

This is true not only in the spiritual field but even in our worldly activities. For example, if you invite someone to your house for tea, you must have the knowledge (Jnana) of how to prepare tea. Using this knowledge, you must have the keenness to prepare tea tastefully so that the invitee would enjoy it. That is Bhakti. And the process will be complete only when you actually prepare the tea - which is Karma. Only when these three aspects come together, you and the invitee will have a sense of satisfaction, and you are happy.

If such an approach is adopted in all our activities, we are bound to succeed in every walk of life. If we examine the cause of success of a person in any field, we would find a harmonious blend of the above three dimensions. In the absence of such a blend, success will be a far cry. So, full knowledge of what we are aspiring for, total commitment to the ideal and full-fledged total involvement are the pre-requisites for success in any field in life.

— *Muktananda*

*Divine Name is a ladder by the help of which you ascend to the Supreme Zenith.*

- *Swami Ramdas*

*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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THY CHILD FOR EVER

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When my longing for Thee, O Mother!  
Took me to Thy lotus feet,  
In a flash, I knew, am one with Thee:  
Thereafter I am ever with Thee.  
By Thy sweet and radiant Grace  
I have become Thy child  
And Thou my fond Mother,  
Now I clasp Thee as a creeper the tree,  
And Thy love like the rainbow encircles me.  
O Mother! I am Thy child for ever.

- *Swami Ramdas*

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For free edition of "THE VISION" on the web, please visit:

[www.anandashram.org](http://www.anandashram.org)**AIM OF DHARMA**  
*By Swami Ramdas*

Dharma means that which upholds and elevates. Hence the basic principle underlying all manifestations of life is in the real sense Dharma. This principle is what we call God or Truth. Dharma therefore signifies the knowledge of the great Truth which upholds all things. From the light of this knowledge alone can the life of a human being be harmoniously adjusted in all its various aspects. So the aim of Dharma is to infuse into all activities of life the splendour, bliss and peace of the Divine reality.



Dharma does not mean the observances of certain rituals and ceremonials which, as we observe in the world, are leading man only towards bigotry and selfishness. The nearer an earnest aspirant approaches God, the more peaceful, the more simple, and the more meek he would grow by shedding the evils of exclusiveness and selfishness. The aspirant, if he is true and sincere, should undergo a gradual transformation in his heart and mind, nay, in his entire outlook upon life. His clinging to perishable baubles of

the world must be slackened and ultimately fall off. His mind must dwell in infinity and heart's affection must expand and embrace the whole world and its creatures. If this state of supreme liberation is not held to be the aim of Dharma, and still a man says he is a devotee of the Lord and follower of Dharma, he may be sure that he is deceiving himself. Selfishness, greed and a spirit of accumulation, glossed over by a show of religious observances, pass for Dharma. It is observed, as a man proceeds on this path of self-delusion calling it religion, he only narrows his vision and crystallizes his selfishness, and consequently becomes a prey to fear, doubt, misery and utter weakness of will and spirit. Tied down by a thousand desires, anxieties and expectations, he lives a life of bondage ever ruled by the redoubtable foes - the senses.

True devotion for God which means the adoption of true Dharma is for the liberation of the individual soul from its fetters imposed by ignorance, and for attaining the consciousness of immortality and perfect union with God - who is the one supreme Creator and Controller of the whole universe.

Seek the Eternal, live in the Eternal and become the Eternal. This is the aim of true Dharma.

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### BELOVED PAPA SWAMI RAMDAS ANSWERS

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**Papa:** If you are merciful to others, God will be merciful to you. It is said that we cannot truly love God unless we love our brethren. The test of your love for God is your love for all beings. This is essential for your spiritual progress. Selfless action, done without any desire for result and out of pure love and compassion, elevates and ennobles you and brings you very near to God. There is a saying: "When a man says he has love for God and, does not love his neighbour, he is a liar." It means the test of your love for God is how you move with your fellow-beings, – whether you are forgiving, loving and helpful. The more you sacrifice yourself for the good of others, the nearer God comes to you. It is not that you go to Him, but He comes to you and reveals Himself in all His splendour in your heart. The thing that pleases Him most is your love for others. God is the Divine Parent and we are all His children.



