



# *The Vision*

A monthly journal started by HH Swami Ramdas in 1933  
DEDICATED TO UNIVERSAL LOVE AND SERVICE



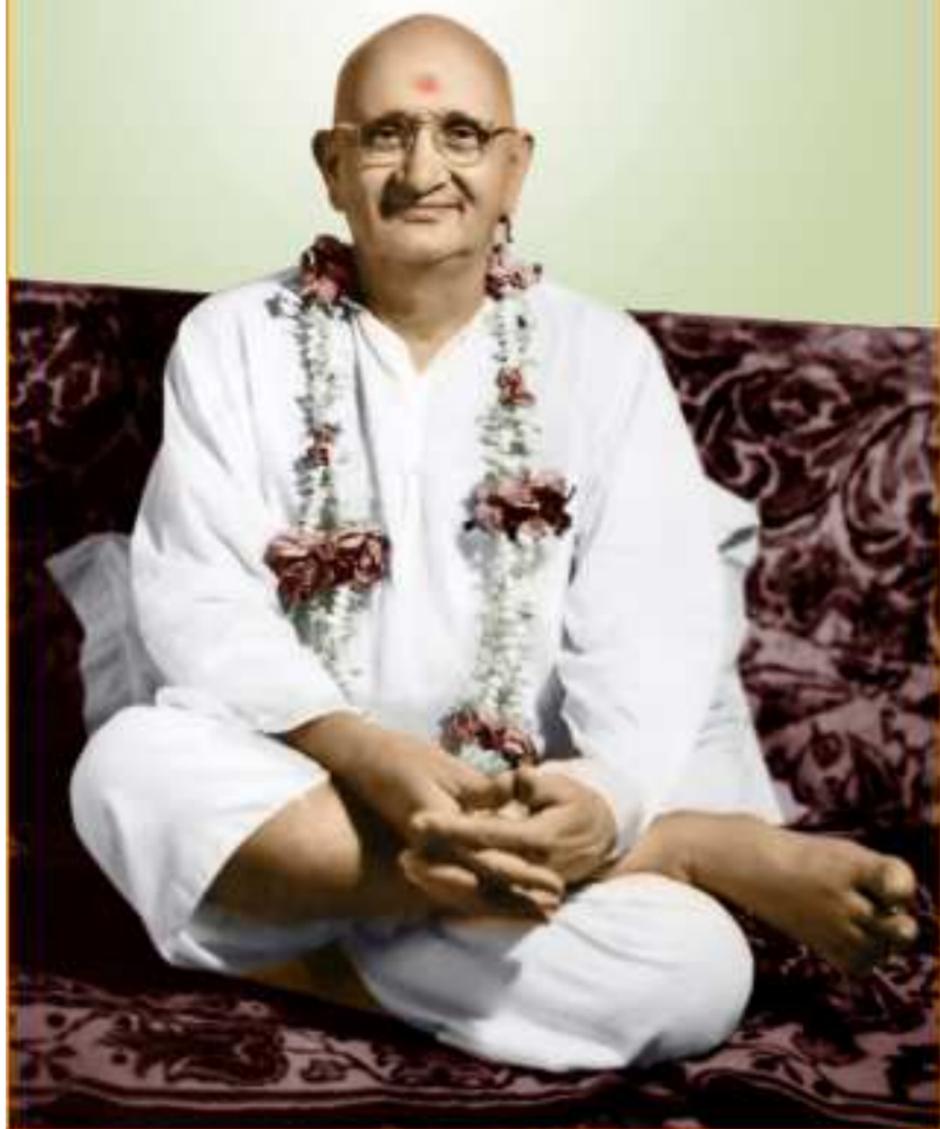
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**Beloved Papa Swami Ramdas  
(1884-1963)**



*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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### INFINITE MY HOME

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I am the spark away from the fire,  
I am the drop strayed from the sea,  
I am the leaf estranged from the tree,  
I long for the fire, I stretch for the sea,  
I aim to rejoin the tree.  
I come from the Infinite;  
Infinite is my home,  
I go back there  
And become the Infinite.

— Swami Ramdas

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PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: [www.anandashram.org](http://www.anandashram.org)Email: [anandashram@gmail.com](mailto:anandashram@gmail.com)[papa@anandashram.org](mailto:papa@anandashram.org)For free edition of "THE VISION" on the web,  
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## FROM THE EDITOR

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An Ashram is a spiritual centre meant to be a source of inspiration for those who crave for peace and happiness in the work-a-day world, as also for seekers on the spiritual path. So, it is the responsibility of those who have been privileged to get involved in various fields of Seva in such institutions to do as much as possible towards the fulfilment of the above while dealing with visitors, inmates and various activities on a day-to-day basis. However, there may also arise innumerable challenging occasions for the Sevaks during their Seva but instead of getting cowed down, they are advised to treat the situations as tests for refining themselves. “Who is to blame is not important, but how to set the situation right” should be the watchword.

