

interacted with him will distinctly recall this trait in him. Innocence, simplicity and straightforwardness are attributes one would quickly relate to a child. Just as all of us love children, we love people who are childlike.

‘You can deceive a man, but cannot deceive God, as He is the eternal witness within us and knows everything. So be frank with Him and make the heart as pure, innocent and guileless as that of a child. If we do so, He acknowledges us. He takes us within His resplendent being and makes us realise our oneness with Him’. These words of Beloved Papa, his life or the life of any Mahatma reveal to us that we are closer to God when we are simple and childlike. Our relationship with one and all in this world would be richer, purer and loving when we have this approach to our life.

Swami Shuddhananda 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 the message he gave us.

- **MUKTANANDA**

Om Sri Ram jai Ram jai jai Ram
 ॐ श्री राम जय राम जय जय राम
Om Sri Ram jai Ram jai jai Ram

THE SIMPLE LIFE

A simple life that flows to God

Finds Him. No complications here.

Your heart be filled with love

Your eyes shine with compassion.

Then you become His chosen one

In whom reveal His power and grace

To heal, save and shower peace.

- Swami Ramdas

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THE VISION*A Monthly Magazine***Anandashram**

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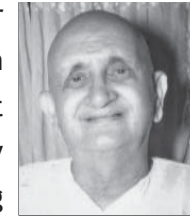
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For free edition of "THE VISION" on the web, please visit:

www.anandashram.org**NATURE OF TRUE LOVE***By Swami Ramdas*

It has often been asked whether Divine Love is realised and practised on the dual plane or on the non-dual plane. It is a mistaken belief that Love acts merely on the dual plane without an underlying realisation of oneness between the lover and the beloved. In fact, the flow of Love starts in its outward expression from its basis which is infinite and impersonal Truth.



God is infinite Love. It is not that we are to love God, but we have to realise God as Love. This love is the fundamental attribute of the all-pervading Atman who is our real being and existence. The moment we have realised that we are this Truth, our vision is universalised and we feel our identity with all creatures, beings and things of this globe. In this supreme consciousness of oneness of all life and manifestation we attain to the perfect fulfilment of Love in us and in respect of everything in the world.

The saint who has realised this impersonal love of God does envelop the whole creation with this infinite Love which alone he beholds everywhere. In truth he

Unity and Oneness are the true nature of Love. Where there is a sense of division, where there is the idea of “mine” and “thine”, where there is self-seeking and self-aggrandizement, there does not live true love.

always dwells in the one consciousness that he is all and all in all. Love is really the consummation of our oneness with all creation. Love is not for merely external, apparent and changing forms of manifestation. Love is the very nature of the Atman who is the one sole Reality that is at once an immanent and transcendent infinite Spirit. Love, though it seems to be working on a plane

of duality, has really its roots in the impersonal Spirit that underlies the manifestation.

When this realisation of supreme Love is attained, which is based upon the knowledge of the Atman, what becomes of the deep-seated love or attachment of the aspirant for any particular relation or friend in this world? It can be said that now, this narrow and selfish love is decentralised and expanded to such an extent that it merges in the universal consciousness of the Atman, producing an illumined state of equal vision and equal love towards all living creatures of the world. The idea of ‘mine’ and ‘thine’ entirely vanishes in this vision.

We know in the life of Lord Buddha, when he was a prince, living in all the pomp and circumstance of his stately life in his kingdom, that he was very deeply attached to his wife and his newborn baby. But, when suddenly the call of the Divine came to him, he snapped all the bonds that tied him down to the relative objects of life, and went forth into the wide world to realise the depthless and infinite ocean of supreme Love. After attaining the impersonal summit of Divine light and love he returned to his kingdom. Now, his wife, Yashodhara, approached him and questioned him thus: “How is it that you, who loved me so intensely, renounced me for leading your present mode of life?” Buddha’s characteristic reply to this question was: “I would never have loved you so deeply, had I not loved the world more.” It is clear that in his case the local and individualistic love was transformed into the limitless and universal love of the spirit.

