



The Vision

A monthly journal started by HH Swami Ramdas in 1933
DEDICATED TO UNIVERSAL LOVE AND SERVICE

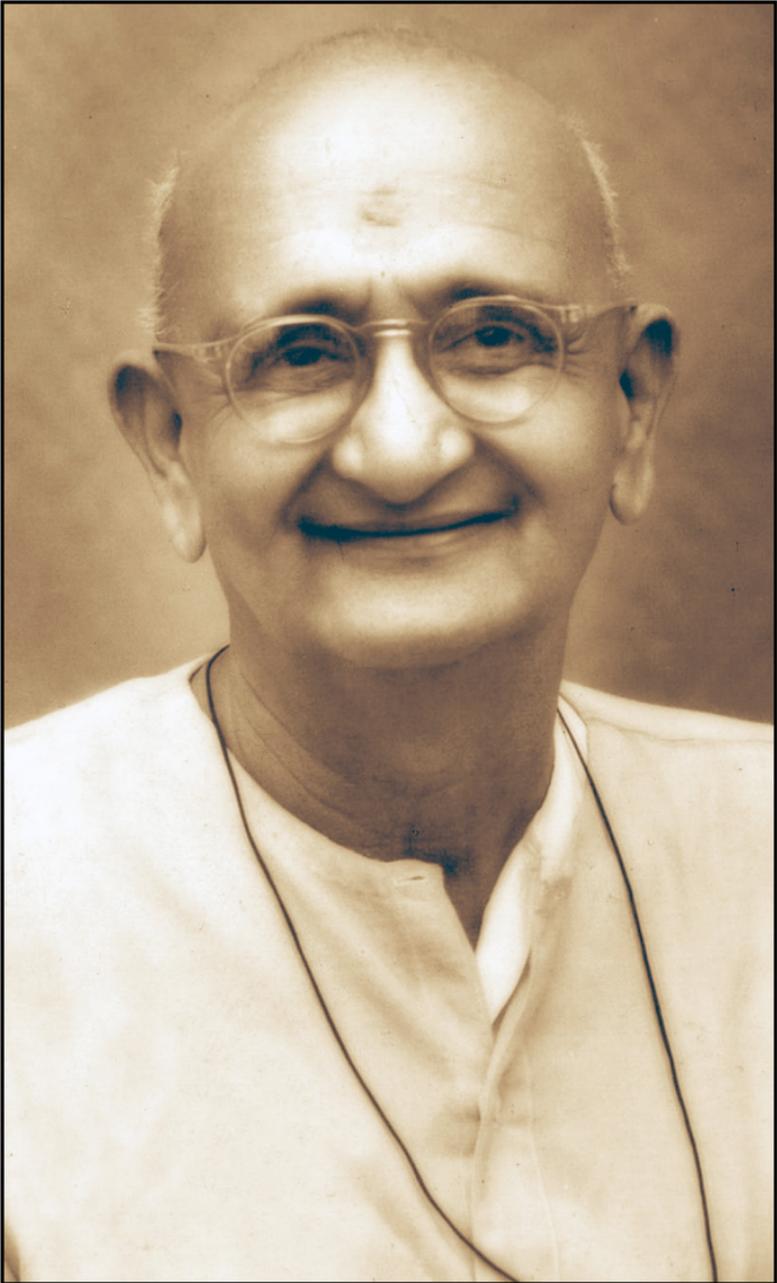
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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

LIFE IS FOR SERVICE

Life is for service and for sacrifice
Spare life and you clog it with pain and
sorrow.

Expand it like clouds in the sky

And pour down the showers of joy and peace

On all the world's creatures.

Reveal the hidden beauty of human nature

Like the verdure on the hills and plains

After the monsoon rains.

Thus life be a potent power

Charged with goodness, kindness and love. □

— Swami Ramdas

Vol. 88**April 2021****No. 07****CONTENTS**

From The Editor	-	5
Serve God In The Distressed	- Swami Ramdas	7
Words Of Beloved Papa	-	9
Words Of Pujya Mataji	-	12
Service	- Swami Satchidananda	15
Limbs Of The Divine Body	- Sri Sathya Sai Baba	19
Selfless Service Removes		
Ugliness From The Mind	- Mata Amritanandamayi	21
God's Greatest Servants	- Swami Vivekananda	24
You Can Make A Big		
Difference	- Dada JP Vaswani	26
True Service	-	29
Karma Yoga	- Swami Sivananda	31
Dear Children	-	34
Epistles Of Swami Ramdas	-	37
In Memoriam	-	38
Anandashram News	-	38

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FROM THE EDITOR

eva, initially, starts as a means to provide succour to those in need. As the mental purification takes place within us, we try to recognise that when we came into this world we did not bring anything with us and therefore whatever we need for our very existence and everything that makes our life comfortable is provided by Him through Mother Nature and the society. So, our life should be a pay-back. Hence, whatever we do should bear the stamp of love, dedication and reverence. Therefore, Seva is offering all our actions comprising of our thoughts, words and deeds — from the moment we awaken in the morning till we retire at night — to the Lord seated within and without. In fact, sleep can also be offered to Him! It is now that our daily life is recognised as a field for Seva provided to us by God to test the ideals we conceptualize through Swadhyaya and Satsang.

