
Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

MY BELOVED AND I

MY heart is the shrine of my Beloved.

To think of Him is joy.

To mingle my life with His

Is sweetness ineffable.

I talk and play with Him.

I lose myself in His light.

He sees Himself through my eyes

In the greenness of the grass,

In the blueness of the sky,

In the soft breeze and the wavy hills.

He charms my life,

I am in Him - He is in me

Lo! I and He are one.

- Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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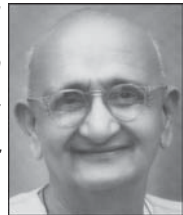
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NEED OF SELF-CONTROL

By Swami Ramdas

(Beloved Papa's 129th Jayanti will be celebrated on the 25th of April. On this day The Vision fervently prays for His blessings on all devotees for their speedy spiritual progress, culminating in realising their oneness with Him.)



A human being is made up of two natures - one Divine and the other animal. When the animal nature is predominant and rules over all his mental and physical activities, his Divine nature becomes inexpressive and latent. True happiness and freedom for man depend upon the development and ultimate revealment of his innate, higher and spiritual nature. Without understanding this, man, led blindly by his lower and self-degrading desires, falls a prey to every kind of misery, pain and bondage. Instead of conserving and concentrating the forces that work in him for self-elevation and the uplift of the world at large, he allows himself to be dominated over by the baser impulses and passions of his lower nature and reaps, as a consequence, a harvest of misfortunes, sorrows and anxieties. Such a man has really abused and wasted

away a precious life granted to him.

Man's success in life can be measured only by his living a life of sacrifice and service which requires a thorough control of the mind which, when undisciplined, drags him down into the darkness of ignorance and ruin. Whereas a man who keeps his mind and senses under perfect control, and permits the inherent and latent Divine forces to express themselves in him, will be a great power that diffuses light and joy to all people who come into contact with him. If the creative principle in human nature should triumph unimpeded for producing 'the greatest good to the greatest number', a man should free himself from the clutches of selfishness and by a proper subdual of his egoistic tendencies rise to the height of his immortal existence.

Unwittingly or without understanding, he fritters away his energies in various vain pursuits. The great souls who have shed on mankind the lustre of their beneficence are men and women who have, by a continuous and un baffled course of endeavour and discipline, gained a complete mastery over themselves. Such are the true creators in the world.

What is needed for everyone to deeply consider

is: what are the highest possibilities which our lives offer us in our brief sojourn in this world? If one sits by oneself and engages one's mind to think on this aspect of the problem of life, one will surely not fail to discover that much of the life so far spent has been lived in vain. The real quest has been ignored - the real purpose of life has been deliberately shelved aside - the real goal towards which human life should evolve has been lost sight of.

Hence man's chief aspiration should be to bring under subjection all the forces of his nature and, by means of concentration, direct them towards the attainment of the right goal. Everybody knows that the mind is the seat of all trouble. When once the mind is conquered, all things become easy. To give the right turn to the mind requires an adequate control over it. Control can come only by a prolonged and systematic self-discipline. Many people who read these lines would exclaim: "O! The path of discipline is not meant for all, especially for those who live and mix in the world and are incapable of binding themselves to any mode of spiritual discipline." This is a wrong impression. If man would only cast a retrospective thought on the time he spent for the whole day, he

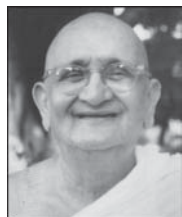
would certainly see that much of the precious hours have been wantonly wasted which he could have utilised for self-control.

Man is not intended to live in subservience to the animal instincts in him. Principally, there are four qualities which a man has in common with the animals, viz. sense of fear, sleep, sexual impulse and craving for food. If man becomes a slave to these animal tendencies and does not control them, he would be a man only in name. Whilst man has plenty of will-power to do a great deal of harm to himself and others, he pleads he is weak when he is asked to use his powerful will for directing him upwards towards the achievement of his higher, exalted and divine nature. In short, life is intended for self-control and the realisation of the Godly being that he is.