**Question:** In the best interests of an orphan child I had to hurt the feelings of my mother. How can I please her?

**Papa:** What you did for the orphan child is in Ramdas' opinion perfectly right. Now you have to bring round your mother and give her peace. For this you must shower all your love on her, be extremely kind to her, and do every service possible for her and thus gradually bring her round to your way of thinking with regard to that child. Ultimately, your mother is bound to feel that what you did in regard to the child was right. There would be harmony between you and your mother. Meanwhile Ramdas can also prescribe one more thing, that is, constant remembrance of God. You must do this, so that your mental purity may reflect on the mother and remove all her doubts and worries and there may be peace and harmony in the family. May God in His mercy bring this about! This is Ramdas' earnest prayer.

**Question:** A young man of 29, with a tumour in the brain, asked me how he can really thank God in the state in which he is. I did not know what to reply.

**Papa:** It is not that he should thank God for what he is, but pray to God in that situation that his mind may dwell in Him, and whatever happens to his body be left to God in implicit surrender to Him. Disease has come not only to him. He has not been singled out for it. There are so many who have been stricken with physical and mental diseases. The mind is filled with

so many low, grovelling desires. In this state the mind is said to be highly diseased. Just as there is a tumour, cancer or some other disease of the body, so also there are diseases of the mind. These must be removed first and this can be done only by thinking of God and by surrendering ourselves to Him. When death comes near to us, we are frightened. It is that fear that makes us take refuge in Him.

Difficulties help in bringing us nearer to God. They may be either physical, mental or circumstantial. There are so many who would have forgotten God and be immersed in worldly pleasures, doing many evil things, had not some trouble turned their minds towards God. They say: "O God, You have brought this tribulation on me in order to draw my mind towards You."

In this case, if the young man takes the Name and remembers God, leaving his malady to His decision, he can make himself happy. Very often, by God's grace, incurable diseases get cured. So, let this young man believe in God and think of Him. By His grace he will be cured of his trouble, however difficult it may appear to be in the eyes of the doctors. The Doctor of doctors is God. He can cure people of the worst of diseases when He wills. Let the young man remember Him constantly and pray to Him to give him peace and joy.

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**WORDS OF PUJYA MATAJI KRISHNABAI**


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In all your dealings with others, treat them as you would treat your most loved ones. Do not let jealousy colour your attitude. If you allow yourself to be filled with jealousy and envy and grudge anything that others get, you fritter away whatever little merit you have in you. Jealousy is the greatest obstacle in the life of the Sadhaka. Entire lives are wasted away because of a spark of jealousy. When you become jealous, you are thereby sowing a seed, fruits of which may have to be reaped by you for lives to come.



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We should always be on our guard to see that we are not deluded into doing something out of Moha. We can counter Moha by seeing Beloved Papa in all the forms around us. The moment we see Guru Rupa in our so-called near and dear, Moha ceases to influence.

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What do people feel when they first come here, to the Ashram? They feel a sort of peace and stillness of mind that is simply indescribable. They feel so much peace that they are drawn to this place irresistibly and

cannot bear the thought of going away from here. When I first came to Papa, I felt the same kind of utter peace within and without.

\*\*\*

Papa's advice to us is that, for meditation, we should concentrate on our heart centre or between the eye-brows, leaving it to Him to take us higher in due course. If we try to hasten the process and try to go straight to the top point, when our body is still not fit for the highest spiritual experience, we only end up by losing everything and may even go off our head.

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Your minds will turn towards Papa only when you take His Name, sit for Bhajan and acquire a love for listening to Bhajan.

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**PUJYA SWAMI SATCHIDANANDAJI ANSWERS**


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**Question:** I feel like drowning myself in Ram Nam; probably this might help me get over the worries and tension that keep cropping up in mundane life.