When dedication steps into Seva, it will steadily loosen the clutches of ‘me’ and ‘mine’ in us. It is for this reason that we have been asked to learn to lose ourselves in the service of others. Seva is a means to expand our love-circle; expansion takes

place within from 'me' to 'we' and eventually moves on from 'we' to 'Him'. We are told that He Himself will guide us through the entire process, taking us by His hand, as it were, and leading us step by step till we reach the ultimate state where there is absence of otherness.

This month's issue of THE VISION contains articles on various approaches to Seva by different seers. □

— *Editor*



The offering of flowers and sweetmeats is not what constitutes Seva.

A true service of the teacher lies in the attempt of the student to attune himself to the principles of life advocated and advised to him by the Master.

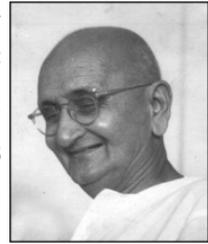
To live the life indicated by the Rishis is the greatest Seva that an imperfect mortal can offer to the Man-of-Perfection.

— *Swami Chinmayananda*

SERVE GOD IN THE DISTRESSED

By Swami Ramdas

Love of God means love of all beings and creatures, for He resides in them. It is by the attainment of this love that the soul is released from the bondage of ignorance and realizes immortality and freedom.



The nature of this love is therefore universal. It embraces and pervades all animate and inanimate things in the world. It is this love that expands the heart of its votary and fills it with infinite peace and joy and imbues him with the vision of God.

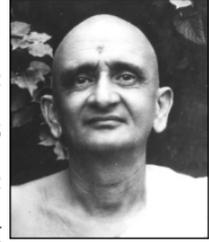
We see the world and the majority of human beings in it are in a state of acute pain and misery owing to the war. Wherever we turn, distress in one form or other meets our eyes. Death and starvation are stalking the earth. In this deplorable state of things what should a true devotee do? He should offer and sacrifice all his available powers for the service of suffering humanity. Wealth is nothing if it is not poured out for the relief of the starving and destitute. This is the occasion for him to combine his inner communion with the dedication of his resources to the service of Him in mankind. Verily, service of the distressed is worship of God.

Prayer and devotional practices accompanied by selfless service awaken Divine love in the heart. As the mind gets purer and purer through the constant thought of the Divine, a spiritual radiance permeates the entire being of the devotee making him an embodiment of Supreme Love. His manifest life now burns like a flame spending itself for the good of all.

Therefore, let all of us join together in the great task of putting out the vast conflagration of war that is causing havoc and devastation among the peoples in different parts of this globe by laying our lives at the altar of God and thus create an atmosphere of peace and harmony to counteract the work of the destructive forces that are now at full play. Our real welfare, enlightenment and happiness solely depend upon our achieving this attitude towards the existing state of things around us. God can be ours only when we become His through utter self-surrender. Surrender signifies the substitution of the Divine Consciousness for the individual sense; the transformation of the narrow egoistic vision into the all-enveloping cosmic vision. It is now that life flows spontaneously like water from a hidden perennial spring, sparkling with the light and love Divine, bringing solace and joy to whomsoever it touches and on whomsoever it falls. Such is the glory, power and sublimity of Love. □

WORDS OF BELOVED PAPA SWAMI RAMDAS

Ramdas does not want anyone to lead only a contemplative life. One must also serve one's fellow-beings in a selfless spirit. "Love thy neighbour as thyself" does not mean that love should only be felt in the heart. It must be shown also in action, in the form of relieving distress and rendering help in all possible ways. To serve man is to serve God. In Karma Yoga, work is done as worship. Then alone it gives joy. It should be done as perfectly as possible, with great care and love and never in a slipshod, clumsy, irregular or half-hearted way. The inner beauty must reveal itself in outer conduct.



Do not renounce work but divinise work by doing it in full submission to the will of God. Work is worship when it is done selflessly in a spirit of dedication to God. Do not run away from the work given to you by the Divine. Do it without the ego-sense. Become willing instruments in the hands of the Divine and cheerfully do the work, without any thought of the

fruits. Work, and be a detached witness of the work.



A life dedicated to the selfless service of humanity is the true life. For such service, it is necessary that one should possess perfect self-control. Whenever you achieve anything great, be always humble. All power and glory belong to God.



