

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

KNOW THYSELF

AT the close of day the curtain falls

And we retire into silence of peace.

The dawn brings into view gorgeous scenes

And fills life with blissful activity.

In the hidden depths of the Spirit there is

the stillness of peace,

In Its manifest expression there is the play of bliss.

Life pours on us the light supreme:

Every new day bids us to be free

And dwell in peace and bliss

O life! reveal thy glory-

Know thyself as Spirit immortal.

- Swami Ramdas

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THE VISION

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Anandashram

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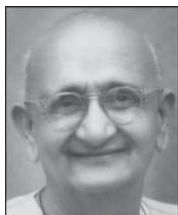
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MAKE YOUR LIFE DIVINE

By Swami Ramdas



All creatures including human beings are by nature active and prolific, and the ordinary life of everyone in the world is a whirlpool of continuous movement in its physical and manifest nature. The rush of activity has so far absorbed the lives of all people on this planet, and to such an extent that the eternal values that stand at the basis of human and all existence are in the majority of cases entirely ignored. Thus you find so much strife and chaos in the world as observed at the present time. Although every endeavour is made to harmonize life and so adjust its activities as to produce peace and happiness, we find the results achieved are far from the desired end. The reason is quite clear. So long as the aspiring heart of man is caught in the toils of mere confused activity of his lower nature, so long as his vision is only for the apparent and evanescent pleasures and

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and charity.*

ambitions of life, without a deep understanding of the fundamental principle on which his life is built, he cannot hope to infuse into his activities the true spirit of the higher and abiding light and joy of the immortal.

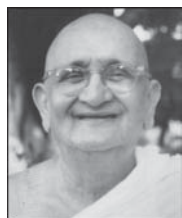
A true life, if it should be blessed with this splendour of its immortality, must be inspired with a consciousness of its deathless and changeless nature. So to control and guide life by an internal attuning of it with the universal spirit of God is the only right way to live life. Be in touch with the supreme truth of your being and understanding the exalted purpose and goal of life, work out your destiny on the lines of love, kindness and charity. Religion is not of mere books or talk or a thing for reflection. Religion is an intensely practical thing, a revelation of the inherent supremacy of the soul in all the turns of human life. You may belong to any sect, creed or faith, you may call yourself by any name or denomination, you may belong to any religious society but if you do not put into practice the highest ideals set forth by your great teachers and live up to their magnificent examples in actual life and action, your profession of religion is of no avail. Your life is a current that is started from an eternal Source. Make it flow in all its pristine purity so

that it may lighten the burden of the weak, relieve the distress of the suffering, elevate the hearts of the depressed and, in short, bring sunshine and delight in the prevailing darkness of the world. With a firm will destroy all the inimical tendencies that seek to thwart this sweet and glorious consummation, conquer every selfish craving that tries to pull you down from your onward march towards the summit of this blessedness, eradicate from the heart all disruptive forces that conspire to keep you in your lower animal nature and, ultimately rising superior to them all, realise the sublimity of your Divine Self and thus illumine your life with the light, love and bliss of God.

WORDS OF BELOVED PAPA SWAMI RAMDAS

GOD CHOOSES:

Just as the growth of the fruit in the flower causes the petals of the flower to fall off as the fruit grows, so also when the Divine within us chooses to manifest Himself by a gradual or rapid process, the ego and its associated desires leave us until they disappear completely. It is then the Divine enters into, envelops and occupies, every part of our being



converting us into His very embodiment. This supreme consummation is possible of attainment by every human being. What is needed is a total all-round dedication of our life to the Divine, so that our will, thought and feeling be imbued with Divine radiance, having no purpose but to express His power, beauty and glory.

SPIRITUAL IS BASED ON THE MORAL:

A Sadhaka's progress on the spiritual path is distinctly marked by a moral elevation. As his mind stays more and more on God, the grip of the low desires of the flesh slackens day by day. Hitherto the senses were keeping him in captivity, his sole ambition being to satisfy them. So, naturally, his life ran along the path of unrighteousness. To have frequent recourse to deceit and untruthfulness has been habitual with him. Now an approach to the Divinity within him, through a burning aspiration, brings about an entire change of heart. He develops a noble, truthful, honest and generous nature. All the low practices for gaining momentary sense enjoyments are totally given up since he strives to be ever in communion with the Divine. He becomes loving, kind and compassionate. He gives himself away in all respects for the good of others.