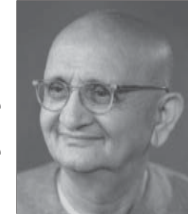
Unity and Oneness are the true nature of Love. Where there is a sense of division, where there is the idea of “mine” and “thine”, where there is self-seeking and self-aggrandizement, there does not live true love. Therefore, Divine Love, which is true love, is impersonal in character and all-pervading in nature. This love is

God and this love is our real being and life. To realise this love is the struggle of every aspirant on the path of God-realisation.

Again, a doubt is raised when two persons are engaged, say in a talk, and out of whom one is a Self-realised soul, how would he commune with the other or look at the other having the consciousness of oneness in him? Of course, it is possible, just as you look at your own reflection in the mirror. There you see distinctly two different forms, one is yourself and the other your own image. But you know that the two are really one. So also, your attitude towards all life and manifestation is that you are one with all that appears and moves in this universe. Nay, you look upon the universe itself as the very expression and embodiment of yourself and still you work, move and do all things in the world, not for anybody's sake, but as a spontaneous play of your own dynamic nature. In this supreme state you are, in and out, in every aspect of your being, a mass of spiritual splendour and joy. You are the very form and incarnation of impersonal Love and your individual life is absorbed in the cosmic, transcendent and all-inclusive Godhead.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: As an individual problem, it is easy for me to love those whom I like. For certain others I may not have any love. Though I may help them, at the bottom of my heart I do not love them.



Papa: If we do not love all, and, on certain occasions if we think we are justified in disliking people, we had better not talk about spirituality. Spiritual realisation automatically makes us love everybody. If we are not prepared to do this and do not want to practise anything for the attainment of this, ours is only a superficial talk about reaching a state of union with God and attaining heaven or salvation. We do not really mean what we say. If we are really earnest, we must keep the highest ideal before us and mould our life accordingly, we must translate the highest spiritual realisation into practice in our day-to-day life.

Question: I wonder if we are not making too much use of the word "love". If we see a divine being in one man, we can love him quite easily. Sometimes it is extremely difficult to love a drunkard we see before us.

Papa: That is why we have to raise ourselves to such a spiritual status that we can see the Divine in each and every one. This is the highest vision which comes to us when we realise God in our heart and surrender ourselves completely to Him, thereby wiping out our ego-sense.

Question: In other words, if and when I see I can love all alike, can I take it that I have made a decisive step God-ward?

Papa: Truly.

Question: How can we get there?

Papa: By seeing God within, you can see Him without.

Question: I have a great aspiration, but my husband is against my following the path of spirituality.

Papa: Aspiration is an inner craving of the heart. Our heart secretly craves and aspires for God. This aspiration of the heart need not be known to anybody. It must make us love those who dislike us. As the aspiration grows stronger our heart becomes purer. This is wholly an internal process which cannot and need not be seen from outside. Our prayers can rise from the heart and directly go to God. By His

transforming power, our heart's bitterness is changed to sweetness. As the sweetness within us increases and we are possessed of that sweetness completely, the persons who are against us become favourable to us. Persons who were unfriendly become friendly, those who disliked us begin to like us. Those who did not see eye to eye with us now agree with us, join us, cooperate and harmonise with us.

Ramdas has seen such cases in India where the husband was a rank atheist and the wife was a great devotee of God. By the power of her devotion she was able to convert the husband and make him a devotee. It was not by discussing, condemning or quarrelling, but by loving and patient suffering that she was able to win him over and make him follow the path she was following. Very often, with such persons, we are impatient, assertive and dominating. It is this nature of ours that makes the other party not respond to us. They say : "If you really loved God, you would behave much better than you do at present. You are now so quarrelsome and assertive. If belief in God turns one into what you are, it is better that we keep ourselves away from such a God." This is how they argue, and rightly too.