WORDS OF BELOVED PAPA SWAMI RAMDAS

PRAYER - START AND END:

Prayer is a means of communicating with the eternal Being. In the early stages, when a sincere devotee longs for God, he prays to Him to grant him His vision, as also the constant awareness of His presence.



His heart aspires to be united with Him and ever remains in unbroken contact with and realization of Him. When through such a prayer, he attunes his life with God and finds Him within and without, and his entire being is saturated with His love and light, all his actions pour out of Him as a spontaneous offering to Him. Then his prayers cease. He lives and acts as the Divine bids. He has no will of his own; no thought, word or deed of his own. His life in all its aspects is inspired and guided by the Divine within him. All his sense perceptions are imbued with divine power and purpose. Absolute freedom from the ego-consciousness is the keynote of his life. The devotee now becomes the very image of love and joy. He beholds his Beloved's will working in all turns, changes and events in his life and the world life. His submission to the Divine is so complete that there is nothing left for him to pray for, or achieve. This is the zenith of supreme peace, joy and contentment to which a devotee reaches when he fully realizes God in all His perfection.

SERVICE:

Let your thoughts, words and deeds be offered to Him as expressions of your service to humanity which is nothing but His manifestation. Service be

the motto of your life; service not for petty self, not for name and fame, not for your own low satisfaction, but service for the spontaneous joy which it yields you. Service done with pure sympathy and love is its own reward, for it brings you instantaneously unalloyed happiness. God is bliss and peace. Your thoughts are to be in tune with Him and all that proceeds from you through words and acts to flow from this great source of joy, bearing its stamp. Verily the manifest life has come from the unmanifest. How degrading are the pursuits after the pleasures of the flesh, compared to the lofty, pure and luminous joy that you get when you identify yourself with the Divine and live in the world as the vehicle through whom His blissful energy flow in an unbroken stream!

NATURE FAVOURS OUR SPIRITUAL EVOLUTION:

If we rightly understand life and the world around us, we will surely know that we are placed by God in a field or sphere where we are given the fullest opportunity for striving to throw off the animal and even the human mask and manifest our true Divine Life and Existence. Verily all the forces of nature, within and without, are contributing towards our reaching this supreme Goal. Only we have to rightly

view and accept the dispensation of God in all that happens to us in the invisible inner sheaths of our being and the visible and outer manifestation around us. Disharmony and discord with the

The more we are in harmony with the universal life, more free and more happy we are.

world is due to our failing to attune ourselves with the all-pervading spirit inherent in all living beings and creatures. When the life is universalised, when the one all-pervading Truth is realized, when the plane of duality is dissolved and a state of absolute unity and non-duality is achieved, then it is that we will have known the secret of this life. Otherwise life is a mystery and we flounder through it without understanding what we are, where we are and what we have to achieve by it. The more we are in harmony with the universal life, more free and more happy we are. Life becomes restless and miserable when it is in conflict with nature and the life-current that courses through it and the absolute Truth that dwells in the depths of it. Attainment both in the physical and spiritual planes is essential for complete spiritualisation of life.

WORDS OF PUJYA MATAJI KRISHNABAI

(Mataji picks up the white towel that is neatly laid across on her bed-cover and throws it in a heap) See how shabby this heap looks; and, now, again (Mataji neatly folds the towel and puts it in its place) see how pleasing to the eye this sight is. What is so big about it, you may think. Only thing is - the latter act is an act done with love and is at once pleasing to the eye and the heart. So, also, if we do all our tasks in this world with Vishwa Prem and Vishwa Seva, it is pleasing to us and we are the gainers ourselves.



Until and unless Papa Himself chooses to reveal Himself in a particular person, that person will not get the necessary intensity for Sadhana. The prompting even to do more Sadhana has to come from Papa from within. All these years, I have been after you to do more Sadhana, more Ram Nam, etc. and thus attain Papa's Eternal Being. Of what avail have my efforts been? None at all. Papa now tells me from within - "Do not fret any more. Unless and until Ramdas chooses to reveal Himself in anyone, what can they

do?” When Papa told me this, I bowed my head to Him and stopped pursuing you and making you do more Ram Nam, more Sadhana and so on.