He sacrifices cheerfully all his pleasures and comforts for the service of those who are in pain and distress. Lust and wrath have no place in his life. His intellect is illumined and his vision is universalised. His heart flows in streams of love towards all beings and creatures in the world. In short, his whole life is dedicated to God in the world and beyond.

WORDS OF PUJYA MATAJI KRISHNABAI



Realising Beloved Papa's Eternal Being is not so easy. Papa has said that even the highest Love stands aghast before that august Presence. When even the greatest Love has no entry into that realm of Infinity, how can one not possessing even this love hope to enter the realm? That is the distance you all have to go. It is like the other bank of the river; even after reaching the highest state, we would still be on this side of the river.

In every individual, even a minimum of "swarth" (sense of possession) would always be there, however much he or she might claim they have no sense of possession. Even if he has a small room, he will feel

possessive about it. If he is thrown on the street, he will call the small portion of road on which he lies as his own. That is why Papa always asks us to regard the whole universe as our home and not just the place we dwell in. If we consider the whole universe as our home, then we will not have any attachment to any place or property.

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 and 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.

Whatever situation we are placed in, whatever job we are doing, we must think that it is given to us by our Guru Himself. In fact, our Guru is at the bottom of everything, right from our birth in this human form. It is His power that makes us digest our food, grow up and so on. As we dedicate ourselves completely to Him, regarding everything we do as being done by Him only, our actions become

spontaneous just as we move our hands or feet, and our body-consciousness becomes diluted until it disappears altogether. That is when the Kundalini crosses the point between the eye-brows, and, like a flash of light, reaches the apex, Sahasrara, and our realisation becomes complete.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

Synchronising Japa And Thoughts:

Repeating Ram Nam mechanically in the beginning is unavoidable as it will take some time to synchronise repetition and thought. For this, when repeating Ram Nam, keep the mind contemplating



on God's attributes. You can even go on talking to God: "You are all-pervading; You have manifested as everything; You are in everything; everything is in You; You are seated in my heart, etc. etc." Such practice will take away all worldly thoughts and bring better concentration.

Reality/ Unreality Of The Body:

Some saints have said that this world and all that we see around us have no existence but a mere projection of the one Supreme Power or Brahman. On the other hand this body of ours, which is made

up of five elements, is tangible and we feel its existence. Some others have said that the Soul, which motivates or actuates this body, is the Supreme Power or Brahman. When the soul leaves the body, the body disintegrates or resolves into its elements. It is also said that some saints have seen God, talked to Him and some have even left the world for heavens in their human body. This is an apparent contradiction.

Jnanis take it that the world really does not exist, but appears to exist because of our mind. If the mind does not exist, the world also does not exist, as in deep sleep. The Self alone is Real. Bhaktas consider the world as the manifestation of God. It is ever changing, unlike its substratum, the Self or Atman which is static.

The waking state in which the world is seen as existing is as real or as unreal as the dream state in which also the mind projects forth as innumerable forms. It is the Supreme Power alone that activates the body by putting on a mask of ignorance causing the sense of individuality. Bhaktas, by meditating on or being devoted to particular form of God, can make Him manifest in those forms, which may be called their mental projections. They see and talk to those forms.

When the soul leaves the body, the body that is made up of five elements disintegrates itself into elements. This happens when the body is buried or cremated. But, in exceptional cases, the body disappears in a brilliant light or into thin air. This has happened in the case of saints like Mirabai, Nandanar, Appayya Samarth, Ramalinga Swami and Tukaram.

MEDITATION AND REALISATION

Swami Brahmananda's Conversation With A Disciple

Question: Maharaj, I am practicing Japam and meditation, but I have not yet acquired any taste for these. Somehow or other I am struggling on. What must I do?