Question: Are we not atheists because we find it easier for us? As soon as we admit the idea of God, we find so many problems before us.

Papa: It is quite the other way. So many problems arise when we do not put faith in God. The moment we put faith in Him, all our problems are solved at once.

WORDS OF PUJYA MATAJI KRISHNABAI

If the whole universe is Papa's body, the Ashram is Papa's heart.

No matter how well-placed in life you are, keep your Guru Mantra on your lips always. These are troubled times and the Guru Mantra alone can ensure your safety and well-being.

There is a story of Swami Vivekananda which shows the great saint's utter humility. Once he saw a young man dressed in the western style struggling to tie his shoe laces and getting them all wrong. The Swamiji bent down and taught the youth how to tie the shoe-laces. Still he went wrong. Swami



Vivekananda then bent down and tied the shoe-laces himself - first on one shoe and then on the other. Such was the humility of this great person. Yet, here, if I give you the slightest scolding, you get affronted and your feelings get hurt. How can you ever attain Papa unless you become the humblest of the humble?

If you take Payasam in moderate quantities, you like it and take it as good for you. Suppose you were to consume it excessively and develop a distaste for it - would you consider it good any more? So, good and bad are relative terms which have no place after you have attained Papa. Then, we come to realise that this 'I' that we refer to is not the perishable body but the cosmic Eternal Infinite 'I' which we call as Papa. Till we attain that state, we have to constantly tell ourselves that we are not the body and its functions and that the power that directs us is seated in our own hearts.

Now, you may choose for yourself what food you should eat but, thereafter do you have any control over what you have eaten? Irrespective of what you do or do not do, the digestive process goes on inside

you. You do your part, that is, to eat good food, and thereafter the power within you 'takes over' and does His part in getting the food digested. In a similar manner, you are asked to do your part here, that is, Guru Dhyana, Nama and Seva. Then, you may be sure Papa will do His part and take you unto Himself.

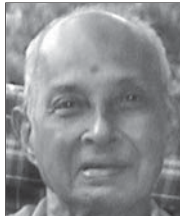
PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: What does 'taking your mind within' mean?

Swamiji: Taking the mind within means to see the Truth or to be conscious of the Truth that is the basis or substratum of the forms that are perceived. When you look at any form, do not see merely the form, but be also conscious of the Truth within that form. As for yourself, do not take it that you are the body but that you are the Atman.

Question: We have heard that those who take to the spiritual path are no good for anything else and have therefore chosen this path, is it so?

Swamiji: Some people have the feeling that those who are spiritually inclined are no good, they are



inefficient and so on. Actually, it is the other way – that means, they will be more efficient. Their vision becomes wider. But their activities and words are not appreciated by the world because they seem to be unworldly. So, they are labelled as useless. Really, when they have attained the Goal, they are more efficient as all their activities are egoless though, during their Sadhana period, they may not show interest in the things of the world.

Question: My family does not want me, I feel estranged. I would like to take to sadhana and live in the Ashram.

Swamiji: Ashram life is not the place for those who get dejected just because of certain happenings in the family, causing some Vairagya. This Vairagya is momentary and cannot be depended upon. If you are really after a spiritual life, you would not get so seriously affected when your relatives leave you. Whenever worldly hits and knocks affect you seriously, you may of course go and stay in an Ashram for a few days to regain your normal self. If it is your mistake that has brought about your separation from the family, try to apologize to your family. If it is their mistake, you may lovingly explain to them and make them

understand that by living separately both are likely to be unhappy and, therefore, both may forget and forgive and live together harmoniously.

Question: Should prayers be silent or spoken aloud?

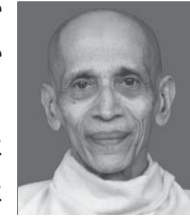
Swamiji: It is better if prayers are done silently and nobody knows about them. Some may appreciate it, and at the same time, many may laugh at it. When they laugh at it, you may be affected. So, let nobody know anything about your views on God or about your spiritual practices. Whatever opinions others may hold, you must be firm in the faith that prayers are absolutely necessary for a happy and peaceful life, here and hereafter. You have that faith. So, don't be carried away by what others say.