**Swamiji:** Take to the chanting of "Om Sri Ram Jai Ram Jai Jai Ram" and try to make

the chanting constantly. This means 24 hours; of course you have to deduct the hours for sleep etc. Leaving those few hours, you must have the holy Ram Nam in your lips and your mind must be contemplating upon God, as the supreme all-pervading existence, as the entire manifested universe and as seated in everybody's heart. This practice will gradually purify your mind and make it understand the truth that everything in the universe is God Himself and whatever happens is by His will. This will give you perfect peace of mind, though the external conditions may remain the same which you cannot change. So please take to the practice of chanting the holy and all-powerful Ram Nam and be sure that God's protecting hand will be upon you always.

You have started enjoying the sweetness of the holy name. That is why you want to drown yourself in Ram Nam. Keep it up. His Name is simply wonderful in its potency. His Name also serves as the light that illumines the path leading to Him. Call upon Him as you call your mother. Let the purest and deepest feelings of your heart be concentrated in the call. It can purify, elevate and enlighten you thoroughly. Repeat the Name constantly with all faith. Aspire for the highest. Rest assured that when your aspiration is

intense, Beloved Papa will guide you and take you to the supreme heights of realisation. As your aspiration becomes more and more intense, craving for the worldly attractions will drop off by itself.

**Question:** How is it that so many are chanting but do not progress on the spiritual path?

**Swamiji:** We may have many desires lurking in us and our Ram Nam may fulfill those hidden desires but not take us nearer to God. The desires are like rat holes in the field. If you water the field, all the water will go into the rat holes. The crops planted there will not get the required water. Similarly, Ram Nam that we are chanting, though ostensibly for God-realisation, is used for fulfilling desires. We may be feeling that we have no desires in life and that we are only for God-realisation but deep down in our heart, we may have so many desires. Unless we love God and aspire for God alone, more intensely than for anything in the world, we cannot achieve real progress. A stage must come when we will cry to God: 'Oh Lord! I want nothing, nothing but You and You alone!' Nothing in the world would satisfy us. Until we get God, we must be like a person oppressed with thirst for water. Until he gets water, he will not take anything else. Such a thirst for God must be ours.

Sri Ramakrishna Paramahansa gives us the example of a Shishya who asks the Guru for immediate realisation. He tells the Guru, “Guru Maharaj! I am aspiring for God. Give me God-realisation. I want Realisation immediately.” The Guru takes the disciple to the river and asks him to dip his head in water. When his head is in water, the Guru presses the head down with the result that the Shishya cannot raise his head and is getting suffocated. After a while he is released and when the Shishya raises his head, the Guru asks him: “How did you feel?” The Shishya says: “I was craving for air. I was becoming breathless.” The Guru thereupon tells him: “You must have such a strong desire for God, when living in the world. If intense aspiration is there, Realisation is not far off.” How to get that intensity is the question. That can come only by our whole-hearted prayer to God. Whenever we do not have that intense aspiration, let us pray to God, let us cry to Him, weep before Him and tell Him: “O Mother! O my Lord! give me such intensity that my mind stays at Your feet always and will not run after worldly things.” Intensify this prayer. That itself will give you concentration of mind and help you to go forward.

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## BUTTER IS HIDDEN IN THE MILK

*By Swami Sivananda*

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The young daughter had gone to her village home for the first time from her city-dwelling. At night before retiring to bed, her mother opened a pot in which there was good cow's milk and poured a little buttermilk.



The girl asked her mother: “Mother, that was butter milk and why have you mixed it with milk? The milk may be spoiled!”

“Child,” answered the mother, “that is the way to prepare the milk in order that we might get butter out of it.”

“But where is butter in it, mother?”

“It is in every drop of the milk, dear; but you can't see it now. I will show you in the morning.”

In the morning the daughter saw that what was liquid the night before had become solid overnight. Mother put a churning rod into it and started churning the curd vigorously. Butter began to float on the surface of the curd. Then she gathered it all up and presented



it to the astonishment of the daughter.

The mother explained: “The addition of the buttermilk curdles the milk. Milk is transformed into curd. Then you have to churn it. By this process the butter which was all-pervasively hidden in the milk is obtained. At first you were not able to see it; it was hidden. From where has it come now? From the milk only. Therefore you understand now that it was there all the time. It awaited the process of churning to reveal itself to your great joy.”