Swamiji: Is it possible to have that taste in the beginning? No. Struggle hard to attain it. Concentrate all your energies on its achievement, and never for a moment pay heed to other matters. Apply yourself whole-heartedly to it and to it alone. Onward, onward! Never be satisfied with your present state of mind. Try to create within yourself a burning dissatisfaction. Say to yourself “What progress am I making? Not a bit.” Sri Ramakrishna used to say to the Divine Mother

“Mother, another day is gone and I have not seen Thee!”

Every night before you go to bed, think for a while how much time you have spent in doing good deeds, how much again in doing useless things; how much time you have utilised in meditation and how much you have wasted in idleness. Make your mind strong through Tapasya (austerity) and Brahmacharya (continence). In rich men’s houses they keep a Darwan (gatekeeper) whose duty is to prevent thieves, cows, sheep, etc., from entering the compound. The mind is man’s Darwan. The stronger the mind becomes, the better. Mind has also been compared to a restive horse. Such a horse generally takes the rider along the wrong path. Only he who can hold a tight rein and check the horse can go the right way. Struggle, struggle on! What are you doing? Is everything achieved by the mere wearing of the Gerua cloth (ochre-coloured cloth of the Sannyasin) or by renunciation of hearth and home? What have you realised? Time is flying. Do not waste a single moment. You will be able to work hard only another three or four years at the most. Afterwards both body and mind will become weak and infirm and you will not be able to do anything. What can be achieved without diligence?

You are thinking, “Let us first of all have yearning, faith and devotion; then we shall do our Sadhana (spiritual practices).”

Is that possible? Can we see the day without the break of dawn? When the Lord comes, love, devotion and faith follow Him as His retinue. Can anything be achieved without Tapasya? Has anybody gained anything without labour? Buddha, Sankara and others, what tremendous austerities they practised in their lives! What burning renunciation they possessed! What severe Sadhana they performed! Real faith cannot be had in the beginning. First realisation, then faith. But at first the Sadhaka has to pin his faith, “blind faith” it may be, to the precepts of his Guru (spiritual teacher) or of some great soul; then only can he advance toward the goal. Do you not know the parable of the oyster as told by Sri Ramakrishna? The oyster floats about on the surface of the sea with its shell wide open, just for a little drop of the Swati-rain (rain falling when the star Swati or Arcturus is in the ascendant). As soon as it gets a rain drop, it dives down to the ocean-bed and there forms a fine pearl. Like the oyster, you too should be up and doing and then dive deep into the ocean of meditation. You

have no self-reliance. Personal exertion is an indispensable factor for success in the spiritual life. **Do something for a period of at least four years. Then if you do not make any tangible progress, come and take me to task.** Japam and meditation are impossible unless you transcend the limitations of Rajas (excessive activity) and Tamas (inertia or lethargy). Afterwards, you have to rise even above Sattwa (illumination) and attain the high spiritual plane from where there is no return. How difficult is the attainment of a human birth! Yet it is only in this human birth that God-realisation is possible. Strive hard in this life and reach that state from which you will not have to come back.

The mind is to be raised, step by step, from the gross state to the subtle, then to the causal state, still further to the Great Cause (Mahakarana) and finally to Samadhi (highest illumination). Resign yourself fully to the Lord. He is everything. There is nothing besides Sarvam Khalvidam Bhahma “Verily all this is Brahman.” Everything is His and His only. Never be calculating. Is self-surrender possible in a day? When that is achieved, everything is achieved. One must struggle hard for it. Life is eternal. The span of man’s

life is at most a hundred years. Give up the pleasures of these hundred years, if you want to enjoy eternal life and, with it, eternal bliss.

Source: Spiritual Teachings Of Swami Brahmananda

DEAR CHILDREN

The most atypical move from success to satisfaction is perhaps found in what N.Krishnan did. A gold medalist graduate in catering technology, he was employed with a leading five star hotel chain when he saw a 75 year old man on the streets of Madurai eating his own waste (excreta). A week later, Krishnan quit his lucrative job and undertook the task of feeding uncared for people. “I felt I had unfinished work in Madurai,” recalls Krishnan. A family friend donated a Maruti van and today, Krishnan cooks and distributes food to at least a hundred people on the streets of Madurai. Each day he starts at 5.30 a.m. and ends at 10.30 p.m. offering breakfast, lunch and dinner. A year later a young man, Mani, left his job in a local hotel to join the cause.