Question: What is the benefit of practicing God-remembrance constantly?

Swamiji: By practising to remember Him constantly, in all conditions and circumstances, you will be able to experience His presence even when you are in a state of confusion. When everything appears to be dark, you will be able to see a streak of light, which will remind you of Ram's all-pervading Existence and give you the strength to get over the problems. One thing is sure, if we cling on to His Name, He will never let us down.

THE SURE SOLUTION
By Swami Chidanandaji Maharaj

Worshipful homage unto the supreme, cosmic Spirit Divine the eternal, the beginningless and endless, all-pervading, ever-present immanent Reality, the indwelling Spirit Divine that makes each and every name and form a moving temple of the living Divine Spirit!



That Being is farther than the farthest, nearer than the nearest. He is all-pervading, and, therefore, envelops us from all sides, surrounds us everywhere. In Him we live, move and have our being; yet at the same time, He is within us as the centre of our very being. We cannot say that He is only this and not that. Nor can we say that He is only that and not this. He is within as well as without, and His mystery is beyond both within and without.

Therefore, if you wish to meditate, to close your eyes to see Him within, you can equally well open your eyes and see Him everywhere. If meditation means dwelling upon that Reality, you can thus make your entire life a constant, unbroken meditation. Seeing

with the eyes, hearing with the ears, touching with the hands, breathing with your nostrils could become a meditation. For all that is seen, heard, tasted, touched or smelt is the same Reality upon whom yogis in caves, deep in the jungle, close their eyes, go inward and meditate upon. Everything that the mind does, whatever it comprehends, thinks about, conceives of, has ever conceived of, will ever conceive of, is that Being and none else: yad bhutam yachcha bhavyam (Whatever was and whatever will be is the Purusha). And it is not only the outer form of what we see that constitutes living Divinity, but that which we do not see as well. It was not only that which Arjuna's stunned gaze beheld with his open eyes that constituted God, but even the very innermost essence and content of that which he was beholding was God. There was nothing but God and God alone, within and without.

Sarvam brahmamayam (All this is filled with Brahman). Sarvam khalvidam brahma (All this is Brahman). Neha nanasti kinchana (There are not many here). This is exactly what the Upanishads want you to contemplate. This is what the Gita wisdom teachings want you to contemplate. They are not for reading. They are not for knowing. They are for being and they are for doing.

If you can diligently cultivate this true vision and true understanding, then this indeed can become the one, unending solution for the problem of alienation from God, for the problem of not being able to remember God, for the problem of remaining in a state of God-forgetfulness. For, when we see that God alone is, both within and without, there is no other course left for us but to surrender, leave everything in His hands. Surrender, leave it to Him; then the no solution situation vanishes, for you have found a solution. Surrendering everything to God becomes the ultimate best solution. For then you are free from the problem; it becomes non-existent in your life. The problem is His concern.

If you cannot untie a knot but keep struggling with it and finally succeed, you have found the solution. Or, if you cannot untie the knot, if you hand it over to someone else to untie it, then too you are free of the vexing situation of struggling to untie the knot. And in this case the 'someone else' to whom you hand over the knot happens to be the best person: God Himself.

Sometimes, some other person may not be available to take over your problem, make you problem-free, be the total solution. But God is always

available, at all times, actually waiting to be summoned. He is the one Being upon whose availability we can totally rely, totally depend. So one who trusts this Being and depends upon Him no longer has any room for anxiety. Before you call, He is already there. Therefore, He IS the solution the ultimate solution immediately available for everyone.

When you sit in a ferry to cross a river, you are not anxious about how you are going to get across. There is a boatman there, and he has the responsibility. So you relax because you know someone else has that burden, that responsibility. And God is the ferryman of the bark of our life across this ocean of time and space. This is the truth. This is the actual fact.