We should love and cherish the children around us - our own as also other children around us - and revel in the give and take of love with them, taking them as forms of our Guru. If we do that, that will help us a great deal in our Sadhana. Why? Because, a child, when it loves, loves with all its heart, unreservedly so to say. If we win such a love of a child, and give back our own love in an equal measure, then our Sadhana gets accelerated.

Let me tell you one thing here and now - you can never realise Papa unless you have wiped off every single trace of Swartha and Deha Abhiman. You should always have other people's interests above your own, only then will Papa who is in their heart as much as in yours, become yours. When you treat another with lack of consideration and kindness, you are actually kicking at Papa Himself. For, isn't it Papa who is in that form also?

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

Chanting Ram Nam And Results:

If you put your heart and soul into your studies, you are sure to pass. If you study well, there is no reason why you should not pass in the examinations.



Now-a-days the examinations are made so easy that it is really difficult to fail!

You must also chant Ram Nam regularly. Without Ram Nam and remembrance of God, you cannot have success in any walk of life. So, if you want success, naturally you have to chant Ram Nam and remember Beloved Papa.

Every morning at least for half an hour – and similarly in the evening, sit quietly, chant Ram Nam and also keep chanting Ram Nam during your free time instead of worrying about various things. When the mind thinks of all sorts of things, it loses the power of concentration. Chanting of Ram Nam will bring the mind to one point and thus make it stronger. If you have Ram Nam always with you, you will not get angry or quarrel with others.

Judge By Watching The Mind:

One's spiritual progress can be judged by watching the state of mind – whether it is peaceful, whether it aspires for material things or whether it is thinking of and aspiring for God more and more.

Avoiding rebirth (by God-remembrance):

Having completed all your worldly responsibilities, it is good that you are now trying to do something that will prepare you to face the end bravely. You should not only face the end bravely, but also try to avoid another birth. This is possible, if you devote all your time for the remembrance of God, by chanting His name – Om Sri Ram Jai Ram Jai Jai Ram, or any other name of God you like – as much as possible and also by reading the lives of saints and a few verses of Srimad Bhagavad Gita daily, that means, doing whatever is necessary to maintain His constant remembrance. The more you pray to Him, the more love you will be able to develop for Him and the less will be your attraction for worldly things. You should feel that you want nothing but God and live only for attaining Him. If you leave yourself entirely in His hands, He will take full care of you like a mother taking care of her child.

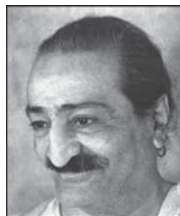
Renouncing The Sense Of Doership:

God alone is the doer. As such, anything good or bad done by anybody is done by God Himself. But as long as the doer of such actions and those witnessing them have body consciousness, they will naturally think that they themselves are doing those actions and those who witness will either praise or blame the individual as the case may be. Whereas, when we raise ourselves to a higher level of consciousness and start seeing everything as actions emanating from the one and only POWER, then there is nothing to be labelled as good or bad. Everything just happens. That is all. So, our efforts should be to go beyond body consciousness. That is to realize that we are not merely the body but the all-pervading Atman. This will solve all our problems in the world.

MEDITATION

By Meher Baba

What is meditation? Generally the word is used to express particular mental efforts and exercises in connection with religious and spiritual ideas. But it is taken recourse to by many a person in the everyday life of the world. Before doing anything,



one has to think about it. In other words, one has to meditate on the intended action.

The thinking or meditation may, in worldly life, last for hours together, or only for a fraction of a minute, but it has to be taken consciously or subconsciously, intentionally or unintentionally, before anything can be done or brought about.

Now just consider that if thinking or meditation is necessary in achieving gross results, how necessary it must be in reaching the spiritual subtleties that lead to Self-realisation. But for the latter purpose, the thinking is to be organised on the principle of Truth, which is oneness, in contrast with the universe, which is apparently based on manifoldness.

