

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

FLOWER OF PARADISE

MY life is a crystal, luminous,
 A vehicle of Divinity.
 'Tis a sweet flower of Paradise,
 Of beauty and of joy.
 In its bosom dwells deep silence;
 Still, it throbs with power.
 In it mingles love and ecstasy -
 A stream that floods all over.
 It embodies all the worlds.
 I behold myself as all.
 What wondrous life is mine!
 Sprung from the mystic Truth supreme,
 Its refrain is eternity, infinity.
 It is at once hidden and self-revealed.

- Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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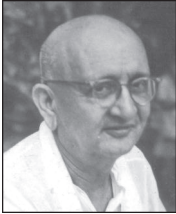
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ACME OF BHAKTI

By Swami Ramdas



Bhakti is the adoration of the supreme Lord of the universe beyond everything else in the world. This one-pointed adoration makes the devotee keep his mind ever engaged in the remembrance and contemplation of the Lord. The Divine idea seizes the mind of the devotee to such an extent that the most attractive objects of life cease to fascinate him. He talks, laughs and often weeps in his madness for the Lord. As he progresses on the path of devotion he is weaned away from the petty and transient pleasures of the senses and remains, as it were, dead to them. His one passion is to see God, know God, and be entirely merged in God.

So as a result of this devotion, in the first place, the devotee is possessed with an intense Vairagya, i.e. a steady and fixed dispassion towards the evanescent objects in the world. The intensity of his Vairagya depends upon the intensity of his devotion to his Lord. A devotion which is weak and interrupted cannot entirely turn the mind away from the external world. Very often, a devotee complains that, however

strongly he may wish, he cannot fix his thoughts in the continuous remembrance of the Lord, and that his mind is wandering towards the objects of the senses. This is due to the lack of intensity in his devotion to the Lord. Devotion must, therefore, be a dedication of all the powers of the mind and heart for the exclusive meditation and love of the Lord.

Devotion as rightly divided is of two kinds - the lower and the higher. In the lower form of devotion, the devotee looks for guidance and concentration from outside, and primarily attaches himself to the society of saints who have realised fully the greatness and glory of the Lord. To keep himself pure in thought, word and deed, he controls all the forces that are working in his psychical and physical being, and adjusts the conduct of his life so as to free himself from all desires of his mind. Mainly, he will have recourse to three kinds of Sadhana, viz. Satsang, solitude and Sattwic diet. How does the devotee now try to tune his mind in a continuous symphony with the Lord? It must be admitted that every remembrance signifies bringing into the mind the name and qualities of the person or object remembered. A prolonged remembrance means a sustained fixity of the thought

on the name and attributes of the person or object. For the devotee, the Lord becomes the one great object of ceaseless remembrance, which is attained by an unbroken repetition of His sweet and all-powerful Name and bringing at the same time into the mind His sublime glories and attributes.

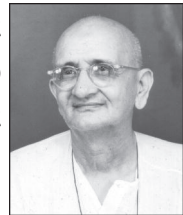
As the devotee advances in this spiritual path, he transcends the Tamo and Rajo Gunas of nature and gets firmly seated in Sattwa Guna. Sattwa Guna denotes a consciousness above the animality of human nature, filled with calmness, equality, light and purity. It must be understood that this Sattwic consciousness is a step to a still higher consciousness. The lower form of Bhakti leads the devotee to this most necessary step.

Now commences the higher aspect of devotion. Sattwa Guna entitles the devotee to the Grace of the Lord or a saint, and through this grace he is lifted beyond all Gunas and comes, so to say, face to face with the immortal and all-blissful Atman whom he realises as his real being and existence. This is called Jnana or Moksha. The knowledge of the Atman liberates the bound soul from the vicious cycle of births and deaths and grants him unchanging and eternal bliss and peace. It is then the higher Bhakti which is termed Parabhakti dawns on him. This is the summit

of God-realisation. With Jnana as the background, the devotee beholds the entire manifested universe as the supreme image of his beloved Lord. All creatures, beings and things in the universe are looked upon by him as the very forms of his Lord. He feels and sees the Lord's presence everywhere. His sense of duality has completely vanished. Oneness of life, oneness of all existence becomes now the keynote of his vision. Not only in the inner realisation of the Atman that the sense of diversity has disappeared but also in the external revelations of the natural phenomena. In this supreme state the devotee enjoys unending and inexpressible bliss. There is no limit to his ecstasies born of his consciousness of unity and oneness with the Lord. He veritably rolls, swims and gambols in the infinite ocean of joy. Blessed, a million times blessed, is the devotee who reaches this highest peak of God-realisation.

