

ethical and spiritual values in innumerable persons thereby leading them to a purposeful, successful and blissful life. By this process therefore not only the individual becomes a Mahatma but the society also stands to benefit by the said transformation as such a step breaks down all barriers and reaches a wider dimension of the society. This is what had happened in April 1884 when our most revered Beloved Papa came onto earth in his physical form as Vittal Rao. Why and how was it possible? If we closely observe, we realise that he could do so because of the way he lived his life, because of the values he stood for and because of his care, concern and compassion for one and all.

Mahatmaji authoritatively stated, 'I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.' Therefore, it is clear that this goal can be achieved by any of us provided we are willing to pay the price that the Almighty asks for. Unceasing remembrance of Mahatmas, their teachings and their way of life will enable us to strive to achieve what they could in their lifetimes.

- MUKTANANDA

Om Sri Ram jai Ram jai jai Ram
ॐ श्री राम जय राम जय जय राम
Om Sri Ram jai Ram jai jai Ram

I AM HIS EXPRESSION

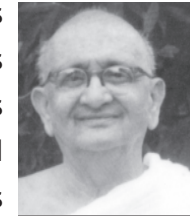
I sought to know myself
'Tis passing strange! I found:
Free from the sense of 'I', I act and move.
Sans all thought, I think and contemplate.
Without emotion, I love and sympathise.
No volition and words flow from my lips.
Radiance divine pours out of my eyes,
As flower gives out its sweet perfume.
A smile innocently plays on my face,
A sign of my objectless ecstasy.
My Beloved permeates my life,
And am His spontaneous expression.

- Swami Ramdas

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<p align="center">THE VISION <i>A Monthly Magazine</i> Anandashram PO Anandashram 671531, Kanhangad, Kerala, India Phone: (0467) 2203036, 2209477, 2207403 Web: www.anandashram.org Email: anandashram@gmail.com papa@anandashram.org For free edition of "THE VISION" on the web, please visit: www.anandashram.org</p>		

GOD IS LOVE
By Swami Ramdas

God is defined as Love. What does this word Love here signify? What is its real nature? Love is absolute and is perfectly impersonal; it is the pure and dazzling power of the Spirit that dwells in and pervades all beings and things. Love is infinite and eternal. Love is beyond the implications of name and form - still it works through them. Love is beyond the sense of duality - still it reveals in multifarious ways. It is the omnipotent power that guides and controls all things.



Love is unaffected by the touch of time and place. The so-called right and wrong are unknown in the realm of Love. It is not coloured by the conflict of opposites and the modes of nature. Its light is of a crystal. Love is spontaneous in expression and therefore supremely blissful. Its manifestation is based upon its indivisible unity and oneness with all that exists. Love is the one truth and one power. Love is ever taintless, ever flowing and ever acting from a transcendent plane. The upward movement and the downward both belong

to Love. All opposites neutralise in the undifferentiated spirit of Love. Love is the mystic solvent of all diversity.

To realise God who is Love, you are asked to love one another; to look upon others in the same light as yourself; to feel for others as you do for yourself. Can you understand the secret of this Love if you only strive to attain it through physical or mental perfection without seeking for a greater ideal? No, this is not possible. On no lower plane can you love another as yourself. You have to transcend individuality; you have to rise higher than the body and mind and realise the universal and immutable essence of your being, and then alone can you love another as yourself - not otherwise. You must attain to that consciousness in which you experience the ecstasy of oneness with all beings and creatures in the world. You must feel at the core of your heart that you, another and all are forms of one underlying Spirit. Diversity is merely on the surface. In the splendour of Truth, you and all are one.

In the vision of oneness and sameness of the life-principle there can be no dualism and the consequent clash of opposites. This vision is of Love - a pure emanation of an almighty and impersonal Spirit. Love's

nature is therefore equality and harmony founded on the knowledge of oneness of all beings.

Compassion is the first quality to be developed in order to attain the bliss of impersonal Love. At the sight of suffering your heart is touched and it melts. In a mysterious way you now feel the suffering of another as your own. This feeling is not of the body or mere mind. It is the outcome of a consciousness of something that equally dwells within you and the sufferer, and which is undivided. By a strange impulse you are urged to succour him. Your act of relief, whatever shape it takes, yields you inexplicable peace and joy. Verily, the peace that you thus derive has sprung from nowhere but the outer fulfilment of your intuitive or mystic realisation of inner identity with the sufferer. When impelled on by Love, you invariably take your stand on the impersonal Truth of your existence.