Thinking is supposed by worldly people to be the process that leads only to manifestation of external force, which is displayed in a gross action. But such is not the case. Just as even a random thought can manifest force in the shape of a bodily action, meditation, or deep and properly organised thinking, produces a force of its own which is very useful to the spiritual aspirant. The manifestation of such force produced through deep and methodical thinking may not become evident immediately or in a short time in

every case, but meditation is bound to bear fruit in the long run.

There are many methods of spiritual meditation. The following six are the most important.

1. For those who are inclined to think of the impersonal aspect of the Almighty, i.e. Impersonal God, it is advisable to retire into solitude, and taking a comfortable seat, begin to contemplate on him thus: 'God is one. God is infinite. God is everywhere. God is beyond everything.' Then they should bring the immeasurable space commonly known as the sky to their mind's eye, and begin to concentrate on the idea of the Impersonal God across this imaginary background of the blank and unlimited sky for as long a time as possible.

2. One should sit for meditation in the same way as shown in the first example. But the line of thought in this method must be as follows: "God is true. All else is false. This world and all that is seen and perceived is a dream, a mirage, an unreal phenomenon. God is living within my own self as the soul of my soul." After contemplating these thoughts for some time, one must turn one's attention to the heart. Imagine a flame as one's own atman (soul) to

be there, and concentrate as much and as long as possible on this imaginary flaming spot in the heart.

3. The line of thought to be followed in this kind of meditation (the other preliminary conditions to be the same as in the first two methods) is this: "I am not this body. I am not finite. I am the Self. I am eternal." Following some contemplation in this way, one must suddenly close the two external eyes as tightly as it is comfortably possible to do, and then mentally gaze intently upon the centre of the forehead from inward as much and for as long as possible, avoiding all other thoughts, whether high or lowly, during this concentration.

4. This is at once a very simple and very difficult kind of meditation. All that one has to do is to retire into solitude and sit in a comfortable position, with both the external eyes closed, and try to keep the mind blank. One has neither to think about God, nor about the devil, neither about immortality nor about eternity, neither about the existence of the world nor about its non-existence. In short, in this meditation one must try to remain mentally blank throughout the sitting, for as long a period as possible.

5. One should sit aside in solitude, close the eyes

and contemplate and mentally say and reiterate this: 'God is my beloved. I am his lover. I want union with my beloved, the Lord, the great God.' Following this process for a while, one should begin to repeat mentally any one of the names of the Almighty in any language, but in such a way that half of the Name must be pronounced (of course mentally) while inhaling the breath, and half of it to be pronounced while exhaling the breath. While carrying on this reiteration rhythmically, one should try to concentrate all attention on the reiteration of the Name only.

6. One who is inclined to think of the personal aspect of the Lord, i.e. Personal God, must sit with one's soul for one's companion in a quiet spot, close the eyes, then try to bring before one's mind's eye the whole face of any Prophet, God-incarnate or Sadguru of the past or the present age, and concentrate on it as long as possible. In order to facilitate the bringing of the features of any Perfect Master to one's mind's eye, his portrait must be gazed at deeply before closing the eyes in meditation.

Wherever and whenever possible, one should select a quiet and solitary spot on or around a hill or mountain, or by a bank of a river, for sitting in

meditation. Failing this, one should retire into a room all alone, and keep the door closed during meditation.

It is unnecessary to lay down hard and fast rules regarding the posture. Any sitting posture which one finds most convenient should be adopted. But once it is adopted, one must stick to it and sit in the same way daily. Where there is a need of mental reiteration of the Name of God, one must select any one Name and adhere to it daily. Therefore the most comfortable sitting (not reclining) position and the most appealing Name should be carefully selected once for all.

There is no length of time that can be called too long for any of the meditations, and every hour of the night and day is suitable for any meditation. But the best period for meditation is the early hours of the morning, 4 to 7 am. It is preferable, though not quite necessary, to take a bath before sitting in meditation.