WORDS OF BELOVED PAPA SWAMI RAMDAS

SELF-EFFORT: Without effort nothing can be gained. This is true also of God-realisation. But Ramdas finds that the effort becomes fruitful only when the grace of God has awakened you and



infused into you the spirit of keen and sustained struggle. In fact, you ought to feel that it is He who is drawing you towards Him and all that you do in this state is being done by you through His will and power. May the fire of spiritual hunger consume your ego-sense and take you to the goal: God.

SURRENDER TO THE MASTER: Be humble and be great. In humility lies the greatest virtue. Let God be your Master. He is within you. Let all parts of your being submit to the behest of the Master. Your limbs move as He wills, your words flow as He wills and your thoughts inspired by His will. His power pervades you. Be conscious of this. Then you will be accepted by the Master and you will be blessed.

KNOW GOD: He is Truth and Life. He is the everlasting Principle, the basis of all manifestation, nay, manifestation itself. Because of Him everything exists. His all-pervading presence is responsible for the activities of all beings and creatures. He is pure Spirit. His nature is absolute peace. He is also the omnipotent light and power, expression of the Spirit, appearing as all forms. He is infinite love and immortal joy. He is the very source of our existence. He is the great originator. It is by His will that we move and act. Know God as such and you will find that you as an

individual, separate from your fellow beings, from the world and from the great Spirit that permeate all things, is false. You will then feel one with the ocean of Divine existence, God, in all His aspects. You will attain freedom from bondage that made you all along a miserable being. God's power and glory alone are real. Recognise this truth and experience unalloyed peace and ecstasy. Your eyes will now be filled with the brilliance of God-vision and your heart with the luminous love that radiates and envelops all beings and creatures in the world.

SELF-EXAMINATION: A man in his ego-centric attitude sits in judgment on others' conduct and ways, while, in himself, he has innumerable defects and frailties which need to be scrutinised and eradicated. It has been the habit with people to ignore their own weakness and see the same in others, magnified as through a microscope. Retrospection and direct examination of his own heart are essential for a man who wishes to make himself pure and thereby prepare himself for obtaining eternal peace and happiness which his soul thirsts for. It is rightly said; "Judge not lest ye be judged." Let the torch of criticism aimed at others be directed against oneself. Let the pride with which one is obsessed, be laid in the dust. Let

him know where he stands, what he is, what his inner cravings are, what is the disease that has seized his soul, what are the impurities lurking in his mind, what is the great obstacle that stands between him and the immortal bliss and peace, and what are the bonds that keep him tied down to the low levels of life and prevent him from soaring into the heaven of his real life and being the eternal Truth. When he has thus, by deep reflection, discovered what he is, he can through prayer, self-discipline, company of great souls, and acts of love and compassion, get rid of all impediments, mental obsessions, nay, the darkness that envelops the soul, and realise the splendour, power, peace and joy of the great Truth that dwells within him.

WORDS OF PUJYA MATAJI KRISHNABAI

We should never see any fault or defect or anything bad in anyone. When I was doing Sadhana, Papa used to tell me: "Do not find any defect or fault in anyone. Look on everyone as Ramdas' own form and love everyone. Only then you will get realisation." There is good in everyone. So, if your goal is Sakshatkar, you should not think ill of anyone. Isn't there good in everyone for, isn't there Papa in everyone?



All that I think, say or do comes from Papa. I speak the words that Papa puts in my mouth.

Papa abhorred any kind of untruth for any purpose. He was very strict in such matters. He would never tell a lie himself nor would he put up with anyone lying. Papa is right: one should not tell a lie for any purpose whatsoever.