Beloved Papa says: “A soul fired with a burning zeal and an unconquerable heroism can alone cross the boundary and enter the kingdom of eternal joy and peace. Just as an unshapen stone can be fashioned into a beautiful image worthy of adoration and worship only after **it has received many a stroke of the chisel**, so also a distorted and inharmonious life has to pass through many a trial, suffering and tribulation before

the great change could come over it, before the life of ignorance could be transmuted into a life of immortal splendour and joy, fit to be revered and adored.”

As for Anandashram, Beloved Papa has also made known his Sankalpa thus: “Ramdas’s fervent prayer is that the work of the Ashram may gain, by the grace of God, greater strength, as years go by, enabling it to be a centre from which love and service may radiate to all parts of the world and thus fulfil the great purpose of God.” May everyone of us in the Ashram be blessed to live up to this Sankalpa is the fervent prayer of all Sevaks of Anandashram.

— *Editor*

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## KNOW THE SOURCE

*By Swami Ramdas*

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When we recede into the depths of silence within us we arrive at the true basis of our life. We discover that from this Source all life and manifestation have come forth in their amazing variety and multiplicity. It is at this Source that we discover the eternal fountain of peace and joy. Until an individual



gets the vision of this fundamental existence, he will be simply groping on the surface and therefore in the dark, in pursuit of vain and evanescent things, believing that these can yield him the true peace and happiness which his soul hungers for.

By the mere acceptance of a cult or creed a man cannot progress on the path of Truth. By merely becoming a member of a society or institution or by assuming the position of a disciple of any great and Self-realised personality, can he hope to attain to spiritual perfection? What is needed is that, by coming into close grips with the varied experiences of life and by constant touch with the inner Reality of his life, he should cut out his path so that his march towards the Truth may be steady and uninterrupted. What is principally required is the withdrawal of his mind from without to within, which means that the restless and roaming nature of the mind must be totally arrested by right thought, right contemplation and right meditation. The mind has to settle down and the uncontrolled dynamics of it must be brought under subjection. Perseverance and an unflagging endeavour are the qualities of a true aspirant or seeker of Truth. Lassitude, idleness and heedlessness are the enemies

of spiritual progress. Awareness, watchfulness and effort are the true qualities of a Sadhaka.

It is true that the ego has to be subdued before Self-illumination can come. It is not an easy thing to put down the ego. A lukewarm attempt and emotional outbursts cannot wipe it out. Self-surrender is not so easy of attainment as many would think. The individual sense is one great obstacle in the way of the mind's journey to its Source. To quell the ego-sense is to rise above the body-consciousness – to dwell in an all-pervading universal consciousness. It is like transporting oneself from the realms of darkness into the kingdom of light. It is to be free from the clutches of death by realising one's immortality. It is union of the soul with the Oversoul. It is the identity of the spark with the eternal fire. It is the infinite expansion of a narrow life and outlook into infinite existence and vision.

When the Source is known and seen, we understand the true meaning of this life. Bereft of this knowledge mankind is caught in the wilderness of discontent, hate and misery. The realisation of immortal peace and freedom is at once individual and universal because the freedom of the individual makes for the freedom of the universal. Life's values

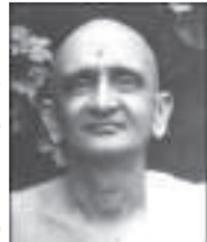
therefore are not to be set by mere external rules and regulations, conditions and circumstances, but by an all-comprehensive knowledge of the great Power which lies at its inception. What one should do or should not do is not what a true spiritual life dictates. It is from what vision and from what knowledge the life is regulated that matters. So the first and foremost thing for everyone to do is to find out the immortal root of this being, and look upon the external life from the consciousness of this root. Then life will adjust itself most harmoniously with the lives of all beings and creatures in this world. Even in external clashes there will ring out the music of a subtle universal harmony. Therefore, seek the Truth within yourself, stop not until you have reached it, until you have attained to the full knowledge of it, until you have made it one permanent basis for all your life's activities. Know this Source and be free.

