experience in the dream are not real at all and the only way to escape from the miseries is not to search for a remedy in the dream-world but to wake up by aborting the dream and along with it the entire dream-world. This is Moksha or liberation.

It was we who bound ourselves and ten other friends too, in our imagination. When we got out of our imagination, we found that the dream-world never existed at all and we became aware of our own real self as the dreamers. All our problems and doubts as to how to escape the miseries arise only in our dream and once we wake up, such questions of 'why' and 'how' are rendered meaningless.

During the dream every incident looks real and it is meaningless to search for remedies for each individual danger, calamity etc. but one has to wake up from the dream.

This entire so-called waking state of our life is

only a dream, and the so-called sleeping state as also the dream state are both dreams inside the dream of “waking state.” So, instead of wasting our time with questions and doubts by analysing the false state of imagination, we should try to get out of the dream dreamt by the Cosmic Dreamer called ‘Brahman’ (the only Reality) by becoming one with the Magna-Dreamer also called God or Self.

Now the question is “How to wake up from the dream?” The dream came by itself and I, as an actor in the dream, have no control over its running or breaking it up. In the dream-world created (though without external consciousness) I established a relationship with one of the houses as its possessor saying: ‘this is my house’. Similarly, I established a relationship of father, husband, friend, enemy, boss, Guru etc. with different persons and my mind was fully interested in those people and things like houses etc. with love, hatred, sense of possession etc. That is why the dream, a creation of my own mind, was going on for a long time until my mind was suddenly withdrawn due to, say, some big noise in the external world. Then I woke up and the dream disappeared. Hence, one method to wake up is to withdraw all your interest and involvement from the objects of

the waking world and to have no desires for any object or status in the waking world which is only a dream. Our minds are under our control and the Karma theory of past actions compelling us does not arise. Then the dream breaks up. You are one with the Cosmic Dreamer, the Lord.

God has put so many exit doors for getting out of the dreams. The saints and sages, the Guru and the scriptures constitute some of the exit doors.

Sometimes when we see a nightmare we shout in terror: “Save me, save me” and wake up. Similarly, in order to get out of the dream we should shout loudly taking the name of the Lord and pray to Him sincerely: “Lord, save us from the nightmare of this life.”

Source: Musings Of A Himalayan Monk

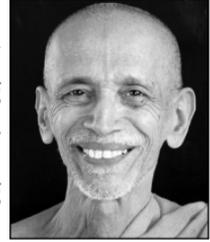
The sojourn of man on the earth is short and ephemeral. Why pursue merely the shadows of life, while Eternity can be yours? Act and live as a player does on the stage. Play your part without being involved in the play, conducting all activities in a spirit of detachment.

— Swami Ramdas

TRUE DISPASSION

By Swami Chidananda

Dou are seeking the Reality hidden behind and beyond passing appearances, seeking the Reality that indwells all appearances, seeking that Reality which is the permanent and



the Eternal within your own being which is made up of this non-eternal, impermanent physical body, this non-eternal mental phenomenon we call my mind, my thoughts, my aspirations, my ambitions, my memories. All these are impermanent, ephemeral.

To discriminate and try to analyse this two-fold co-existence of the Nitya and the Anitya (eternal and the non-eternal), the Shashvata and the Ashashvata (permanent and the passing), the Purna and the Apurna (perfect and the non-perfect) — that is wisdom. To analyse, to distinguish it, to know the difference — that is wisdom. To make your life a demonstration that you know the difference, make your life a process of converting this intellectual knowledge and conviction into an actual experience, so that you become a Self-realised person, you have Atma-Jnana, so that you do not merely know and

understand, but you experience and you yourself become that Reality — that is wisdom.

To bring about this shift of consciousness from having extended and identified itself with temporary added factors and thus deprived itself of the awareness of its True Being, from that temporary identification to shift it back into its primal, pristine state of Self-abidance, Self-awareness — that is knowledge, that is the process of realisation. This knowledge, Jnana, is the quintessence of the Upanishads and Vedanta.

Among the ephemeral unrealities that Vedanta wants you to discard is the ephemeral unreality of your own ego-consciousness. If you think you are someone, something which has a reality, then you are in a state of Ajnana no matter how much you might have read, how much you might have listened to, how much you may even be able to tell to others. If you still give a credence, a credibility, a validity and some status of reality to this ego-consciousness, to this “I” — I am something, I am someone, I am important, I want this, I must be looked after — then you are in a state of Ajnana. Your Vedanta is green. And, no doubt, your Bhakti is green also, because it is “I am nothing, Thy will be done.” Bhakti Yoga is

based on the same state of consciousness as Vedanta, only the Bhakta expresses it in a different way.