There is a Hindi bhajan that says: “Bhava samudra sukhada nava eka Rama nam (God’s Name is the boat that enables us to cross this ocean of worldly existence easily). When His mere Name can be the sure boat to take you across the ocean of phenomenal existence, what about Him? The devotee may fail God, but God has never failed a devotee. A mystic of South India, speaking in the language of Karnataka, used an epithet meaning: Since creation, since humanity came into being, there has never been a human individual who

has trusted fully in God and has been harmed or destroyed. There is no such instance.”

For God is our very own more than anyone else in this entire universe. The Being whom we term as God is the only Being with whom our relationship is real, is true, is lasting. It is a spiritual fact, actual and factual. All other relationships terminate, vanish. They are a temporary phenomenal episode in this time-space universe. They did not exist before; they will cease to exist soon after. Therefore, they are only temporary and transitory; whereas our eternal relationship is with the Universal Soul, our all-in-all.

If this fact is deeply contemplated, one is at peace, one is at ease. All torment ceases, all fever leaves the individual soul. All is well, and God is where He ought to be – not far away in heaven, but in the very centre of your life. All your life goes on around Him as the centre. He becomes to you a here and now, immediately available God, a true and a real God as He was to Mira, to Surdas, to Namdev. This indeed is the objective of sadhana. This indeed is the goal of sadhana. This indeed is the fruit of sadhana.

Source: A Call To Liberation

DEAR CHILDREN

A tourist once visited a temple under construction where he saw a sculptor making, an idol of God. Suddenly he noticed a similar idol lying nearby. Surprised, he asked the sculptor, “Do you need two statues of the same idol?”

“No”, said the sculptor without looking up, “We need only one, but the first one got damaged in the last stage.”

The gentleman examined the idol and found, no apparent damage.

“Where is the damage? he asked.

“There is a scratch on the nose of the idol, said the sculptor still busy with his work.

“Where are you going to install the idol?”

The sculptor replied that it would be installed on a pillar twenty feet high.


“If the idol is that far who is going to know, that there is a scratch on the nose?” the gentleman asked...

The sculptor stopped his work, looked up at the man, smiled and said, “I will know it.”

- ◆ The desire to excel is exclusive of the fact whether someone else appreciates it or not.
- ◆ “Excellence” is a drive from inside not outside.
- ◆ Excellence is not for someone else to notice but for your own satisfaction and efficiency.

EXCERPTS FROM ‘WHAT LIFE HAS TAUGHT ME’

By Dada J P Vaswani

- 1 Thought is a tremendous force in the life of any individual. Thoughts shape our attitudes. Attitudes mould our character. Character influences our life. By changing our thought pattern, we can change our life. 
- 2 Problems and challenges are not a dead end; they are only a bend in the road. Problems are not stumbling blocks; they are stepping stones to a better, richer, more radiant life. Not unoften, problems become the door through which God enters our life. We have surrounded ourselves with hard shells which keep God away from us. Problems crack the shell and God easily enters our lives.
- 3 Neither rites nor rituals, neither creeds nor ceremonies are needed to improve the condition

- of the world. All that is needed is to love one another.
- 4 Are you anxious to love God? Then you must be prepared to lose yourself.
 - 5 Do you want God to be yours? Then you must first become His!
 - 6 How may we know that we are drawing closer to God? The closer we draw to God, the more tender and compassionate become our hearts to the needs of those around us.
 - 7 What is the best exercise for the heart? Reach down and lift up as many as you can.
 - 8 Misfortunes are blessings if we handle them well. They are like knives which hurt or help as we hold them by the blade or handle.
 - 9 Life is too short to be spent in fault-finding, holding grudges, or keeping memory of wrongs done to us. Forgive even before forgiveness is asked. Forgive and forget.
 - 10 You who are looking for miracles, open your eyes and see! All around us are the miracles of God.
 - 11 A tiny seed grows into a huge banyan tree. A caterpillar becomes a butterfly.
 - 12 Open thine heart and let love enter in - and all