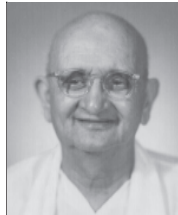
So long as you are only seeking for perfection of Love in the relative good conceived by you as an ideal, you will be caught in the labyrinth of a never-ending quest. Understand at once that the root of Love is in your impersonal Self and to realise it, awakening the heart to the feeling of compassion and the resultant

selfless action is essential. Perform life's all activities in such a manner that you can every moment be conscious of your identity with the whole creation. Do not rely on any standard, however exalted, which is merely dogmatic, ethical or mental. Soar beyond all conditioned states of thought and life, and, reaching the infinite Reality, make this great Impersonal as the one immortal standard of your entire life. This Truth or God has become all - there is none besides He.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: When we care for plants with much love, they seem to respond to that love. Is this not correct?

Papa: They even talk to you. In the Ashram we have some flower plants. During summer they do not get water because the wells get dried up. When Ramdas goes near them they tell him: "We are thirsty, we have no water and we are drying up." Ramdas in reply tells them: "What can we do without water? There is no water in the well. Ramdas is perfectly helpless. God must send us rains and then you will have plenty." And God sends rains and the plants become happy. It is a joy to see the



plants growing, waving in the breeze and showing how happy they are. It is possible to commune with them, talk to them, respond to them and also get them respond to our feelings. They love our company. Ramdas has noticed that cocoanut trees yield better when human beings move about freely in the groves. If no human being goes there, there is a very poor yield. They grow well when you attend to them and look at them with joy and love. They have as much life in them as we have in us.

Dr. J.C. Bose, the famous scientist of India, has found out that the plants have life and emotions just as a human being. He brought a plant for experiment and injected into it a solution of sugar. At once the leaves were fluttering with joy. The emotion of the plant was thus made visible to the eyes of those who were witnessing that experiment. After a few minutes he injected a poisonous drug. It was painful to see how the plant shivered and collapsed just as a human being passing through the agonies of death. So the plant has the same emotions as the human being, of both pleasure and pain. The scientist thus came to the conclusion that a plant has as much life as a human being and the same feelings.

That is why the Rishis never allowed certain plants to be destroyed. They loved plants. If anybody in India wants to pluck some leaves from the Tulsi plant, which they use for worship, he or she first of all does Namaskars to the plant and requests the plant to put up with the pain given while plucking some leaves. Only a few shoots and leaves are plucked from the plant even for which the plant's forgiveness is asked. When we love plants we can surely get response from them. The Rishis were cutting down trees for firewood and other purposes. For meeting such requirements there were separate trees. But there were other sacred plants round about their Ashram, the leaves of which were used for worship. In such cases, when they plucked the leaves they felt they were giving pain to the plants.

Once it happened that Ramdas was occupying a cave in Mangalore for about three months. There were small shrubs everywhere outside the cave. Ramdas used to sit there between the shrubs talking to friends who came to see him and sat in front of him. Once he noticed a friend twisting a small shrub inadvertently. He might not have done it deliberately, but only as a matter of habit. Seeing the shrub being twisted, Ramdas felt such agony as if his own hand was being

twisted. Ramdas' pain ceased as soon as the friend stopped twisting the plant. God has made him get over that feeling now.

Ramdas has also mentioned somewhere that when he was once going up a hill for meditation he found a bullock cart passing by the road. In the ascent it was difficult for the bullocks to pull the cart. But the driver was beating the bullocks severely to make them walk fast. Whenever he dealt a blow on the back of the bullock, Ramdas felt that the blow fell on his own back and consequently he shrieked with pain. Ramdas ran down to the cart and requested the driver not to beat the bullocks. The man questioned Ramdas how the bullocks could be made to pull the cart without his beating them. Then he again raised his whip to give another blow to the bullock. Ramdas ran away from there as he could not bear to see the bullock being beaten as each blow on the bullock reacted on him as if it was inflicted on his own back. His body was so sensitive to the pain of others.

When Ramdas sees children idly plucking the leaves of some plants, he says : "Don't do it, you are giving pain to the plants unnecessarily". Some children pluck the leaves of plants just for the fun of it. We do not

allow anybody in the Ashram to do so. Somehow, if anybody does so, Ramdas feels as if his own finger is cut off.