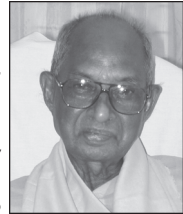
I have often wondered why you do not make any progress towards Papa in spite of all the Ram Nam you chant, the Seva you do, the money you spend and the time you give for the Ashram. Where does it all go? Your worldly yearnings, your sins are all so strong that they debilitate whatever progress you might have made with the help of the Ram Nam you chant.

If you want your 'I' to die, then you must develop dasatwa (servant attitude). It is not that your 'I' should die first and then dasatwa will come in. You must assiduously practise dasatwa as you would memorise a lesson at school until you know it by heart. Here, you must practise being humble until you really feel you are the humblest of all. Then, your 'I' will go of its own accord.

WORDS OF PUJYA SWAMI SATCHIDANANDA

Spiritual practice itself is a joy:

Forgetting the God-factor is natural for ordinary people when engaged in profession or while discharging their functions in the family. Consequently, this will subject them to anxieties, tensions and worries, of course with fleeting moments of joy also. But to a keen aspirant, a constant effort will be there from his side to see the finger of God in everything and he will gradually come to realise that everything happens only by the will of God and that it is ultimately for his good. He also realises that there is nothing called mundane and everything is spiritual.



So whatever work he does is spiritual practice and whomever he meets or thinks of is a manifestation of God. Everything is God. He is dealing with God only, in different forms. At this stage it makes no difference for an aspirant whether he prays in the Church, worships in a temple, serves the sick, cooks in the kitchen, serves food, does work in the office, holds Satsang, attends Satsang or does any type of activity. This practice itself gives so much joy and peace to the aspirant that he is fully satisfied and

wants to remain in that state only constantly. But God will lead him further on to higher experiences, leading to the realisation of his perfect oneness with Him and therefore oneness with His manifestation - the entire universe.

The right vision:

It is said that love sees no faults. Such love should be extended to all by all. Everyone should be looked upon not merely as a person but as God Himself. That is the right vision we should develop. By striving to get that vision and ultimately attaining it, we will be raising ourselves to God-hood.

Having a “clean slate” before death:

Do not forget that our life is too short to be spent in nursing animosity or registering wrong. You have better things to do during the short span of life. Feel that everyone is a part of the universal body of Beloved Papa and that whatever thoughts, words or actions arise from him are motivated by Beloved Papa only. This is the truth. As Beloved Papa's power is absolute, every movement takes place by His power only. No individual is responsible for his or her acts, as He does everything. The moment you remember this, you will not only be free from any ill-will towards any one, but will also be filled with love for him.

Always have a 'clean slate'. Purge off all anger and resentment. Fill your heart with love. Otherwise after you drop the body, you will carry with you the resentment and ill-will for births and births. Please do not do it. Wash off all the dirt here and now. Beloved Papa's remembrance alone should fill your heart.

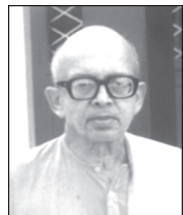
Sadhana prompted by Guru's grace:

The Sadhaka has to struggle hard to attain the highest goal - realisation of the impersonal aspect of the Guru. This he can do only by Guru's grace. You are prompted to do Sadhana because of Guru's grace only. The Guru has chosen to reveal himself in your heart and has started making you do the spiritual practices. Feel every moment that it is the Guru who is making you do the Sadhana. When you leave things to Him, you become carefree and will be at peace.

THE SAVIOUR

By Swami Shuddhananda

A lady devotee asked Papa, "Papa, won't you be our saviour?" Papa turned to her and smiled, "Ramdas is ready, but are you?" He is like the boatman who takes his boat out on the stormy seas, in torrential rain, and tells the man struggling in



the sea to come into the boat. The foolish creature says, 'Oh, no, I want to continue my own way,' and refuses to be saved."

"Can't the boatman lift him bodily into the boat as his business is to save people from drowning?" one devotee asked.

