



The Vision

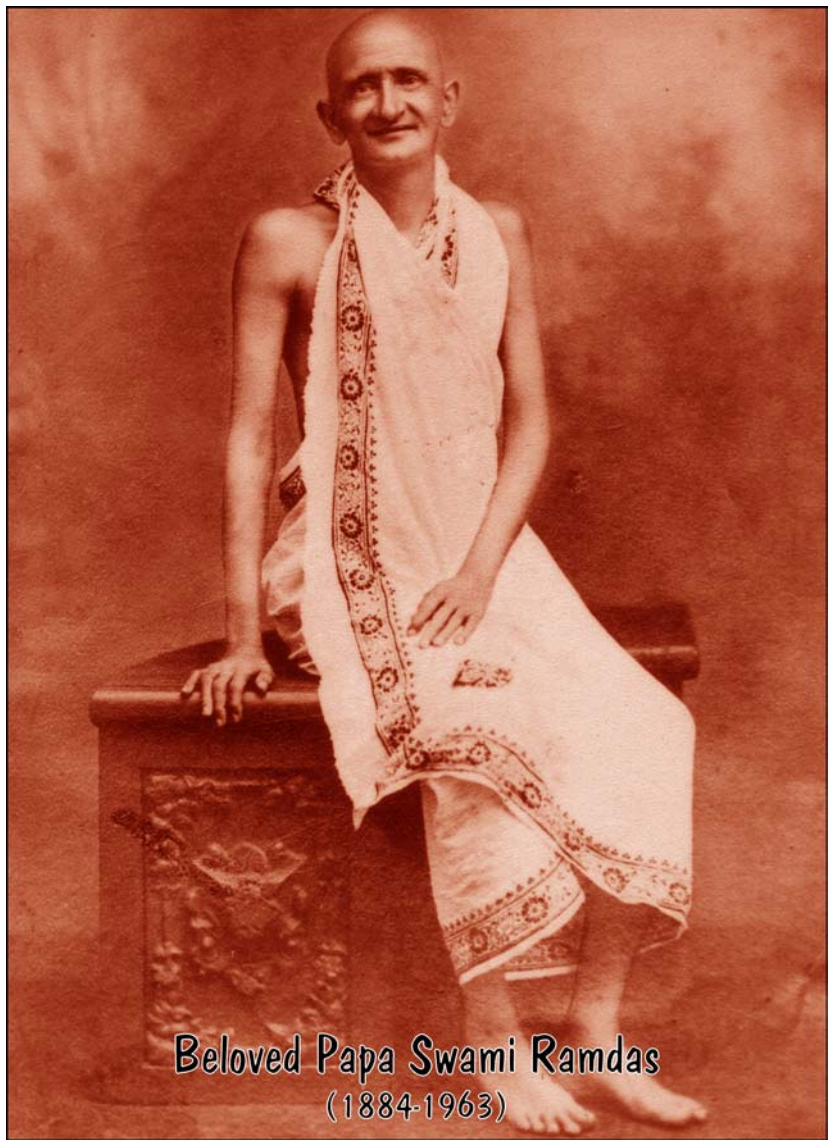


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Beloved Papa Swami Ramdas
(1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

GOD WITHIN IS MASTER WITHOUT

AS mother guides the child,
 So thy great Master guides thee,
 On the path divine.
 He is compassion personified,
 His heart pines for thee.
 Verily, mother's tenderness
 Is a mere glimpse
 Of the infinity of thy Master's love.
 Feel blessed thou hast such a Master —
 The redeemer of souls
 Entrapped in the toils of the world.
 Know, He is the outer image
 Of Supreme God within thee.