Now which of the methods is the best one? It is not the method, but the force that one would use behind a method that counts. The saying, 'One man's food is another man's poison,' applies just as much to meditation as to gastronomy. It would be foolhardy to say that this or that particular kind of meditation

is the best. That which suits one's own inclination, or that which appeals most to one, is the best kind of meditation for that one. The question of success depends on one's own self. Purity counts as much as perseverance, and devotion as much as determination.

Source: <http://trustmeher.org/meher-baba-messages/meditation>

DEAR CHILDREN

A little boy came up to his mother in the kitchen one evening while she was fixing supper, and he handed her a piece of paper that he had been writing on. After his mom dried her hands on an apron, she read it, and this is what it said:

- ◆ For cutting the grass: Rs.5.00
- ◆ For cleaning up my room this week: Rs.10.00
- ◆ For going to the store for you: Rs.5.00
- ◆ Babysitting my kid brother while you went shopping: Rs.25.00
- ◆ Taking out the garbage: Rs.5.00
- ◆ For getting a good report card: Rs.50.00
- ◆ Total owed: Rs.100.00

His mother looked at him standing there, the

boy could see the memories flashing through her mind. She picked up the pen, turned over the paper he'd written on, and this is what she wrote:

- ◆ For 9 months I carried you while you were growing inside me: No Charge.
- ◆ For all the nights that I've sat up with you, doctored and prayed for you: No Charge.
- ◆ For all the trying times, and all the tears that you've caused through the years: No Charge.
- ◆ For all the nights that were filled with dread, and for the worries I knew were ahead: No Charge.
- ◆ For the toys, food, clothes, and even wiping your nose: No Charge.

Son, when you add it up, the cost of my love is: No Charge.

When the boy finished reading what his mother had written, there were big tears in his eyes, and he looked straight at his mother and said, "Mom, I sure do love you".

And then he took the pen and in great big letters he wrote: "PAID IN FULL".

ATTAINING PEACE

By Ma Anandamayi

Jagat (world) means ceaseless movement, and obviously there can be no rest in movement. How could there be peace in perpetual coming and going? Peace reigns where no coming exists and no going, no melting and no burning. Reverse your course, advance towards Him - then there will be hope of peace.



By your japa and meditation, those who are close to you will also benefit through the helpful influence of your presence. In order to develop a taste for meditation you have to make a deliberate and sustained effort, just as children have to be made to sit and study, be it by persuasion or coercion. By taking medicine or having injections a patient may get well; even if you do not feel inclined to meditate, conquer your reluctance and make an attempt. The habit of countless lives is pulling you in the opposite direction and making it difficult for you - persevere in spite of it! By your tenacity you will gain strength and be moulded; that is to say, you will develop the capability to do sadhana. Make up your mind that however

arduous the task, it will have to be accomplished. Recognition and fame last for a short time only, they do not accompany you when you leave this world. If your thought does not naturally turn towards the Eternal, fix it there by an effort of will. Some severe blow of fate will drive you towards God. This will be but an expression of His Mercy; however painful, it is by such blows that one learns one's lesson.

The obstinacy of the mind must be curbed with resoluteness. Whether the mind co-operates or not, you must be adamant in your determination to do a certain amount of practice without fail - simply because Sadhana is man's real work. For so long you have been accustomed to perform actions that fetter, therefore from sheer force of habit you feel the urge to bind yourself by activity again and again. But if you try hard for some time, you will be able to see for yourself how you are caught in your work, and that the more you engage in Sadhana the quicker will be your advance.

As to self-surrender: by constantly endeavouring to live a life of self-dedication, it will come about one day. What does self-surrender mean, if not to surrender to one's very own Self!

Keep in mind what this little daughter of yours is asking you to do!