There is the full realisation of the non-existence or non-importance or non-entity of this ego-consciousness as the basis of both Bhakti Yoga and Vedanta. If either your Vedanta or your Bhakti is to be real and effective, there must be the firm, settled conviction out of knowledge, out of keen reflection, out of discrimination, out of analysis, that this “I” is the greatest imposter, it is the greatest hoax. It is something non-existent which wants to clamour and prove that it is existing. Realising this is the beginning of true Bhakti and true Vedanta.

The non-existence of this ego can never be realised if you allow it to have anything as a prop. This ego can be boosted by the prop of wealth, the prop of status, the prop of authority, the prop of position, the prop of learning: “I am a great Sanskrit scholar,” the prop of youth, the prop of beauty, the prop of strength, the prop of accomplishment: “I am a great linguist. I am a great musician; I can sing very well. I am a great Sadhu, a very saintly person, I am very holy. I am someone whom everyone regards as something great. And what is more, I am a man of

great Vairagya.” If you have that idea, finished. You have been very, very duped; you have been taken for a ride; your Vedanta is unripe, green.

The whole of Sadhana is exposing the ego which may try to take shelter and support from anything and everything. It is capable of doing anything. And as long as you allow it to do this, to still hold on to a semblance of reality, you have a long way to go.

The ego being the closest and the most difficult to perceive and remove, they conceived of this super method of giving this task to the Sadguru, putting it in his hands, letting him do it: “I shall reduce myself to a zero and humble myself at his feet. What I cannot do, he can.” And the second way is to reduce yourself to a zero and humble yourself at the Feet of God and the Divine Mother and say: “I cannot do it; You please do it for me O Lord, O Divine Mother.” This is the one and the only way.

But to be aware that it is something that is meant to be given up, and not to be maintained, fought for and quarrelled for — that is the beginning of true wisdom. That is beginning of Vedanta. That is the beginning of authentic and genuine Bhakti.

Source: Ponder These Truths

DEAR CHILDREN

GIVE UP DESIRES — GAIN PEACE

o long as a man is clinging hard to the transitory objects of life, he can never know true peace and happiness. This is exemplified by the story of the crow and the piece of bread.

Once a crow got a piece of bread. With the bread in its beak, it wanted to fly to a tree, and sitting on its branch, make a quiet meal of it. But, a number of other crows pursued this crow to wrest the bread out of it. The crow with the bread flew with all its speed in order to escape from the clutches of the others. It flew and flew, hotly pursued by other crows, in all directions to save the bread in its beak. This went on for two or three hours. The crow with the bread was dead tired as a result of its continuous flying and felt it would be well to drop the piece of bread and get relief. It dropped the piece of bread which was picked by another crow, which in turn was also pursued by the other crows.

The first crow, having thrown away the piece of bread, flew to the branch of a tree and sitting under its cool shade, attained perfect rest and tranquillity. Peace truly comes when we give up desire for the perishable things of the world.

Source: Stories As Told By Swami Ramdas

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...The sole quest of life is eternal happiness. This happiness transcends the physical, mental and intellectual states. The happiness we derive through the body, mind and intellect is relative and transient...

...To be caught up in this pleasure, without attempting to taste the joy born of the Atman, by rising superior to all the cravings of the senses and the intellect, is to hug ignorance. The bliss experienced from Self-realisation is independent of externals; it is born of a Divine and deathless state, a state which is supreme, self-existent and transcendent...

...We have the magnificent book of nature spread out before us — a picture of unsurpassing beauty and charm — the spontaneous and blissful self-expression of the indwelling God. Let us look at it, read in it the glorious presentation and the varied activity of the Beloved. Look on the infinite play of the Infinite One, and by deep absorption into the Beloved — the Universal Being — enjoy immortal joy. This is the goal — all else is ephemeral and not worth striving for...

Ramdas

SEVA ACTIVITIES & OVERHEADS FOR THE YEAR ENDING 31ST MARCH 2019

Statement showing the details of expenditure incurred for Seva Activities and Overheads like honorarium and other benefits to Sevaks, electricity, telephone, repairs and maintenance etc. by Anandashram Trust, Swami Ramdas Charitable Medical Mission, Mother Krishnabai Rural Development Trust, Satchidananda Charitable Medical Trust and Ramdarshan Trust:

PARTICULARS	Amount (in Rs.)
Aid for Education	12,66,416
Aid-For Handicapped	14,31,335
Aid-For Home for the Aged	1,52,471
Aid for Medical Expenses	1,94,30,553
Aid-For School/Orphanages	2,38,000
Aid For Palliative Care	1,92,751
Aid for Poor, Aged & Dest.	9,83,870
Aid-Self Employment	1,54,330
Aid-Shelter/House/Well/ Borewell Lavatories etc.	18,28,854