- Swami Ramdas

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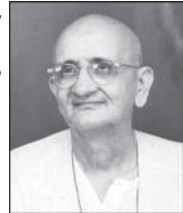
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TO THE SADHAKAS

By Swami Ramdas

Ramdas wishes to give a few suggestions helpful to Sadhakas. It is essential that the Sadhaka should watch every step he takes on the spiritual path. He must control his thoughts, feelings, words and actions. His thoughts should always dwell in the oneness of all objects and things. His feelings should be pure and go out in love and sympathy towards the whole creation. His actions should be a spontaneous outflow of his dynamic nature. Thoughts are contaminated by being obsessed by diversity which is the cause of illusion. Feelings are vitiated by their hovering round egoism thereby creating attachment and selfishness. Words are weakened for lack of inspiration and purpose producing error and confusion. Actions are tinged with the desire for their fruit causing in its turn violence and misery. Let the intellect be awakened to the consciousness of the Divine; let the heart be permeated with infinite love; let words be gems of pure wisdom; let actions be done for the welfare and uplift of humanity. The obstacles in the



way of the Sadhaka are self-centredness – reliance on his own puny strength and wisdom. His dependence upon the perishable and impotent objects of life deprives him of Divine care and protection. His likes and dislikes, favours and prejudices, set up a thick wall on his path. Suspicion, distrust and sensitiveness keep him always on the rack, giving him no rest and peace. He should fling himself into the infinite Life. His individual sense must merge in the cosmic Spirit. The notion of the body must give place to a permanent experience of his deathless and all-blissful existence. He must triumph over darkness and ignorance and awaken to the light and glory of his real Self and Being. The delight of the Eternal should fill his manifest life and activities. He ought to embody Divine beauty and sublimity. The life of the senses must die. He must be reborn in the Spirit and know he is God.

The path of the Sadhaka is one of peace and goodwill towards all creation. He cannot expect to progress if his behaviour with the world is not friendly. Spiritual progress means evolution both in the internal and external life of the Sadhaka. Patience, kindness and love towards all those with whom he comes in contact helps in widening his vision. Remembrance

and meditation of God purifies his mind and heart. When Sadhana reaches a certain stage there is simultaneous illumination of his inner and outer life. The heart is flooded with love and joy and the eyes dazzle with Divine light. The body-idea is lost, then there is only God for him. His transformation is now complete. His body is no longer the only one which he calls his but he has come to know that all bodies are his, nay, the whole universe is his own manifestation. He has realised that he is the all-pervading and infinite Spirit and therefore he dwells in all beings and everywhere. He is at once the static, calm and silent Atman and also the universal power active in the manifestation. How can he then express what God is? He is at once one, two and many and also He is neither one, two nor many. The fight between the Advaitist and Dvaitist is born of their inability to express spiritual experience. Prepare yourself to walk on the path with firm and brave steps. Be intoxicated with Divine joy and peace and let the flame of your life mingle and dissolve in the cosmic brilliance of God. Let your sense of separation from this immortal Life go – let the veil between you and Him be cut asunder, and know that you are the great Truth Himself.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: How do you consider it possible to harmonise the spiritual with the practical?



Papa: How can you separate the spiritual from the practical? Spirituality that cannot be applied in actual life is no spirituality. It is something else. 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. When a man seeks God and by so doing begins to feel His presence, he finds out that more than his seeking God, God is seeking him. God is all kindness and compassion. He does all things for our good and our real welfare consists in knowing Him and feeling that by His will we are active. He is in us, not merely as the static Spirit, but also as the dynamic Power, making use of us as His instruments for carrying out His plan in the world.

Devotee: Can you help those of us who are caught

in the whirlpool of work so much that we are not conscious of the presence of God?

Papa: We do not work the whole day. There are some hours of leisure. Out of these hours, after spending some time for the necessities of life, outside the field of daily work, some period may be devoted exclusively for remembering God and getting the necessary communion and contact with Him. By practising like this from day to day, we shall be able to develop a nature in which there will be always peace, even when we are active in our daily routine. Remembrance of God in that state becomes the background for all external activity. Consciousness of God will then be always with us and we get the peace which passeth understanding. Otherwise we are caught in the whirlpool of work we are doing every day and lose ourselves in it so much so that we entirely forget God. We become only machines turning out a certain amount of work and exhausting ourselves. As a result the mind becomes restless, care-worn and unbalanced. So, during our leisure hours, we must devote some time to retire within ourselves and commune with the Divine by remembering Him through prayer and meditation. Gradually we feel so much joy in the work that we never feel fatigued. We now know that the

work we are doing is a dedication to the Divine, because we become conscious that we are doing the work not by our will and power, but by the will and power of the Divine.