Source: Words of Sri Anandamayi Ma

THE HEALING POWER OF GOOD LAUGHTER

By Mata Amritanandamayi

Children, is there anyone in this world who does not want to laugh? No. What restrains people from laughing openly is the pain and problems within them. If that fades, a smile will appear spontaneously on their faces. In today's world, an open laugh is becoming a rarity. A smile has become mere facial movement today; it is not a real smile. People laugh when they are with friends or when they hear a joke. But even then, the anger and turmoil within them overshadow their happiness. A real laugh comes from the bottom of the heart. Such a laugh has tremendous healing power. Such a laugh has the capacity to make us forget ourselves and to remove the sorrows of others. But today, a smile has become nothing more than an expansion and contraction of facial muscles. When the mind is full of likes, dislikes, lust, anger, revenge and hatred, how can we smile with an open heart?



There are three types of laughter. One, laughing when we see or remember faults and blunders of others. Second, laughing at one's own shortcomings and bungles. Third is the laughter of pure bliss, absorbed in the Self, forgetting the world. Among these, the first is the lowest form of laughter. The second is at a higher level than the first. The third is the highest form of laughter. It is the height of bliss. If we recognise our faults and shortcomings, laugh at them, and strive to transcend them, gradually the third laughter will become ours.

Unfortunately, today we mostly tend to laugh at others, making fun of their faults and shortcomings. In doing this, we lose the ability to see and correct our own shortcomings and weaknesses.

A guru had two disciples. Both were equally egoistic. Besides, it was their habit to criticise each other. No amount of the guru's advice succeeded in bringing any change in their behaviour. Finally, the guru hit upon a solution. One night, both the disciples were fast asleep. Grabbing the opportunity, the guru painted their faces in many colours, making them look like clowns. The next morning, the disciple who woke up first looked at the other one and burst out

laughing. Hearing his loud and mirthful laugh, the second disciple woke up. Looking up, he saw his clown-faced friend roaring with laughter. The second disciple also burst out laughing. Soon both of them were rolling with laughter, each pointing his finger at the other's face. The first disciple brought a mirror to the second disciple saying, "Look, you clown! This face suits you well, so don't wash it off." The second disciple immediately caught hold of the mirror and turned it around, saying, "Look at yourself... what a sight for sore eyes! I see a flourishing career opportunity for you!" But as soon as each disciple saw himself in the mirror, their laughter died down.

This is how we all are. While we are laughing criticising someone else's faults, someone else may be laughing at us, criticising our faults. Children, it is easy to see others' faults, make fun of them and laugh at them. Anyone can do that. But only a wise person can laugh at one's own shortcomings and transcend them. That is when we achieve real progress.

In a similar way, there are two kinds of happiness. One is our own happiness and the second is happiness at other's sorrows. There are also two kinds of sorrows – our own sorrow and the sorrow at other's happiness.

Children, other's sorrows should become our own; and their happiness should become our happiness. That is the path to real happiness. A self-forgetting laugh, capable of imparting joy to others, can never emerge from a mind covered with the dust-clouds of revenge, lust and hatred. That requires purity of mind and a love that overflows the heart. May everyone be able to achieve that.

Source: <http://newindianexpress.com/lifestyle/spirituality/article1359550.ece>

FROM THE LEAVES OF THE BACK ISSUES

Vol. 1, No. 7

FREEDOM

By P. Sanjiv Rao

Freedom is joy - freedom is peace. This freedom can only be ours by surrender to God - complete, absolute and unconditioned. Self-surrender gives us a new birth - the old, cramped and selfish man dies and in his place is born a resplendent and ever blissful being, conscious of his divinity, conscious of his immortality and conscious of his all-pervading Self, of which the universe is only an infinitesimal manifestation. In reality there is nothing "to attain". Ignorance has veiled the Truth within - the ignorance

of “I and Mine” and “Thee and Thine”. One who has discovered the Truth abiding in his own heart finds the same Truth manifest everywhere. The so-called calamities and disasters, individual or otherwise, leave him untouched, for he has known himself to be the Infinite Ocean of Peace, of which all “upheavals” are mere surface ripples.