Financial support started trickling gradually from people who began hearing about Krishnan's service. With donations pouring in, Krishnan realized the need for a proper system that ensured accountability. In

June 2003, he founded a non-profit Trust called 'AKSHAYA'. His parents built a separate kitchen for him in their home and gave him their blessings. His father, an insurance agent is one of Akshaya's stand-in driver and often pitches in to chop vegetables and package supplies.

Krishnan and Mani's distribution route covers 110 kilometres daily. They start from Krishnan's home - and Akshaya's headquarters and cover ground that includes Arasaradi, North Veli Street, Tamukkam, Goripalayam, East and South Veli Streets, Palanganatham and more. They cover this route thrice a day.

Krishnan drives while Mani ladles the still-steaming meals onto homemade plates of newsprint and butter paper. Their van stops wherever they see someone in need. They stop on top of bridges and at the middle of traffic junctions, in busy markets, at bus stops and the railway station. They pull up next to billboards and into side streets, often for the sake of just one person who they know will go hungry, or worse if their food is not delivered.

Akshaya has a firm policy of not feeding able-bodied people who beg for a living. It focuses on people

who are mentally unwell, have other forms of disability or have been abused and abandoned. Some of them know their names, and where they are from. Many do not. Because of their condition many are incapable even of demonstrating gratitude. They eat what is given to them. They do not ask for more or less and they do not say thank you. But Krishnan is not looking for any of this. "Serving them is a privilege", he believes.

Preparing the food himself gives Krishnan the added advantage of being able to maintain quality standards. "Just because they are on the streets is not an excuse to give them poor quality food", he says firmly.

Along with food, Krishnan also provides clothing and water. When he finds someone unwell he helps them access medical care.

A few of his "regulars" have been rehabilitated to the extent that they sometimes follow him home and try and help in his kitchen. So far he has admitted 30-odd women from the streets to Mother Teresa's Home. But he is aware of the city's insufficient centres for the needy. It is his dream to expand Akshaya's services and have a shelter where people can be housed and clothed, fed and treated.

Though he has introduced several cost-effective measures in his work, Krishnan is determined not to compromise on the quality of his food and service. Right from petrol and cooking gas to the smallest sprig of mint, Akshaya's expenses are all accounted for and Krishnan maintains meticulous record.

To serve 100 people three fresh meals, it costs Akshaya Rs.2000 a day. So far 20 individuals have sponsored a day's cost every month. The remaining days get covered by unexpected donations from people wanting to make a special gesture of service on their birthdays or in memory of a relative. Krishnan admits if they have 10 more regular donors in place it would free them up considerably to start thinking in terms of enhancing their services.

FROM THE LEAVES OF THE BACK ISSUES

THE VISION (Vol: 1, No: 7)

SEE GOD IN EVERY FACE

By Swami Rajeshwarananda

Every being is a moving temple of the Infinite. See God, the only Truth, shining forth from every face. Approach nothing except as a manifestation of God, lest you throw a veil of delusion over what you look at and then see evil. Infinity alone is Bliss.

All is but One Existence in spite of the colourings of name and form.

Express the joy of “One-Ness” and the bliss of “All-Ness”, sitting on the throne of Truth. Carry ever in your heart the precious light of toleration. Let your noble and holy instincts impel, impulses ideate, ideas act, actions habituate, habits characterise and character achieve the goal of life. Make your life an oasis in the desert of this world.

Be as bright as the star, as broad as the sky, as deep as the sea, as clear as the crystal, as cool as the moon, as fragrant as the flower and as universal as the rays of the sun. Possess the body of Mohammed, the head of Sankara, the heart of Buddha, the purity of Zoroaster, the devotion of Chaitanya, the Siva-and-seva of Vivekananda, the zeal of Dayanand, the cosmopolitanism of Ram Mohan Roy, the spirit of Nanak, the simplicity of Gandhi, the forgiveness of Jesus, the divine recklessness of Rama Tirtha, and the religious harmony and realisation of Ramakrishna.