WORDS OF PUJYA MATAJI KRISHNABAI

In order to attain Beloved Papa's eternal Swarupa, He has evolved for us the simplest and the easiest path, namely repetition of Ram Nam, dwelling mentally on His Divine attributes and considering all the work we do as His service. As this is purely a mental Sadhana, there are no restrictions whatsoever of time, place or situation.



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

Ram Nam should make your mind as clean as if you have swept your courtyard. But, you should not linger on in the courtyard, you have to go in. Likewise, you have to go within to attain Papa. Our tendency is to cling to some tangible object. Here, we should not cling to any external object or person. We should cling only to Papa who is in us. Like a child taking its first steps and tottering in its attempt, in the beginning we may “totter” and feel weak in the legs as we tread the path to Papa. But, if we firmly cling to Papa we can gain added strength and, then, learn to walk on our own. It is Ram Nam that makes us cling to Papa as our Guru.

SAMSARIC LIFE AND ADHYATMIC LIFE

By Swami Satchidananda

You have all come here today because you are interested in spiritual life. That also shows you have understood the futility of merely running after the transitory worldly pleasures. You must also have tasted the sweetness of the spiritual life. By sweetness I mean the unearthly peace you enjoy the moment you take to it. But the paradox is that in spite of having experienced this unearthly peace, we are



not able to stick to it, i.e. take to it whole-heartedly. In other words, we are now having our legs in two boats, viz., the Samsaric – worldly boat – and the Adhyatmic – spiritual boat. It may be all right for sometime but ultimately we have to keep both our legs in one boat or make the two boats into one by placing two planks and tying them together, meaning, instead of rejecting the worldly life in favour of the Adhyatmic life, we should be able to divinise the worldly life. In other words there will be no difference between the Adhyatmic life and worldly life. When two boats are tied together, it can carry more passengers and more weight. It may appear to be difficult in the beginning but is certainly possible if efforts are put forth with earnestness and perseverance.

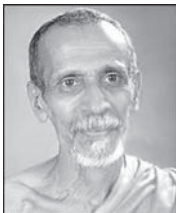
When we think of the spiritual life most of us feel that if we become too spiritual, our worldly life may suffer. At the same time we don't worry if we are too worldly, and our spiritual life suffers. We have to treat both these as one, so that there will be no suffering at all. So, what is to be done is to entirely divinise the life. In fact, everything is Divine. But, we do not feel it – we do not understand it – we do not look at it that way. There is nothing but the Divine. But we have been seeing diversity. We have been seeing things differently.

We have been feeling that we are not Divine, we are individuals and consider others also as individuals. Having full faith in the words of our masters that everything is Divine, if we go forward with intense Sadhana, we will be able to reach the goal very fast without disturbing the so-called worldly life.

Those who are on the spiritual path are Sadhakas for all the twenty-four hours. They cannot say that they are Sadhakas for sometime or only when they are in the Puja room and not outside. All the time we must be dedicated to God. This is possible for everyone. So there is no clash between spiritual life and worldly life. Both must go hand in hand. Both are really one. Let us pray to the Supreme Lord seated in our hearts to give us the right attitude to be conscious of our Divinity, to see Divinity in others and to progress on the spiritual path so that we may get established in the Truth and enjoy eternal happiness.

DAILY LIFE: A TEST OF INNER SADHANA

By Swami Chidananda



Each one of us has many things to overcome, renounce and discard; and every situation and circumstance is given to us as an opportunity for liberating ourselves from that which is holding us

back from progressing towards our Divine destiny.

If we thus perceive and understand life with a true spiritual vision, then our entire reaction to things that come to us day by day will be a creative reaction, a keen, analytical reaction: "What has this in it for me? God has given it with a definite plan and purpose. In what way can I gain from this situation, benefit myself and surge ahead? It does not come without meaning." Thus, each situation, each set of circumstances each day, comes because that is the need for that day.

Our outer life and our inner spiritual life of Japa, meditation, introspection, contemplation, reflection and concentration have a close, indispensable connection. They are necessary for each other. Our inner spiritual disciplines require to be tested for their authenticity, their genuineness, their effectiveness; and the scope and possibility for this is provided each waking day from dawn till dusk.

Daily life is an opportunity provided for us to exercise the spirituality gained during our inner studies, reflection, Japa and meditation. It is the testing ground, so that each day our progress is really ours. We have made it our own by having tested it, proven it and possessed it. Until it has been tested

and proven, it is not our own, it does not become part of us.

