

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 1 : Value of Prayer : Selected Letters

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Published Dec 21, , Already entangled in a number of cases ranging from sexual harassment to mismanagement of funds, the ashram faced fresh trouble when the women, all daughters of Gadar Prasad alleged sexual harassment by its trustees. While the shocking suicide attempt on Thursday by seven members of a family from Bihar, in which three women died, has once again triggered a controversy surrounding the nine-decade-old Sri Aurobindo Ashram and its management, ashram insiders and local residents say that the family could have been mere victims of a long tussle between rival groups staking claim to properties worth crores of rupees managed by the trust that governs the ashram. From allegations of sexual harassment to mismanagement of funds, the ashram is entangled in more than a dozen cases, often fighting against one of their own. When she became pregnant, the feud came out in the open. Allegations of sexual harassment by trustees of the ashram management could not be proved and the family was forced to vacate the ashram. We readily agreed to this but the sisters would not leave the ashram. Well-wishers of the ashram who are in the know of things point out that the sisters were misguided by some groups within the ashram and were entangled in a larger conspiracy. Senior ashramites claim that Jayashree Prasad and her younger sisters were being advised by another ashramite, Sraddalu Ranade, who has been fighting against the ashram trust for several years, demanding that it be dissolved, citing mismanagement. They have been trying to damage the image of the ashram for the past several years. First, they went ballistic against the biography of Sri Aurobindo written by American Peter Heehs claiming that it portrayed the ashram and its guru in a bad light. When they could not succeed in this, they forced these sisters to make allegations of sexual harassment. They have also filed a case in the Supreme Court, seeking dissolution of the trust and the ashram. When this newspaper tried to contact Sraddalu Ranade at his home just a few blocks away from the ashram premises, his mother Sadhana, also an inmate of the ashram since , said he was away on a tour to lecture on the teachings of the guru. He has been fighting against the present members of the trust as there has been gross mismanagement and several complaints of sexual harassment. There are at least cases being fought against the ashram management in various courts across the country. If they have done nothing wrong, why are so many cases filed against them? The Sri Aurobindo ashram in Puducherry was started by the yogi in with around 30 members. The ashram has since grown in strength and presently has 1, members with most from the eastern states of Odisha and West Bengal. The ashram also runs a school with students, runs and owns several guesthouses and other buildings in Puducherry and elsewhere in the country. Top politicians, bureaucrats and several other prominent persons are followers of Sri Aurobindo and well-wishers of the ashram. Ashramites look down upon us, say localites: For the past three days, the Aurobindo ashram and its various properties including the ashram school and a petrol pump owned by the ashram have been attacked by various fringe political outfits, including Naam Tamizhar Iyakkam and other organisations. A bandh was even called for on Saturday necessitating the police to beef up security in and around the city. Locals here say that the attacks were possible and continue only because the local police as well as the general public do not have much regard for the ashram. Karunakaran, a resident of Kalapet who runs a shop outside the government hospital, says that while thousands of ashramites and devotees of Aurobindo have been living in their city for several decades, they have never tried to mingle with the local community. We only hear about them when some scandal breaks out. To most native residents of Puducherry, the ashramites and other devotees who stay in their neighbourhood are more unfamiliar and unapproachable than the French who live in the city. Despite living here for several decades, the ashramites have not tried to learn Tamil and communicate with us. We feel they look down upon us. This is the common feeling even among police and politicians as they seldom approach

**DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO
30-12-1929**

us. However, the ashramites refute the allegations. People choose to live in the ashram as they want to let go of material pursuits. We practise silence here and communicate only when necessary.

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 2 : CiNii à³æ, - To Ashram Sisters (from to)

Insiders and locals say the three sisters, who were a part of a family of seven that attempted suicide, could have been victims of warring groups staking claim to the ashram's properties.

