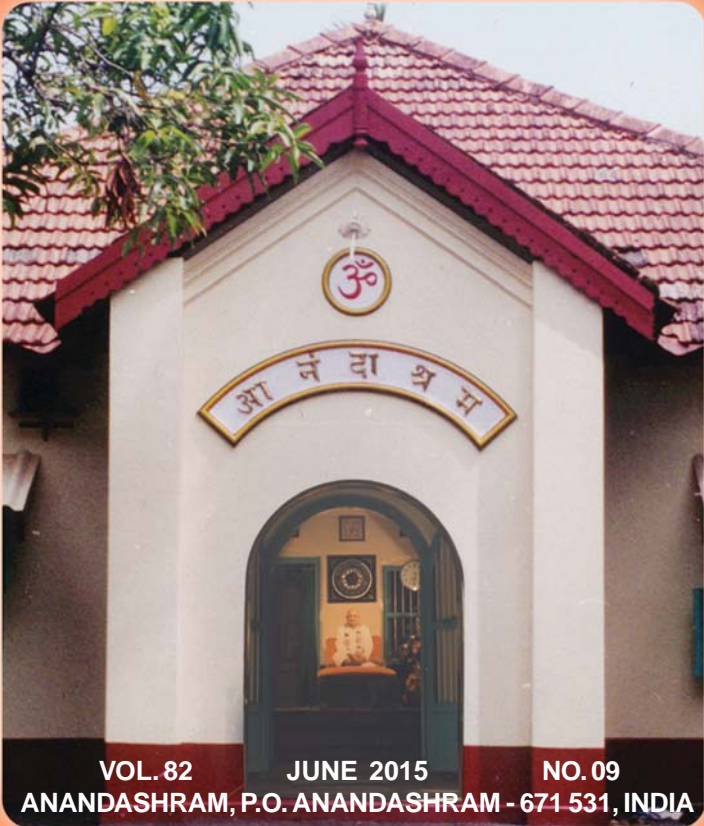


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# *The Vision*

A monthly journal started by HH Swami Ramdas in 1933  
**DEDICATED TO UNIVERSAL LOVE AND SERVICE**



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**ANANDASHRAM, P.O. ANANDASHRAM - 671 531, INDIA**



*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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### THE RIVER OF LIFE

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THE river starts from her ancient source,  
Through crags, rocks, sands and dales,  
She struggles on –  
She rises and falls; sings and dances;  
Now rushes and roars; now silently flows;  
She feeds the thirsty roots;  
She lays waste the fertile plains.  
She runs on and on – helping life to grow  
And destroying life in its growth.  
At last finds the haven of rest and peace,  
In the still depths of the ocean.

– Swami Ramdas

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## A TRUE GRIHASTHA

*By Swami Ramdas*

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Grihasthashrama, or the householder's life, is an important stage in the path to Mukti or salvation. As long as God keeps one in that Ashram, one must consider oneself only as His servant, appointed in that place, to serve Him as He is manifest in all those with whom his lot is cast.



A Grihastha has to put down gradually his selfish desires, and widen his sphere of love by doing selfless service to others. He must be kind and hospitable to all poor and distressed persons who go to him for succour and sympathy. He must practice self-control and self-sacrifice and also call upon others who are with him to do the same.

A true Grihastha is he who maintains a house, not for his own selfish enjoyments, but for the service of the Lord in the forms of the poor, the diseased and the miserable. Love, service and humility must be the guiding mottos of his life. He must subdue lust and greed, anger and hatred. He must be ever patient, cheerful and forgiving. He must practice self-discipline

and master his passions. Like the other Ashramas, viz. Brahmacharya, Vanaprastha and Sannyasa, Grihasthashrama too is a field for Sadhana, where one develops the virtues which lead one to the goal of spiritual freedom.

What is the key that easily unlocks for the Grihastha the door that opens to an ideal life of purity and strength, of cheerfulness and love, of peace and freedom? It is the ceaseless chanting of Ram Nam and unbroken remembrance of God, the Infinite Master and Mother of the universe. He is all goodness, all love, all strength, all purity, all peace, all bliss and all wisdom. Cultivation of a strong and firm Bhakti, or love for God, helps the Sadhaka to bring all disturbing thoughts and desires of the mind under control, and attain sublime joy and tranquillity which can never be upset or marred by anything.