Every spiritual step forward becomes assimilated into your nature when it is thus exercised. That which is exercised actively becomes firmly grounded, permanently and truly your own. Thus there is an indispensable connection between your daily Sadhana and your daily life.

It is in the context of daily life that you are able to actively exercise and test your spiritual progress. It is in the context of your daily Sadhana that day by day the quality of your daily life is enhanced and enriched – it becomes further elevated to progressively ever higher dimensions of culture, refinement and a transformed spiritual nature. Ultimately, of course, this process – the daily enrichment of your outer life by the daily ascent of your spiritual inwardness – culminates in a total divinisation of your being and doing, your actions and reactions.

May we thus see this unified nature of our inner and outer life and not see them as two separated, mutually exclusive and opposed aspects. They are not two. They are one integrated and unified process of spiritual evolution.

One who perceives this becomes a totally balanced

individual. He becomes truly possessed of the knowledge of the art and science of living life as one unified process of evolving day by day spiritually. And for us, the relevance of this spiritual fact is a necessary part of the understanding of this ashram life which we are leading, and all the factors that go to make up both the inner and outer life.

May the grace of the Divine and the blessings of Master enable us to see ourselves as what we are and to see our life and our environment for what it is. Thus, may this dual knowledge become a means of your steady spiritual progress and evolution into ultimate illumination and liberation!

Source: A Call To Liberation

SADHANA IN THE FORM OF SHRADDHA

By Swami Paramatmananda

When I was living in Tiruvannamalai, this was quite a long time ago, I had to learn the lessons in Shraddha. In fact, if I could sum up everything that I learned in those thirteen years, it was Shraddha, being careful or acting with care. I used to do Puja every single day for about ten years. Then one day my Teacher said, "I would just like to see your doing Puja." So I did it in front of him. Then he said, "You're not even looking

at that image while you're doing it. You're looking at the book, or at the bell, or at this thing and that thing. What's the Shraddha you're having? What you're doing is called a ritual. That's called a Karma. It's not a Sadhana." And so he said, "When you take the flowers, look at the flower, put it at the feet, look at the feet. When you light the incense and you wave the incense in front of the photo, look at the incense then look at the photo. Imagine that God is able to smell that incense, look at the nostrils. When you're offering the food, don't just mumble Mantras. Make your hand go right up to the mouth and imagine that God is eating the food!" I tried it. Immediately, the first time I tried it, I got tremendous concentration. A feeling of love came in my heart towards the object that I was worshipping which I had never experienced all those years. This is the effect of Shraddha!

To give a few more examples: One day I had finished washing my clothes. I was putting them on the line. I was just walking away when my teacher said, "Why don't you look at your clothes closely before you walk away." I looked at them and said, "What's wrong?" He said, "Just look at them closely and tell me if you see anything wrong." When I looked I said,

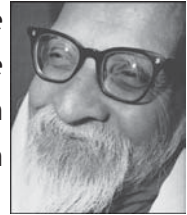
"No, I don't see anything wrong at all." He said, "Didn't you notice that the bottoms of the clothes are not in line with each other? One is like this and one is like that. They should be in line with each other. Then, if you do everything like that in line, your mind also will get in line." Then I wondered, "Even for hanging up clothes, I have to have Shraddha!"

Source: On the Road to Freedom: A Pilgrimage in India

THE TRIAD OF SERVICE

By Acharya Vinoba Bhave

We see countless objects in the world. They are to be divided into three categories. When a Bhakta gets up in the morning, he has only three things in mind. First, he remembers the Lord.



Then he makes preparations for His worship. The Bhakta is the servant, while the Lord is the one who should be served. The rest of the creation is the means of worship. It exists to provide flowers, incense and sandal paste for the worship. This is the triad of service.

All the means of doing penance, the means of doing Karma constitute the means for the Lord's service. Some of these may be called flowers, some

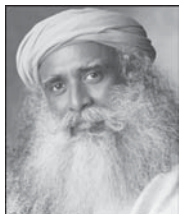
may be called incense and so on. The idea is to make all the actions, the articles of worship in this way. Nothing exists in the world except these three: the worshipper, the Lord and the means of worship. The Gita is infusing the spiritual discipline of non-attachment (vairagya), which it wants to impress on us, with Bhakti. Thereby it is removing the arduousness in Karma, the 'action-ness' in action and rendering it easy.