WORDS OF PUJYA MATAJI KRISHNABAI

How wonderful is Papa's creation! He had made no two persons alike or similar to each other. Each individual has his own characteristics, unique nature etc. If you observe keenly, you will see that no two persons even behave alike. If it is so difficult to understand even the mystery of Papa's numerous manifestations, then how can we understand His Eternal Infinite Being?



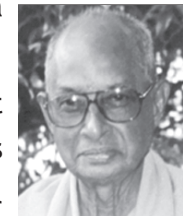
The one and only panacea for stopping all wars and conflicts is God's Name — Guru Mantra. In such a situation, mantra and tantra avail not. At the most, you can practise mantra and tantra only for the benefit of your own side. Whereas, when you chant the Guru Mantra, you do so for the humanity as a whole and, as a result, the whole world benefits — including your own country. Guru Mantra is highly efficacious. It can restore calm and peace where war and strife exist.

If you want your vision to be universalised, you must first love and serve the folks in your own house and circle. Then, your vision will gradually broaden and become wider and wider till it embraces the whole universe.

We (Papa and I) are not asking you to give up your Prapancha (worldly life). We want you to progress and prosper both in Prapancha and Paramartha (spiritual life). Carry on with your worldly duties but do them in full remembrance of Papa. In your daily routine, keep apart some place and time for repetition of your Guru Mantra and for meditation on Papa. That is all that I am asking of you.

PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: In what spirit should a Bhakta undergo untoward situations?



Swamiji: The Lord assures that nothing untoward happens to His devotees. What it means is that real Bhaktas will never feel anything as untoward, though to the rest of the world, the events may look as untoward. The question is, who is a real Bhakta. Merely

chanting Ram Nam or any Name of God for a few minutes or hours daily or going to temples and offering worship and Puja there, do not qualify a person to be called as Bhakta.

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

Question: Many-a-times we observe that we do things and others get the credit for it or for most of it, though they may have hardly done anything. I wonder whether they are more fortunate!

Swamiji: There is a general complaint that some people do not get any appreciation in spite of hard

work while some others may not do anything at all, yet they get great appreciation. We cannot explain why such things are happening except to attribute them to our previous Karma.

Nobody can deny what one is destined to get. So it will be good if one has the strength and courage to undergo all the ordeals very patiently without blaming anybody for one's sufferings. Such ordeals will help to really understand what the world is, what one can expect from the world and on whom one should really bank upon.

Then again some people feel others are more fortunate. When you think of success and prosperity of some who have been blessed that way, you must also think of many others who have been less fortunate and have been suffering both physically and financially. Then, you will understand that the Lord has graciously kept you in a better position than those less fortunate ones. Do not compare yourself with anybody whom you think is better off. Instead, wholeheartedly thank the Lord for what you are now and enjoy the peace and bliss of the Eternal by communing with Him as much as possible. Be sure that those of you who are communing with Him constantly will always be taken

care of — as a mother takes care of her children, though not the way you want but the way He wills.

Question: It is too difficult to deal with losing my husband; I don't know how to cope with it? Could you guide me?

Swamiji: The sages and saints tell us that in this transitory world, we cannot expect lasting happiness which we can get only if we cling on to that which is ever-lasting, which is the substratum for this ever-changing universe. Once we get a glimpse of this ever-lasting existence, which is possible by taking to the chanting of the glorious Name of God, we will be able to clearly understand that we cannot depend upon anybody or anything in this world for our happiness. So, take to the chanting of God's Name as much as possible, remembering the Lord seated in your heart. This practice will gradually reveal to you the Truth, and you will be able to raise yourself to a higher level of consciousness, which will be free from all sorts of sorrow and grief.

We should also not forget that human beings are born alone, have contact with others for short periods and depart, like the logs of wood carried by the current in a river, which come together for some time and are

separated soon after. Knowing this truth will help us to take a detached view of things and to realise that everything in the world is transient and we get true happiness only by clinging on to the Imperishable.

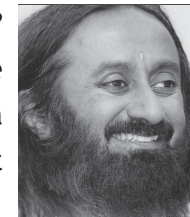
It is natural that you should miss the physical presence of your husband but, again, you must know that we beings are not merely these bodies but are the undying Atman. So, your husband, who has dropped his body, is still very much alive though unseen by your naked eye. The moment you think of him, he is there before you in your mental vision and he is eternal as every one of us is.

So, raise yourself from the mood of depression and sorrow, know the Truth and regain your cheer. He will surely enlighten you with the light of knowledge and grant you peace and eternal happiness.