Let your service be done in a spirit of spontaneous love, which is by itself a great balm and a source of unlimited joy and peace. True service lies in your not being conscious of having done anything for anybody, while you are busily engaged in relieving the pains and sorrows of people around you. A marvellous depth of patience, a spirit of never-failing forgiveness and a capacity to suffer cheerfully for the sake of others — all these will then be yours.



To serve your fellow-beings is to serve God. In the final synthesis of an all-round spiritual experience, you realise that the whole universe is your body. Your love and service for anyone in it will be felt to be but love and service done for yourself.



Labour is the natural form of life, because life itself is activity, but when labour is inspired by love,

it assumes the name of service... Real service is work done out of pure love and compassion. Service thus rendered liberates life and fills it with the joy of the Eternal. The expression: 'Do all your actions in the name of and for the sake of God' connotes that your life's activities be performed as pure offerings of love and for the fulfilment of love, because love is God and God is love.



Dream about God and serve in His world. This is your task here. Let your thoughts, words and deeds be offered to Him as expressions of your service to humanity which is nothing but His manifestation. Service be the motto of your life. Service done with pure sympathy and love is its own reward, for it brings you, instantaneously, unalloyed happiness. God is bliss and peace. Your thoughts are to be in tune with Him and all that proceeds from you through words and acts must flow from this Great Source of Joy, bearing its stamp. Verily, the manifest life has come from the Unmanifest. How degrading are the pursuits after the pleasures of the flesh, compared to the lofty, pure and luminous joy that you get when you identify yourself with the Divine and live in the world as the vehicle through whom His blissful energy flows in an unbroken stream! □

WORDS OF PUJYA MATAJI KRISHNABAI

Whatever act of service we perform here, in the Ashram, be it so simple a task as laying of the Asans for devotees to sit on, we should do it as Puja of Beloved Papa.



How would you feel if I were to throw an article at you instead of giving it over to you lovingly? You would feel hurt, wouldn't you? Likewise, even in laying the Asans on the ground, if we simply throw them on the ground in a heap, it is like throwing them at Papa. Instead, we should place each Asan properly and with all love and attention. Everything we do should be done with every care, love and attention, because it is all nothing but Puja of Beloved Papa.



We have been asked by Papa to look upon all as His forms but Deha-Abhiman (body consciousness) prevents us from developing Dasatwa. It prevents us from serving everyone around us, each according to his or her own need. Instead, we try to serve them as we want to, not as they would want us to. Another sign of Deha-Abhiman is that we use our lips to gossip and slander, instead of taking God's Name.

We should always be on guard against such habits.



In everything we do, we should remember that we do it as willed by Papa alone. When we serve others, we should not be officious and thrust ourselves on them. Instead, in all humility, we should ask if our services are needed and only then proffer them.



We can never hope to realise Vishwa Prem (Universal Love) and Vishwa Seva (Universal Service) unless we first show love and consideration to the members of our family, help them when in need and serve them with all love that we show to Beloved Papa. For, aren't they also forms of Beloved Papa?



First we love ourselves, then we love our kith and kin, and then people in the neighbourhood, then those in the country and finally those in the world at large. That is how we expand our vision. The method of expanding the vision to embrace the whole universe is to repeat Ram Nam, to see Him in all forms and love everyone as we love our Guru and to serve Him in all.



We have been given this human birth by Papa to learn and practise Vishwa Prem and Vishwa Seva

(Universal Love and Service), which only means that we have to carry out every task given to us with all love and attention. It means little to me whether I go and work in the fields or not. But, this is also a field for Vishwa Prem and Vishwa Seva and to tend the crops is to practise the ideals that Papa has taught us. If we neglect this aspect, it only means that we lose a valuable opportunity of deriving bliss from Papa's creations.



Whenever you do anything, understand that whosoever you may serve, you do the service of the Divine Mother, because it is She who has assumed all forms.



In our anxiety to do service we should see that we do not cause hurt to anybody or hurt anyone's feelings. Then, the whole value and purpose of our service is lost. If you really want to be a servant of God, you should remain humble at heart.



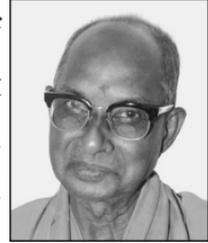
If you are after your Beloved, lessen your talk about worldly matters. Love and serve all devotees alike without attachment. Think of your Beloved at all times. Be sincere in this and in His service; then your goal is achieved. □

SERVICE

By Swami Satchidananda



Service means dedication of our activities to God without expecting anything material in return. This is done to please the Lord as an offering to Him.



Ramu: People talk so highly of you. What are you?

Service: Are you interested in me?

Ramu: I want you as a part of my Sadhana.

Service: Yes. I am part of Sadhana.

