



The Vision

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Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

OFFERINGS

O tongue, you have no other speech than
 To chant the sweet and charming name of Ram.
 O ears, you have no other music than
 To listen to the glorious voice of Ram.
 O eyes, you have no other vision than
 To see the Divine image of Ram.
 O mind, you have no other thought than
 To meditate upon the Beloved Ram.
 O body, you have no other occupation than
 To wear yourself out in the service of your Master, Ram.

- Swami Ramdas

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PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.compapa@anandashram.orgFor free edition of "THE VISION" on the web,
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FROM THE EDITOR

Spiritual aspirants, who engage themselves in various disciplines for realizing oneness with the indwelling Reality, face intense struggle because of the different mind-set they have while involving in outer activities in the common run of life. In other words, on the one hand the effort is to be free from ‘me’ and ‘mine’, while on the other, it is centred on ‘me’ and ‘mine’.

At some points in their journey, the all-merciful Lord, however, facilitates them to find answers either through spiritually evolved souls or through sacred texts. Here comes the relevance of blending of Bhakti, Jnana and Karma as expounded in Sreemad Bhagavad Gita and the guidelines for unfolding the integration of spirituality in the work-a-day life.

Beloved Papa said, “In Jnana, Bhakti and Karma Yogas, Jnana relates to our intellect, Bhakti to our heart and Karma to the body. So, in every part of our being, we completely dedicate ourselves to God, and God enters into us and we become the very embodiments of the Divine in all His aspects. We must become, as Gita wants us to be the Purushottama.

We are one with the universal spirit, universal manifestation and universal power.”

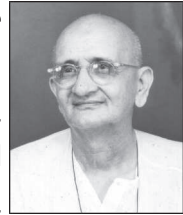
This month’s issue of THE VISION carries articles on the triune path by various saints.

— *Editor*

OBJECT OF LIFE

By Swami Ramdas

The principal object of human life is to constantly think and meditate upon God. God is seated in the hearts of all creatures and pervades all moving and non-moving objects. By dedicating all actions to Him you have to live with all beings in mutual love and harmony. The basis of this love is eternal peace. God, who is the very being of love, is also the embodiment of Peace. Immortality, bliss and wisdom are His other Divine attributes. Refuge in this all-benevolent Lord grants the soul, who is stricken with sorrow born of ignorance, imperishable bliss, peace and freedom.



He who aspires to attain the highest good should surrender to the supreme Lord who is the saviour, controller and protector of the worlds. There is no

true happiness for him, here or hereafter, who has forgotten Him. So long as the darkened sense of separateness distorts one's vision, one cannot be free from discontent. The distortion can never disappear without the opening of the inner sight that beholds the same Divine Principle permeating all creatures and things. So those blessed souls who look upon the universe as the very image of God are alone perfect, wise and free. Reaching this supreme height, enjoy the rarest bliss of union with God.

Do not divide Bhakti, Jnana and Karma as distinct limbs of Yoga or different Yogas. Pure Bhakti is itself fire of Jnana. The movement born of the equality of Bhakti and Jnana is itself Karma. The heart is rising in waves of Bhakti. Buddhi is enlightened with Jnana. The confluence of these two produces the blissful stream of Karma for the good of humanity. Thus the Yoga that is formed of Bhakti, Jnana and Karma is the perfect Prem-Yoga or Yoga of Love.

Prem or Love does not mean the emotional ebullitions of the heart. It is not the tears that flow down the eyes. It is not the mere glowing thoughts made manifest in words. Although it is made up of all these signs, Prem is still beyond them all. It is the

very form and being of God Himself shining with the lustre of perfection in whom Bhakti, Jnana and Karma are equally embodied.

If we would that God who is infinite Love should in all His glory reveal Himself in us, His love must reflect in our thoughts, words and deeds. Prem is composed mainly of three powers, viz. power of forgiveness, power of compassion and power of endurance. Although we are subjected to hate, contumely and persecution from others, we do not harbour thoughts of ill-will or revenge towards them but think and wish well of them. Here we exercise our power of forgiveness. We take the sorrows and trials of others as our own and to bring them relief, we go forward to serve them with enthusiasm and selfless spirit. We sacrifice for their sake our body, mind and riches. Here we exercise the power of compassion. We suffer to any extent in order to free others from their pains and troubles, and for gaining this end we are prepared to cheerfully renounce all our personal pleasures. Here we exercise our power of endurance.

