

emphasized on Universal Love and Service.

Beloved Papa says, ‘Spirituality that cannot be applied in actual life is no spirituality. God is in the world and is acting through every one of us. We have to know this. God realisation does not mean disappearing into some unknown realm beyond the world. True spirituality consists in our living in this world, moving in it and serving all beings, all the time being conscious of the Divine within us and everywhere around us.’ The real mission of spiritual institutions is to spread this message to all the devotees.

Beloved Papa in his inaugural speech on 15th May, 1931 expressed the Sankalpa thus: “This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realised within its walls may prove as an example for the right conduct of human life in outside world. The Lord is our help and guide in all matters. May He with all His bounty shower His blessings on the great service which this home of love and bliss has undertaken to discharge!” May all of us be blessed so that we live up to the expectation of Beloved Papa in spreading the message of Universal Love and Service.

- *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

TRUE VISION

LOVE that flows from thee
 Towards all alike,
 Spontaneous and free
 Asking no return of any kind
 Is sprung from vision eternal;
 Attain this vision and thy heart
 Melts with this wondrous love –
 Sweet, powerful and glorious
 This is thy aim – aspire and be blest.

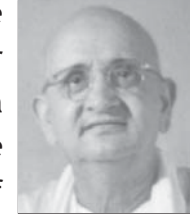
- *Swami Ramdas*

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SELF-DEDICATION

By Swami Ramdas

Truth or God demands of us the highest sacrifice. It is a bid for immortality or everlasting life. Such a life can never be ours unless we dedicate ourselves entirely for the realisation of it. We have before us the instances of innumerable sages and saints of the world who have attained to this immortal life by nothing short of a complete and all-round self-consecration. A close study of their lives reveals to us the one predominant fact that they have surrendered up their heart, soul and body to the supreme Power that lies at the basis of all creation. The personal clingings, the false attachments, narrow ideals and individual desires have all been given up for an existence of infinite vision, imbued with a consciousness of perfect freedom and peace. So it is that the devotee of God can be His only when the devotee looks upon Him as his all in all. He thereafter lives and moves in a region pre-eminently exalted, transcending the superficial crust of life. His life thus becomes a continuous round of indescribable felicity and Divine rapture.



Just as an unshapen stone can be fashioned into a beautiful image worthy of adoration and worship only after it has received many a stroke of the chisel, so also a distorted and inharmonious life has to pass through many a trial, suffering and tribulation before the great change could come over it, before the life of ignorance could be transmuted into a life of immortal splendour and joy, fit to be revered and adored.

The result of this great conversion is an inevitable feeling in the heart of the transformed being that he is reborn in a new and glorious life. His dwelling in the infinite grants him an elevation, a lightness, a freedom which are distinctly the qualities of an eternal existence. In truth he now lives a very God upon this earth.

Let us remember once more that God demands of us a supreme sacrifice. The notion of 'I' and 'mine' must be obliterated from the mind to its last touch or vestige. The struggling spirit must find complete contentment, peace and repose in the eternal and tranquil bosom of the Divine Master and Mother of the worlds. What prevents one

from such an integral dedication is the attraction to the ephemeral objects of life - the ties that bind one to the mortal or passing phases of life.

A soul fired with a burning zeal and an unconquerable heroism can alone cross the boundary and enter the kingdom of eternal joy and peace. Just as an unshapen stone can be fashioned into a beautiful image worthy of adoration and worship only after it has received many a stroke of the chisel, so also a distorted and inharmonious life has to pass through many a trial, suffering and tribulation before the great change could come over it, before the life of ignorance could be transmuted into a life of immortal splendour and joy, fit to be revered and adored.

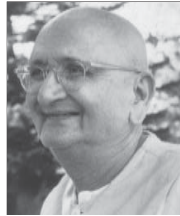
We speak of Divine Love. The possession of this Love can never be for one who has retained his individual predispositions, who is harbouring the ideals of a selfish outlook, who is wedded to the things that perish, who is caught in the toils of a confused understanding and a heart unleavened with compassion and peace. **So, purification of the heart and mind by charging it with the spirit of Love for all creatures and beings in the world is the first step that brings about the Divine transformation.** The light of Truth

can shine in the soul and flood the entire being only when knowledge dawns in the mind and love fills the heart. Dedication is thus the substitution of a lower for a higher life, of death for immortality, of bondage for liberation, of sorrow for ever abiding peace and bliss. The soul is for ever free from the bonds of the body and mind.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: When we repeat the Mantra without knowing the actual meaning, do we get the same results?