Ramu: I am unable to spend all my available time in chanting God's Name and meditation. I would like to use the remaining time in such a way that it should be supporting and helping my Sadhana.

Service: Whatever time is left with you after these practices may be made available for me.

Ramu: What should be my attitude?

Service: First thing required is remembrance of God. You should take it that every object you touch is the manifestation of God. When you start your work, you may say, "Paper is God, pen is God, everything is God etc." As you go on identifying everything with God, whatever work you do in the office or elsewhere

is like Puja where you worship God by touching the different idols, chanting Stotras, clothing the idols and feeding them etc. — everything done with deep devotion and perfect attention.

Ramu: How do you differ from ordinary work?

Service: Ordinary work is egoistic and binding, whereas I help eradicate the ego sense, leading to liberation.

Ramu: How can ordinary work be transformed as you?

Service: Say a doctor is treating a patient. Whether the patient is rich or poor, of low caste or high caste, should not be his concern. There must be a universal outlook without any distinction of caste, creed, colour or nationality, or financial status.

Ramu: Is this the highest or noblest form?

Service: No, it is not.

Ramu: What more?

Service: This step shows only satisfactory progress in Sadhana. Then, I am made use of for attaining Yoga.

Ramu: What next?

Service: Having attained Yoga, you will continue to be involved with me.

Ramu: What is the purpose? And what is the difference between the two (service done prior to and after attaining Yoga)?

Service: It is purposeless and done for the joy of it. It is done spontaneously. The difference is that in the first type, it is with the sense of duality, looking upon the Lord as different from you and is done for the purification of your mind. The latter is done with the full realization of your oneness with the Lord and rendered without any purpose or object to attain.

Ramu: How should I treat a saint and sinner, when you are working through me?

Service: You must maintain the feeling that in either case you are serving God only, though in different forms. You must forget the sin in the sinner. Remember God in all.

Ramu: Books say that we should serve the saints and saintly personalities.

Service: You must also serve the poor and the needy.

Ramu: Whatever you said about you — is it applicable to all or only to Sadhakas?

Service: It is applicable to all those who want to take benefit of me. All should maintain the right attitude. Otherwise, all activities will be like ordinary work and be binding.

Ramu: In you, is there anything high and low or menial?

Service: Nothing like that! Any work — be it washing the toilets and bathrooms or cleaning the temples of worship or nursing the patients in the hospital, performing surgery in the operation theatre, doing Bhajans and Kirtans, worship in the temple or in your Puja room — in short, any and every kind of work done with the attitude that it is an offering to the Lord; it is done by the power of the Lord and with the remembrance of the Lord, it is transformed into worship of the Lord.

Ramu: Why is it necessary to have you as part of Sadhana?

Service: I am a part of Sadhana for self-purification, like Japa and meditation. Sadhakas, in the early days of Sadhana, may not be able to spend all their time in Japa and meditation. If they associate with me, that is congenial for their Sadhana, they can use all the hours of the day for communing with God.

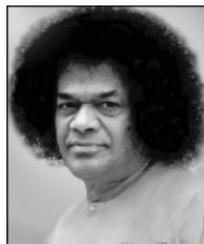
Ramu: Should they have you all their life?

Service: Those who spend more time in Japa and meditation may spend that much less time with me. I am a must for self-purification. When their mind is so purified as to be absorbed in meditation, I quietly withdraw. When they are established in God-consciousness, God will be working through them to fulfil His will. □

LIMBS OF THE DIVINE BODY

By Sri Sathya Sai Baba

Dou are called servants, because you are engaged in Seva. What exactly is Seva? Is it the way in which devotion manifests itself, a consequence of devotion? Or, is it the



cause of devotion, one of the methods by which devotion is expressed and developed? It is neither. It is not the *sine qua non* of devotion, nor is it the result. It is the very essence of devotion, the very breath of a devotee, his very nature. It springs from the actual experience of the devotee — an experience that convinces him that all beings are God's children, that all bodies are altars where God is installed, that all places are His residences.

Consider Seva as the best spiritual discipline. This is a great chance that you have secured. Your work among these large gatherings is more beneficial for your spiritual development than days of counting prayer beads or meditation. But do not believe that you can by means of Seva reform or reshape the world. You may or you may not. That does not matter.

The real value of Seva, its most visible result, is that it reforms you, reshapes you. Do Seva as a spiritual discipline, then, you will be humble and happy. Do not strut about thinking that you are improving others; improve yourself.

Make Seva an extension of your prayer beads and meditation, i.e. prayer beads and meditation put into practice, so to say.

How can any one contemplate on a God who loves the poor and the grief-stricken and yet be cold when the poor and the stricken are around him? I do not attach any value to the turning of rosaries by hands that know no help. I do not appreciate the meditation that makes you deaf to the cries of the distressed. Meditation should not harden the heart; it should soften it like butter, which melts at the slightest contact with heat.