Gorakshana Donation	3,91,659
Donation Paid	65,15,319
Donation Paid : Cloth	5,80,552
Don.Pd.Charit Insti/Mutts	40,44,450
Feeding charges	1,00,67,660
The Vision print. & post.	6,30,716
Publication Printing and Post	14,00,888
Aid to Value Based Education	1,25,000
Natural Calamity Relief	34,16,800
Rice/Food distribution	8,54,173
Rural Development	20,000
TOTAL (CHARITABLE)	5,37,25,797
Overhead & Upkeep Expenses	1,17,13,582
Addition to Assets	20,70,189
GRAND TOTAL	6,75,09,568

As informed in the March issue of the VISION, Swami Ramdas Charitable Medical Mission and Mother Krishnabai Rural Development Trust were wound up on the 31st of March 2019.

As a part of expressing our humble homage to Pujya Swami Satchidanandaji, whose birth centenary year is being celebrated this year, the funds which were available in the above two Trusts, to the tune of Rs.1,60,00,000/-, were used for extending financial

aid for purchasing medical equipment like dialysis machines etc. and also as aid given to a number of philanthropic and charitable institutions engaged in the silent Seva of humanity.

*This amount of Rs.1,60,00,000/- is included in the statement.



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of April is 200 crores. The grand total of the Japa done so far in this round now stands at 5436 crores.



PUJYA SWAMIJI TO VISIT CHENNAI & TIRUPATI: Pujya Swami Muktanandaji is scheduled to visit Chennai and Tirupati from the 22nd to the 30th of June 2019.

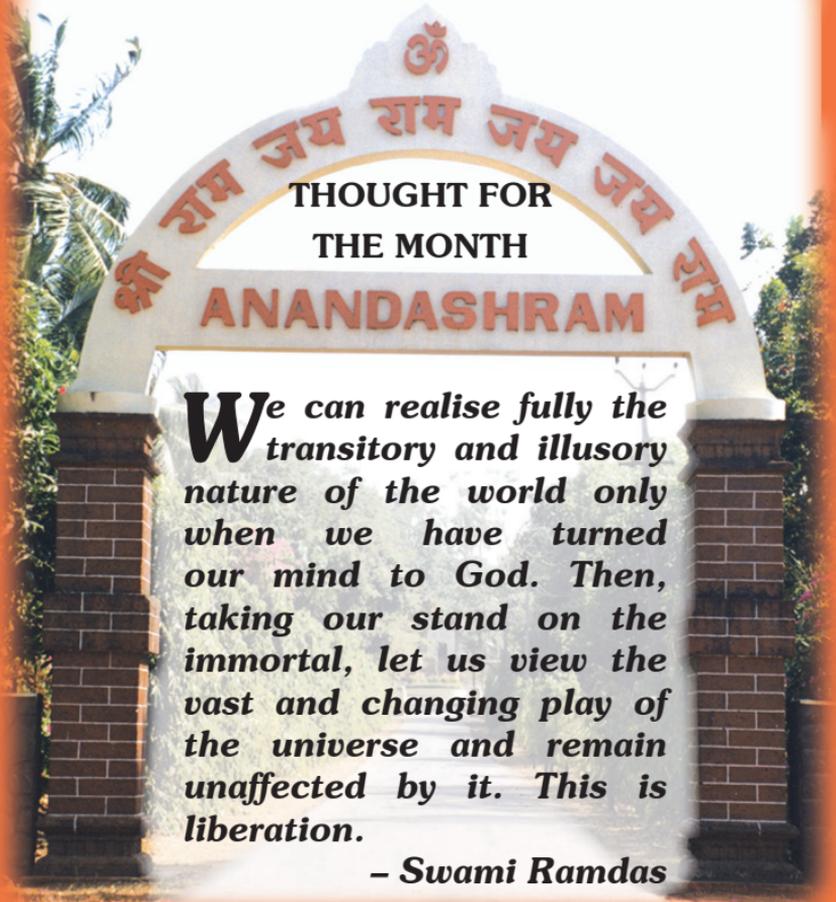
For details about the Satsang sessions, kindly contact Sri Vivekanand Sharma and Smt Prema Sharma (9962080272 / 044-24802271).



HOMAGE TO PUJYA SWAMI SHUDDHANANDAJI

The month of June reminds us of the Samadhi of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature, innocence, simplicity and straightforwardness. Swami Shuddhanandaji through his very life has taught us that while carrying on with devotional practices and selfless service, one can always lead an innocent and simple life. By remembering him, let us try to emulate these noble qualities that he epitomized.

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