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### WORDS OF BELOVED PAPA SWAMI RAMDAS

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The Ashram, we have to remember, is founded on the motto of Universal Love and Service. Impersonality is the keynote of its mission. Selfless souls join together and bringing down the Divine



Power to work in them, become instruments for His service. Surely, then, God's power alone lies at the basis of such corporate activity. An Ashram ministry can be compared to a machine, whose parts are held together by bolts and nuts, i.e. by the individuals that form it. If a bolt gets rusty, the manipulator of the machine, finding it unfit, removes that part and replaces it by a new one. So, whenever any individual, forgetting that he is merely an instrument in the hands of God for His service, gets contaminated by conceit and pride, God in His own mysterious way brings about his severance from the ministry. New individuals or instruments are instantly fitted into the gaps, and His service continues as enthusiastically as ever. Each one has to understand that he is not indispensable. The moment he submits to the ego and its unbridled passions, God throws him aside as unfit for His service. He will certainly be given, in due course, a turn again to rise and become His true servant.

Since the Almighty is at the inception of the Ashram service, it stands or falls only by His supreme will. If He so wills it, in spite of us, He can break it into pieces. On the other hand, if He wills to make it go stronger than ever, none of us, puny mortals, can

pull it down, however much we might try. May His will ever prevail! May He shower His grace on all His selfless instruments and guide them in such a manner as not to fall into the grip of the lower self!

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### WORDS OF PUJYA MATAJI KRISHNABAI

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The Ashram is Papa's school. You come here to learn Universal Love and Service. What is the use of coming here year after year and staying here for months if you have not imbibed even the rudiments of Universal Love and Service? What use is an Ashram, Math or Mandir if the devotees who go there make no progress at all on the spiritual path?



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I will be truly and really happy only when your minds turn towards Papa. You may do a lot of service with your bodies, you may spend a lot of money to come and stay here (in Anandashram), but it is all of no avail if your minds do not go to Papa. It would be like coming to the Ashram gates, getting a whiff of the flowers inside and then going back.

You should not simply stand outside the gates of Papa's Mansion, shower compliments and praises on Papa and then turn back, without bothering to enter

the gates and experience the bliss of Papa's Eternal Being. The main reason why you are scared of entering the gates of Papa's Mansion is because the world outside is the world of 'I' and 'mine' and you are scared that if you enter the gates and your minds turn towards Papa, you would lose the world you have been hugging as yours. You do not realise that far from losing your world, you actually gain the whole universe which becomes yours when you realise Papa.

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It is natural for one to feel so deeply attached to the Ashram that one does not even feel like going home, but would, instead, like to spend all one's time here only. But if we want to attain Papa in our heart, we should pass all the tests He sets for us. We should consider living in the house with the relatives, learning to love them as Papa's forms, as a small 'test' Papa has set for us.

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### WORDS OF PUJYA SWAMI SATCHIDANANDA

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#### ENRICH LIFE WHILE IN ASHRAM:

When a devotee plans to visit an Ashram, he should be clear in his mind about the purpose for which he is

undertaking such a trip. Normally it is done to free himself from the mundane tensions or to boost his aspiration for spiritual progress by actively participating in the Ashram programmes or to derive inexplicable joy from the Satsang in the Ashram. As Beloved Papa used to say, “An Ashram is a place where you can have your batteries recharged”. When this is clear, the first pre-requisite is to adjust and adapt to the situations in the Ashram, leaving no room in the mind to grumble about anything. While in the Ashram, efforts should be to train oneself to lead an austere life and be prepared to love and serve all with humility and to keep constant remembrance of God. He must take care not to expect the same facilities/comforts he has in his place. Instead, he should try to carry the Ashram atmosphere to his place.

Every Ashram is different from the others with its own limitations in comforts that can be made available to devotees. He who visits an Ashram should feel happy with whatever conveniences are available there. When such an attitude is developed, the visit will not only make his stay in the Ashram fruitful but also enrich his life in all its aspects.

**CARRY ASHRAM ATMOSPHERE:**

Many people say that whenever they are in the Ashram they enjoy peace of mind and Nama Smaran most of the time, feeling like a freshly-charged battery, but this power wanes away after they return home.

It is natural that from the elevating atmosphere of the Ashram, your Nama Japa gains in quality and quantity. When you go away from the Ashram, you should try to retain the momentum. Though it is difficult, it is not impossible. Any atmosphere is good for chanting Ram Nam, if we only change our attitude towards it. Instead of seeing things as they are, try to see them as forms of Beloved Papa, the Lord of the Universe, Himself. You will then find that you can maintain in the house the same peace and serenity that you enjoy in the Ashram.