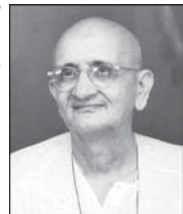
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### BELOVED PAPA SWAMI RAMDAS ANSWERS

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Devotee: What is the goal of life? How to attain it? What are the Sadhanas best suited to a Grihastha?

Papa: Different people in the world have set before them different goals.



Some want a high position in life, some want wealth, some want children, some want vast property, while some others want objects of the senses for enjoyment. These are the various objectives people cherish and strive for. But, which is the goal that we must have before us? Worldly possessions, we know from experience, do not bring us real and lasting happiness. Real happiness can be ours only by attaining God by realising God. God stands for immortal happiness and peace. Without Him happiness is far away from us. Therefore, when we were young, we were told by our parents to go to temples, or to places where there were saints and sages, or to parties where Bhajans were sung, so that we could turn our minds from childhood itself to the source of immortal joy – God. So, our true goal should be God and God alone.

***Give the power of attorney to God and live in the world feeling that you are merely a servant obeying His commands, that everything belongs to Him.***

God-realisation does not mean that we are to become something that we are not. We are only to become what we really are. We are, in truth, the Self or Atman which is Divine. By thinking of God constantly, we can realise our oneness with Him. What do we generally

think ourselves to be? We think we are the body and nothing more. We think only of sense objects because our mind dwells upon the body. When the body is affected by diseases, we feel we are sick and when death comes to the body, we take it that we die. What a deplorable condition, when, in truth, we are the immortal Spirit, deathless, changeless! This is our true nature, which can be realised only by continuous thought of God. When we take Ram Nam, we commune with our real being, the eternal Truth.

Ram is not different from us from our real Self. He is seated within ourselves. When we repeat His Name with all love and faith, He manifests Himself within us in all His splendour and enables us to merge our little self into His all-pervading being. Therefore, it is said that external worship should end in internal worship. External worship is a means to realise the Divine within us. But, we cannot, at once, go within to find Him. It is difficult for us. So, we begin with external worship, do Puja to an image or a picture of God, and thus awaken Him in our heart. The external aid is necessary before we can see Him within us. Ultimately, we have to see that our inner Self and the all-pervading Self are one and the same.



Devotee: What is the ideal Grihastha-life that will lead to the final goal?

Papa: Before the advent of Sri Krishna there were in vogue four stages for the realisation of God: Brahmacharya, Garhasthya, Vanaprastha and, last of all, Sannyasa. Only after passing through the first three stages was a man deemed fit to attain liberation by renouncing the worldly life altogether. Of course, even during the Vanaprastha stage he goes to the forest, but he is not completely detached from the worldly life. Ultimately, he breaks all his ties binding him to worldly relations and possessions, and then reaches the final state of absolute renunciation called Sanyasa. What about those who cannot renounce and who are made to live in the world till the last? For them Lord Krishna has established what is called the Bhagavata Dharma. This is a path of perfect dedication and surrender to the will and power of the Divine. To attain to this state, He has pointed out the path of Bhakti as the means. The ideal Grihastha-life, consists in living according to this Bhagavata Dharma of self-dedication, of complete surrender to the will of God.

The life of the great Maharashtrian saint, Eknath Maharaj, was the ideal one of a householder according

to the Bhagavata Dharma. He was a householder to the very last and had not to renounce the worldly life. He says in one of his teachings that the life of a Grihastha must be entirely dedicated to God. Dedication does not mean renunciation. As regards the so-called responsibility of looking after his family, he must only feel that he is doing everything as an agent of God.

As Sri Ramakrishna has said, 'Give the power of attorney to God and live in the world feeling that you are merely a servant obeying His commands, that everything belongs to Him.' Serve people in the house in His name and then it is that we live the true Grihastha's life. The functions or duties of a Grihastha are described in the Upanishads as follows:

'First of all you must treat your parents as the very forms of God. Whenever Athithis, guests, come to you, you must treat them with all love and hospitality, looking upon them as God Himself. You must consider your Guru as God and worship Him.'