Play your part, not as an automaton but as a self-conscious being, in the drama of life on the stage of the world, to the best of your ability and realise that you are not what you seem or imagine to be - a

prince or a page - though to all appearances you might be acting as such in the shifting scenes of the world-show. Kindle up the dormant Divinity, the potential Power, the primary Principle which is at the back of the flow and flicker of the finite phenomena.

In short, put Life into the human body, Light into the human soul and Love into the human heart, enabling a Being of beauty arise in the Majesty of the newly awakened SELFHOOD.

DIVINE CHAT

God: Hello. Did you call me?

Me: Called you? No... who is this?

God: This is GOD. I heard your prayers. So I thought I will chat.

Me: I do pray. Just makes me feel good. I am actually busy now. I am in the midst of something.

God: What are you busy at?

Me: Don't know. But I can't find free time. Life has become hectic. It's rush hour all the time.

God: Sure. Activity gets you busy. But productivity gets you results. Activity consumes time. Productivity frees it.

Me: I understand. But I still can't figure out. By the way, I was not expecting YOU to buzz me on instant messaging chat.

God: Well I wanted to resolve your fight for time, by giving you some clarity. In this net era, I wanted to reach you through the medium you are comfortable with.

Me: Tell me, why has life become complicated now?

God: Stop analyzing life. Just live it. Analysis is what makes it complicated.

Me: Why are we then constantly unhappy?

God: Your today is the tomorrow that you worried about yesterday. You are worrying because you are analyzing. Worrying has become your habit. That's why you are not happy.

Me: But how can we not worry when there is so much uncertainty?

God: Uncertainty is inevitable, but worrying is optional.

Me: But then, there is so much pain due to uncertainty.

God: Pain is inevitable, but suffering is optional.

Me: If suffering is optional, why do good people always suffer?

God: Diamond cannot be polished without friction. Gold cannot be purified without fire. Good people go through trials, but don't suffer. With that experience their lives become better not bitter.

Me: You mean to say such experiences are useful?

God: Yes. In every term, experience is a hard teacher.

She gives the test first and the lessons afterwards.

Me: But still, why should we go through such tests?

Why can't we be free from problems?

God: Problems are Purposeful Roadblocks Offering Beneficial Lessons (to) Enhance Mental Strength. Inner strength comes from struggle and endurance, not when you are free from problems.

Me: Frankly in the midst of so many problems, we don't know where we are heading.

God: If you look outside you will not know where you are heading. Look inside. Looking outside, you dream. Looking inside, you awaken. Eyes provide sight. Heart provides insight.

Me: Sometimes not succeeding fast seems to hurt more than moving in the right direction. What should I do?

God: Success is a measure as decided by others. Satisfaction is a measure as decided by you. Knowing the road ahead is more satisfying than knowing you rode ahead. You work with the compass. Let others work with the clock.

Me: In tough times, how do you stay motivated?

God: Always look at how far you have come rather than how far you have to go. Always count your blessings, not what you are missing.

Me: What surprises you about people?

God: When they suffer they ask, “why me?” When they prosper, they never ask “Why me?” Everyone wishes to have truth on their side, but few want to be on the side of the truth.

Me: Sometimes I ask, who am I, why am I here. I can’t get the answer.

God: Seek not to find who you are, but to determine who you want to be. Stop looking for a purpose as to why you are here. Create it. Life is not a process of discovery but a process of creation.

Me: How can I get the best out of life?

God: Face your past without regret. Handle your present with confidence. Prepare for the future without fear.

Me: One last question. Sometimes I feel my prayers are not answered.

God: There are no unanswered prayers. At times the answer is NO.

Me: Thank you for this wonderful chat.

God: Well. Keep the faith and drop the fear. Don’t believe your doubts and doubt your beliefs. Life is a mystery to solve not a problem to resolve. Trust me. Life is wonderful if you know how to live.