"Yes, he can do that too," said Papa, with a wonderful smile playing on his lips. More silence followed and then Papa leaned forward in his chair (this talk took place in the open, one summer night, outside the Ashram, in the days before the present Panchavati was constructed). With his eyes aglow, Papa said: "All right, Ramdas is ready to lift you all, anyone, everyone, into his boat. Are you ready to be lifted? He doesn't ask for any effort on your part - he will do all that for you - all he asks is, 'cease all your activity, your struggles, and stand still and give yourself up to him.' He will save you. Are you ready?"

None answered, as each one looked at the other. Papa continued to lean forward and said in a hushed voice: "Ramdas gives you three minutes (he looked at his watch). Whoever among you wants to be saved please say so. Only, you must be prepared to give up all that you have hugged so long as yours, to embrace

the universe as His manifestation. Ready?”

Again, none answered. One of the muted ones, who appeared tongue-tied by the suddenness of the wonderful offer of Papa's, was myself, who had been held by Papa's arms, lain at Papa's feet within hours of his birth, had had Papa for his first playmate, had all the time in his life with Papa, had been christened by Papa, given Upadesh of Ram Nam at the age of eight and taught by Papa all that was good in the world.

Three times Papa made his 'offer' and three times he was greeted with silence by those who, only a few moments earlier, had begged to be saved. Then, with a smile of infinite sympathy and pity, Papa said in a low voice: "Three minutes are over. The offer is over."

None spoke much that night as they silently prostrated at Papa's feet and dispersed to their respective rooms or dwelling places.

Papa's full depth of 'disappointment' could be glimpsed later that night when he recounted to Mataji the talk and the offer made by him. "They didn't want to be saved," said Papa in a low voice, Papa was lying on his cot and was being massaged by Mataji

and another Ashram devotee.

“Papa, you are seated in their hearts also,” Mataji replied, “Why didn’t you open their mouths and untie their tongues to say the right thing?”

Papa merely smiled - again that smile of infinite pity and sympathy. “Ram’s will be done,” Papa said.

After Papa had retired, as I prostrated at Mataji’s feet, I happened to glance at Mataji’s face. It portrayed the same look that I had seen twice that night on Papa’s. Then Mataji said, “Do you people realise what a golden opportunity you have lost, an opportunity that comes but rarely in one’s life? Papa, whom you call your Guru and to whom you write long letters in flowery language, had come to your doors, as it were, begging you to follow him, and you shut your doors on his face! And, you call yourselves Papa’s devotees, Papa’s children!”

Source: With My Master

THE PURPOSE OF LIFE - A DIALOGUE

Enquirer: I am in this world, brought here by an unknown force and I cannot imagine the purpose for which I am kept here, if indeed there is a purpose at all. Please tell me why I should go on living.

Teacher: Life is indestructible. It changes its form but it is not destroyed. You know about physical science. Tell me, can heat, gravitation or electricity ever be destroyed? How is it possible to imagine, then, that by dying you will put an end to your life? It may change in form but it will continue. By destroying a flute, you do not destroy the wind which blows through it. No force outside yourself brought you here. You are a conditioned aspect of the universal force which is expressing itself through you.

Enquirer: I am not sure what 'conditioned aspect' means. Could you please explain more fully about this universal force?

Teacher: The universal force has evolved the unit of force that you are, and it is expressing itself through you. The force that moves the planets in their course, that regulates the rotation of the earth on its axis, that issues as light from the distant stars - that same force is breathing in your lungs, thinking in your brain, beating in your heart and sparkling in your eyes. This force is Consciousness. In its self-conditioned aspect, it is the Lord Omniscient and Omnipotent. Its great characteristic is love or compassion. Live as a part ought to live, in co-operation with the whole. Live in

harmony with a universal force. Expand in knowledge and in love and acquire a deeper insight.

Enquirer: Will this deeper insight help me to understand the purpose of life? What you have said has made things much clearer but I am still rather puzzled. As I understand it, since life is indestructible, I have to go on living in some form, whatever happens, but is there any sense in this?

Teacher: Do not try to know what you cannot know at this stage. More and more light will be given to you if you try to live a good life and persevere. A son is born to a King. He is to be the King's successor and will one day rule the kingdom of his father. The child does not understand the purpose of his life when he is one, two or five years old. So you also are a babe in spirituality and you must grow up before you can understand the purpose of life.