- things in the universe will gravitate to thee. For love is the power that pulls!
- 13 I must never forget that every thought I think, every word I utter, every action I perform, every feeling, every emotion that wakes up in me, is recorded in the memory of nature. I might be able to deceive those around me, I may even succeed in deceiving myself. But I cannot deceive nature.
 - 14 When a particular problem has vexed you for sometime and you are unable to do anything about it, hand it over to God. Breathe out the aspiration "Thy will be done, O Lord!" Soon a way will be shown to you.
 - 15 Does God want our work? Or does he want our love? He wants that we should work for Him in love.
 - 16 If you wish to know God and understand him, you must love Him more and more! The more you love him, the more you will know him. The key to knowledge is - LOVE.
 - 17 The aim of life is to realize that we are immortal spirit - not the bodies we wear!
 - 18 An infinite potential lies hidden within us. We are unaware of it, because we think of ourselves as limited, restricted creatures. We have identified

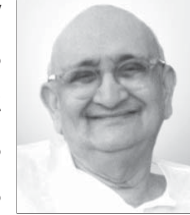
ourselves with a biochemical mental organism. Our true self is the Atman. Tat twamasi! That art thou! There can be no limit to what we can do - and achieve!

- 19 No man can attain to enlightenment by his own efforts. Enlightenment cometh to man by the grace of God. Strive for enlightenment, yes; but like the peasant who tills the soil and sows the seed and then turns to the heaven for chandi ka gola (the silver drops of rain).
- 20 The greatest intoxication is that of the ego. The worst madness is that of anger. The person who is free from arrogance and anger finds goodness and beauty wherever he goes.
- 21 Has someone offended you or insulted you? Insults are like bad coins. You cannot avoid them, but you can refuse to accept them.
- 22 The test of a man is - how much he can bear and how much he can share and how soon he confesses a mistake and makes amends for it.
- 23 If while praying we can think of worldly matters, why can we not, when doing worldly things, think of God?
- Source: www.vedicsociety.org/dada-jp-vaswanis-what-life-has-taught-me-a-297.html*

SPIRITUAL REFLECTIONS

By Swami Ramdas

LIFE DIVINE: What does one mean by living in the Divine presence? God is defined as omnipresent which means that He is present everywhere in all beings and creatures and things. So He dwells within every one of us and permeates everything and every being around us. In fact, our real life is not different from this Divine life. To be ever conscious of this and to be ever basking in the sunshine of Divine radiance and peace is to live in the presence of God. Indeed, God is the soul of our soul, the breath of our breath, the life of our life. To be absorbed in this consciousness and to be filled with the ecstasy born of our oneness with this Truth is to be an illumined image of Divine love and peace.



LOVE IS OUR GUIDE: There is no greater thing in the world than Love. This Love can dawn in us and shed its light upon all only when the sky of our heart is perfectly clear of all the clouds of low passions and ambitions. Life without Love is like a flower without scent, a tree barren of fruit, a tank without water and the sky

without the sun. Men may be learned in various arts, sciences and even in spiritual truths and philosophies, but if their hearts are not enlivened with the nectar of Love, all these attainments are worse than useless. It is not talk that counts, but life truly lived. Know that our victories are defeats if Love is foiled. So Love be our guide! Love is the mother. Let us therefore be the votaries and children of Love.