The daughter, too, followed the same process and got the butter, for herself.

Similarly, a worldly man approaches a Mahatma and asks him: “O Sadhu, why have you renounced the world, and poured this new element of Vairagya and Tyaga into your life? Why don’t you let the life take its natural course”.

The Sadhu replies: “Brother, I do so in order to realize God?”

“Where is God?”

“He is all-pervading.”

The worldly man does not see and is not convinced. The Sadhu then explains how the inner personality

which is fickle and outflowing should be made solid and firm. Then the churning rod of one-pointed concentration and meditation should be taken hold of, and this solid Antahkarana should be very well churned. Then God is realized. He is all-pervading, in every atom of creation. But He is not visible to the naked eye nor is He realizable by a man except through this process called Sadhana.

Just as a mother was necessary for her daughter to learn that butter exists in milk and that churning will bring it out, even so a Guru is necessary for a man to know that God is, that He is all-pervading, and that He is attained through Sadhana. If the aspirant follows the Guru’s instructions, he too can realize God.

*Source: Voice of Sivananda, Oct 2009*

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### DEAR CHILDREN

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There was a farmer who had a horse and a pig.....

One day, the horse became ill and he called the veterinarian, who said: “Well, your horse has a virus. He must take this medicine for three days. I’ll come back on the 3rd day and if he’s not better, we’re going to have to put him down.”



Nearby, the pig listened closely to their conversation. The next day, they gave him the medicine and left. The pig approached the horse and said, “Be strong, my friend. Get up or else they’re going to put you to sleep!”

On the second day, they gave him the medicine and left. The pig came back and said, “Come on buddy, get up or else you’re going to die! Come on, I’ll help you get up. Let’s go! One, two, three...”

On the third day, they came to give him the medicine and the vet said, “Unfortunately, we’re going to have to put him down tomorrow. Otherwise, the virus might spread and infect the other horses.”

After they left, the pig approached the horse and said, “Listen pal, it’s now or never! Get up, come on! Have courage! Come on! Get up! Get up! That’s it, slowly! Great! Come on, one, two, three... Good, good. Now faster, come on..... Fantastic! Run, run more! Yes! Yay! Yes! You did it, you’re a champion!!!”

All of a sudden, the owner came back, saw the horse running in the field and began shouting, “It’s a miracle! My horse is cured. We must have a grand party. Let’s kill the pig!!!!”

This often happens in the workplace. Nobody truly knows which employee actually deserves the merit of success, or who’s actually contributing the necessary support to make things happen. Remember, **LEARNING TO LIVE WITHOUT RECOGNITION IS A SKILL!!!!**

If anyone ever tells you that your work is unprofessional, remember: Amateurs built the Ark [which saved all the species] and professionals built the Titanic [all died tragically].

**DON’T LOOK TO BECOME A PERSON OF SUCCESS,  
LOOK INSTEAD TO BECOME A PERSON OF VALUES!**

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### START AS AN APPRENTICE

*By Aldous Huxley*

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*(A conversation between the Bishop of Geneva and Jean Pierre Camus.)*

I once asked the Bishop of Geneva what one must do to attain perfection.

“You must love God with all your heart,” he answered, “and your neighbour as yourself”.

“I did not ask wherein perfection lies,” I rejoined, “but how to attain it.”

“Charity,” he said again, “that is both the means and the end, the only way by which we can reach that perfection which is, after all, but Charity itself. . . . Just as the soul is the life of the body, so charity is the life of the soul.”

“I know all that,” I said.

“But I want to know how one is to love God with all one’s heart and one’s neighbour as oneself.”

But again he answered, “We must love God with all our hearts, and our neighbour as ourselves.”

“I am no further than I was,” I replied. “Tell me how to acquire such love.”

“The best way, the shortest and easiest way of loving God with all one’s heart is to love Him wholly and heartily!”