Source: Talks On The Gita

24x7 SPIRITUALITY

By Sadhguru Jaggi Vasudev

Once, a group of students were raising funds for some community work and they happened to knock on a particular door in the neighbourhood. An 88-year-old lady opened the door. She asked them in and they explained the work that they were doing for the community. They told her the different options that they had through which she could contribute to the work that they were doing. And then they said "You can make a pledge for the next three years. You don't have to pay it all up front." She said "At my age, I don't even buy unripe bananas."



Making a pledge for three years! No way.”

A person on the spiritual path should be like this – you don't even have time to buy unripe bananas. You have got to be in a hurry. Once a little laxity comes, it will take lifetimes. If you are in a hurry, it is very quick.

The problem with people is, they are always aspiring for something to happen to their life. They are bored with what is there. But if anything new happens, they have a fear about it. This is like wanting to drive your car with the hand brake on – it does not work like that. If you want to drive, you must take off the brake. If you don't want to drive, you should not get into the car at all.

If it is off and on, off and on, it will take lifetimes. It needs a little steady application, where it is a continuous steady rise, so that in a couple of months or a year, you should find a significant difference in the way you are. You must keep it on steadily – 24 hours.

What does spirituality being “ON” mean? “Does it mean I can't go to the office? I can't be with the family?” You must make everything into a spiritual process. Talking to someone, working in the office, every single activity, every breath that you take if you make it into a spiritual

process, you will see within a few months, you will be in a completely different space where your presence will be cherished in the world – not just by human beings, even other beings will respond. Even animals and plants will respond to you in a wonderful way.

Source: <http://isha.sadhguru.org>

SPIRITUALITY IN DAILY LIFE

By Dada J. P. Vaswani

What is spirituality? In simple words, it is knowledge of God, not an intellectual knowledge but an illumined personal experience of the Supreme.



Spirituality teaches us to look within. Even as there is an expanding universe outside us, there is a larger and more wonderful universe within us of which we are not aware. One day, when our bodies drop down dead, the outer universe will vanish. Our inner Self will remain: it is timeless and eternal.

Our spiritual hearts are stained with many stains. We can purify the heart through prayer, meditation, contemplation, repetition of the Holy Name, study of the scriptures and selfless service of the poor and lowly, the unwanted and unloved.

God is the goal of life. And God is to be realised, not merely 'understood' or talked about. Long have we chanted hymns and recited from the scriptures and rung temple-bells and offered unending prayers, while our minds have strayed afar. Long have we kept God out of our lives, 'Tis time to call Him in.

To move Godward, we need to get up and open the door (of our hearts) and let God in. This happens only when man realises the need for God. Out of the very depths of his heart, there awakes the cry: "I need you, Lord! I cannot live without you!"

This is known as 'spiritual awakening'. Something happens deep within you and your life becomes new. You are filled with light and warmth. In this connection the following suggestions may be found helpful:

- 1) The secret of the new life is love for God. This love grows from more to more. Love is a gift of God to man. Therefore, pray as often as you can: "I love you God! I want to love you, more and more! I want to love you more than anything in the world."
- 2) If you have wronged a person, do not waste time in making amends. Have you hurt someone? Have you cheated him? Have you spread scandals against him? Have you exploited him for selfish

- purposes? Then waste no time in setting right what has gone wrong.
- 3) Has someone wronged you? Forgive him even before forgiveness is asked. And your mind will be at peace and the world around you will smile.
 - 4) Whatever you do – it may be sweeping a room or saving a life – do it wholly for the love of God. “Whatever you eat, whatever austerity you practise, whatever you give in charity, whatever you do, do it, O Arjuna, as an offering unto Me,” says the Lord in the Gita. Can there be a simpler way of communing with God than this, that we offer unto Him every little thing we do, every thought we think, every word we utter, every aspiration we breathe?
 - 5) Establish more and more points of contact with God. This will give your soul rest, and out of you the joy of God will flow out to many. Be gentle with all who come to you: they have been sent by God to your door, not without a purpose.
 - 6) Help as many as you can to lift the load on the rough road of life. Sadhu Vaswani said:
Did you meet him on the road?
Did you leave him with the load?