Value of Prayer One cannot pray to God for help in a spirit of pride but only if one confesses oneself as helpless. As I lie in bed, every day I realize how insignificant we are, how very full of attachments and aversions, and what evil desires sway us. Often I am filled with shame by unworthiness of my mind. Many a time I fall into despair because of the attention my body craves and wishes that it should perish. From my condition, I can very well judge that of others. Do you pray as you get up from bed? You will realize its value in times of trouble, and even from day to day if you offer it thoughtfully. Prayer is food for the soul. As the body languishes for want of nourishment, even so does the soul wither away without her appropriate food. We offer prayers to concentrate our minds on the one thing needful. One who has achieved this concentration may or may not attend prayer meetings; it is all the same to him. All that we can do is not deliberately to allow the mind to wander. Striving in this way we may hope one day to be conscious at all times of the presence of God even as the poet-saint Tulsidas was. Prayer should be bath of purification for the spirit of man. Physical health suffers if we do not wash our bodies; similarly the spirit becomes unclean if the heart is not washed with prayer. Please therefore never be negligent in prayer. We go and pray in order to be qualified for doing actual service. But when one is engaged in actual practice of duty, prayer is merged with the execution of duty. If someone who is engaged in deeper prayer, hears the cry of another who is stung by a scorpion, she is bound to leave the prayer and run to help him. Prayer finds fulfillment in the service of the distressed. I am that immaculate Brahma which ever notes the states of dream, wakefulness and deep sleep, not this body, the compound made of the elements earth, water, space, light and air! I am sorry that the very first verse needed correcting. The more I think, the more clearly I see the meaning. And then I do not mind how often I cut about the translation. But when I saw the meaning more clearly, I perceived at once that it was the very best thought with which to commence the day. It is a solemn declaration that we are not the changeful bodies which require sleep, etc. The first part is the recalling to mind the presence of the vital principle and the second part is the affirmation that we are that vital principle. The description of the Being, the Brahma is also quite apposite. Him they the sages have called God of gods, the unborn, the unfallen, the source of all. As a matter of fact, it is a creation of our imagination even as the snake in the rope is. The real universe like the real rope is there. We perceive either when the veil is lifted and darkness is gone—compare, "And with the morn, those angel faces smile which I have loved long since and lost a while. She supports the beings that tread upon her. She is therefore rightly the consort of Vishnu. This conception, in my opinion, does no violence to truth. On the contrary, it is beautiful and is wholly consistent with the idea that God is everywhere. There is nothing inanimate for Him. We are of the earth earthy. If earth is not, we are not. I feel nearer God by feeling Him through the Earth. In bowing to the Earth, I at once realize my indebtedness to Him and if I am a worthy child of that Mother, I shall at once reduce myself to dust and rejoice in establishing kinship with not only the lowliest of human beings, but also with lowest forms of creation whose fate—reduction to dust—I have to share with them. And if considered as mere life without the earthy tabernacle, I regard myself as imperishable; the lowest form of creation is just as imperishable as my soul is. Learning of course means wisdom. The emphasis on threefold whiteness—that of snow, moon, flower and the white dress and white seat is intended to show that uttermost purity is an indispensable part of wisdom or learning. As you explore the deeper meaning of these and kindred verses, you will find every virtue personified and made a living reality instead of a dead dictionary word. These imaginary gods are most real than the so-called real things we perceive with our five senses. When I recite this verse, for instance, I never think that I am addressing an imaginary picture. The recitation is a mystical act. That when I analyse the act intellectually, I know that the goddess is an imaginary being, does not in any way affect the value of this recitation at prayer time. I bow to that guru" This refers of