PRIDE AND ARROGANCE:

Pride and arrogance have landed many a life on the rocks. Whereas humility and tolerance have elevated a man's life and blessed it with success, peace and happiness. But, God's ways are inscrutable. Whenever egotism and conceit raise their heads in the hearts of men, He does not take time in eradicating them from such persons by making them pass through bitter experiences. It is now that God is indeed gracious to them. A man who is entirely free from the ego-sense is the happiest man in the world. Because, he has found God, absolute existence, consciousness and bliss, in place of the ego. So leave aside pride and make way for the revelation of God within you. Let the darkness "I-ness" disappear so that light of the Divine may shine forth in your heart. All the misery which a man suffers from is

born of the ego-sense. Not knowing this, he suffers unnecessarily. Make God your aim and goal. Without Him life is tasteless and with Him life is sweet.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Without any external change of activity, or of the situation in which God has chosen to place us, we can realise the highest state of bliss and liberation. The important thing is that we purge the mind of its prejudices, favours and attachments, and then lift ourselves above the working of the ego and live in divine consciousness. ...Knowledge is not all. It must be combined with devotion and action. Knowledge is the foundation. Karma is the upper structure. And Bhakti is the dome. The three go together to form the perfect and complete Mandir of God-realisation.

Life is granted to us for the sake of Anand. Indeed, life springs from Anand; it lives in Anand and ultimately it merges in Anand.

The supreme God you love is within your heart. The greatness and the glory of the Atman is ever dwelling within you. You possess a heart, pure and

noble, through which Premanand is flooding your entire being and the whole world. You are He, the supreme Reality.



IN MEMORIAM

Smt Jayam Vishwanathan (aged 86), the daughter of Late Sri M R Ramaswamy, was called by Beloved Papa on the 18th of April at her residence in Bangalore.

Sri S Subramanian (aged 93), the son-in-law of Late Swami Arunachalananda (Balaji Mama), also dropped his body peacefully on the 18th of April in Anandashram.

Smt Jaya Mahendra Tanna (aged 79), sister of Sri Pinakinbhai Thakker from Mumbai attained Beloved Papa's Holy Feet on the 19th of April at Mumbai. She had been ailing for a few months.

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

CAMP FOR INDIVIDUAL & COLLECTIVE SADHANA

With a view to remind the devotees about the need for giving equal or more importance for individual sadhana along with collective sadhana, a three-day

intense spiritual camp was held in Ashram from 4th to the 6th of May 2012.

Devotees from various places participated enthusiastically in the program. 7 groups were formed, each group taking to the chanting of the Divine Name in the Samadhi Mandirs for 2 hours at a stretch.

In order that the mind is motivated to dwell on God-thought for as much time as possible, the participants also actively took part in the program at the Centenary Hall where sharing and contemplating on Beloved Papa's inspiring words went on in the forenoon and the afternoon sessions.

Whenever possible the participants were also taking part in the Bhajan Hall programs. Many of them felt that they were able to get more clarity on the triple sadhana - Nama, Dhyana, Seva - by attending the programs in these three places.

There are many who are doing Sadhana. They do not know why they are doing it. Their conception of God is very limited and narrow. They must have, in the first place, a right conception of God before they try to attain Him.

- Swami Ramdas

**SEVA ACTIVITIES & OVERHEADS FOR
THE YEAR ENDING 31ST MARCH 2012**

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, 2012:

Aid-For Education	498574
Aid-For Handicapped	189587
Aid-For 'Handicapped' Institution	145300
Aid-For Home for the Aged	95310
Aid-For Medical Expenses	2695943
Aid-For Medical Institutions	17000
Aid-For School/Orphanages	168860
Aid-For Poor, Aged & Destitute	825176
Aid-For Well/ Borewell	15000
Aid-Self Employment	49221
Aid-Shelter /House	2330771
Aid-De-addiction Centre	146633
Aid-For Value-Based Education	258600

Gorakshana Donation	186100
Donation Paid	2698096
Donation Paid: Cloth	451642
Donation Pd.Charitable Institutions	882296
Donation Pd.Leprosy Welfare Centre	30240
Feeding Charges	5906083
The Vision Printing & Posting	393351
Rice/Food Distribution	887407
Overhead & Upkeep Expenses	6317810
Addition to Capital	556823
Total	25189000

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace done during the month of March 2012 is 186 crores. The grand total of the Japa done so far now stands at 1706 crores.

FROM THE EDITOR

The month of June reminds us of the Samadhi of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature. Whosoever has