Seva is a great opportunity to see the God indwelling in all. Rama could have rescued Sita unaided, but He chose to grant the Seva to the Vanara hordes, for, they were the gods who had come to claim that chance. □

Source: Seva



SELFLESS SERVICE REMOVES UGLINESS FROM THE MIND

By Mata Amritanandamayi



Once a man rented a palatial mansion in an affluent neighbourhood. Gradually he started to believe that he was a king and began acting arrogantly. One day when a Sadhu came to his house for alms, he treated him with contempt. The Sadhu said, “You’ve just rented this house, yet you behave like a king. You should introspect and come back to reality. In truth, you don’t own anything; yet you behave like you own everything. What a pity!”



In fact, these days most of us are like this. Nothing is ours; everything we have are just gifts from God. My children, in ancient times, people raised families and then moved on to Vanaprastha Ashrama (the life of a forest hermit) and finally became Sannyasis. By then, they had performed all their duties and they only had a few years left to live. But even then, in the Guru’s Ashram, they performed their duties and services. The Vedanta

scholars served their Vedanta Gurus with complete devotion. They used to go out to gather firewood. They grazed cows. They protected the rice fields from floods by building embankments.

Haven't you heard the story of Aruni? In order to prevent water from gushing through the bund, he tried everything possible. Finally he used his own body to block the flow. Such stories show us that Vedantins never saw selfless actions as contradictory to Vedanta. They did not think things like "Isn't this a mud bank? Isn't this only water? Am I not the Atma?" Such were the disciples back then.

Amma remembers how our Ashram's Brahmacharis and Swamis served food in the tsunami-relief camps. Forgetting their own hunger and other physical needs, they dedicated themselves to serving the needy. Thus, they were able to save so many people.

In the olden days, a Guru usually would have one or two disciples. But in Amma's Ashram there are thousands. Is it possible for all of them to meditate 24 hours a day? No way. Thoughts would disturb them. Whether we perform actions or not, thoughts will be there. We should properly channelise all of

our thoughts while serving others with our organs of action, like our hands and feet. In this way, we can do work that will benefit society.

We have to learn that Advaita and life are one and the same. We should be able to view others as ourselves. Amma says all this because of the cries of distress we hear all around us. Through selfless service, our minds can expand and eventually merge in the Supreme Consciousness. It removes all ugliness from the mind and makes it one with the Atma. Instead of preaching, we should be able to put these teachings into practice. This is something for which all Amma's children should aim. Only through our selfless examples will others imbibe these principles. You should reflect on this. □

Source: <http://www.speakingtree.in>



A river knows no respite; wind takes no rest; the sun shines for ever. Likewise, a desireless doer is ever engaged in unremitting service.

— Acharya Vinoba Bhave

GOD'S GREATEST SERVANTS

By Swami Vivekananda



A rich man had a garden and two gardeners. One of these gardeners was very lazy and did not work; but when the owner came to the garden, the lazy man would get up and fold his hands and say, “How beautiful is the face of my master”, and dance before him. The other gardener would not talk much, but would work hard, and produce all sorts of fruits and vegetables which he would carry on his head to his master who lived a long way off. Of these two gardeners, which would be the more beloved of his master? Shiva is that master, and this world is His garden, and there are two sorts of gardeners here; the one who is lazy, hypocritical, and does nothing, only talking about Shiva’s beautiful eyes and nose and other features; and the other, who is taking care of Shiva’s children, all those that are poor and weak, all animals, and all His creation. Which of these would be the more beloved of Shiva? Certainly he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Shiva must serve His children — must serve all creatures in this world first. It is said in the Shastras



that those who serve the servants of God are His greatest servants.

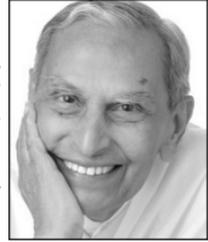
Let me tell you again that you must be pure and help anyone who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-Shuddhi), and then Shiva who is residing in every one will become manifest. He is always in the heart of every one. If there is dirt and dust on a mirror, we cannot see our image. So ignorance and wickedness are the dirt that are on the mirror of our hearts. Selfishness is the chief sin, thinking of ourselves first. He who thinks, "I will eat first, I will have more money than others, and I will possess everything, I will get to heaven before others, I will get Mukti before others" is the selfish man. The unselfish man says, "I will be last, I do not care to go to heaven, I will even go to hell if by doing so I can help my brothers." This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. Whether he is learned or ignorant, he is nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva. □

Source: Complete Works of Swami Vivekananda

YOU CAN MAKE A BIG DIFFERENCE

By Dada J P Vaswani

ervice, it has been said, is the rent we have to pay for being tenants of this body. Every morning, as we wake up, we must ask ourselves this question: What can I do to help? What can I do to make a difference? For indeed, each one of us can and must make a difference. There are so many tasks to be accomplished by us — there are hungry ones to be fed; there are naked ones to be clothed; there are elders to be cared for; there are children to be taught. There is so much work to be done. And every one of us — from the youngest to the oldest — can make a difference.