course to the spiritual teacher; this is not a mechanical or artificial relationship. The teacher is not all this in reality, but he is all that to the disciple who finds his full satisfaction in him and imputes perfection to him, who gave him a living faith in a living God. Such a guru is a rarity at least nowadays. Prayer should not be understood in a gross sense. We are aware of the presence of God in our heart, and in order to shake off attachment, we for the moment think of God as different from ourselves and pray to Him. That is to say, we do not wish to go where our wayward will may lead us but, where the Lord takes us. We do not know whether it is good to live or to die. Therefore we should not take delight in living, nor should we tremble at the thought of death. We should be equiminded towards both. This is the ideal. It may be long before we reach it, and only a few of us can attain it. Even then we must keep it constantly in view, and the more difficult it seems of attainment, the greater should be the effort we put forth. The Diary of Mahadeu Desai, Vol. I only prefer the worship of the Formless. This preference is perhaps improper. One thing suits one man; another thing will suit another man, and no comparison can fairly be made between the two. You are not right about Shankara and Ramanuja. Spiritual experience has greater influence than environment. The seeker of truth should not be affected by his surroundings but rise above them. Views based on the environment are often found to be wrong. For instance take the case of body and soul. The soul being at present in close contact with the body, we cannot at once realize her as distinct from her physical vesture. Therefore it was a very great man indeed who rose above his environment and said, "It the soul is not this the body. I suggest that you read his abhangâ€”kela maticha pashupati1, etc. The moral is that we must realize the idea which underlies the words of holy men. It is quite possible that they worshipped the Formless even while they pictured God in a particular form. This is impossible for ordinary mortals like ourselves, and therefore we would be in a sorry plight if we did not penetrate a little deeper into the implications of their statements. The Diary of Mahadev Desai, Vol. When we pray to the Law we simply yearn after knowing the Law and obeying it. We become what we yearn after. Hence the necessity for prayer. Though our present life is governed by our past, our future must by that very Law of cause and effect be affected by what we do now. To the extent therefore that we feel the choice between two or more courses we must make that choice. As he is ashamed of doing anything immoral while other people are looking on, so should he be in the presence, of God. But God knows our every act and every thought. There is not a single moment when we can think any thought or do any act unknown to Him. He who thus prays from the bottom of his heart will in time be filled with the spirit of God and become sinless. But if it is offered without any such specific end in view, it will confer a greater benefit on the world as well as ourselves. Prayer exerts an influence over ourselves; our soul becomes more vigilant, and the greater its vigilance, the wider the sphere of its influence. Prayer is a function of the heart. We speak aloud in order to wake it up. The body does not offer it any obstruction. The obstruction is something of our own making, and is removed by prayer. We can never know if a prayer has or has not yielded the desired result. Prayer is never fruitless, but we cannot know that the fruit of it. Nor should we imagine that it is a good thing if it yields the desired result. Here too the Gita doctrine has to be practised. We may pray for something and yet remain free from attachment. Even if the result is just the opposite of what we had asked for, that is no reason for the conclusion that the prayer has been fruitless. The largest part is the prayer-communion with God.

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 3 : Six Autumn Reads You™ Fall For - Sisters from AARP

To Ashram sisters (from to). Responsibility: editor, Kaka Kalelkar. Translated from Oujarati by Arvindlal L. Mazmudar. Reviews. User-contributed.