Source: Email

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

Your loving letter displaying the present restless condition of your mind is received. Realisation of God is the fruit of self-surrender i.e. when you have handed yourself over to Him totally having no care or anxiety left any more to harass your mind. So long as you are impatient and fretful you push away from you the goal of attainment. Be calm and self-sufficient and you are face to face with your Ideal.

The secret of tapasya and solitude lies in your feeling about them. The moment you realise that all your activities and works belong to the supreme Lord of your heart and of the universe, you will become conscious that you are at once in solitude in the midst of the crowd, and that you have reached the end of tapasya. Believe, in all things that you do, you are driven by a power which is all masterful, all loving and all beneficent. Don't crave for a state of external renunciation of activity; but for the victory of peace and resignation in the midst of activity. This is possible when you are grounded in the truth that you are merely a willing and submissive instrument actuated by the will and power of God who dwells within you. Read

these lines everyday and meditate upon the wisdom with which they are pregnant. Thus be always resigned, active and cheerful.

Love and blessings to you.

A handwritten signature in cursive script that reads "Ramadas". The signature is written in black ink and is positioned to the right of the text "Love and blessings to you." Below the signature, there is a small black dot.

RAM NAM AND INTERACTIVE SATSANG PROGRAM

By the bounteous blessings of our Beloved Papa, the 3-day Ram Nam and Interactive Satsang program was held in the Ashram from the 29th to the 31st of December 2012. The program was well attended by friends from various places.

This year's program began with trying to understand that our daily Sadhana enables us to improve the quality of our daily life which is the testing ground for our Sadhana of Nama, Dhyana, Seva. Here the word quality stands for moving from 'Me' to 'We'. Beloved Papa puts it another way, "The world we live in is a school, in which observation and experience offer us immense possibilities for self-improvement, nay, the world itself is our Guru or God."

When we come to this world and when we depart, we bring or take nothing with us. That means prior to our birth, God has set up two institutions - Mother

Nature and Society - to take care of all our requirements. Mother Nature provides the air to breathe, the water to drink, the earth to exist, the space to move about, the Sun to energize or invigorate, the heat in the body to keep us alive etc... Society not only provides us all creature comforts right from the tooth brush but also facilitates opportunities for bringing out the rich potentialities stored in everybody. This reality makes us aware that we, His entire creation, are interconnected and interdependent.

When this becomes clear, we understand that our life should become a payback to God by serving Him through His creation, the Society and Mother Nature. That means life stands for expansion from the individual to universal, “Me to We”. Therefore Beloved Papa said, “The liberation and peace of the individual is surely based upon his or her contribution towards the collective human happiness and harmony.”

Discussions followed by interactive sessions were then centered on the need to have the right concept of the Great Provider, God. The theme contained in the Sloka in Srimad Bhagavad Gita starting “Beejam maam Sarvabhutanaam.....” threw more light on the Source of all sources of the entire creation.

A video clip of Beloved Papa's talk on spirituality enabled the participants to get more clarity on the goal to be scaled.

Attention was also drawn on the impersonal aspect of God by reading the very first paragraph of the first chapter STRUGGLE AND INITIATION in the book IN QUEST OF GOD, where Beloved Papa introduces the Great Void as God. Pujya Mataji also describes God's real nature as Nirguna, Nirvikara, Shashwat, Anand swaroop who is also known as the Great Void. Words of various saints on this subject also came up during the session which helped everyone assimilate the core theme. A small booklet on THE GREAT VOID was distributed to all aspirants, the contents of which left a deep impress on the minds of the participants.

It became clear that only by trying to still the mind one will be able to gradually realize the indwelling Reality. One session was exclusively set apart for experimenting to silence the mind and the whole atmosphere was charged with elevating and thrilling experience. To sustain this, it became clear that taking to Nama, Dhyana and Seva, with special emphasis on inward journey concentrating on the Void aspect could be more useful.

Bhajans, video clips and PowerPoint presentations

on the words of various saints were instrumental in keeping the three day sessions quite lively.