Papa: If we repeat the Mantra with the knowledge that it stands for God, it will give us the best effect that is expected by such repetition and it will be done with all love. If the repetition is parrot-like, we shall not be able to repeat it even for five minutes, as by so doing we will not derive the full joy of it. When we repeat the Mantra with love, we are charmed with the sound of it. The rhythm produced by it brings a strange peace to us; the vibrations caused by it have a healing effect upon the mind. Therefore it is said that even if we repeat, without knowing the meaning of the Name, it produces



the desired effect on us. When we tread upon a hot or burning cinder whether knowingly or unknowingly, it burns us. So, whether we know the meaning or not, as the Name itself is imbued with a certain power, it cannot but act on us, bringing peace and harmony. If we repeat the Mantra with love and also knowing the meaning of it, it will be much better.

Question: What about non-civilised persons who get into states of ecstasy, dancing, etc.? Is this divine or anything else?

Papa: It is a mental or emotional exultation which comes and goes just as a beautiful scenery creates in our mind a sense of harmony and peace which is not lasting. So also, when we hear sweet music, it lulls our mind and we feel an inner joy for some time. These are all mental states which have nothing to do with spirituality. But when that music is identified with the Divine, it will take us to the inner recesses of our mind, where a spiritual radiance is seen or felt, and that in turn takes us deep into our real being, God.

Music by itself has a charming effect on the mind. Perhaps you are aware how the deer are caught in the forest. What they do in India is, they take a flute with them and go to the forest where there are deer and,

standing behind a tree, play on it. The deer in the vicinity, attracted by the music, stand still to listen to it. Their mind is so concentrated on the sweet sound that they become oblivious of their body and surroundings. Taking this opportunity a man goes near them and puts a rope round the neck of each of them and they are all caught. This goes to prove that music has a lulling effect on the mind. If you take God's Name, sing for yourself and listen to the tune, your wandering mind becomes still immediately. Snake-charmers play on a pipe, on hearing which the serpent is charmed and becomes quiet. So also, when our mind is attuned to the music of God's Name, it will cease wandering and come under control.

WORDS OF PUJYA MATAJI KRISHNABAI

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



Whenever you have made any mistakes, if you sincerely repent for what you have done, and express

your regret either aloud or in your mind, Papa wipes clean the effect of your lapse, and your spiritual path is once again wide open and clear before you. Papa also sees to it that you do not fall again.

Do you know why mistakes occur at your hands? It is only because your Ram Nam has grown less. If your Ram Nam is constant then the power of the Name itself protects and shields you from making any such mistakes, and Papa sees to it that you would do only such things as would help you on the spiritual path.

Remember always - you can attain Papa only if you are truly humble. Otherwise, you have to go through countless lives till humility dawns in your heart. For all this, the only way is to increase your Ram Nam. Then, automatically, you will not do wrong and your future progress on the path is also assured.

We should see our Guru in all forms around us and render unto them such service as they actually need. We should not thrust ourselves on any one to the point of making a nuisance of ourselves and harassing them. Then, the whole value of service is lost. Just as you

would serve the Guru to the extent that he needs your service, asking him at every stage if you may do him such a service, without taking anything for granted, so also you should first ask others if you may render them any particular service and then do it. Only then can we attain Guru's Eternal and Infinite Being.

A Sadhaka should consider himself the humblest of all creatures and be prepared to do anything and everything. He should never advise others to do one thing or the other. The moment you ask somebody to do something which you could do yourself, you are assuming a superior position which is not good for a Sadhaka. When you tell somebody to do something, automatically you relegate that person to an inferior position and that is like denigrating Papa Himself. Especially for Sadhakas, this is not good and it retards their spiritual progress.

PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: How can I practice seeing God in everyone and in all activities? It sometimes seems too difficult!

Swamiji: What a Sadhaka has to do is to eliminate the ego - the sense of



doership. When everything is looked upon as God Himself, and every act is looked upon as the act of God Himself, there is no place for us to say that 'I have done this' or 'I am going to do that' or 'he has done this' or 'he is going to do that'. There is then no 'I' nor 'he' but God alone is. We have to develop this attitude in our day-to-day life. It may appear to be simple but not so when we try to put it into practice. At the same time it is not too difficult also if we have the mind to do it. Be sure it will be successful if we are steadfast in our pursuit.