Related organisations[edit] Sri Aurobindo Ashram has only one location. It does not have any branches. Sri Aurobindo Ashram " Delhi Branch is a separate organization, with its own administration. The most important organisation also inspired by the vision of Sri Aurobindo is Auroville , an international township founded by the Mother and dedicated to human unity. Sri Aurobindo spent most of his time in writing and meditation. The three or four young men who had followed him to Pondicherry in lived with him and looked after the household. Otherwise they were free to do as they wished. The Mother and French writer Paul Richard met Sri Aurobindo in and proposed that they bring out a monthly review; but after the outbreak of World War I, they were obliged to leave India, and Sri Aurobindo had to do almost all of the work on the review himself, helped a little by the young men who were living with him. During these years there was a regular routine. The heads of the departments met the Mother in the morning and took her blessings and orders. She would meet the sadhaks individually again at 10 am and, in the evening at 5: In addition, four times a year Sri Aurobindo and the Mother used to give public Darshans spiritual gatherings where the guru bestows blessings to thousands of devotees gathered to receive grace. Today Ashramites live and work in more than buildings spread throughout the town. The central focus of the community is one group of houses including those in which Sri Aurobindo and the Mother dwelt for most of their lives in Pondicherry. This white marble shrine holds, in two separate chambers, the physical remains of Sri Aurobindo and the Mother. Today, Pondicherry has become an important destination for spiritual seekers as well as tourists. Thousands of visitors from all over the world come to the ashram. The visiting hours for the visitors are from 8 am to 12 noon and then again from 2 pm to 6 pm. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature. For such a fulfillment of the consciousness, the urge for perfection must not be confined to a few individuals. There must be "a general spiritual awakening and aspiration in mankind" as well as "a dynamic re-creating of individual manhood in the spiritual type. As of January it keeps some publications in English in print, of which 78 are books by Sri Aurobindo, 44 books by the Mother, 27 compilations from their works, and 47 books by other authors. These books are printed at the Sri Aurobindo Ashram Press, which has been in operation since the s. SABDA also carries books relating to Sri Aurobindo, the Mother, and their yoga brought out by other publishers, making the number of English books on their list more than The Ashram also publishes books in 17 other European and Indian languages, for a total of more than publications. The photographs of Sri Aurobindo and The Mother are printed in house and is available from Ashram reception service. Sizes are available to suit table top to large wall frames. Collected works[edit] The Complete Works of Sri Aurobindo are being issued in 37 volumes, of which 34 have been published. The Collected Works of the Mother have been issued in 17 volumes. Periodicals[edit] The Ashram publishes a number of journals relating to the philosophy and yoga of Sri Aurobindo and the Mother. These are currently printed at the Sri Aurobindo Ashram Press, though several were earlier brought out in other cities. The most important journals in English are: All India Magazine English and other languages , monthly, Pondicherry Bartika Bengali , quarterly, Calcutta, since Srinvanu , quarterly, Calcutta, since Governance[edit] During the early years of the community Sri Aurobindo and the Mother imposed very few rules on the sadhaks, because they wished them to learn to direct their lives by looking for the divine guidance within. After , written rules were circulated. The main rules were an absolute prohibition of alcohol, drugs, sex and politics. There were also a number of guidelines for the smooth functioning of the collective life of the community. These rules were collected in Rules and Regulations of Sri Aurobindo Ashram, copies of which are given to all members. The Sri Aurobindo Ashram Trust was established in to administer the community and its assets. The trust board consists of five Trustees, the first of

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

whom were chosen by the Mother herself. After her passing in , the trustees have chosen replacements by consensus. The main ashram departments are overseen by department heads who report to the Trustees. The Ashram, a public charitable trust, is open to all. No distinctions of nationality, religion, caste, gender, or age are observed. Members come from every part of India and many foreign countries. A large number of devotees from Pondicherry and Tamil Nadu visit the Ashram every day, and support the activities of the Ashram in various ways. Many say that they have benefited from the teachings of Sri Aurobindo and the Mother. According to a senior Ashram official, the practice of silence observed by the ashramites may have been misunderstood as rude behaviour. These charges were dismissed by committees and government agencies, all of which found the charges false.

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 4 : Sisters victims of Sri Aurobindo Ashram squabble

English Books on Mahatma Gandhi Bapu's Letters - I To Ashram Sisters (From 6/12/ to 30/12/) Kalekar Kaka (Edited), Mazmudar Arvindlal L. (Tran. From Guj.).

He married to Leila A. They later went by the VN name. Leila Oliver Edgar Boyd b. The above Frederik W. She married to Henry Johns Halbert b. Census data of young children example 3 years is often right. They had 9 children. Page of the Smock Family Bible with births of their children. That was in a census with Abraham. She is burried Seventh Day Baptist Churchyard. A George would be have been born in In total there were three children but nothing is known about them. I have 7 children from his marriage to Anna Luckey. Married again to Peter B. Married to Winnie Haddix b. They had 3 children. They had 11 children a few can still be alive. The name used is Vannortrick and Vannortick. Married twice, had 6 children. Amos Ray Gerald V. Ray married second, to Alberta Mae Greeley b. They had 4 children. They had 5 children. Maybe the wrong Donald because this one is Vannortwick and the others of this family Vannortrick. They had 6 children. They had 8 children. John James There is a question about the number of children. The and census say Winnie had 5 children, 4 alive. Their last child Eva Dell died in which leaves 4 children. In other trees on internet I see 5 children born before Eva?? But Minor E is not in the or in the Census. Enoch Miner is in the and census. Enoch and Nancy had three children, the first is unknown. Edith Page They had 4 children. After Edith died he married in to Mary O. Ward Elvin married second Sylvia A. Sylvia Ward Elvin married third to Marian N.