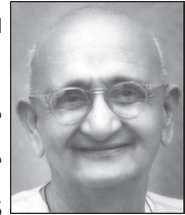
In a life of self-denial we experience pure, independent and incomparable delight. It is now we have the realisation of the fullest Prem. It is now the soul, having achieved liberation, reveals himself in his

true being as Brahman. Now the soul remains merged in the limitless ocean of Anand in all states.

Attain to this greater than the greatest status of Purushottama. Reach this transcendent apex of human aspiration which is your birthright. Having realised deathless Peace, spread it all over the world. Be blessed!

WORDS OF BELOVED PAPA SWAMI RAMDAS

The Perfect Yoga: Ramdas will tell you something about Yoga. Yoga means union. It is the joining of the soul with the Oversoul, the individual soul with the universal Soul. Yoga must mean the mind's disappearance and the realisation of the ultimate Reality which you are. It is only a disappearance of the screen between you and the Reality. As soon as it is removed, you feel you are one with the Reality. There was no duality at all. It was a misconception or illusion. You must free yourselves from the illusion. In fact, Reality is the only thing that exists and all the other things that appear to be existing will pass away, as they are impermanent. Edwin Arnold uses a beautiful phrase in translating the teachings of Buddha: "The dew drop slips into the shining sea and becomes the



sea itself.” So the individual self merges in the universal Self and becomes the universal Self itself.

Yoga, as described in the Bhagavad Gita, is of three kinds. They are Bhakti, Jnana and Karma. In fact they are not three different Yogas but three aspects of one Yoga, because Bhakti Yoga relates to the heart, Jnana Yoga relates to the intellect and Karma Yoga relates to the body. Jnana Yoga is the one which is predominantly preached by the Buddhist faith, but it is accompanied also by Bhakti Yoga. Bhakti Yoga is not Bhakti or devotion given to a personal ideal but devotion to the whole humanity. What Buddha did was to love and serve everybody. Buddhist Bhikkus have dedicated their lives to the attainment of this Dharma. Those who have taken refuge in these three Yogas are the lovers of humanity. When they see suffering anywhere they rush there and see that relief is given to the sufferers. That means that their intellect is full of wisdom and their heart is filled with love. So when our actions are done for the relief of the distressed in the world, with our heart overflowing with love for all beings, and our intellect established in a state of static, calm silence, we realise that we are one with the universal Spirit which is the basis of this manifestation.

So Yoga is a way of approach to the Divine

realisation, which is complete and in which we find eternal wisdom, infinite love and infinite power working through us for the good of humanity. So our body, in all its being, inside and outside, must be a comprehensive vehicle through which God's power, love and wisdom, are revealed in completeness and perfection. This is the purpose of life. This is what Buddha, Krishna, Jesus and all the other great teachers of the world have been teaching us. This is not a partial realisation. This is the all-inclusive realisation in which all parts of our body are used for the complete elimination of the ego-sense and desires, and for attaining a state of beatitude which is without name, form, denomination, beginning or end, and which is simply indescribable.

WORDS OF PUJYA MATAJI KRISHNABAI

Saints compare the Name to the canoe that takes one across the turbulent waters. Dhyana is the helmsman, the power that takes you across, and Seva is the rudder. Any one by itself cannot propel the boat across to Eternal Papa. You sit in the boat of Ram Nam, hold on to the rudder of Seva and leave everything to the helmsman, Guru-Dhyana. You will reach the goal.



For some people, their chosen path is Dhyana and Dhyana only and, going by this path, they gain everything that is to be gained on the spiritual path. For some, it is Bhakti and for some it is Seva. But, in my case, Beloved Papa taught me to do all the three and that is what, in turn, I am telling you all to do. **Papa taught me to consider every thought that came into my mind as His Dhyana, every act I did as His Seva and whatever I spoke as His Name.** Thus, Papa granted me the supreme experience of all the three paths, until there was nothing that was not encompassed by these three paths.

When you read any book of Beloved Papa's, you perform all the three Yogas together. You do Karma Yoga through your act of picking up the book and reading it. When you imbibe what you have read and it records in your mind, that becomes Jnana Yoga. And, the feeling of devotion that wells up in your heart when you pick up and read Papa's book becomes Bhakti Yoga.