On the road of life are many who go about carrying heavy loads. The loads are not merely physical. There are many who carry on their hearts the loads of worry, anxiety, fear. Lighten their loads! Be a burden-bearer!

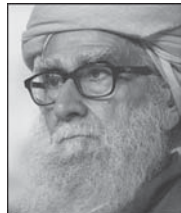
The religion of man is the religion of service. So let us do as much good as we can, to as many as we can, in as many ways as we can, on as many occasions as we can and as long as we can.

Source: Internet

APPLIED SPIRITUALITY

By Maulana Wahiduddin Khan

There was once a man who left his home and all his possessions and went off into the jungle to live all alone in close proximity to the trees, flowers and animals. His purpose was to attain to spirituality in communion with nature. He may have reached his goal, but his spirituality was only a matter of personal solace and, as such, was limited in its reach. It was not ‘applied’ spirituality, that is, spirituality through which others gained from one’s personal spiritual experience.



Practically, there is a vast difference between the spiritual person who lives within society and shares

his spiritual experience with his fellow beings, and one who lives in solitude.

Spirituality fosters development of all kinds of constructive qualities and, in so doing, makes one a complete person. An individual endowed with such qualities is one who is wanted and needed by society and the nation. He will be wasting his spiritual treasure if he leaves society and goes off to the jungle to live alone in peace and tranquillity. In fact, the spiritual person is a most desirable individual when it comes to establishing a better society, which is after all a collection of better persons. And, it is true spirituality that turns one into a better person.

To create a civilized society and keep it running on course, we need professionally trained people at the helm of affairs. Without such trained people, it is impossible to have a properly structured society. As such the guidance the spiritual person can give is of a superior nature and he is, therefore, qualified to steer the engine of social existence along the right lines.

It is such spirituality that we have called 'applied' spirituality. In the basic sense, spirituality is a personal asset, but in its expanded sense, it has many applications. And where spirituality is an individualized matter, applied spirituality is a universalized form of it.

It is not only others who benefit from applied spirituality. The spiritual person himself also benefits. When such a person devotes himself to sharing his spiritual training with others, he adds a whole new dimension to his own spirituality. Experience can be gained only within society. Moreover, experience adds wisdom to one's spirituality. Without wisdom, spirituality is incomplete. Spirituality plus wisdom gives rise to the emergence of a superior state of being.

Spirituality, moreover, being an inner quality, has to be applied if its external actualization is to take place. Applied spirituality means living in society as a spiritual giver. One who has the capacity to apply his spirituality is the giver of such assistance and this will be good for intellectual health.

If you discover the value of well-wishing, and decide to live as a well-wisher of all humankind, then you are one who engages in applied spirituality. Likewise, if you have a bad experience with your neighbours, but avoid treating this as a departure from normalcy and face those neighbours with a smile, then that too is an example of applied spirituality. Spirituality comprises a set of values. And, applied spirituality means practising these values in conjunction with your fellow beings in society.

Applied spirituality is ostensibly a matter of giving. But, every instance of giving is paralleled by an instance of receiving. The giver is not simply a giver. The giver is also the receiver of many things – appreciation, goodwill, better relations and peace.

Source: www.speakingtree.in

ME TO WE

*(Dwelling On The Values Describing
The Lord's Dearest Devotee In Srimad Bhagavad Gita)*

Intensely dwelling on the last eight Shlokas in Chapter 12 of Srimad Bhagavad Gita explains how an aspirant can become the dearest devotee of the Lord. Let us try to understand and then emulate the values described in these shlokas through an example from daily life:

*Adveshta sarvabhutaanaam maitrah karuna eva cha
Nirmamo nirahankaraha sama duhkha sukhah kshami
He or she who hates no creature, and is friendly and
compassionate towards all, who is free from the
feelings of "I and mine", even-minded in pain and
pleasure, forbearing'. ||13||.*

Karuna: Several decades ago in Wayanad, an orphan boy's foot was run over by a truck. On hearing of it, a Jain friend rushed him to the Medical College in

Calicut (about 70 kms away from Wayanad) and requested the doctor there not to amputate the boy's foot as he was an orphan and had no one to care for him. The doctor, instead of resorting to amputation, which is a normal practice, understood the gravity of the situation and ensured that the surgery would not cause much damage to the foot.