So Grihasthas must serve Sadhus and saints with all reverence. Whatever service they do, must be done in all humility, love and devotion. Living the Grihastha-life with this attitude, will lead to continuous remembrance of God and the ultimate realisation of Him.

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## WITH THE DIVINE MOTHER

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10.30 A.M., Papa's Room, Mataji:

"I always tell the people around here that they must first learn to obey and please their parents at home, serve them selflessly and earn their blessings. If you hurt your parents or elders, you can never hope to attain Sakshatkar. If you want your vision to be universalised, you should first love and serve your folks at home and in your circle. Then, your vision will gradually broaden to cover a bigger circle and, finally, embrace the whole universe. If you do not love and serve your elders to begin with, how ever are you going to love the universe? After all, it is the same Papa who resides in the hearts of your parents and also in the hearts of everyone in the world. If you hurt such a Papa in the forms around you, either knowingly or unknowingly, how can you hope to get Sakshatkar? That hurt feeling will itself become a big roadblock in your Sadhana.



What I cannot understand is why Papa has not made His impact on your minds yet, why you do not derive the same pleasure in listening to the praise of others as you do in giving an ear to criticism of others.

If and when Papa truly makes an impact on your minds, you will delight in listening to the good things being said about others as they are after all Papa's own forms. Both praise and criticism – of yours or of others – should become the same to you and should make no difference in your approach to others.

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### WORDS OF PUJYA SWAMI SATCHIDANANDAJI

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#### **Mutual love, giving up of ego sense:**

There must be mutual love and regard and also respect for one another. It means, a lot of give and take must be there. For this we must be prepared to humble down ourselves before others. We must not assert our individuality. For the sake of harmony in the family, we must be able to sacrifice a little. Sacrifice our ego-sense to some extent. That means, where there is a conflict, humble down; give up your authority or assertion and try to accept the other party's viewpoint and try to solve the problem. If you go on asserting every time, the other party will be naturally very much humiliated and will maintain a sort of grievance against you. This grievance will go on getting worse and worse and therefore the gap between you



and the other party will also become wider and wider. All members in the family should meet together, do Bhajans, keep chanting the holy Name of God – whatever Name it is – and make each other understand that we are all here together, in this family, to do Sadhana with the aim of realising God and to get the universal vision, which means to give up this small circle of the family and embrace the entire universe. When we are not in a position, even in the family, to have harmony amongst ourselves, how are we going to have a wider vision and universal brotherhood? So, every one must understand this ideal and work towards that ideal. This is possible and there are families who are living such an ideal life, because they have a common aim, that is God-realisation. In dealing with each other, we must forget the minor differences. Everybody will have a different opinion and we cannot work out all our opinions.

### **Respecting elders:**

With respect to our elders, we must be able to sacrifice or give up for the time being, our opinions and accept theirs for the sake of peace and harmony in the house and we should not make fuss over minor mistakes done by others.

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## GOD RESIDES IN OUR HEART

*By Sri Brahmachaitanya Maharaj Gondavalekar*

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A subordinate merely obeys his superior and is absolved of all personal responsibility of doership. This freedom everyone can enjoy by putting his faith in the Sadguru. The profit and loss due to any action are left to God, and are the responsibility of the Sadguru. Since he prompts us in everything: including the Sadhana, whatever comes brings credit or discredit to him. Whatever the disciple does then becomes service to the Sadguru. The important thing is that there must be the firm faith that God resides in our heart, that we, too, are part of Him, that we and He, indeed, are identical. As an intermediate stage, we may cultivate the idea that God is present everywhere, at all times, and is watching us and all our activities. This may not destroy pride totally, but will at least prevent us from doing undesirable things.



A sacred place owes its sanctity to our own feelings regarding it; else, it has only ordinary water and a sculptured stone, the idol. 'Kashi,' 'Ganga,' and such other words raise holy thoughts in our minds, but

many local residents look upon them as just ordinary streams of water, and do not take a dip for years on end. They therefore seem to hold no special regard for it.