If you were to read Beloved Papa's poems carefully, you will realise that they cover all the three aspects of Divinity. They describe each one of us as an "Amsha" – part – of Him, then the entire universe as His

manifestation and, finally, they deal with His unmanifest and transcendent aspect also – One who is all that is manifest and unmanifest and is beyond both. That is the Purushottama aspect of Papa.

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.

WORDS OF PUJYA SWAMI SATCHIDANANDA



Bhakti, Jnana and Karma through Nama, Dhyana and Seva: Pujya Mataji’s triple method of Sadhana is NAMA, DHYANA and SEVA. Have Ram Nam chanted by the tongue constantly.

When this goes on, the mind has also to be kept busy. The mind should contemplate on Papa: “Papa, Thou

art everything, Thou art beyond everything, Thou art the absolute all-pervading Existence and Thou art seated in my heart. Thou should reveal Thyself in my heart.” For some time, this must go on side by side with Ram Nam. Then, even when Ram Nam stops, this contemplation will go on. Whenever Mataji had any work to do, immediately the thought would come into her mind side by side with the Ram Nam chanting: “This work is also Papa’s.” If she touched any article, she would immediately feel: “This article is also Papa.”

With the tongue, with the mind and with the hands, Mataji was in constant communion with Papa and that was meditation in itself. There was no need for any other form of meditation like closing the eyes and forgetting the body, etc. Mataji regarded everything as Papa and tried to be in communion with Papa constantly by following the three methods. She found this technique the simplest but, it was, of course, a very difficult one.

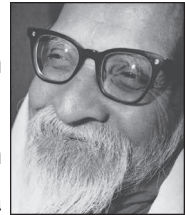
In the beginning, Mataji could not synthesize all the three practices but, as she went on with her practice, it became possible for her. Even while working in the kitchen, her mind would be busy contemplating on Him. If she took up any vessel in

hand, she would tell herself: “Papa, this is your form”, or, if she took up any vegetable for cooking, she would say, “Papa, this is also your form.” By following this way of bringing Papa into her mind besides chanting Ram Nam, she reached the spiritual heights very soon.

THE INTEGRAL YOGA

By Acharya Vinoba Bhave

I just cannot conceive that Karma, Jnana and Bhakti are disconnected from each other; and they are really not so. Let us take the example of cooking in this jail. Some of us do this job. If a man does not know cooking, he would make a mess of it; food will either be undercooked or burnt. But even if a man knows cooking, he would still not be fit for the job if he has no love or devotion for the work; if he does not feel, “This food is meant for my brothers, that is, for the Lord Himself. I should prepare it as best as I can. This is service of the Lord Himself.” Thus, cooking needs knowledge as well as love. Food would not be tasty unless there is Bhakti in the heart while cooking. That is why nobody



can cook better than the mother. Who else can do it with equal love and care? Cooking needs hard work or penance as well. It is thus clear that love, knowledge and effort, all three are needed for any job. All the activities in life are supported on this tripod. If one of the legs of the tripod is broken, it cannot stand. All the three legs are necessary. The very term 'tripod' conveys this meaning. The same is true of life. Jnana, Bhakti and Karma are three legs of the tripod of life. Life should be built on these three pillars. Logically, you may take Jnana, Bhakti and Karma as different things, but they cannot be separated from each other in practice. The three together make one great entity.

Even though this is true, it does not mean that Bhakti has no special merit of its own. If Bhakti enters into any work, that work appears easy. Not that it ceases to involve toil, but that toil does not then appear to be toil; it becomes a labour of love. To say that the way of Bhakti is easy means that work does not appear burdensome because of Bhakti. Work loses its strenuousness. No matter how much work we do, we feel as if we have done nothing. It is not difficult to row a boat in a river, but how difficult it would be to

drag it over rocky land! The boat of our life should also have the water of Bhakti beneath it, so that we could sail happily. If there is rocky and uneven terrain, then it would be extremely difficult to drag the boat of life. Bhakti, like water, makes easy the voyage of our life. Bhakti makes Sadhana easy.

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.

Worshipping for half an hour or so does not satisfy it (the Gita). The holy text yearns to see the whole life charged with the Lord's presence, with the spirit of worship.

All the means of service are sacred. How grand this vision is! Worship does not mean offering flowers etc. to the idol; keeping anything neat and clean and tidy is its worship – be it a lamp, a scythe or a door hinge. The means of worship should be spotless and faultless. Divine consciousness pervades everything.