Chapter 5 : B Folkert - VanNortwick2

Bibliographie anglo-saxonne sur Gandhi Imprimer (August 1 - December 31,) To Ashram Sisters (From to).

Value of Prayer One cannot pray to God for help in a spirit of pride but only if one confesses oneself as helpless. As I lie in bed, every day I realize how insignificant we are, how very full of attachments and aversions, and what evil desires sway us. Often I am filled with shame by unworthiness of my mind. Many a time I fall into despair because of the attention my body craves and wishes that it should perish. From my condition, I can very well judge that of others. Do you pray as you get up from bed? You will realize its value in times of trouble, and even from day to day if you offer it thoughtfully. Prayer is food for the soul. As the body languishes for want of nourishment, even so does the soul wither away without her appropriate food. We offer prayers to concentrate our minds on the one thing needful. One who has achieved this concentration may or may not attend prayer meetings; it is all the same to him. All that we can do is not deliberately to allow the mind to wander. Striving in this way we may hope one day to be conscious at all times of the presence of God even as the poet-saint Tulsidas was. Prayer should be bath of purification for the spirit of man. Physical health suffers if we do not wash our bodies; similarly the spirit becomes unclean if the heart is not washed with prayer. Please therefore never be negligent in prayer. We go and pray in order to be qualified for doing actual service. But when one is engaged in actual practice of duty, prayer is merged with the execution of duty. If someone who is engaged in deeper prayer, hears the cry of another who is stung by a scorpion, she is bound to leave the prayer and run to help him. Prayer finds fulfillment in the service of the distressed. I am that immaculate Brahma which ever notes the states of dream, wakefulness and deep sleep, not this body, the compound made of the elements earth, water, space, light and air! The more I think, the more clearly I see the meaning. And then I do not mind how often I cut about the translation. But when I saw the meaning more clearly, I perceived at once that it was the very best thought with which to commence the day. It is a solemn declaration that we are not the changeful bodies which require sleep, etc. The first part is the recalling to mind the presence of the vital principle and the second part is the affirmation that we are that vital principle. The description of the Being, the Brahma is also quite apposite. Him they the sages have called God of gods, the unborn, the unfallen, the source of all. As a matter of fact, it is a creation of our imagination even as the snake in the rope is. The real universe like the real rope is there. We perceive either when the veil is lifted and darkness is gone—compare, "And with the morn, those angel faces smile which I have loved long since and lost a while. She supports the beings that tread upon her. She is therefore rightly the consort of Vishnu. This conception, in my opinion, does no violence to truth. On the contrary, it is beautiful and is wholly consistent with the idea that God is everywhere. There is nothing inanimate for Him. We are of the earth earthy. If earth is not, we are not. I feel nearer God by feeling Him through the Earth. In bowing to the Earth, I at once realize my indebtedness to Him and if I am a worthy child of that Mother, I shall at once reduce myself to dust and rejoice in establishing kinship with not only the lowliest of human beings, but also with lowest forms of creation whose fate—reduction to dust—I have to share with them. And if considered as mere life without the earthy tabernacle, I regard myself as imperishable; the lowest form of creation is just as imperishable as my soul is. Learning of course means wisdom. The emphasis on threefold whiteness—that of snow, moon, flower and the white dress and white seat is intended to show that uttermost purity is an indispensable part of wisdom or learning. As you explore the deeper meaning of these and kindred verses, you will find every virtue personified and made a living reality instead of a dead dictionary word. These imaginary gods are most real than the so-called real things we perceive with our five senses. When I recite this verse, for instance, I never think that I am addressing an imaginary picture. The recitation is a mystical act. That when I analyse the act intellectually, I know that the goddess is an imaginary being, does not in any way affect the value of this recitation at prayer time. I bow to that guru" This refers of course to the spiritual teacher; this is not a mechanical or artificial relationship. The teacher is not all this in reality, but he is all that to the disciple who

**DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO
30-12-1929**

finds his full satisfaction in him and imputes perfection to him, who gave him a living faith in a living God. Such a guru is a rarity at least nowadays. Prayer should not be understood in a gross sense. We are aware of the presence of God in our heart, and in order to shake off attachment, we for the moment think of God as different from ourselves and pray to Him. That is to say, we do not wish to go where our wayward will may lead us but, where the Lord takes us. We do not know whether it is good to live or to die. Therefore we should not take delight in living, nor should we tremble at the thought of death. We should be equiminded towards both. This is the ideal. It may be long before we reach it, and only a few of us can attain it. Even then we must keep it constantly in view, and the more difficult it seems of attainment, the greater should be the effort we put forth. The Diary of Mahadeu Desai, Vol. I only prefer the worship of the Formless. This preference is perhaps improper. One thing suits one man; another thing will suit another man, and no comparison can fairly be made between the two. You are not right about Shankara and Ramanuja. Spiritual experience has greater influence than environment. The seeker of truth should not be affected by his surroundings but rise above them. Views based on the environment are often found to be wrong. For instance take the case of body and soul. The soul being at present in close contact with the body, we cannot at once realize her as distinct from her physical vesture. Therefore it was a very great man indeed who rose above his environment and said, "It the soul is not this the body. I suggest that you read his abhangâ€™kela maticha pashupati1, etc. The moral is that we must realize the idea which underlies the words of holy men. It is quite possible that they worshipped the Formless even while they pictured God in a particular form. This is impossible for ordinary mortals like ourselves, and therefore we would be in a sorry plight if we did not penetrate a little deeper into the implications of their statements. The Diary of Mahadev Desai, Vol. When we pray to the Law we simply yearn after knowing the Law and obeying it. We become what we yearn after. Hence the necessity for prayer. Though our present life is governed by our past, our future must by that very Law of cause and effect be affected by what we do now. To the extent therefore that we feel the choice between two or more courses we must make that choice. As he is ashamed of doing anything immoral while other people are looking on, so should he be in the presence, of God. But God knows our every act and every thought. There is not a single moment when we can think any thought or do any act unknown to Him. He who thus prays from the bottom of his heart will in time be filled with the spirit of God and become sinless. But if it is offered without any such specific end in view, it will confer a greater benefit on the world as well as ourselves. Prayer exerts an influence over ourselves; our soul becomes more vigilant, and the greater its vigilance, the wider the sphere of its influence. Prayer is a function of the heart. We speak aloud in order to wake it up. The body does not offer it any obstruction. The obstruction is something of our own making, and is removed by prayer. We can never know if a prayer has or has not yielded the desired result Prayer is never fruitless, but we cannot know that the fruit of it. Nor should we imagine that it is a good thing if it yields the desired result. Here too the Gita doctrine has to be practised. We may pray for something and yet remain free from attachment. Even if the result is just the opposite of what we had asked for, that is no reason for the conclusion that the prayer has been fruitless. The largest part is the prayer-communion with God. It more than adequately replaces physical food.

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 6 : Little Women - Movie Trailer, Info, Images & More

Shanti Kumar Morarjee () was a noted industrialist, businessman and close associate of Mahatma Gandhi. He was son of Narottam Morarjee, the mill owner and shipping magnate of India. He was educated at Harrow School. [1].