A holy place is thus holy only because we think it so. If, after all, it is a matter of our sentiment, can we not create it, imagine it, even in the home? Of course, it demands a forceful conviction. If we do not have such convictions, and also lack the means to go to a place known as holy, we should at least repeat the pious wish to visit such a place, so that holy thoughts occupy the mind.

Similarly, though God is omnipresent, we have to realize Him by strength of sentiment. Prahlad and Draupadi did have that conviction in their heart, so God had to manifest Himself in concrete form for them. Similarly, if you have the conviction that your Sadguru does exist and help you, he will have to run to your help. It is entirely upto you to have proof of this.

To be free of all doubt of the existence of God is true knowledge; this knowledge is easily obtained by one who lives in constant consciousness of Him.

*Source: Discourses*

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## ME TO WE

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*“Let love, humility and service be the motto of your life.” – Swami Ramdas*

*In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values, which stand for ‘me’ to ‘we’, into academics.*

**Class: 8, Subject: English, Chapter: 1 - The Wooden Bowl**

**Text Content:** No institution can replace the family. The love and care that one receives from a family is irreplaceable.

**Example:** Sachin Tendulkar in his retiring speech from the cricket field made a moving reference that he owed everything for his success to the inspiration, guidance and support he received from his father and every member of his family especially his wife who gave up a career as a paediatrician.

**Value Co-related:** Care and Concern

*For more details contact:  
vital4education@gmail.com*



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**DEAR CHILDREN**

---

To our Dear Child:

One day when you see us old, weak and weary have patience and try to understand us.

If we get dirty when eating... if we cannot dress on our own... please bear with us and remember the times we spent feeding you and dressing you up.

If, when we speak to you, we repeat the same things over and over again... do not interrupt us... listen to us. When you were small, we had to read to you the same story a thousand and one times until you went to sleep.

When we do not want to have a shower, neither shame nor scold us... remember when we had to chase you with your thousand excuses to get you to the shower?

When you see our ignorance of new technologies, help us navigate our way through those worldwide webs. We taught you how to do so many things... To get the right foods, to dress appropriately, to fight for your right.

When at some moments we lose the memory or the thread of our conversation... Let us have the necessary time to remember and if we cannot, do

not become nervous, as the important thing is not our conversation but surely, to be with you and to have you listening to us...

If ever we do not want to eat... Do not force us. We know well when to and when not to eat.

When our tired legs give way and do not allow us to walk without a cane, lend us your hand, the same way we did when you tried your first faltering steps.

And when some day we say to you that we do not want to live any more, that we want to die do not get angry. Some day you will understand. Try to understand that our age is not just lived but survived.

Some day you will realize that despite our mistakes we always wanted the best for you and we tried to prepare the way for you.

You must not feel sad, angry or ashamed for having us near you. Instead try to understand us and help us like we did with you when you were young.

Help us to walk... Help us to live the rest of our life with love and dignity. We will pay you with a smile and by the immense love we have always had for you in our hearts.

We love you child,  
Mom and Dad

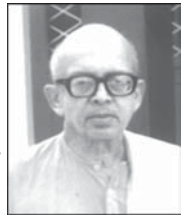
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## CONTENTMENT WHILE IN GRIHASHTRAM

*(A peep into Swami Shuddhanandaji's pre-sannyas life)*

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*Even while Swami Shuddhanandaji in his pre-sannyas days was living a Grihastha life, he was blessed with contentment which is a prerequisite for a spiritual life. Here is a reference to the same by Beloved Papa:*



In Bombay, there is a young man who is not pretentious of his qualifications. He was getting a modest salary with which he was perfectly contented. He was a man of high intelligence all the same. Some people told him, 'Why are you working on such a low salary? If you apply to some other firm you may get more pay.' He said, 'I am contented. I like to work here. Whatever they give me, I am satisfied'. Then friends called him a fool. In a year he got an increment of Rs.50. He was an ordinary reporter to a newspaper. After one or two years he got another Rs.100, making his salary Rs.300. He was doing his work selflessly, not caring what salary he was getting. And in another year he was appointed Chief Reporter. He is now getting Rs.500. All along he has been saying, 'I never

deserved this. I am not at all ambitious.’ But God is showering His bounty on him because he is contented. Therefore, what is wanted is contentment.