He would give no other answer. At last, however, the Bishop said, “There are many besides you who want me to tell them of methods and systems and secret ways of becoming perfect, and I can only tell them that the sole secret is a hearty love of God, and the only way of attaining that love is by loving. You learn to speak by speaking, to study by studying, to run by running, to work by working; and just so you learn to love God and

man by loving. All those who think to learn in any other way deceive themselves. If you want to love God, go on loving Him more and more. Begin as a mere apprentice, and the very power of love will lead you on to become a master in the art. Those who have made most progress will continually press on, never believing themselves to have reached their end; for charity should go on increasing until we draw our last breath.”

*Source: The Perennial Philosophy*

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## BEING HAPPY IN THE PRESENT

*By Chad Davis*

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I sometimes find myself smiling for no reason – a good mood, perhaps, or maybe a thought about friends and loved ones. What I notice is that every time I contemplate my own smile, it comes back to the thought of being here, now, and feeling for those around me with understanding instead of judgment and love in place of anger.



It is in the here and now that I find happiness.

Contemplate a tree: In the blazing heat of the summer, does it cry and complain, or does it sway in the passing breeze? In the deathly cold of winter, does

it shutter and wither, or does it catch the falling snow from the sky and offer us pleasing scenery?

Now ask yourself the same question: In the crests of life, do you lose your legs and sink, or do you stay afloat with the rolling tides? Oftentimes we forget that happiness is usually a choice, and it is in times of need when we need to be patient with ourselves in order to stay afloat and choose to be happy.

Last year was rough for me. I was hurt twice over the summer and as a result became slightly jaded. I was prepared to live the next year in solitude.

I experienced something we all experience. Heartache does not discriminate against any particular person, life, or event. How then can you stay strong, positive, and happy in the face of misfortune?

What I've learned is quite simple: See the world, free of implication, free of self-deception, for what it truly is.

It is easier said than done, but once you have the basic mindset in place practice will eventually bear many fruits. So follow these general guidelines to find strength when dealing with troubles:

### **1. See the tree:**

When you feel as though the world is dark and painful, look to what makes you smile, contemplate why it makes you smile, and finally hold on to the smile itself. And keep holding it.

Then, give the smile to something around you – say, for instance, a tree. Really see the tree in front of you. Contemplate what it has to offer – shade, scenery, oxygen, seeds – and then think about what you have to offer it – carbon dioxide, water, or maybe love to prevent it from being cut down.

Now take the time to wonder, what do you have to offer in that moment to other people and things, and what can you offer yourself?

### **2. Water the tree:**

Imagine yourself with a pail of water, and offer it to the tree. Pour it onto its thirsty roots. Now, imagine the tree budding instantly because of your gift.

Apply the same concept to yourself. Offer yourself a gift of your choosing – a smile, a laugh, exercise, or a moment of relaxation. Now, imagine yourself growing happier, stronger, due to your own gift.

### 3. Let the tree grow.

Finally, patiently allow the tree to grow, no matter how long it takes. Similarly, allow yourself to naturally let go of the things that are causing you stress and desperation and remember it is all okay. Instead of these feelings, nourish yourself with your gifts of love, smiles, laughs, and peace to help yourself grow out of the pain, no matter how long it takes.

As a tree needs certain nourishment, you do, too. But don't let these things make you weary; do not press yourself for nourishment if you are not ready to give it or accept it. Instead, allow yourself to grow a little with every passing second, just as the tree does.

Over time, you'll notice it is easier to do this exercise constantly. Give gifts and receive gifts, all in the now. Once you can do this, your smiles will be genuine and your happiness will shine through times of misfortune.

Patience and compassion not only aids others, but it also aids your own self.

Take these steps and go out in the world in order to see it for how it is in the second you observe it. This simple observation of the world will make you strong and able to offer gifts to yourself and others constantly – no matter how small or insignificant you

find them to be. When you stop to see the tree, everything else seems to just fall into place.