When we have this vision, Jnana will enter into our Karma.

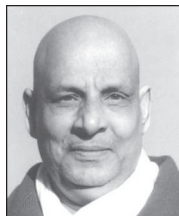
First, Bhakti was infused with Karma, and now Jnana too is poured into it, forming the divine elixir of life. Here, Karma, Bhakti and Jnana fuse together and become one. Jiva (the lower self), Shiva (the Absolute, or the Supreme Self) and the creation become one. There is then no conflict, no contradiction between Karma, Bhakti and Jnana.

Source: Talks On The Gita

SADHANA OF THE YOGA OF SYNTHESIS

By Swami Sivananda

Logical chopping, clever hair-splitting arguments, intellectual gymnastics and word jugglery will not help you in attaining Self-realisation. You must harmoniously develop your head,



heart and hand through the practice of the Yoga of Synthesis. Then only you will attain perfection and integral development.

It is easy to repeat “Aham Brahma Asmi” or “Sivoham”, but it is very difficult to feel it and recognise the oneness of all beings. No Samadhi is

possible till the impurities of the mind are removed by untiring selfless service, Japa, Kirtan and Upasana. The tossing of the mind can be removed by Japa and Upasana. How can you expect to have Brahma Bhavana when the mind is oscillating and jumping?

Can you meditate for twenty-four hours? Certainly not. Then how are you going to spend twenty-four hours. In the name of meditation do not allow yourself to become absolutely Tamasic. When the mind begins to wander, when you find it difficult to focus it, come out of the room at once and do some useful service. Keep up the current of meditation while serving also, or do some mental Japa vigorously. Meditation should make you cheerful, introspective, reflective, strong, peaceful, energetic and dynamic. If you are lacking in these virtues surely there is some error in your meditation. Perhaps you are not fit for continuous Dhyana Yoga. You should combine work with meditation; then only you will evolve quickly.

A bird cannot fly without two wings. Though the bird may have two wings yet it cannot fly without the tail. Tail balances and directs the bird to fly in the right direction and saves it from falling. This tail is Bhakti which balances Karma and Jnana. The two wings

represent Karma and Jnana. Karma, Bhakti and Jnana are necessary to make you perfect; and to develop the head, hand and heart, and help you in reaching the goal.

Lord Krishna is an adept in the Yoga of Synthesis. He is a charioteer. He is a Statesman. He is a Master Musician. He is an expert Rasa-lila dancer. He is a dexterous archer. He says “There is nothing in the three worlds that should be done by Me, nor anything unattained.” Sri Sankara, Lord Jesus, Lord Buddha were all masters of Yoga of Synthesis. Sri Aurobindo, Mahatma Gandhi, Sadhu Vaswani, etc. were all practising the Supreme Yoga, the Yoga of Synthesis.

Source: <http://sivanandaonline.org>

YOGA IS SAMATVA

By Mata Amritanandamayi

Though there are many paths, there are mainly only four: Bhakti Yoga (Yoga of devotion), Karma Yoga (Yoga of action), Jnana Yoga (Yoga of knowledge) and Raja Yoga (Yoga of controlling the mind and senses). The purpose of all Yogas is control of the mind, which means thoughts. Whatever may



be the path, attainment of the goal is possible only if the Vasanas (habits) are attenuated. It cannot be said which path is best because each one is great and unique in its own way. All paths lead to the same goal, and all paths incorporate devotion or love as essential to the practice.

All Yogas aim at Samatva Bhava (attitude of equality). There is no God beyond that. Whatever may be the path, that state should be attained.

Any spiritual path, whichever it may be, involves renunciation. Without practising renunciation, the desired benefit will not be obtained. Whatever the path is, Sadhana should be performed and should be known through experience. The field that is the mind should be irrigated with the water of devotion, so that the seed of knowledge can be sown. Then we can harvest the crop of liberation.

The path of Bhakti teaches love. First, you develop one-pointed love towards God. When that love becomes the centre of your life and as the devotional practices become more and more intense, your vision changes. You come to understand that God dwells as pure consciousness in all beings, including you. As this experience becomes stronger and stronger, the love

in you also grows until, at last, you become That. The love within you expands and embraces the entire universe with all its beings. You become the personification of love. This love removes all dryness from you. This love is the best cure for all emotional blocks and for all negative feelings.