*(We fondly remember with reverence our dear Swami Shuddhanandaji on his 13<sup>th</sup> Samadhi day on the 2<sup>nd</sup> of June 2015.)*

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### A MOTHER’S TALE

*By Sri V Ganesan*

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My mother’s last days in the local government hospital were unforgettable ones. I used to do my work in the Ashram from half past three in the morning to eight at night. Then I would go to the hospital, stay with her, attend to her needs and keep her company. Those days, we were often left alone and undisturbed. She was suffering from cardiac asthma, a very painful and fatal disease. Whenever I cried, on seeing her suffering from breathlessness, she got very angry with me. “Is this all that you have learnt from the teachings of Bhagavan and after having lived with me for so many years? Am I the body? The body may suffer, or may not suffer. How are we concerned about that? I am the Self. So too are you, my son. The moment of witnessing death,

either of oneself or that of a dear one, is a great opportunity for one to get established in enlightenment! I bless you! Let your attention be on Awareness, always". Following my mother's words, I keenly observed her during her last moments. She passed away, fully conscious, and with a beautiful smile on her face! Thus, on that eventful day, she blessed me by helping me drop whatever little attachment that I had for the world!

\*\*\*

About three days before her death, a reputed doctor residing in the town, along with the government doctor, examined my mother. They took me aside and told me that my mother's condition was very bad. She needed intensive care and advanced treatment. These were not available locally. They suggested that I take her to Madras, Vellore or Pondicherry. After they left, my mother called me and asked me what the doctors had said. I told her the truth. She held my hands and with tears in her eyes, pleaded with me, "I want you to make two promises to me. Under no circumstances should you go back on these."

My mother was and still is my upa-guru, the one who helps and directs one to the Sadguru. I swore to

her sincerely that I would fulfill my promises. I asked her humbly what she wanted me to do. She said, “Don’t take this body while it still lives, away from Arunachala. Secondly, don’t permit the doctors to give sedatives and put me in an unconsciousness state.” I promised to adhere to her instructions.

However, I requested her to explain her strange demand. She said, “One day, when I was assisting the lady cooks in the Ashram kitchen, Bhagavan came in and specifically turning his attention on me, said, ‘One should die consciously. If one dies consciously, one is blessed to have no more births. On the other hand, dying unconsciously is a sure sign of having another birth and entering into another body.’ Therefore my dear son, give me the chance to die consciously. You already know from Bhagavan’s Collected Works that by staying within the radius of thirty miles of Arunachala, one is assured of enlightenment! Please see that I leave this heavy burden of a body, as enjoined by my beloved master”.

By Bhagavan’s grace, despite stiff resistance, I succeeded in keeping my mother’s sick and suffering body at Arunachala.

*Source: Drops From The Ocean*

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## THE TOMORROW THAT NEVER CAME

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Ramesh was a hardworking, intelligent schoolboy. His one great desire was to stand first in his class.

Every day, on his return from school, he would sit beside his mother who was chronically ill and bedridden. She would stroke his face and put her frail arms around him, as he narrated the events of his day at school. It was the best moment of her long, pain-filled day!

Ramesh's dream came true; he stood first in class, in one of the Unit Tests. He rushed home to share the good news with his mother.

"I've got the first rank, mama!" he told her excitedly.

The mother's heart rose with joy and pride. "You're always first with me!" she smiled as she gave her son an extra special hug.

Ramesh worked very hard to retain his first rank. But, as luck would have it, he stood fourth in one of the ensuing examinations. To say that he was disappointed would be to understate the case. He was devastated!

He arrived home in a listless mood. More out of habit than volition, he went to his mother's room and

stood by the door, making no effort to greet her or talk to her. His heart was not in it.