KNOW YOURSELF, KNOW GOD

Sri Sri Ravishankar

What is God? What is not God? What is the definition of God, if there is one? The moment you define by a word, you already have a concept about it. What do you think is God?



You describe it as that which is everywhere; which is all-powerful; which is responsible for this creation, for its maintenance, and for its dissolution; which is Omnipresent, Omnipotent, and Omniscient.

You say “I want to see God” and when you want to see God as something, as an object, then it’s not everywhere. The moment you see God, there is a distance between you and God; then you are not God. You want to see God, and this wanting to see God as separate from you is again an illusion; and if you are seeing God, then God is not omnipresent!

Like love is felt in the heart, so is God’s presence. You cannot see air, but you simply feel the air. You cannot see heat or cold, but you just feel it. So in the same way God cannot be seen.

If you see God, then He is outside there; He is away from you and isolated. God is never an object of isolation. God is the sum total. When you dissolve, God remains. When you are there, there is no God.

Either you can be there, or God can be there, not both. So when you meditate, you become one with God. You are God. That is why, it is said, ‘Tatvamasi’, meaning, “Thou art that”.

So, God is to be felt in the depth of your heart. In deep meditation when your mind is still, calm, hollow and empty, you suddenly feel, “I am not there. There is only one big existence.” So, don’t worry about God. First know yourself then you also know what is God, almost simultaneously.

Who are you? Do you know about yourself? Just find out about yourself first. If you think you are just the body, it is not possible, because body has its limitations. If you think you are the mind, that’s also not possible because mind has its limitation, it’s another layer.

If you know that you are silence or you are space, then it is possible; God is also space. Space is God. Can you see space separately? There are three types of space: Bhootha Aakash – outer space in which all this universe is hanging. Chitta Aakash – in your mind, there is a world with impressions, thoughts, dreams; you live in that world, all the visions come in your mind. Chida Aakash – it’s the sky of consciousness that is all permeating; the consciousness, the basis of all creation, that is divine, that all knows.

Lord Rama himself had asked a question once. He was curious to see so much love, devotion and dedication in Hanuman that he wondered and asked Hanuman what it felt like being Hanuman? Hanuman told Rama – “When I am in body consciousness, I am your servant; when I think I am an individual – I am in soul consciousness, I am a part of you; and when I am in my being consciousness, when I am in myself then I am you; there is no difference between me and you.” It’s the same when somebody blames your child; you take the blame don’t you? There is so much oneness; in fact, there is really nothing other than God. God is that which is present everywhere, all the time.

Don’t worry too much about philosophy or descriptions of Atma (self) – Paramatma (God). Let’s forget about God and observe this moment; this moment has a mind of its own.

The whole existence has a mind of its own. Like you have a mind and it has such intelligence, that’s why it keeps everything orderly. Similarly, this moment is seen by this mind.

This mind you can call it Atma or God and that is what you are. Yesterday is not here right now, tomorrow is not here but the present is here, now!

Respect this moment, adore this moment. See, this moment is not flat; it’s very deep. When you accept from the head, you can have the horizontal idea; from the heart you experience the depth; and both together bring true wisdom and knowledge.

Source: <http://www.deccanherald.com/content/228534/know-yourself-know-god.html>

DEAR CHILDREN

A doctor entered the hospital in hurry after being called in for an urgent surgery. He answered the call ASAP, changed his clothes and went directly to the surgery block. He found the boy’s father pacing in the hall waiting for the doctor. On seeing him, the dad yelled, “Why did you take all this time to come? Don’t you know that my son’s life is in danger? Don’t you have any sense of responsibility?”

The doctor smiled and said, “I am sorry, I wasn’t in the hospital and I came as fast as I could after receiving the call... And now, I wish you’d calm down so that I can do my work.”

“Calm down! What if your son was in this room right now, would you calm down? If your own son dies now what will you do?” said the father angrily.

The doctor smiled again and replied, "I will say what Job said in the Holy Book "From dust we came and to dust we return, blessed be the name of God". Doctors cannot prolong lives. Go and intercede for your son, we will do our best by God's grace"

"Giving advises when we're not concerned is so easy", murmured the father.

The surgery took some hours after which the doctor went out happy, "Thank goodness! Your son is saved!" And without waiting for the father's reply he carried on his way running. "If you have any question, ask the nurse!"