Enquirer: This seems to be rather vague. I can appreciate that if there is a purpose, I cannot expect to understand it yet, but I still do not honestly feel convinced that there is any evidence to prove that there must be a purpose in life.

Teacher: Think more and still more; there is no conscious action without a purpose. It is surely logical

to infer from the complex machinery of the human body, its physiological functions, its emotional urges, its rational trend, that it cannot be purposeless. You wish to enquire into the causes of things around you. You love objects of beauty, you are uplifted by the vision of nature, by poetry, music and deeds of benevolence and self-sacrifice. There must be a purpose behind all these urges and impulses; they cannot be meaningless. I tell you that the whole life points to one purpose: its universalisation through greater harmony and expansion of the personality, and through transcending existing conditions of environment. You, as a conscious agent, must direct your being to that end.

Enquirer: What you say seems reasonable, but tell me has anybody achieved that purpose in life, or is it only an Utopia set on the horizon like a mirage?

Teacher: I have known many who have achieved this purpose. Among them are Shri Dadaji, Mangalnathji, Swami Rama Tirtha, So Hum Swami, the Late Tashi Lama, Swami Sat Chit Anandaji and Pundit Baijnath.

*Source: Self-Knowledge,
Vol. 64, No. 2, Spring 2013*

DEAR CHILDREN

LOVE US, NOT EAT US!***By Yoginder Sikand***

‘Noodle Pema’ – that’s what she was called to distinguish her from the many other girls in her village also named Pema – was the only child of a poor couple who lived in a small hamlet up in the Himalayas in Ladakh, near the Tibetan border. The family made a living by making noodles. While the other village girls went to school, Noodle Pema would be at home all day, kneading dough for the noodles, feeding it into a machine that converted the dough into thin, lengthy, worm-shaped strips, carefully cutting the strips into bits of equal length, laying them out to dry in the sun, and then, at the end of this long process, stuffing the raw noodles into paper bags, ready for sale.

One day, as Noodle Pema was busy at work, she heard a dreadful shriek. She rushed to the window and looked out. She saw a mule hobbling along on three legs. Its fourth leg was in a terrible mess. It was dripping with blood. The hapless animal had suffered a major accident, which had rendered it lame for life. Since the man who had owned it thought it

was now useless as far as he was concerned, he had turned it out and let it fend for itself. He didn't care in the least if the poor thing died of pain and starvation.

Noodle Pema ran into the kitchen, filled a bucket of hot water and added some healing herbs to it. She couldn't bear to let the poor mule suffer even for a moment more than she could help, and so she rushed out of her house. "Don't worry, my dear, you'll soon be fine" she said to the mule as she set about tending to its wound. She looked up to see if the animal had understood her. She saw that its eyes were brimming with tears, and she quickly looked away and returned to her work. She cleaned the wound, removed the army of maggots that had gotten inside, and then carefully bandaged the animal's foot.

In a few days' time, its wound had healed though the mule still remained lame. Noodle Pema decided to adopt it. She named it Moo-Moo, which didn't mean anything really but she thought it sounded sweet. All day, Moo-Moo would relax in the patch of grass that grew in the yard of Noodle Pema's house. Sometimes, he would accompany Noodle Pema to nearby villages to sell noodles.

Soon, the story of how Noodle Pema had saved

Moo-Moo's life spread far and wide. It was amazing how the incident made such a difference in the lives of many other people, and of many other animals, too. Touched by Noodle Pema's example, a group of villagers decided to set up a home for wounded and abandoned animals and birds. They launched a regular collection drive for money, medicines and materials for the purpose. An enterprising boy produced a leaflet explaining the virtues of a meat-free diet, and, with Noodle Pema's help, collected enough money to make a thousand copies of it, which he distributed across the area. 'God has given us an amazing variety of fruits and vegetables to eat. Be content with that! Turn vegetarian!' it was titled. The leaflet so inspired a monk in the local monastery that he made it a point to stress love and compassion for animals in every discourse he delivered, pointing out how eating animals ran counter to the very first precept of the Buddha – which is to abstain from taking the life of any living being.