“How are you, my son?” the mother asked him, sensing that something was amiss. She received no reply.

“Could you get me a glass of water?” she asked, hoping that this would distract his attention and bring him close to her, so that she could reach out to him, touch him and comfort him.

All the pent up frustration seemed to well up in his throat. Ramesh turned away abruptly, saying, “Why don’t you ask the nurse?”

He left the room, his mother making no attempt to stop him. Ramesh had an early dinner and went to bed. Halfway through the night, he awoke and began to repent his rudeness. If he had lost the first rank, he only had himself to blame! How could he have been so boorish and insensitive as to lash out at his mother!

It was well past midnight when he tip toed into his mother’s room. He wanted to sit next to her and take her hand in his and wanted to share with her, his bitter disappointment over losing his first rank; he wanted to apologise to her for his rude behaviour. Above all, he wanted his mother to put her loving arms around him and tell him, “You’re always first with me!”



He stood near her bed, wondering whether she was awake.

“Shh!” whispered the night nurse who was on duty. “Do not disturb her now. She has been given a strong sedative. Come see her tomorrow.”

That tomorrow never came. Ramesh’s mother passed away in her sleep. Ramesh did not get the chance to make up to her for his appalling behaviour. He never had the chance to tell her, “Forgive me, mama!” To this day, Ramesh has not been able to forgive himself.

*Source: More Stories That Stir*

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## GRIHASHASHRAMA

*By Swami Chidanandaji Maharaj*

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The ancient mode of education was an integrated course of instructions. While a student was acquiring knowledge, he was also training himself in self-control and moderation, conquest of mind, restraint



of senses and desires – Samyama, Shama, Dama, etc. and all that is necessary to know in order to live life righteously, to be financially independent; and at the same time, to become aware of the Goal to attain.

Equipped with this knowledge, he entered into

Grihasthashrama, the second stage of life, on this firm and ideal foundation. He was not in danger of becoming a slave of his senses; he was a self-restrained youth with character and self-control. He took for himself a partner for the sake of fulfilling Dharma, for the sake of practising Sadhana, devotion and worship. He knew that he was not merely entering into a physical partnership with another creature, but he was entering into a spiritual partnership with a soul. The relationship between a husband and wife was not merely physical or social, but essentially a spiritual partnership between two souls who were both on the upper path of spiritual evolution, ultimately culminating in Divine perfection. The wife was called Sahadharmini (partner in the practice of Dharma). While living a life of Dharma, she was everything – companion, friend, consoler, helper and partner in the spiritual adventure. Therefore, home became for them not only for the living of a normal worldly existence, but also for devotion and Upasana.

The first duty of the householder was Ishvara Upasana (worship of God). The second important Dharma was Paropakara – to give charity, to help those in need – and Athithi-Satkara (honouring of the guests). The third aspect of Grihastha Dharma was to evolve

between themselves reciprocally, a certain ideal behaviour of mutual love, honouring each other's individual freedom. This ideal relationship brought about in the house an atmosphere of harmony and cordiality. This also became a pattern of conduct for the children. The family, thus, became an ideal ground for nurturing a new generation. They find that between their parents exists a beautiful relationship of harmony, love, mutual respect and tolerance. Through their personal relationship, the parents place before the children an exemplary way of conducting themselves, which becomes the first educational process for the children. Home is, therefore, the nursery of the nation, nursery of the world. The fourth important duty of the married couple is to provide an ideal setting and atmosphere for the generation of tomorrow.

*Source: Daily Swadhyaya*

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## LEARNINGS FROM THE PARENTS

*By Subroto Bagchi*

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### **Showing consideration for others:**

Our day used to start with the family huddling around my mother's Chulha – an earthen fire place she would build at each place of posting where she

would cook for the family. There was no gas, nor electrical stoves. The morning routine started with tea. As the brew was served, father would ask us to read aloud the editorial page of The Statesman's 'moffusil' edition – delivered one day late. We did not understand much of what we were reading. But the ritual was meant for us to know that the world was larger than Koraput district and the English I speak today, despite having studied in an Oriya-medium school, has to do with that routine. After reading the newspaper aloud, we were told to fold it neatly. Father taught us a simple lesson. He used to say, “You should leave your newspaper and your toilet, the way you expect to find it”. That lesson was about showing consideration to others. Business begins and ends with that simple precept.