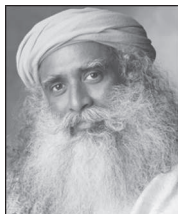
We can't really say that Bhakti Yoga and Karma Yoga differ from each other, because a true Karma Yogi is a real devotee, and a true devotee is a real Karma yogi. Our minds should dwell on God, and our every action should be a form of worship. We should see our beloved deity in everyone, and offer them our love and service. We should surrender to God with all our heart. Only then we can say we have Bhakti. A true Karma Yogi keeps their mind on God while engaged in each action. We should have the attitude that everything is God. Then it is Bhakti. On the other hand, if we think about other things while we are doing Puja (ritual worship), then the Puja cannot be considered Bhakti Yoga, because it is just an external action and not real worship. But even if our job is cleaning lavatories, if we chant the Mantra while working, with the attitude that it is God's work, then it is both Bhakti Yoga and Karma Yoga.

<https://www.amritapuri.org>

UNITING THE FOUR TYPES OF YOGAS

By Sadhguru Jaggi Vasudev

Questioner: Sadhguru, there are so many different types of Yogas. How do I know which kind of Yoga is best for me?



Sadhguru: There are four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. Whatever you wish to do, you can only do it with your body, your mind, your emotions or your energy. If you use your emotions and try to reach the ultimate, we call this Bhakti Yoga. That means the path of devotion. If you use your intelligence and try to reach the ultimate, we call this Jnana Yoga. That means the path of intelligence. If you use your body, or physical action to reach the ultimate, we call this Karma Yoga. That means the path of action. If you transform your energies and try to reach the ultimate, we call this Kriya Yoga. That means internal action.

These are the four ways you can get somewhere: either through Karma, Jnana, Bhakti or Kriya – body, mind, emotion, or energy. One may think, “No, no, I am on the path of faith. I don’t need to do anything

else.” Is there anyone who is only head, no heart, hands and energy? Is there anyone who is only heart, not the other things? You are a combination of these four things. It is just that in one person the heart may be dominant, in another person the head may be dominant, in yet another person the hands may be dominant, but everybody is a combination of these four. So you need a combination of these four. It is just that, only if it is mixed in the right way for you, it works best for you.

If these dimensions don't blend together, human beings will be one big mess. Right now, for most people, these dimensions are aligned in different directions. Your mind is thinking and feeling one way, your physical body is going another way, your energy another way. Yoga is simply the science of aligning these three dimensions.

Yoga simply means to be in perfect tune. The word “Yoga” literally means “union.” When you experience everything as one in your consciousness, then you are in Yoga. To attain to that unity within you, there are many ways. The whole process of Yoga is to take you from something that you know, and take the next step into the unknown.

In Yoga, many steps have been created. They are only different aspects. They are not really different types of Yogas. In fact, we address all of them at once. It is important that in a very balanced way all of them are addressed at once, as one unit. Yoga is a union of all these.

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

BHAKTI TEMPERED WITH JNANA

By Swami Vivekananda

Worship God with Bhakti tempered with Jnana. Keep the spirit of discrimination along with Bhakti. Besides this, gather from Shri Chaitanya, his heart, his loving kindness to all beings, his burning passion for God, and make his renunciation the ideal of your life.



It is not given to all of us to be harmonious in the building up of our characters in this life: yet we know that that character is of the noblest type in which all these three – knowledge and love and Yoga – are harmoniously fused. Three things are necessary for a bird to fly – the two wings and the tail as a rudder for steering. Jnana (Knowledge) is the one wing, Bhakti

(Love) is the other, and Yoga is the tail that keeps up the balance.

Every act of charity, every thought of sympathy, every action of help, every good deed, is taking so much of self-importance away from our little selves and making us think of ourselves as the lowest and the least, and, therefore, it is all good. Here we find that Jnana, Bhakti, and Karma – all come to one point. The highest ideal is eternal and entire self-abnegation, where there is no “I,” but all is “Thou”; and whether he is conscious or unconscious of it, Karma-Yoga leads man to that end.