The main requisite for this practice is the constant remembrance of God and for that, our Beloved Papa has given us the holy and all-powerful Ram Nam. If we keep on chanting the Name as much as possible we will be able to maintain continuous remembrance of God. That will help us to see everything as Divine. While in this process, it is not that we are going to do anything new except changing our attitude towards everything i.e., when we see others, instead of seeing them as individuals, we will start looking at them as manifestations of our Beloved Ram. We will be full of love and affection for them and that love will be pure love because it is not based on body-consciousness but

on the vision of Divine in each person, which is the right vision. By this practice all our activities will be divinised and therefore will not bind us. So let us try to develop this attitude.

Many people feel that it is very difficult to tread on spiritual path. The beauty of this path of devotion is that one will find the practice itself blissful like a child walking, with the mother holding its hand - so blissful and so carefree.

Question: Swamiji, we go through a lot of ups and downs in life, in what way are they helpful in our spiritual growing up?

Swamiji: We should try to accept the truth that whatever experiences we have, good or bad, are all given by Him for our own spiritual progress. Perfect purification of the mind is a 'must' for which such experiences are necessary. It is just like burnishing an object by rubbing and scrubbing. This process may be painful but is necessary in certain cases. Never should one get dispirited. It is God who is giving these experiences and so, they are to be accepted cheerfully. With such a positive attitude, one will be able to take things lightly without any complaint whatsoever.

Question: I want to dedicate my life to Papa but I feel my aspiration is not strong enough. I have been getting guidance from Pujya Mataji from within and that keeps urging me to take the leap. Am I on the right track?

Swamiji: You are not yet clear as to what you should do about your future. As you admit, though you want Papa, your aspiration is not strong enough. So, it is better that you take up some profession to lead a worldly life until the call from within becomes irresistibly strong. Till then, if you stay in any Ashram, it will be just whiling away your time for which you may have to regret later. The 'instructions' that you seem to be getting from Mataji from within cannot be depended upon. It may be your own little self, speaking within. So, please do not be carried away by such instructions. It requires a lot of mental purification to hear the 'voice of God' from within.

Keen aspiration is necessary in one's journey to the Supreme Goal. So, pass through this with full faith in our Guru – Beloved Papa. Continue your Sadhana uninterrupted with all zeal and enthusiasm. With such a fiery aspiration, all your lower Vasanas should get burnt off, purifying you through and through. The Guru

within alone is to be prayed to for anything that you want to get done. But, time is also an important factor. We cannot hurry up things. We have to clear out the accumulated 'dirt' of ages and ages. Till the mind is perfectly cleansed of all impurities, such struggles will have to go on.

THE SPIRITUAL LAW OF CHARACTER

By Swami Rama Tirtha

(Continued from previous issue...)

The 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.

What is this flute? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What a great deed was it that the flute performed that it was raised to such a dignity? By virtue of what great Karma was it elevated to such a position? Why was it that Krishna who was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fair maidens; how was it that Krishna, the beloved one, the powerful one, the Love personified, that Krishna who did not condescend to look at kings or monarchs, why did he give this flute kisses? What raised it to such a position? The flute's answer was, 'I have one virtue, one good point I have. I have made myself void of all matter'.

The flute is empty from head to foot. "I emptied myself or non-self". Just so, applying the flute to the lips means purifying the heart, turning the mind unto God; throwing everything at the feet of God, the Beloved One. Just give up from your heart of hearts all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above

it. Wooing God, wooing Him as no worldly lover woos his lady love; hungering and thirsting after the realisation of the true Self, just as a man of the world hungers and thirsts for what he has not had for a long time, hungering and thirsting for the divine; yearning for the truth; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips.

In this state of mind, in this peace of heart, with such a pure soul begin to chant the mantram OM; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the worldly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character, make firm resolutions, make strong determinations and take solemn vows so that

when you come out of the lake or river of the mind, you may not find the waters poisoned; so that the waters will not poison those who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil. Purify the heart, sing the syllable OM, pick out all points of weakness and eradicate them. Come out victorious, having formed a beautiful character. When the dragon of passion is destroyed, you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

Source: In Woods of God Realisation, Vol. 2

DEAR CHILDREN

Once there were three trees on a hill in the woods. They were discussing their hopes and dreams when the first tree said, "Someday, I hope to be a treasure chest. I could be filled with gold, silver and precious

gems and be decorated with intricate carvings. Everyone would see my beauty."