Later on when the boy grew up he took to the profession of an auto rickshaw driver and is now leading a normal life – all because of the timely intervention of the Jain friend.

DEAR CHILDREN

During my pilgrimage I was arrested by a plainclothes policeman while mailing letters at the local post office in Benson, Arizona. After a short ride in a patrol car I was booked as a vagrant. When you walk on faith you are technically guilty of vagrancy. Yes, I've been jailed several times for not having any money, but they always release me once they understand.

There is a great deal of difference between a prison and a jail. A prison is something big that maintains some kind of standards. A jail is a little affair that doesn't maintain much of any standard. And this was a jail! They put me into a huge inner room in which they

locked the women, four to a cell for the night. As I walked in I said to myself, “Peace Pilgrim, you have dedicated your life to service – behold your wonderful new field of service!”

When I walked in one of the girls said, “Gee, you’re a funny one, you’re the only one that came in smiling. Most of them come in crying or cursing.”

I said to them, “Suppose you had a day off at home wouldn’t you do something worthwhile on that day?” They said, “Yes, what shall we do?” So I got them to sing songs that lifted the spirit. Then I talked to them about the steps towards inner peace. I told them they lived in a community and what could be done in an outer community could also be done in their community. They were interested and asked many questions. Oh, it was a beautiful day.

At the end of the day they changed matrons. The girls didn’t like the woman who came in. They said she was a horrible person and that I should not even speak to her. But I know there’s good in everybody and of course I spoke to her. I learned this woman was supporting her children with this job. She felt she had to work and didn’t always feel well and that’s why she was a bit cross at times. There is a reason for everything. I asked the matron to visualize only the good in the inmates. And I asked the girls to visualize only the good in the beleaguered matron.

Later on I said to the matron, “I realize you have a full house here and I can sleep comfortably on this wooden bench.” Instead she had them bring me a cot with clean bedclothes, and I had a warm shower with a clean towel and all the comforts of home.

In the morning I bade farewell to my friends and was escorted by a local deputy to the courthouse .

Source: Peace Pilgrim

EPISTLES OF SWAMI RAMDAS

Beloved Ram,
May Sri Ram bless you all.

...You admit it is “futile to grieve over the inevitable” and still you say “man is so intensely human that he cannot help grieving.” From this it is clear that your grief is due to your feeling intensely that you are human. Ramdas does not want you to be human, he wants you to transmute yourself into the Divine which you are, in reality.

...If the perfection which Ramdas is holding out is impracticable in the ordinary and daily life of man, such an ideal either does not exist, or, if it does, it is not worthwhile struggling to attain it. You say from your experience that to reach this ideal in the life of a householder is impossible. By this, you assume that

your experience, however imperfect, is the criterion for the disposal of a question of this vast importance, so summarily. Certainly we have to take the world as it is, because it is not in our power to change it as we like; ours is to live in it by effecting a change in our vision and in our attitude towards it...

Ramdas

**SEVA ACTIVITIES & OVERHEADS
FOR THE YEAR ENDING 31ST MARCH 2016**

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:

PARTICULARS	Amount (in Rs.)
Aid for Education	1,588,335
Aid-For Handicapped	1,100,198
Aid-For Home for the Aged	124,582
Aid for Medical Expenses	6,549,433
Aid-For School/Orphanages	437,000

Aid for Poor, Aged & Dest.	1,001,630
Aid-Self Employment	248,600
Aid-Shelter/House/Well/ Lavatories etc.	3,712,446
Gorakshana Donation	248,815
Donation Paid	4,887,205
Donation Paid: Cloth	876,994
Don.Pd.Charit Insti/Mutts	756,800
Don.Pd.Lep Welf Centre	29,011
Feeding charges	9,002,463
The Vision print. & post.	660,431
Publication Printing and Post	22,170
Aid to Value Based Education	599,990
Natural Calamity Relief	445,000
Rice/Food distribution	1,223,489
Overhead & Upkeep Expenses	9,101,759
Addition to Assets	2,139,323
TOTAL	447,55,674

IN MEMORIAM

Smt Ammu Kutty Gopalan (aged 68) an inmate of the Ashram, was called by Beloved Papa on the 29th of April 2016. She was in normal health. She

attended the usual morning programmes in the Bhajan Hall and then suddenly felt uneasiness and passed away after having a massive heart attack.