"Why is he so arrogant? He couldn't wait some minutes so that I ask about my son's state", commented the father when seeing the nurse minutes after the doctor left.

The nurse answered, tears coming down her face: "His son died yesterday in a road accident, he was in the burial when we called him for your son's surgery. And now that he saved your son's life, he left running to finish his son's burial."

Moral: Never judge anyone... because you never know how their life is and what they're going through"

AN INSTRUMENT IN GOD'S HANDS

By Swami Nikhilananda Saraswati

The first step in meditation is at the level of action. It is being mindful of what we are doing. Learn to meditate whilst performing action. This is done with a sense of service and an awareness of being an instrument in the hands of a higher power. Any action done with an attitude of offering bestows feelings of joy. It is not necessary to sit at one place or go to Rishikesh in order to meditate. With the right attitude kept in mind, even when a person fights for his country, he is in meditation. Observe great singers, dancers and artists - when they perform, free of any ego or pride, they tune themselves, becoming instruments in the hands of the Lord. Then what flows through is perfect. This is meditation in action.

The next step in meditation is at the level of feeling - to experience the feeling of love for God and for all His creatures. Meera Bai and Tulsidas were in a constant state of meditation, because they loved and saw God in everything around them. Being in a state of love is to be in a state of meditation. Then, even with our eyes open, going about our daily work in the world, we are

‘in meditation’. When we express deep feelings of love and respect towards what we love and revere, in thought, word or action, we are in meditation. Seeing the whole world as an expression of God, and being in love with Nature or the inner Self is being in meditation.

Once Narada Muni saw a gopi sitting alone lost in her thoughts. The gopi was yearning to be with her beloved Lord Krishna. The Muni asked if she had studied the scriptures and learnt how to reach the Lord, or whether she had gone through the different stages of meditation to attain the ultimate state of oneness with Him. The gopi innocently said that she only knew that she was in love with Krishna, and whenever and wherever she thought of her Lord, she found herself with Him. Her love was her meditation and not the study of the scriptures. Through devotion and love alone she experienced the ultimate bliss.

Meditation is feeling compassion, friendship, humility, and love for that principle of oneness pervading all beings and objects of this world. When Jesus Christ was being crucified, he cried out in prayer, “Oh Lord, forgive them, for they know not what they are doing. They are acting out of

ignorance.” In that state of forgiveness, Jesus was in meditation. Meditation is not just sitting erect, controlling the breath and fighting the mind. We are in meditation by loving God, Nature and upholding higher values in our heart.

We experience meditation in understanding the true nature of the Universe, through the intellect or buddhi. The philosophy of division sees differences, creates hatred, violence, misery, and agitation in the mind. This cannot give us peace and quietitude. The Vedanta philosophy of Advaita views the whole cosmos and everything in it as pervaded with Ishwara or God. Through touching, seeing, smelling, hearing and tasting we transact with God alone. See the whole Universe as one family - Vasudhaiva Kutumbakam. In this understanding of oneness, we are in a state of meditation.

The highest state of meditation is at the level of being. To reach that state of meditation, we do not have to do anything, because just being is meditation. That is why we are called human beings! In this state we identify with the core or divinity in us - the Principle of Consciousness and Bliss. A person in this state of joy is in a state of meditation. All

realised masters reached that state of effortless meditation, by just being aware of the present moment. Learn from the past, plan for the future but live in the present, in the 'now', aware of your real Self. Living in the present alone gives the necessary alertness to effectively respond to all kinds of situations.

To experience peace, happiness and fulfillment in life, practice meditation - in action, feeling, understanding and just being. To achieve the best, perform actions with complete awareness and mindfulness, combined with a sense of service. Consider yourself an instrument in the hands of a higher power. Recognise negative emotions such as greed, jealousy, fear and anger. Endeavour to overcome them with feelings of love. Love is divine; love is giving, not demanding. We do not fall in love; we rise in Love with God. Realise your oneness with all living beings, Nature, and the cosmos. Succeed in the practice of meditation and experience the joy and bliss of being.

Source: The New Sunday Express, Magazine;

19th Feb. 2012

THE SPIRITUAL LAW OF CHARACTER

By Swami Rama Tirtha

What is there in this world that remains to be desired to a man who has once known himself? Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all the charms and beauties of this world can draw his notice, nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language and surpasses all description. That infinite joy, that supreme bliss, that infinite happiness ye are, that is your real self; that is your Atman.