The second tree said, "Someday, I will be a mighty ship. I will take kings and queens across the waters and sail to the corners of the world. Everyone will feel safe in me because of the strength of my hull."

Finally, the third tree said, "I want to grow to be the tallest and straightest tree in the forest. People will see me on top of the hill and look up to my branches, and think of the heavens and God and how close to them I am reaching. I will be the greatest tree of all time, and people will always remember me."

After a few years of praying that their dreams would come true, a group of woodsmen came upon the trees. One came to the first tree and said, "This looks like a strong tree, I think I should be able to sell the wood to a carpenter," and he began cutting it down. The tree was happy, because he knew that the carpenter would make him into a treasure chest. At the second tree, one of the other woodsmen said, "This looks like a strong tree. I should be able to sell it to the shipyard." The second tree was happy, because he knew he was on his way to becoming a mighty

ship. When the woodsmen came upon the third tree, the tree was frightened, because it knew that, if it was cut down, its dreams would not come true. One of the woodsmen said, "I don't need anything special from my tree, so I'll take this one," and he cut it down.

When the first tree arrived at the carpenter's, he was made into a feed box for animals, placed in a barn and filled with hay. This was not at all what he had prayed for. The second tree was cut and made into a small fishing boat. His dreams of being a mighty ship and carrying kings had come to an end. The third tree was cut into large pieces and left alone in the dark.

The years went by, and the trees forgot about their dreams. Then a man and woman came to the barn. She gave birth, and they placed the baby in the hay in the feed box that was made from the first tree.

The man wished that he could have made a crib for the baby, but this manger would have to do. The tree could feel the importance of this event and knew that it had held the greatest treasure of all time.

Years later, a group of men got in the fishing boat made from the second tree. One of them was tired and went to sleep. While they were out on the water, a great storm arose, and the tree didn't think it was strong enough to keep the men safe. The men woke the sleeping man, and he stood and said "Peace," and the storm stopped. At this time, the tree knew that it had carried the King of Kings in its boat.

Finally, someone came and got the third tree. It was carried through the streets, and the crowd mocked the man who was carrying it. Then, the man was nailed to the tree and raised in the air to die at the top of a hill. When Sunday came, the tree came to realize that it was strong enough to stand at the top of the hill and be as close to God as was possible, because Jesus had been crucified on it.

The moral of this story is that, when things don't seem to be going your way, always know that God has a plan for you. If you place your trust in Him, He will give you great gifts. Each of the trees got what they wanted, just not in the way they had imagined. We don't always know what God's plans are for us. We just know that His ways are not our ways, but His ways are always best.

SPIRITUAL GUIDANCE FOR ASPIRANTS

By Swami Sivananda

The spirit of universality is the first step towards Self-realisation. It is not the attitude of automatism, or mechanical subservience to a particular universalised doctrine. It does not imply antagonism to the genius of individuality; it does not prevent the individual to grow according to the law of his own growth. It implies transcending over sectarian loyalties, bigoted animosities and self-centred vanities. It means the denial of the bale influences of individuality.



Material objects are best offered to God by placing them at the disposal of those who really need them. We offer material objects to God, not that He is in want of these, but to deny our sense of possession and to evolve ourselves into a state of complete self-surrender.

Forgetfulness of the spiritual consciousness that is inherent in every human being is ignorance. Ignorance is rooted in the selfish love for one's own self. Wisdom lies in effacing this ego-ridden selfishness through

dedication, service, thoughtfulness, compassion, piety and devotion to God.

People's minds are saturated with hatred and retribution. But even this will pass away. Hatred cannot be requited by hatred. If hatred is sought to be avenged by hatred, then it will be perpetuated to endlessness. If the heart is not pure enough to forgive, then the only judicious course is dissociation. Time is a great healing factor; time is also a forerunner to forgiveness.

It is not the life of devotions, rituals and pilgrimages that matters, but the spirit which pervades one's thought, speech and action. Be not ego-centric. Be humane, kind and sincere. Reflect and restrain. Adapt and adjust. Let the spiritual awareness in you grow profounder by every day.