Source: Complete Works Of Swami Vivekananda

SECRET OF THE GITA

By Swami Ramdas

There is a time in every man's life when the problems of life and death, after-existence and God, confront him demanding his immediate and closest attention. He cannot shelve them, for they beat insistently on the portals of his mind. He knows then that everything to which he was attached and which he so long held as his own by giving it a gloss



of reality, is after all slipping away from his hands; that he is caught in a world of shadows to which he has been clinging with an insensate folly. His mind tries to go beyond itself and his heart longs for that which is beyond. But the barrier that shuts him from the vision of the Reality baffles him. Hence the confusion and deep sorrow. Sri Krishna comes to the rescue of such a soul – in the grip of a keenly painful struggle.

He enunciates a three-fold discipline by which the aspirant can break through the barrier and attain the supreme Reality, which would mean for him perfect liberation and bliss. The three-fold discipline is of Bhakti, Jnana and Karma.

Bhakti is an intense longing and love for God which enables the aspirant to keep up a constant remembrance of Him, thus purifying his emotions and elevating his thought to the consciousness of the Reality. Bhakti is the adoration of God, who dwells in his own heart and fills the universe, and surrender of all his actions to Him. Here a fit of renunciation seizes him – a mental recoil from the unrealities of life that had so long enthralled him. Through the exercise of an awakened intellect he now begins to discriminate the real from the unreal – the eternal from the non-eternal.

Bhakti, renunciation and discrimination turn his

mind inward which now flows in a continuous stream to the glorious Truth of his being, until he merges in and identifies himself with the immortal, unchanging and all-pervading essence of his existence. This is the Divine illumination or Jnana which grants him a universal vision – a perception of God, as an indwelling spirit, permeating and filling all the manifested worlds.

Karma continues based upon an equal vision with a heart replete with love and a mind enlightened with wisdom. Karma now becomes a spontaneous outflow of Divine energy acting through him for the uplift of humanity or Lokasangraha. The aspirant, having realised the supreme Godhead, is still an instrument in His hands, doing actions in utter self-dedication, i.e. God's Divine Shakti working through him for the fulfilment of His purpose. His attachment to the perishable external objects of the world is destroyed. He rises above the Dwandwas and Gunas belonging to the lower and ignorant human nature. He is now ever in union with the God in himself, and in all creatures and things around him. He beholds the entire universe as the expression of an immutable, invisible, omnipresent God. God for him is both immanent and transcendent, in whom he becomes conscious that he is entirely lost, having attained perfect freedom, peace and bliss. This is the goal of life held out by the Gita.

DEAR CHILDREN

This is a story of two brothers who lived side by side in their own farms for many years, until one day, a foolish argument caused a rift between them. This was the first serious disagreement the brothers had in all of their 50 years. Up until that day, they always worked their fields together, shared knowledge and produce, and lent a helping hand to one another in times of need.

The fight began over a small misunderstanding, which can sometimes happen, but the dispute dragged on and became an angry exchange of words, followed by weeks of silence.

One day, there was a knock on the older brother's door. When he opened it, he was facing an old, bearded carpenter, holding a toolbox. "I could sure use some work, sir" said the stranger. "Do you need any repairs on your farm?"

"Yes", replied the brother. "I've got a job for you. Across the creek, there's a farm that happens to belong to my younger brother. Until recently, the whole area between our homes was green, but then he changed the creek's path, making it into a border between us. I'm sure he did that for spite, but I'll

show him... You see those trees by the barn? I want you to turn them into a 10-foot tall fence. I never want to see his face again.”

The old carpenter thought quietly to himself for a few minutes and eventually said: “I see”.

The farmer helped the carpenter carry his tools and the wood, and then drove off to the city on some errands. When he came back in the evening, the old carpenter had finished. Upon arriving at the creek, the older brother was stunned. His eyes were bulging out, and he couldn't utter a single word.

Where a fence should have been standing, a bridge now stood. A quaint and special bridge, truly a work of art, with an intricately carved banister. At the same time, the younger brother happened to come to the same spot. He rushed over the bridge and embraced his older brother, and said: “You're something special... building a bridge, after all I've said and done!”

While both brothers were hugging, the old carpenter collected his tools and started walking away. The brothers turned to him and said, “Please, stay for a few more days – we have more things that need fixing.”

“I would have loved to stay, kind sirs,” said the carpenter. “But I have many more bridges to build

and things to fix in other places...”

The moral of our story is a simple one: We often let anger push us away from our loved ones, and allow pride to come before our love. Don't let it happen to you. Learn to forgive and appreciate what you have.