“There is not much that I can do on my own”, is what many of us think. We are mistaken. The tragedy for many of us is not that our aim is too high and we miss it — but rather that our aim is too low and we reach it. It is possible that some of you may be really overcome by doubts and anxiety when I talk about service to humanity; you may think to yourself, “After all, we are not millionaires. We are people with

limited means at our disposal. How can we aspire to serve suffering humanity?”

Now-a-days, we use the word ‘philanthropist’, to describe a multi-millionaire who donates vast sums of money to charitable organisations. Philanthropist is derived from two Greek words, philas, which means loving, and anthropos, which means man. In other words, a philanthropist is a loving man. Aren’t we all capable of becoming philanthropists? Of course we are — if we give of ourselves, from a heart filled with love.

Can you read? Then read to a blind student. Can you write? Then write a letter, or fill a form for someone who is not so lucky. If you are not hungry, share your food with someone who is. If you are happy, contented and at peace with yourself, reach out to those who are not as fortunate as you.

We regard ourselves as responsible citizens. We pay our taxes and our bills on time; we exercise our franchise and fulfil our democratic duties; we try to obey all traffic rules; we steer clear of breaking the laws of the land; we try not to interfere in other people’s affairs... but this is not enough. Do something more. The opposite of love is not hate

but indifference, or apathy — to the needs of those around you. We need to contribute our share — our mite — to the welfare of the world; to what Sri Krishna called Lokasangraha.

To Sri MK Gandhi, sacrifice meant service. He pointed out that the Gita also tells us: “He who cooks only for himself is a thief.” “True Yajna is an act directed to the welfare of others, done without desiring any returns for it, whether of a temporal or spiritual nature,” Gandhiji said. “The body therefore has been given to us only so that we may serve all creation with it.”

A lot of us tend to believe that the little that we can do, counts for nothing, against the vast canvas of the world’s misery and suffering. But just as little drops of water together make the mighty ocean, so too, little acts of kindness and compassion can and will make a difference. When we start living and working for others then our lives too, become richer, more rewarding, and more meaningful. □

Source: <http://railcal.indiarailinfo.com/blog/post/916856>



TRUE SERVICE

An Anecdote from Revered Gandhiji's Life



andhiji had taken up projects in villages around Sevagram during his stay there.

When Gandhiji was staying at Maganwadi he started a project at Sindh. Narayan Desai the son of Mahadev Desai, a youngster was staying with Gandhiji. Everyone had to do their allotted duties by turns. It was Narayan's turn to clean the toilets which was nothing but open space latrines in the villages. If not cleaned immediately after use, germs are formed. Mahadev Desai was fully involved with dedication in this service.

The villagers treated the volunteers as mere scavengers doing free service. One of the villagers impolitely told Narayan, "Go and clean that side." On seeing the attitude of villagers, Narayan asked Gandhiji when he visited Sevagram, "What is the benefit of this work? There is no symptom of change in the mental attitude of the villagers. They are so impolite to us giving us several instructions."

Gandhiji replied, "In this short period you are tired? You ask your father as to how long this project is going on. He is devoted to this service. You should also imbibe it. The sin of untouchability is not

ordinary. To remove this, we have to do penance for a long time.”

But Narayan Desai was not convinced. Again he approached Gandhiji and asked, “Gandhiji, what is the benefit of this work when there is no change in the attitude of the villagers?”

Now, Gandhiji gave a new dimension to the argument and explained, “Is it not true that the person doing the service is benefited? He gets the training and practice of that service.”

Narayan replied, “But, training is essential for the villagers also.”

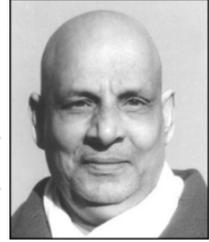
Gandhiji smiled at Narayan and said, “You have become an advocate! There is truth in what you have said. Had I been in your position, I would notice keenly the entire atmosphere. Suppose I found anything wrong with the excreta of a person while cleaning just after he had finished, I would win over his heart by telling him sublimely that his stomach was not alright and required immediate and proper treatment.”

Gandhiji’s enthusiasm increased when Narayan was silent. He added, “If it happens as per my wish, I will clean the roads myself, plant flowers there and water them everyday. Where there are dung heaps today, I will make flower gardens. Cleaning is also a valuable art.” □

KARMA YOGA

By Swami Sivananda

Half-hearted service is no service at all. Give your whole heart, mind and soul when you serve. This is very important when you practise Karma Yoga.