You must awaken the dormant powers and faculties within you by the practice of Yoga. You have within you tremendous latent powers and capacities. Generally, ninety nine per cent of the potentials are left untapped in most human beings. Develop your will-power through controlling and sublimating the sense-urges. Practise concentration. Contemplate on the divine virtues that are a part of your essential nature. Raise the consciousness from the lower to the higher

planes. As you evolve, you will unfold new powers, new faculties, new qualities. Conquest over oneself erases all fears. Then you become an embodiment of courage and strength. Then you are in a position to change your environment, transform the life of another, and heal the sick.

Practise introspection and self-analysis. Watch from the reactions of others as to what is undesirable in you. Sometimes you may not yourself be able to judge your own negative qualities. You have to take the clue from other people's reactions and mould your nature accordingly. It is true that you cannot fit in according to the measurement of each and everyone, but wisdom lies in taking the ruling from general public opinion.

Do not be injudiciously free with your opinion. Do not bother to express your views unless asked for. Even then you have to be careful in not to rub another on the wrong side. Control yourself from contradicting others, while not assenting in a hypocritical manner. Restrain yourself from speaking out directly the undesirable traits that might be conspicuous in your friend.

Life without lust, egoism, greed, anger and pride is itself divine life. Try to live a life of purity and spiritual contemplation with a spirit of self-dedication. You must

have unswerving faith in God during trials, disappointments and under dismal circumstances.

To be introvert and contemplative, to cherish seclusion and to keep withdrawn from external environments, are no doubt, most desirable ideals in the spiritual path. But these have their own drawbacks, and one has to be extremely careful in not to succumb to their negative effects. Most people who are apparently introvert and who try to shield themselves from the world are by nature highly selfish, conceited, hostile and arrogant. It is very difficult to find in them even a slight trace of charity and selflessness. Their real spiritual worth is very doubtful. Their religious exterior is a mantle of neurosis. One has, therefore, to be cautious and judicious in weeding out the evil qualities from one's nature through humility, service, ready acceptance of the goodness in others, introspection and self-culture.

The spiritual aspirant has to continuously fight back the ill effects of despondence. In him depressing thoughts should find no place. Everything has a purpose behind. Setbacks and difficulties come only to awaken one to the purpose of one's life. He who learns by others' examples does not have to suffer himself much.

Mistakes and failures have to be accepted as they are. To allow them to weigh upon oneself is by itself a mistake. To chaff them to be mere nothing is to perpetuate their ill-effects in the subconscious. Mistakes should make one wiser and infuse new determination and strength of will to overcome them.

The senses are not meant for revelling in delusive pleasure-experiences, and the mind is not meant to create a barrier between one thing and another. They are all aids to the realisation of the Absolute, and if these instruments are misused in life, the person responsible has to pay the penalty in the form of suffering.

There are three elements which obstruct the spiritual consciousness to find expression in oneself. They are Mala or impurity, Vikshepa or oscillation, and Avarana or the veil of ignorance. Impurity should be removed by study of holy books, repetition of the divine Name and selfless service. Oscillation of mind should be encountered by the practice of concentration, Asana and Pranayama. And the veil of ignorance should be rent asunder by profound meditation on the Atman.

Without right exertion nothing in the world is achieved. Without right resolution no Sadhana can begin. Therefore, resolve to follow the path of truth,

purity and compassion. Aspire to be progressive in your thought and action, and be intent on growing in virtue, goodness and holiness through every waking moment.

Source: Kalyana Kalpataru, December 2011

**CELEBRATIONS ARE ONLY FOR
EXCLUSIVE GOD-REMEMBRANCE**

Beloved Papa's 128th Jayanti Day was celebrated on the 6th of April 2012 at the Ashram with a difference. The instrumental cause for the same was the words of Pujya Swami Satchidanandaji where it is stressed that celebrations are especially meant for exclusive God-remembrance:

“Now we have gathered here because this is a sacred day for all of us. Many years ago Mataji decided that there should be no celebrations because she found that devotees did not make proper use of the celebrations. Instead of keeping their minds centered on God, they were here meeting as if for a social gathering, where they spent most of their time in talking about so many worldly things. Actually, such days are meant for the remembrance of God and to get intoxicated with the joy born of constant God-remembrance.