Noodle Pema didn't ignore her noodle-making work, but she used almost every spare moment that she now got to spread the good news about love for animals. And that's what she's very busy with these days, too. Recently, she bought a second-hand

computer and learnt how to navigate the Internet. She got herself an email id, and then set about making e-friends across the world to share with them her concern for animals and her pain at the way human beings often treat them.

A month ago, while surfing the Web, Noodle Pema came across a wonderful animal rights' website based in Singapore. They send out, free of cost, to anyone, anywhere in the world, brightly-coloured stickers with pictures of animals and birds on them, bearing a heart-rending, one-line message from these delightful creatures: "Love Us, Not Eat Us!"

Noodle Pema requested for a thousand such stickers, and they soon arrived in the post. These days, Noodle Pema has taken time off from her noodle-making work and is trotting along with Moo-Moo, from village to village, gifting these stickers to village folk and pasting them in public spaces. If you want, you too, could do what Noodle Pema is now busy with in your spare time! Log on to www.loveusnoteatus.com, send them an email request for some stickers to be posted to your home, and you can follow Noodle Pema in spreading your love and concern for your furry and feathery friends!

FROM THE LEAVES OF THE BACK ISSUES

VAIRAGYA INFUSES BHAKTI

By Swami Sivananda Saraswati

Vairagya means freedom from desire for any pleasure seen or unseen, attained through a constant perception of evil or defect in them. Vairagya is dispassion or indifference to sensual enjoyments here or hereafter. It is a mental state. Vairagya develops through seeing the defects in sensual objects and enjoyments. What are the defects? “Insight into the pain and evil of birth and death, old age and sickness”, Gita Chap. XIII-8.

Constant satsanga or association with holy men, renunciation of all attachments, seclusion, japa, right enquiry, study of scriptures will develop and strengthen the vairagya. If you constantly remember the defects of a sensual life, vairagya will slowly manifest. If you keep a photo before the mind’s eye of the component parts viz. flesh, bone, etc. of which this body is made up, moha or attachment for the body, and lust will disappear.

Pain or pleasure is not permanent in this worldly life. When the Jiva or individual soul experiences intense

pain, he makes a strong determination: “I must one day leave the world. I must realise God”. Temporary vairagya comes in, but when he gets pleasure again, he forgets everything of the past resolve. Desire increases when one is young and when he has in abundance all objects of enjoyment. He runs after pleasure. If one has a dull type of vairagya, it can be strengthened, if he remains in the company of a dispassionate Mahatma.

This body is perishable. All objects of this world are perishable and impermanent. What is perishable should be taken as a dream only. Through reasoning, enquiry, study of books and satsanga, you must be established in the one idea that this world is unreal like water in the mirage. Just as the light removes the darkness so also the scriptures throw a flood of light on the science of Atma or God.

The root for this world is mind. Scriptures give a vivid description of the form and nature of the mind and the methods by which it can be easily controlled. You can hardly catch hold of the mind with vehemence and force. You will have to control it through skilled and intelligent methods.

The more dispassionate you become, the happier

you will be. The more you collect things for possession and enjoyment, the more miserable you will be. If you are attracted by a nice blanket, the idea of “mineness” comes in. If anybody tries to remove it, you will become angry. Then the whole samsara will come in.

Attachment has got two natures, viz. gross and subtle. You must destroy the subtle attachment of all sorts which are hidden in a seed-form in the subconscious mind. This subtle attachment again overpowers the aspirant when he is careless on account of his moral and spiritual pride. Meditation minus vairagya is absolutely useless. Just as water in agricultural fields leaks into the rat holes, so also energy is wasted into wrong channels, in wrong thinking, etc. through subtle attachment. That is the reason why aspirants who meditate even for twelve years do not make any real spiritual progress.

This attachment creates doubt, forgetfulness and wrong belief.