VITAL

(Value Integrated Teaching And Learning)

“Education is an important factor in the evolution of human life. It helps us to regulate our lives and make ourselves useful to our fellow-beings. The purpose of schools and colleges should be to impart education not merely for the development of the intellect, but also for the enlargement of the heart. As it is, the aim of education seems to be only to pass examinations with distinction and hold degrees.” - Swami Ramdas

We want that sort of education by which sound character is formed, strength of mind is increased, the heart is mellowed, the intellect is expanded, and through which one acquires an integrated personality. Educational institutions, therefore, must aim at improving the quality of life and also the standard of living of an individual – both his/her ‘inner character efficiency’ as well as ‘outer productive efficiency’. The former draws its sustenance from human values and the latter from secular subjects.

In line with Beloved Papa’s teaching on education,

Anandashram is trying to initiate a national movement called VITAL – Value Integrated Teaching and Learning. The targeted segment of VITAL is teachers while VSET (Vishwa Seva Educational Trust) centred in Wayanad is focusing on students.

Teachers have been respected throughout human history because of their noble mission. They are the architects of a healthy, prosperous and harmonious society as they help bring out the capabilities and humaneness lying dormant in the students.

As we all know, students spend almost half of their wakeful hours in the company of teachers, their role therefore is unique. When the teacher develops a close relationship with students, their bonding is something beyond any other relationship and lasts forever.

Awareness of values hastens the journey from ‘Me’ to ‘We’ – connecting oneself properly with the rest of the creation. In fact education including academics stand for expansion. Will it not be therefore better, instead of separating values from the academics, if teachers are sufficiently motivated to grasp and internalize the core theme contained therein and then integrate values, as suggested by NCERT,

with the help of events, episodes or stories drawn from daily life, in classes in a purely natural and original way in every subject and in every period? If both are thus blended properly, teaching becomes life-centered and learning becomes joyous and expansive. However, teachers would be requested not to resort to a structured form of approach or a pre-set methodology in imparting values in classes but at the same time rely upon the inherent values in them. This is what VITAL is envisaging.

If such a pattern is adopted in 1400 periods in 200 working days in a school in a year, students will get value-dimensions on a sustaining basis which will result in getting it stabilized in their behaviour.

While formulating this project, care has been taken not to dilute the importance of academics and not to increase the workload of the teachers.

VITAL intends to approach all authorities concerned for approval of its methodology and request them to spread this throughout India in a phased manner.

Readers may kindly do what all they can in spreading the theme. For more details please contact vital4education@gmail.com

IN MEMORIAM

Sri Manohar S Nileshwar (75 years), the grandson of Beloved Papa's poorvashram sister, passed away on the 31st of December 2012 in Mumbai after a brief illness.

Sri R Balakrishnan (88 years) better known to all in the Ashram as Babbi, passed away on 5th of January 2013. Babbi had served in the Ashram for several decades and is deeply remembered for his dedicated and loving services rendered.

We pray for Beloved Papa's blessings on the departed souls for eternal rest at His Lotus Feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of January 2013 is 205 crores. The grand total of the Japa done so far now stands at 3471 crores.

WATER SCARCITY: As we expect water shortage in the months of April and May, devotees are requested to avoid visiting the Ashram during the summer.

FROM THE EDITOR

Each and every creation of God has been blessed with a particular mission for which He has given the needed potential. The purpose of our life is to make it fully manifest. Our first effort is to know this inner content and then the ways to bring it out. By trial and error method only we will know what we have in us and by gradual process it will become possible for us to translate the same into our life. Of course we have to pay the full price for the same in the form of sacrifice and struggle. Whether we are moving rightly can be known only by the end result, viz. inner satisfaction. Hence our regular prayer should be for the right guidance with grit, patience and perseverance. Otherwise many a time we may end up with frustration, exhaustion and dejection.

Another contributory factor towards the objective is to bring in as many positive incidents as possible which will kindle the positive aspect in us. Let us devote at least fifteen minutes every day, preferably when we are alone and in a quiet place, where we can ponder over the said incident. If this practice goes on regularly, the values that stand out in those incidents will have their subtle influence on all that we do and say. This will pave the way for feeling a sense of fullness within.

—**MUKTANANDA**