*Source: <http://tinybuddha.com/blog/being-happy-in-the-present-see-the-tree/>*

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## SPIRITUAL REFLECTIONS

*By Swami Ramdas*

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### THE FRUIT OF SADHANA:

Adherence to the external forms of worship ceases when your mind is drawn inward. The object of all such worship is to achieve this aim. In meditation, when your mind thinks only of God who resides within you, and does not wander about in the midst of passing scenes of the objective life, when you seek union with the Divine within you and the consequent satisfaction, then you will have attained the fruit of all your Sadhana. The mind going inward through the practice of prayer and meditation, finds the presence of the Divine first within and then without you, everywhere. You realize that you are the Spirit, not of local and individual value, but of a universal nature and significance. You raise above all forms, thoughts and movements in which you have been



involved when the mind was externalised. The inner perception and realization of God is the culmination of all spiritual effort. Now you know who you are in reality. You are verily He!

#### **HATE VERSUS LOVE:**

He who hates inflicts injury upon himself. It is like stabbing himself. Whereas love is a nectar bath, a soothing balm to his heart. While the former creates pain and confusion, the latter brings joy and harmony. While hate wounds, love heals. Therefore love is rightly called Divine. Love is the quality of God, and hate is the nature of a perverted and distorted mind. The life that is built upon love is a life imbued with spiritual radiance and happiness. In fact, love is the panacea for all the ills of life. Be the votary of love and make your life blessed.

#### **TRUTHFULNESS IS THE WAY:**

Lying has become so common in the world today that it is never considered as a vice. The liar justifies himself by saying that he cannot get on without having recourse to lying. All seek the smooth and easy way that leads only to evil and distress. It is difficult, indeed to be truthful at all times. But truth is the only way to attain real inner freedom and peace. The man of truth

faces all trials and sufferings cheerfully for truth's sake. He keeps his conscience pure and clear. We have instances of great souls who have sacrificed their everything for the observance of truth. It is rightly said: "Truth is God." If you wish to know God, you cannot do so by following the way of falsehood. Truthfulness is the first quality needed on the divine path. For petty gains of the world, for the ephemeral interests and comforts of life, man abandons truth. The everlasting peace which we have to gain here and hereafter depends upon a life of rectitude, honesty and sincerity.

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#### **EPISTLES OF SWAMI RAMDAS**

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Beloved Ram,

...When the Name begins to work in the mind, automatically peace settles upon it. All actions proceeding from this calm state of mind become naturally pure and therefore beneficent. ...A constant watch upon our actions is still necessary, lest we might do such acts as would throw us into forgetfulness of God. ...Let us not fret over situations that God has given us... It is a mistake to think that by mere change of situation or activity we can attain to peace... Ramdas, by His will, now stays in a newly built Ashram,

called “Anandashram”. As usual, Ramdas is swimming in a veritable ocean of love and joy. His kindness and love are boundless...




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### RAM NAM & SPIRITUAL RETREAT - 2011

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By the abundant grace of Beloved Papa the Annual Ram Nam and Spiritual Retreat held in the Ashram from 30th of December to the 1st of January 2012 went off blissfully. Friends from the North as well as Karnataka and Andhra Pradesh participated in the same.

The interactive satsang sessions were held on the 30th and the 31st of December in the morning from 10:00 am to 12:00 noon and then again in the evening from 3:30 pm to 5:00 pm. The recap of the sessions was taken up at night on New Year’s Eve from 9:45 pm to 11:25 pm followed by Ram Nam till midnight. The New Year was thus ushered in with Ram Nam and a brief message read out by Pujya Swami Muktanandaji and then again followed by Ram Nam for another 15 - 20 minutes.

The first session which started with a bhajan threw light on the positive aspect of the mind, which is hardly recognized by us. Beloved Papa’s following words amplified the theme further: “The mind sees through the eyes, hears through the ears, smells through the nose, tastes through the tongue and feels the touch through the body. When the mind is restless, these senses make it perceive diversity which brings pain and sorrow. When the mind is peaceful, these senses make it perceive oneness which brings joy and bliss. A restless mind is Maya. A peaceful mind is Ram.”

This theme was intensely dwelt on by the participants with the words of Pujya Swami Chidanandaji Maharaj: “It (the mind) has not been given to you to be a problem, but, on the contrary, it has been given to you to be utilised as the greatest thing that has ever been given to a being, for it throws wide open the portals to liberation and perfection.”