One of the exorcists at Kadiri , a town near Puttaparthi, went to the extent of torturing him with the aim of curing him;[further explanation needed] Sathya seemingly kept calm throughout, which further worried his parents. He took a stick and threatened to beat him if Sathya did not reveal who he really was. It is now referred to as the "old mandir". I have not come on behalf of any exclusive religion. I have not come on a mission of publicity for a sect or creed or cause, nor have I come to collect followers for a doctrine. I have no plan to attract disciples or devotees into my fold or any fold. I have come to tell you of this unitary faith, this spiritual principle, this path of Love, this virtue of Love, this duty of Love, this obligation of Love. Sai Baba was unharmed. The official investigation left questions unanswered. In he established another free super-speciality hospital in Bangalore to benefit the poor. Today people are ready to believe all that they see on television and internet but do not repose their faith in the Vedic declarations. Internet is like a waste paper basket. After that he gave darshana from a car or his porte chair. Wikinews has related news: Krishna and Ambika Soni , as well as other political leaders and prominent figures. The gold and other items were inventoried, assessed, and placed in secure storage. In July, district authorities inventoried an additional Rs 7. There were also saffron and white robes of the type Sai Baba wore. The exact text of the declaration was: Indian Inhabitant hereby declare as follows: I joined the school and gave up studies and dedicated myself spread Sanatan Dharma. Whatever is given to me by my devotees is under my management, supervision and control as a Trustee to be used for public charitable purposes. This declaration I am making so that nobody can claim under or through me in the family properties, if any. Satyajit Sailan said he has been in possession of the document since , per the directions of Sai Baba. Officials from the Sri Sathya Sai Central Trust stated to the media that they would respect this will. So, your duty is to emphasize the One, to experience the One in all you do or speak. Do not give any importance to differences of religion or sect or status or colour. Have the feeling of one-ness permeate every act of yours. Only those who do so have a place in this Organization; the rest can withdraw. This is a boarding school with separate hostel for boys and girls. In addition, a Sathya Sai Baba University and Medical School also a hospital and research institute are being constructed on over acres 0. Baba said that the campus will be modelled after Puttaparthi and will infuse spirituality with academics. The hospital has treated over 2 million patients. On 23 November , during his birthday discourse, Sri Sathya Sai Baba while talking about the inability of healthcare access to the poor declared within one year a tertiary care hospital will come up in the village of Puttaparthi, which will provide high-end care completely free to all the patients. The hospital was constructed in a record time of exactly one year and the first cardiothoracic operations were carried out successfully. The source of water is the river Krishna in Andhra Pradesh and the Poondi reservoir near Chennai is the destination with water planned to be routed through a series of interlinked canals. In , Sri Sathya Sai Baba announced a scheme of restoration and lining of the canal; as his own undertaking. With an extensive rebuilding of the canal and several reservoirs, the project was completed in , when Poondi reservoir received Krishna water for the first time. As a relief measure, the Sri Sathya Sai Seva Organization built houses as part of their first phase in 16 villages by March According to the Sai Educare site, schools have been founded in 33 countries, including Australia, Mexico, the United Kingdom and Peru. Four chief ministers attended the function.

Chapter 7 : Sri Aurobindo Ashram - Wikipedia

The Sri Aurobindo Ashram is a spiritual the ashram was given formal shape in , the visitors are from 8 am to 12 noon and then again from 2 pm to 6 pm.

DOWNLOAD PDF 1. TO ASHRAM SISTERS, FROM 6-12-1926 TO 30-12-1929

Chapter 8 : Value of Prayer : Extracts from Gandhi Letters: FROM Selected Works of Mahatma Gandhi

Bapu's Letters to Ashram Sisters, p. 79, And now here is the first verse of the morning prayer: "Early in the morning, I call to mind that Being which is felt in the heart, which is sat (the eternal), chit (knowledge), sukham (bliss), which is the state reached by perfect men and which is the superstate.

Chapter 9 : Rath 1 Old Cemetery Tralee, Kerry

To Ashram sisters, from to editor, Kaka Kalelkar ; translated from Gujarati by Arvindlal L. Mazmudar.