**Material possessions not a yardstick for measuring success:**

Being small children, we were always enamored with advertisements in the newspaper for transistor radios – we did not have one. We saw other people having radios in their homes and each time there was an advertisement for Philips, Murphy or Bush radios, we would ask father when we could get one. Each

time, my father would reply that we did not need one because he already had five radios – alluding to his five sons. We also did not have a house of our own and would occasionally ask father as to when, like others, we would live in our own house. He would give a similar reply, “We do not need a house of our own. I already own five houses”. His replies did not gladden our hearts in that instant. Nonetheless, we learnt that it is important not to measure personal success and sense of well-being through material possessions.

**It is what you leave behind that matters!**

Government houses seldom came with fences. Mother and I collected twigs and built a small fence. After lunch, my mother would never sleep. She would take her kitchen utensils and with those she and I would dig the rocky, white ant infested surrounding. We planted flowering bushes. The white ants destroyed them. My mother brought ash from her Chulha and mixed it in the earth and we planted the seedlings all over again. This time, they bloomed. At that time, my father’s transfer order came. A few neighbors asked my mother why she was taking so much pain to beautify a government house, why she was planting seeds that would only benefit the next occupant. My

mother replied that it did not matter to her that she would not see the flowers in full bloom. She said, “I have to create a bloom in a desert and whenever I am given a new place, I must leave it more beautiful than what I had inherited”. That was my first lesson in success. It is not about what you create for yourself, it is what you leave behind that defines success.

*Source: Excerpts from the article ‘GO KISS THE WORLD’*

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...Truly life is blessed when it is dedicated to the service of God in humanity. In such selfless service alone does a man find real bliss and peace, which he is in search of...

Ramdas, far from renouncing Grahasthashram, has only expanded the narrow circle of a family into the world family. So, it is not renunciation but expansion. God has, in His mercy, granted him a Universal Vision which has enabled him to embrace the whole universe as his. Ramdas' Beloved dwells everywhere, as all beings and creatures in the world...

*Ramdas*

---

**SEVA ACTIVITIES & OVERHEADS**  
**FOR THE YEAR ENDING 31ST MARCH 2015**

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Statement showing the details of expenditure incurred for Seva Activities and Overheads like salary and other benefits to workers, electricity, telephone, repairs and maintenance etc., by Anandashram Trust, Mother Krishnabai Rural Development Trust, Swami Ramdas Charitable Medical Mission, Ramdarshan Trust and Satchidananda Charitable Medical Trust:

<b>PARTICULARS</b>	<b>Amount (in Rs.)</b>
Aid for Education	2006442
Aid for de-Addiction Centre	105529
Aid-For Handicapped	873637
Aid-For Home for the Aged	92062
Aid for Medical Expenses	5839175
Aid-For School/Orphanages	325069
Aid for Poor, Aged & Dest.	973480
Aid-Self Employment	150940
Aid-Shelter/House/Well/ Lavatories etc.	3657887
Gorakshana Donation	210100
Donation Paid : Cash	4847003
Donation Paid : Cloth	860267

Don.Pd.Charit Insti/Mutts	844110
Don.Pd.Lep Welf Centre	43220
Feeding charges	9309919
The Vision print. & post.	623869
Publication Printing and Post	406550
Natural Calamity Relief	499900
Rice/Food distribution	1105002
Overhead & Upkeep Expenses	9177523
Addition to Assets	737731
<b>TOTAL</b>	<b>42689415</b>

### IN MEMORIAM

Smt Sneha Anil Waradkar (a.k.a. Sharada, aged 58), an ardent devotee of the Ashram and the daughter of Smt Jamuna Ramtekji who is an inmate of the Ashram, was called by Beloved Papa on the 6th of April 2015 in Mumbai.