Unfortunately, even on a sacred day like Beloved Papa's Jayanti Day, our mind is engaged in worldly indulgences. Instead, our mind, through concentration, should dwell upon a higher plane of consciousness all the time. Then only we will be able to make the best use of such sacred days. We should try intensely to make our minds dwell on God on such holy days. If we cannot do this even on this day, how can we do so on ordinary days? We find that, instead of sitting for Bhajans, many devotees are engaged in idle talk in different rooms, in different places. What is the use of their coming to Ashram for such an important occasion? That is not good. Such celebrations become a mere show for them.

Everyone should feel that

Whenever we take part in celebrations here or in any other place and if it is connected with a saint's birthday, we must see that we make the best use of it by constant remembrance of God. Our minds should not think of anything else but God. Then only we are going to be benefited. May Beloved Papa give all of us such devotion so that our minds may rest on God, only on God!

we must make the best use of the day for constant God remembrance. And when we attend such celebrations in the Ashram, our behaviour must be such that we should not cause any type of inconvenience to anybody. Instead of that, we must be loving towards everybody, we must give maximum help to those who are in meditation and to those who are doing Bhajans. On the contrary, it is found that some devotees talk outside loudly when Bhajan is in progress. They do not realize that devotees singing Bhajan inside the hall will be disturbed by such noise. This is most unfortunate. It means they have no idea of what they have come here for and what they should do. Whenever we take part in celebrations here or in any other place and if it is connected with a saint's birthday, we must see that we make the best use of it by constant remembrance of God. Our minds should not think of anything else but God. Then only we are going to be benefited. May Beloved Papa give all of us such devotion so that our minds may rest on God, only on God!

On such days we should get the maximum benefit of God-remembrance. All of us are walking on the divine path. Let us not forget that our Beloved Gurudev

Papa along with Mataji is ever with us, watching over every action of ours, every thought of ours, every feeling of ours. If we do anything wrong, naturally we sin against our Guru. So we have to be careful every minute because we are Sadhakas and our Goal is God-realisation. We should not forget this at all. Forgetting this, we commit so many mistakes. And naturally our mind is brought down to the lower planes of consciousness. When we suffer, it will be a herculean task to lift ourselves up to higher planes again.”

Along with the usual flower offering (as a token of our love and gratitude to the Masters), flag hoisting (to remind ourselves of the goal to be scaled), Aarti (to affirm to ourselves of the need to put in efforts and finally self-effacement) etc. devotees made an effort to dwell deeply on the words of Beloved Papa on the glories of the Divine Name and inward journey in the Centenary Hall and then alternately ladies and gents went for chorus Ram Nam and pradakshinas at the Samadhi Mandir. Pondering on Beloved Papa's quotations which were shown in the form of a PowerPoint presentation made the mind more receptive for the chanting and inward journey. Rendering of a couple of bhajans gave an added boost to the day's program.

Devotees also had the rare opportunity of hearing the sweet and inspiring voice of Beloved Papa on Satsang. To cap it all, an effort was made to capture the stillness of the mind at the night Aarti. Thus the whole day gave an altogether positive experience for all the devotees.

The energising experience made everyone feel that such a pattern can be followed on all important days of the year.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Immortal we are always. Immortality is not a goal to be reached. We are immortal already. But our life has to be lived for joy alone; and this we can do by putting ourselves under the guidance of the all-pervading and all-powerful God of Love, who is within our heart. This God of Love manifests in our heart when it is filled with compassion, forgiveness and peace. Where His remembrance is, there all these virtues reside. Let us be humble, pure, gentle, simple and loving. Let us love all for His sake; for He is in all. Not only that; He is all.

Ramdas

IN MEMORIAM

Smt Tara Pai (aged 80), an inmate of the Ashram for several decades was called by Beloved Papa on the 22nd of March 2012. She had been ailing for a couple of months.

Smt Tara G Honnavar (aged 84), the daughter of Beloved Papa's poorvashram brother, also dropped her body on the 30th of March in her sleep at her residence in Bangalore. She had lived with and served Beloved Papa and Pujya Mataji until her wedding.

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 done during the month of February 2012 is 186 crores. The grand total of the Japa done so far now stands at 1520 crores.

FROM THE EDITOR

Anandashram celebrates its 81st anniversary this month. Such institutions are founded for a specific purpose. In its Trust Deed, besides the first mission of spreading the glories of God's Name, Beloved Papa