The session came to a close with the revelation that the positive aspect of the mind can be experienced by changing our attitude, which owes its origin to LOVE.

In the next session, continuing with the theme discussed in the morning, efforts were further made to get more and more clarity on the word LOVE which

stands for GOD. Beloved Papa's words on LOVE helped the participants to better understand this: "There is no more potent power in the life of a human being than Love which ennobles, enlightens and sanctifies life. The heart imbued with this Love feels for the suffering humanity. It is this Love that freely forgives and returns good for evil, because it is born of the Divine Spirit that dwells within you. It is the expression of Truth – the Light that radiates from your purified, illumined soul. Such a Love is the ideal to be aspired for. The person in whom it has revealed itself is really holy. He is the channel of God's power and glory."

Beloved Papa's poem on LOVE (Premate Chaitanya from Prem Sudha) was sung as supplementary to this theme. The session came to a close with the understanding that a constant effort has to be made to actualize this LOVE in our life at the family level, social level and the professional level.

The next morning, taking up the thread of the previous day's discussion as a first step to actualizing GOD / LOVE in our day-to-day life, the deliberations were directed towards the 4 purusharthas: Dharma (ethics), Artha (earning), Kama (enjoyment) and Moksha (emancipation).

Dharma (ethics): Properly connecting ourselves with the outer creation is dharma. Dharma is the basis for individual progress as well as social welfare.

Artha (earning): The importance of material progress for the overall happiness and well-being of an individual cannot be negated. However, Dharma should be strictly adhered to for the attainment of wealth.

Kama (enjoyment): Kama means desire. Kama too is permissible so long as it is not in conflict with dharma.

Moksha (emancipation): When a person goes along living a life within the bounds of dharma, a time comes when he feels he needs more than just this to have a fulfilling life and thus starts the path towards freedom from bondage.

As an aid to the purusharthas, the concept of yagna, daana and tapas will go a long way in outer purification. Yagna is replenishing to Nature what we have taken from it. Daana is giving back to Society and Tapas is replenishing to our body.

So, as a part of bringing in the spiritual dimension of LOVE in our everyday life, it is not enough to merely try for outer purification alone. Inner purification too



should go hand-in-hand, for which inward journey, chanting, satsang, swadhyaya etc. are the means. The session concluded with an effort to silencing the mind.

The evening session started with the understanding of the Sadhanas prescribed by our Masters for the purification of the mind viz. Nama, Dhyana and Seva. All the three should go hand-in-hand for an all-round spiritual progress. Beloved Papa emphasized, "Devotion by itself is not the whole thing. Knowledge by itself is not the whole thing and also action by itself is not the whole thing. Combine these three in your life and manifest the all-round magnificence of your being." This session once again concluded with another effort to still the mind.

The 1st of January was exclusively for Ram Nam. All friends whole-heartedly participated in the same. Thus Beloved Papa facilitated through these 3 days to blend spiritual dimension in our outer and inner life.

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#### IN MEMORIAM

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Smt Annapoorni Subramanian (aged 77 years), mother of Dr. Vimala Iyer, was called by Beloved Papa on the 2<sup>nd</sup> of January 2012 at the Ashram. She had been ailing for over a year. Her last hours were very

peaceful and filled with God-remembrance. May Beloved Papa bless the departed soul with eternal rest and peace at His lotus feet.

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#### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace done during the month of November 2011 is 175 crores. The grand total of the Japa done so far now stands at 975 crores.

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#### FROM THE EDITOR

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The general feeling is that one has to choose either Bhakti or Jnana or Karma path - otherwise called as Love, Knowledge and Action - to reach the heights of spirituality. When we start analyzing, we find that all the three dimensions should be there, and not one of them, for ultimate success. Suppose a person takes to contemplative life. First of all, he should know (Jnana) what to contemplate upon. He should also have the dedication (Love or Bhakti) to the object of contemplation. And then he must engage himself in the act of contemplation (Karma).