When the vairagya becomes keen and strong the mind naturally runs towards God. Bhakti comes in automatically. For a real man of vairagya, there is no difficulty in having vision of God.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

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

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

Ramdas



SEVA ACTIVITIES & OVERHEADS
FOR THE YEAR ENDING 31ST MARCH 2013

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 and Ramdarshan Trust for the year ending 31st March, 2013:

PARTICULARS	Amt in Rs.
Aid for Education	4,73,481
Aid for Handicapped	2,49,813
Aid for Institution for the Handicapped	2,09,018
Aid for Home for the Aged	1,38,650
Aid for Medical Expenses	29,40,899
Aid for Medical Institutions	6,42,000
Aid for School/Orphanages	6,05,260
Aid for Poor, Aged & Destitute	8,67,838
Aid for Well/ Borewell	1,00,000
Aid - Self Employment	86,200
Aid - Shelter /House	26,94,008

Aid to De-addiction Centre	22,000
Aid for Value-Based Education	6,86,831
Gorakshana Donation	1,65,300
Donation Paid	28,45,767
Donation Paid: Cloth	5,76,384
Aid to Charitable Institutions	13,69,932
Aid to Leprosy Welfare Centre	23,400
Feeding Charges	77,62,727
The Vision Printing & Posting	5,40,087
Publication Printing & Posting	2,94,733
Rice/Food Distribution	7,92,571
Overhead & Upkeep Expenses	60,16,281
Addition to Assets	17,81,849
TOTAL	3,18,85,029

IN MEMORIAM

Sri Shiv Chaitanya Nadkarni (aged 77), an old devotee of the Ashram, passed away on 23rd April in Mumbai. May Beloved Papa bless the departed soul with eternal rest and peace at His lotus feet.

"A life dedicated to the service of humanity is true life." - Swami Ramdas

ANANDASHRAM NEWS

SATSANG WITH PUJYA SADYOJAT SHANKARASHRAM SWAMIJI: By Beloved Papa's grace devotees of Anandashram had the privilege of being in the holy company of Pujya Sadyojat Shankarashram Swamiji of Chitrapur Math, Shirali, who visited the Ashram on the 31st of March 2013.

The Ashram wore a festive look and the beaming Swamiji was lovingly received at the Panchavati in the evening.

In his ashirvachan at the Centenary Hall, Pujya Swamiji explained the following through simple examples from day-to-day life:

- How through Sadhana a Sadhaka can expand the Sadhana Kshetra to bring into its fold the Kurukshetra (the battle of life) thus making every moment of life a Sadhana.
- The importance of revisiting the earlier steps of Sadhana for making the foundation strong to rise higher in Sadhana.
- How to practice Vichara, Viveka, Vairagya, the Shat-Sampatti (Sama, Dama, Uparati, Titiksha, Shraddha, Samadhana), from the Vivekachudamani, in life.

- Controlling the mind with love like a child.
- Regular chanting of the Divine Name at home creates the good samskara of chanting in the young minds of the children.

Pujya Swamiji rendered the soul-stirring bhajan “MANABHAVANA MERO SADGURU NAAM” during the satsang. He concluded the session by giving all the devotees Phala Mantrakshata and left for Mangalore around 8:30 pm.

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of April 2013 is 210 crores. The grand total of the Japa done so far now stands at 4096 crores.

FROM THE EDITOR

“The time has arrived for India to conserve and release her immense inherent power to counteract a mighty destructive force which is striving to subdue and dominate the human race. The great heritage, which has been handed down to the present generation from India’s glorious past, is abounding with infinite possibilities for good. India is the mother who fosters under her care various races and faiths.

The time has come when the children of this sacred soil should rouse themselves up and unite in peace and harmony.” These are the words of Beloved Papa. Beloved Papa expects us not to simply read this but to do something solid in this direction. From the Vyavaharic angle, if we can, as a part of our Sadhana, find some time in a fortnight or in a month to meet as many youngsters as possible and interact with them on the theme mentioned in the above words, it will surely help a long way. They are to be told that men must be faithful to their word, respect mutual obligations and be kind to one another and place the welfare of others above personal gains. Otherwise, the community as a whole cannot progress and the nation cannot march forward, whatever be our levels of learning and the percentage of literacy in our population. The ultimate aim of all spiritual discipline is to help an individual to refine and when this is taken up by a majority of the members of the society, the society gets refined. When we are steadfast in this, Beloved Papa will surely guide us and make us move in this direction. May Beloved Papa bless all of us to hear His inner voice.

— **MUKTANANDA**