Some people have their body in one place, mind in another place, and soul in another place. This is the reason why they do not realise any substantial progress on the path.

Forget not the goal of life amidst selfish activities. The goal of life is Self-realisation. Are you attempting to reach the end and aim of life? Are you doing Japa, Pranayama and Meditation? Have you kept up the ideal before the mind's eye? That day in which you do not practise any spiritual Sadhana is wasted. Give the mind to God and the hand to work. You will have to analyse and scrutinise your motives. It is the selfish motive and not the work itself that binds a man to Samsara. Prepare the mind for Karma Yoga. Mere selfish work cannot be taken as Yogic activity. The mind is so framed that it always expects something for a small piece of work. When you smile you expect

a return of smile from your friend. When you raise your hand in salutation, you expect a salute from other people. Even when you give a cup of water to another man, you expect him to be grateful to you. When such is the case how can you perform Nishkama Karma Yoga?

Life is very precious. Live in the spirit of the Gita's teaching and work without expectation of fruits and egoism. Think you are Nimitta in the hands of Lord Narayana. If you work with this mental attitude you will become a Yogi soon. Work never degrades a man. Unselfish work is Puja of Narayana. Work is worship. All works are sacred. There is no menial work from the highest view point, from the view point of the Absolute, from the view point of Karma Yoga. Even scavenging when done with the right spirit and mental attitude is Yogic action. Even a scavenger can realise God in his own station of life by service. The famous butcher Dharma Vyadha of Mahabharata realised God in his meat shop (through serving his parents). You all have got inside all materials for wisdom. There is a vast magazine of power and knowledge within you. It wants kindling. Now wake up, Oh Saumya!

When you work disinterestedly without any agency and when you surrender the works and fruits as Ishvararpana, all Karmas are transformed into Yogic Kriyas. Walking, eating, sleeping, answering the calls of nature, talking, etc., become offering unto the Lord. Every bit of work is Yoga for you. Think that Lord Siva is working through your hands, and is eating through your mouth. Think that your hands are the hands of Lord Siva. In the beginning some of your actions may be selfish and some may be unselfish. In the long run you can do all actions in an unselfish manner. Scrutinise your motives always. This is the keynote for Nishkama Karma Yoga. Every act can be spiritualised when the motive becomes pure. Work is meditation. Serve everyone with intense love without any idea of agency without expectation of fruits or reward. □

Source: Yoga In Daily Life



To love and serve God is to love and serve all beings and creatures.

— Swami Ramdas

DEAR CHILDREN

My boss drove a luxury car everyday and it was my duty to greet him and to open the gates for him, as I worked as a watchman in his villa, but, he never responded to my greetings.

One day he saw me opening the garbage bags outside the villa in search of any leftover food. But, as usual he never said anything to me, it was as if he never saw anything!

The very next day I saw a paper bag at the same place, but it was clean and the food inside was fresh and good as if someone had just brought it from the supermarket. I didn't bother as to where it came from. I just took the paper bag and was so happy about it.

Every day I found this paper bag at the same place with fresh vegetables and all that we needed at home. This became my daily routine. I was eating and sharing this food with my wife and kids. I was wondering who this fool could be, to forget his paper bag full of fresh food every day?

One day there was a big problem in the villa and I was told that my boss had died. There were too many guests coming to the villa that day and I didn't get any food packet that day, so I thought that one

of the guests must have taken it. But the same thing happened on all the following days.

It went on like this for a few weeks and I found it difficult to provide food for my family, so I decided to ask the wife of my boss for a raise in my salary or else I would quit my job as a watchman.

When I asked her for a raise, she was shocked, and asked me, “How is it that you never complained about your salary for the last two years? And why is this salary not enough for you now?”

I gave her so many excuses but she was not convinced. Finally in the end, I decided to tell her the truth. I told her the entire story of the bag of groceries, and how it was my daily provision... She then asked me as to when this stopped? I told her that it stopped after the death of her husband. Only then I realised that I had stopped seeing the paper bag immediately after the death of my boss.

Why didn't I ever think of this before? That it was my boss who was providing this for me? I guess it was because I never thought that a person who never responded to my greetings could ever be this generous!

His wife started to cry and I requested her to stop

crying and that I was really sorry that I asked for a raise, and that I didn't know that it was her husband who was providing me with the food and also that I would remain as a watchman and be happy to be of service.

His wife said, "I'm crying because I have finally found the seventh person to whom my husband was giving a bag full of food. I knew my husband was giving seven people food every day. I had already identified six people, and all these days I was searching for the seventh person. And today I found out."

From that day onwards, I started to receive the bag full of food again, but this time his son was bringing it to my house and giving it in my hand. But whenever I thanked him, he never replied! Just like his dad!