Sri Padukone Ramchandra Rao (aged 79), also an old and ardent devotee of the Ashram since the 1930s, was also called by Beloved Papa on the 18th of April 2015 in Bangalore. He was the son of Beloved Papa's Poorvashram brother Sri Padukone Dinkar Rao. He had been closely associating with the Ashram for decades



and was heading the Anandashram Satsang Samiti in Bangalore.

We pray for Beloved Papa's blessings on the departed souls for eternal rest at HIS lotus feet.

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### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of April 2015 is 240 crores. The grand total of the Japa done so far now stands at 10006 crores.

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### FROM THE EDITOR

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We have been time and again reminded by Mahatmas that married life need not be considered as an obstacle to God-realization. Every creation whether it belongs to family life or otherwise is in God only. He is equally in everything. In fact in His scheme, Grihasthas occupy pre-eminent position because it is they who take care of the rest of the three Ashrams (Brahmacharyam, Vanaprastham and Sannyasam).

Our great country has given birth to many Bhakthothamas who have been leading the normal

family life at the same time committed to a devout and noble life. In fact the difficulties and the trials of life are as much the lot of the Sannyasin as of the householder.

For a blissful and contented life what we need is a strong conviction and a persevering effort to withstand the attacks of the senses. In fact, a householder's life offers better opportunities for devotional practices than that of a bachelor whose distracted mind leads him sometimes into wild and unregulated ways of life.

The contents of this month's VISION throw more light on the above subject.

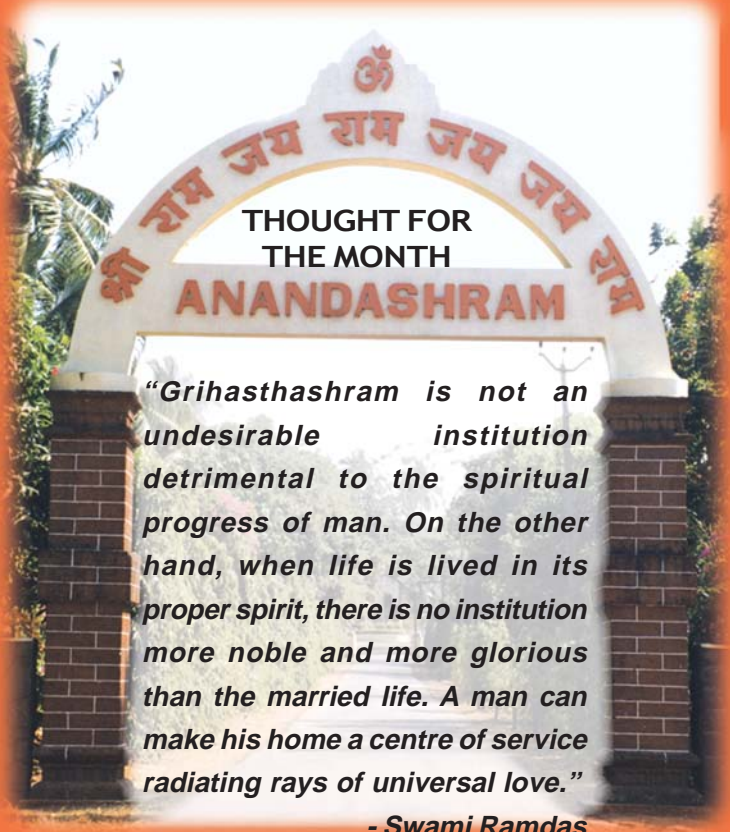
— MUKTANANDA

*Nama Sankirtan and Bhajan must be the mainstay of a householder who is a spiritual aspirant. Let the house thrill with the sound of God's name and glory. In such a house the spiritual atmosphere will always have a favourable reaction on the health of the inmates—both physical and mental. Bliss flows there in floods. Verily, Name is God. He is present where His names are sung with love.*

— Swami Ramdas



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*“Grihasthashram is not an undesirable institution detrimental to the spiritual progress of man. On the other hand, when life is lived in its proper spirit, there is no institution more noble and more glorious than the married life. A man can make his home a centre of service radiating rays of universal love.”*

**- Swami Ramdas**

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