So let us hand ourselves over completely to the God within us and the God everywhere - the God manifest as saint and the God whose Presence we feel in the tiniest speck of dust - the God who is at once the Creator of countless worlds and Himself the worlds so manifested. It is only thus by losing our little selves entirely in His infinite being that we can become one with Him and live a life of real freedom and joy.



SCIENCE OF LOVE

By Swami Ramananda Tirtha

‘Science of Love.’ ‘Love one, love all’ has been the clear injunction of all the apostles of religions. To love all, you are to love the Highest and vice versa. It is difficult to love the Highest. But a beginning can be made by loving His creation, the human species. If you want to please the Father, serve His children.

Service of humanity is divine worship.

Love is not abstract. It is nothing if it were so. Love is measured by service and sacrifice. A mother is a mother in so much as she is ready to give in all her energies for her children and the ideal mother is one who carries herself to total extinction in the best interests of her children. She sacrifices herself completely, thoroughly. If she were not to do so, her love for them would be a misnomer! She must lose all ego, give herself up and then alone she loves them.

If you are convinced that the humanity represents God, then you are bound to love it and that love has to be expressed in service through sacrifice.

Total extinction is our ideal. You cannot serve both Mammon and God. There is no half-way to service, sacrifice and love. If you want to love, love with all your heart. If you wish to serve, do so with all your might. If you desire to renounce, give up all. That is all I know.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Reason and emotion are surely great aids; but we should remember that they are only means to an

end. When they have served their purpose, if we still cling to them they prove as serious a hindrance as ignorance and callousness, to the attainment of the final liberation. Self-surrender means realising that our activity belongs to Shakti or Prakriti, and that we are the eternal, unaffected, immutable, blissful, peaceful Witness. Reason is not there to judge actions as right or wrong; and emotion that creates likes and dislikes has there no part to play. An action is only a movement of Prakriti, bereft of Gunas and Dwandwas. There is nothing to condemn, nothing to extol; all is the work of Shakti or Ishwara Lila.

...So, beloved Ram, in Spirit you are immortal, in form you are changing. As former you are free, undefiled and changeless, a blissful witness of the passing phenomena of name and form. This phenomena is your own play. You dwell in all and you appear as all. You are both with form and without form. You are the watcher of your own Lila. The pleasure and pain belong to the passing appearance; but as the unchanging Atman you are the very essence of immortal bliss.

Ramesh

IN MEMORIAM

Sri S Ramesh Mohan (aged 53), an ardent devotee of the Ashram passed away on 18th February 2013 at Chennai. He had been ailing from cancer for a couple of years. May Beloved Papa Mataji bless the departed soul with eternal rest and peace 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 February 2013 is 205 crores. The grand total of the Japa done so far now stands at 3676 crores.

FROM THE EDITOR

If devotion comes to us when we are very young, it is easy to think of God who is Pure Love because then our hearts are pure. The mind would not have formed fixed opinions, prejudices, likes and dislikes, cravings, infatuation and what not. By some pattern of spiritual discipline, young minds will without much effort develop faith in God which is the stepping stone for one's inward and outward growth.

The probable way to make the above theme a reality is to have a regular programme at every house everyday where we do chanting of God's Name with the feeling that the God that we pray to is within us. There are many anecdotes to convince us that when a child prays, it is answered immediately. Apart from this, taking the children to places of worship, Ashrams and to meet evolved souls will also help in implanting in the minds of children seeds of spirituality.

Parents are requested to dwell on these thoughts so that steps can be taken to see to it that wherever we have failed, our children will not.

- **MUKTANANDA**

Purity is the bedrock of spirituality. If you are not free from the six evils of Kama, Krodha, Lobha, Moha, Mada and Matsarya, you will not get God vision. To be free from these evils, the best method is to remember God constantly and chant His Name. By such ceaseless remembrance, all the Vasanas of the mind which bind you to the world, causing misery, are gradually destroyed and the once restless mind is made calm. Then it is able to stay longer and longer in God with one-pointed devotion for Him.

- **Swami Ramdas**