Know that and you stand above all wants and needs. Have that and the whole universe is yours. Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this Supreme Bliss for worldly delusion, the shadows, the will-o'-the-wisps. This whole happiness is yours; that ye are. Why not seek that? Take possession of your birthright.

Just sing, just chant OM and while chanting it, put your whole heart into it, put all your energies into it, put your whole soul into it. Put all your strength in realizing it. The meaning of this syllable OM is 'I AM HE', 'I AND HE ARE ONE', 'OM THE SAME AM I'. OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

There is a beautiful story in the Puranas. It speaks of Krishna jumping into the river Jumna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon.

Krishna began to blow his flute, he began to play the chanting OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other heads sprang up and thus it was very hard for him.

Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing the mantram on his flute, he went on chanting his mantram and still jumping and crushing down the heads of the dragon. In half-an-hour the dragon was dead; what with the charming note of the flute and the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned to blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink of the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of reality into their own Divinity.

That lake or river represents the mind or rather the lake of the mind, and whoever wants to become Krishna (the word Krishna means or stands for Deity or God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into

his own nature, reaching the bottom he has to fight the venomous dragon, the poisonous snake of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the mantram OM through it. He has to sing that divine, that blessed song through it.

(To Be Continued...)

Source: In Woods of God Realisation, Vol. 2

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

Whatever you do is done by Prakriti, with ego-sense or without it. So, external renunciation of work, in which God has engaged us, is not necessary. No action by itself is sinful. No field of work is undesirable. Our ignorance, the cause of misery, consists in our thinking "I", the individual, as the doer of work. No change of situation can bring us peace and rest unless, simultaneously with the change, the ego-sense of actorship also vanishes away...

You simply play the part that Prakriti has set for you. Play it out as Her work. When She chooses to change the game, you slip naturally into the change. You have no right to judge if the work She has put you to, is proper or improper, right or wrong. No discarding it! It is simply Her work and you do it. So with all your physical, vocal and mental functions. They are all Hers. No sin, no merit; it is all He and She. ...Narada, in his Bhakti Sutra, gives the true nature of Bhakti in practical life. He says, "He is a Bhakta who always remembers God and surrenders all his actions to Him".



IN MEMORIAM

Sri Pravin Joshi (aged 65) an ardent devotee from Raipur, dropped his mortal coil on the 20th of February.

On the morning of Shivaratri he performed his usual puja and then called his wife and said, "Hari Om" and also that he would be departing. He made her also say 'Hari Om' and soon dropped his body with God-thought in mind.

Sri Bhavanishankar G Savanal, (aged 87), a poorvashram relative of Beloved Papa, was called by Beloved Papa on 26th February 2012. He had been ailing for a couple of days and passed away peacefully at his residence in Pune.

May Beloved Papa bless the departed souls with eternal rest and peace at His lotus feet.

ANANDASHRAM NEWS

SATSANG WITH PUJYA SRIMAT SADYOJAT SHANKARASHRAM SWAMIJI: By Beloved Papa's grace devotees of Anandashram had the privilege of being in the holy company of Pujya Srimat Sadyojat Shankarashram Swamiji of Chitrapur Math, Shirali, who visited the Ashram on the 11th March 2012. The Ashram had a festive look and the beaming Swamiji was lovingly received at the Panchavati in the morning. Later Swamiji visited, Mouna Mandir, Ashram Office, Ram Nam Bank, Goshala, Bhojan Shala, Bookstall, Samadhi Mandirs of Beloved Papa, Mataji and Swamiji. As usual Swamiji rendered a bhajan also at the Bhajan Hall.

In the afternoon there was a thrilling satsang session. The topics covered at the session included:

- The salient features of Seva, Nama and Dhyana
- Ashram is a Guru Kshetra and so every time we should verify whether our thoughts, words and deeds are in line with the sankalpa of the Guru
- Ashram should always be considered as a spiritual centre and not an NGO involved in social service
- Vigilance is essential for a Sadhaka as otherwise he or she may unknowingly slip into the old ways of moving away from the ideal

After blessing all the participants with Phala Mantrakshata, Swamiji left in the evening for Mangalore making the whole day highly blissful.

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace done during the month of January 2012 is 183 crores. The grand total of the Japa done so far now stands at 1334 crores.

FROM THE EDITOR

The month of April is very special for all us - it reminds us of a very significant point. If the transformation in a person takes place, that person will be instrumental in awakening the hidden moral,