Remember: The past cannot be changed, but the future can be. No quarrel can spoil a true connection. Build your bridges when you have to, and always cross them with a smile.

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 are ever dwelling within you... You are He, the supreme Reality.

Ramdas

**SEVA ACTIVITIES & OVERHEADS
FOR THE YEAR ENDING 31ST MARCH 2017**

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

PARTICULARS	Amount (in Rs.)
Aid for Education	14,54,522
Aid-For Handicapped	11,71,465
Aid-For Home for the Aged	2,80,580
Aid for Medical Expenses	61,31,025
Aid-For School/Orphanages	1,99,000

Aid for Poor, Aged & Dest.	9,96,310
Aid-Self Employment	2,05,538
Aid-Shelter/House/Well/ Lavatories etc.	33,52,251
Gorakshana Donation	3,38,700
Donation Paid	51,71,345
Donation Paid: Cloth	5,36,250
Don.Pd.Charit Insti/Mutts	12,32,395
Feeding charges	1,02,88,561
The Vision print. & post.	5,21,598
Publication Printing and Post	1,09,280
Aid to Value Based Education	5,19,412
Natural Calamity Relief	3,50,000
Rice/Food distribution	11,93,516
Rural Development	95,679
Overhead & Upkeep Expenses	1,01,95,663
Addition to Assets	47,52,884
GRAND TOTAL	4,90,95,974

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace

in the month of April 2017 is 250 crores. The grand total of the Japa done so far now stands at 250 crores.

VISIT TO SRI LANKA

Beloved Papa facilitated the writer to spend 50 days in Sri Lanka during the months of February and March 2017, and also to get involved in conducting interactive sessions with teachers and students on integrating spirituality in education under the banner “ME” to “WE” piloted by VITAL.

More than 30 sessions were conducted in different Seva centres set up by Sri V P Paramlingam. The sessions were well received by the participants.

This initiative is slowly transforming itself into a movement, and Beloved Papa, through Sri Paramalingam, has formed a team of facilitators to take it forward. The working group of Thayullam Foundation, who have been successfully spearheading the VITAL movement in Tamil Nadu, will be visiting Sri Lanka to assist the facilitators in formulating the plan of action for this year.

May the initiative to expand from “ME” to “WE” gain momentum as days go by so that the sense of universal outlook gets stamped in the minds of as many people as possible resulting in peace and prosperity.

— *Muktananda*

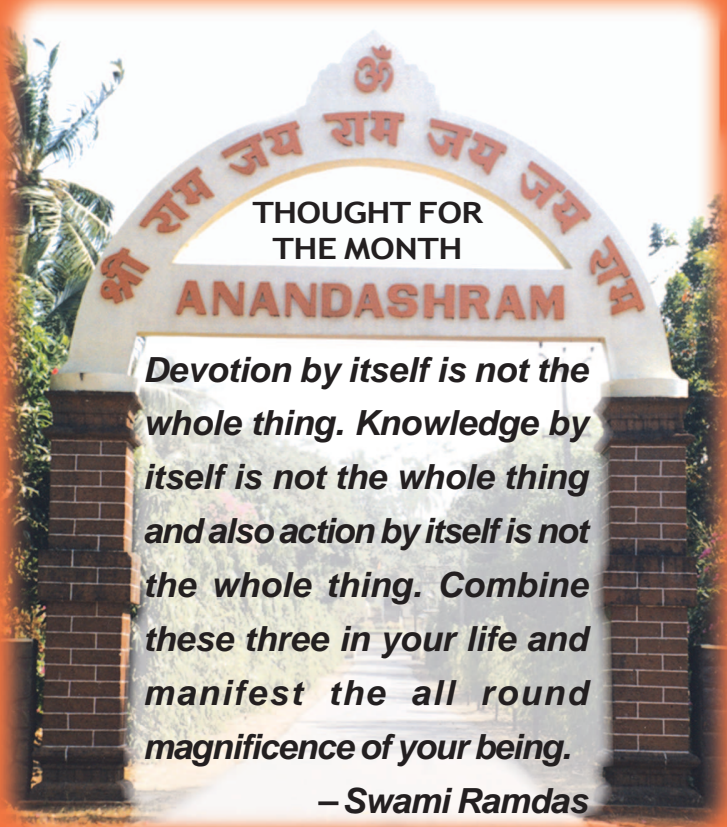


HOMAGE TO

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.

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