One day, I told him "THANK YOU" in a very loud voice! He told me to please not be offended when he doesn't reply because he has a hearing problem just like his dad!

Oh! May God forgive us all, for we have all, as humans, judged another person without knowing the real story behind their actions. May God forgive us all and guide us towards the right path in life. □

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...The service of the poor and the distressed is the worship of God. Let love, humility and service be the motto of your life! The most exalted way to realise God is through Nishkama Seva. Dedicate all your mental, vocal and physical energy to God and thus transform your entire life and all its activities into a blissful expression of the Divine. God is within you. You are ever face to face with Him. And it is He within you that animates your existence and actuates all your work. Knowing that you are eternally one with Him, be still His servant and child. Serve Him in a playful and cheerful spirit and earn thereby the blessings of Divine love and joy. Believe that you are the acknowledged child of God. You are not an individual life but belong to the Universal Life and Spirit. Your actions are the outpourings of this Cosmic Spirit, for you are the Absolute Truth itself. Weep and cry no more. Through constant remembrance, be conscious of God's presence within you and everywhere without you. □

Ramdas

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IN MEMORIAM

Ms. Yamuna Seshan (aged 51), the daughter of Smt Bhawani and Sri PS Seshan, who are inmates of the Ashram, was called by Beloved Papa on the 23rd of February 2021. We pray for Beloved Papa's blessings on the departed soul for eternal rest and peace at His lotus feet. □

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 February is 190 crores. The grand total of the Japa done so far in this round now stands at 9776 crores. □



137TH JAYANTI OF BELOVED PAPA SWAMI RAMDAS

The 27th of April 2021 marks Beloved Papa's 137th Jayanti. On this occasion THE VISION fervently prays for His blessings on all devotees for their speedy spiritual progress, culminating in realising their oneness with Him.

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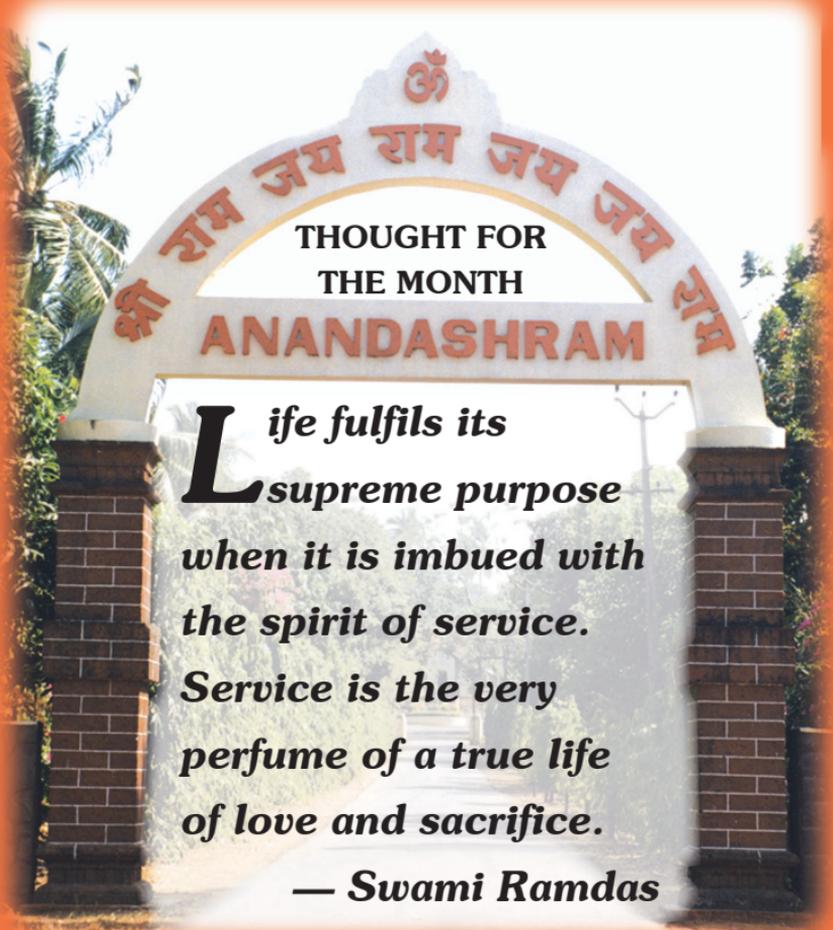
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27	Swami Satchidananda	50
28	Talks of Swami Ramdas	130
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31	The Silent Sage	60
32	Thus Speaks Ramdas	60
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36	With My Master	90
37	With the Divine Mother, Vols. 1 to 3 (Set)	540
38	World is God	210

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Life fulfils its
supreme purpose
when it is imbued with
the spirit of service.
Service is the very
perfume of a true life
of love and sacrifice.

— Swami Ramdas

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