We pray for Beloved Papa's blessings on the departed soul for eternal rest and peace at HIS lotus feet!

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of April 2016 is 250 crores. The grand total of the Japa done so far now stands at 12985 crores.

FROM THE EDITOR

When we are blessed to know through the contact of Mahatmas or through their life and teachings that there is a higher life other than the one which we are living now, the normal tendency is to intellectually dwell on the various facets of such a life. Many a time, unknowingly, it remains at that level with the result that the outer life remains exactly as before. That is why we have been told that along with the intellectual assimilation of the theme, efforts should be made to

link the same with our work-a-day life, however challenging it may seem. We may fail or forget but we have been asked to hold on to it with perseverance because then only it becomes a part of our life.

Beloved Papa says: “The composition of a human being is made up of three dynamic elements, namely, intellect, heart and will. The intellect relates to the faculty of understanding, heart to emotion and will to action. The realisation of God or Truth is to dwell in the consciousness of that Supreme Source which infuses the spirit of movement into these three elements. Because, by the recognition of this Divine source, the life of a human being, in all its aspects, attains perfect harmony and peace of the Eternal. So in the struggle of the human soul for arriving at this Goal he should develop the intellect, heart and will simultaneously so that he can realise the Source from which these receive their movements. Any abnormality in the development of one of these faculties over the other results in disharmony and therefore in prolongation of the struggle.”

This month’s VISION brings out the views expressed by various Mahatmas on the theme – daily Sadhana and daily life.

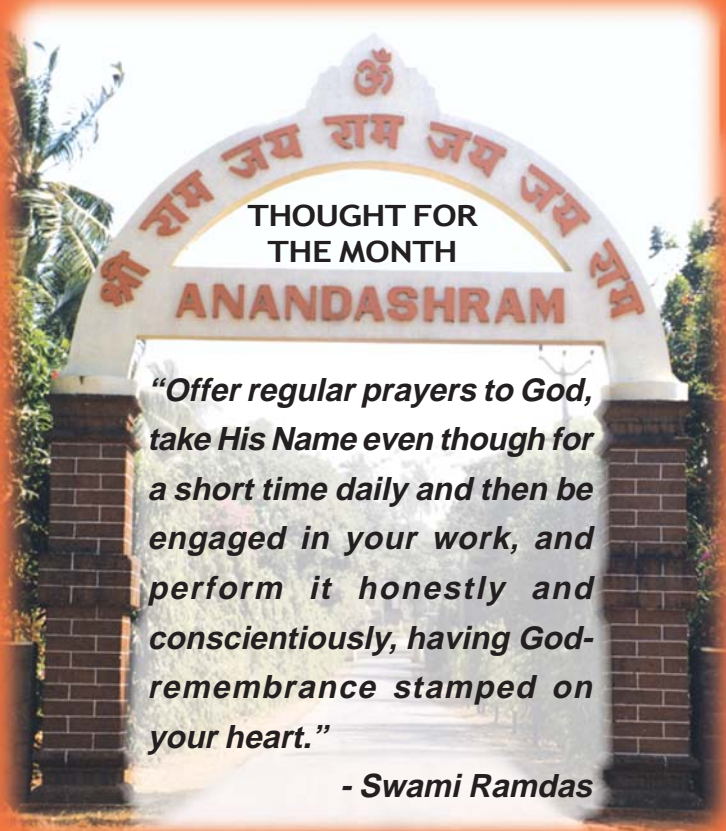
– MUKTANANDA



HOMAGE TO

PUJYA SWAMI SHUDDHANANDAJI

The month of June reminds us of the Samadhi of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature, innocence, simplicity and straightforwardness. Swami Shuddhanandaji, through his very life, has taught us that while carrying on with devotional practices and selfless service, one can always lead an innocent and simple life. By remembering him, let us try to emulate these noble qualities that he epitomized.



***“Offer regular prayers to God,
take His Name even though for
a short time daily and then be
engaged in your work, and
perform it honestly and
conscientiously, having God-
remembrance stamped on
your heart.”***

- Swami Ramdas