It is not enough if you just enjoy your stay in the Ashram. What is more important is that your Ashram experience should sustain you wherever you are.

**SADHAKA'S ATTITUDE IN ASHRAM LIFE:**

An Ashram is the ideal place where Sadhakas can do a lot for their spiritual upliftment and also set a

high standard in behaviour by their example. An Ashram is the ideal place where many devotees come in the hope of getting some peace and help in their spiritual quest. So, every inmate of the Ashram, who regards himself as a spiritual aspirant, should in his own way help everybody visiting the Ashram to enjoy a sense of peace. For this, he or she must have achieved some measure of peace by strict spiritual discipline.

In a family, we can make everyone happy only if we are anchored in pure love and have identical interests. That should be more so in the Ashram. Here, we meet people with different cultural backgrounds. We should be able to accept them as our very own and treat them with love and consideration. When anybody comes, we should feel that God Himself has come in that particular form seeking help materially or spiritually and we should be prepared to help him. How can we give help? Receive him first lovingly, find out what he wants and see if we can help him in any way. If he is a spiritual seeker, we may guide him suitably. If he needs material help, we can do whatever is possible and make him feel that he is one with us in Spirit.

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**ASHRAM DISCIPLINE**

*By Baba Muktananda*

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An aspirant must feel: ‘Ashram is such a place that it has compelled me to leave my country, my home, to be away from my people, to give up a lucrative job, to give up pleasure and luxury so I can live here. I want to live in the Ashram, though I cannot stay awake all night here or sleep the whole day and indulge myself. I have to go to sleep early here and get up early and work the whole day. I don’t get any luxuries. I have to follow the Ashram rules observing various restraints. Yet I want to remain here.’ If your friends ask you what Ashram is like, and what routine is followed here, you can tell that the Ashram is a place where you find what all the spiritual seekers are looking for in their own different ways, what all people seek in ever-new ways. Ashram is the place where the quest of the renunciates as well as the worldly people is answered and fulfilled. The Ashram is an embodiment of the supreme peace, which we all seek day and night in different sense objects and through different pursuits. So, what should be one’s attitude here?

Tukaram says that one who is regular and disciplined and one whose life follows certain rules receives the Guru's grace and the Lord's grace automatically. The Guru is fully pleased with one who lives a regular life. But you go for meditation and there you stretch your legs and fall asleep. You go for Seva and there you spend time gossiping. You go to chant and there you pass into Samadhi like sleep. You go for Sankirtan and there you spend the whole time looking at your watch, waiting for the Guru to utter the final "Sadgurunath Maharaj Ki Jai". When you go to eat, you don't see your own plate; you only see the plate of others as if your salvation lay only in vegetables, as if your noblest deed were to stuff yourself with vegetable curries; you get displeased with the server for serving you less. Instead of being contented with whatever has come to you, you begin to complain.

How can the Guru be pleased with you, when you are always displeased with yourself, when you are all the time disgruntled and without faith? Why do you lament loudly that you haven't received any grace? You are five minutes late for Swadhyaya, you are two minutes late for meditation, and you are ten minutes

late for prayer. On your way to the Arati, you keep looking around to see whether or not Baba is sitting there. It is only Baba's physical presence, which can get you there on time. Otherwise you wouldn't mind being even 15 minutes late. But you are always at least 10 minutes ahead of time for sleep, and you are always willing to spend 15 minutes more in gossiping.

How can the Guru have compassion for you? You don't feel ashamed of your actions; you don't feel ashamed that you are caught up so hopelessly in Maya. Don't worry about the Guru's grace. Give yourself your own grace at least a little. Realise that your own unkindness to yourself is enhancing your misery day by day. You stop repeating with love the Mantra received from the Guru. Instead, you begin to look at this one or that one, and burn with jealousy; you smoulder all the time. You slight yourself, disregard discipline and end up by burning everything up. And what she or he has said begins to vibrate within you day and night instead of the Lord's Name, even though what she said was not a Mantra. What purity is this? How can the Guru be pleased with you? How can you receive his grace?

You feel happy visiting here, you feel happy visiting

there, but you feel miserable if you are asked to sit up properly and calmly in one place without wandering all the time. You are displeased with chanting, with the chanting book, with meditation. However, you are pleased with eating and sleeping. But if you are not pleased with the Guru, if you keep grumbling all the time, even if the Guru were pleased with you, what could he do for you? Of what use could his pleasure be to you? When you are displeased with the Guru, how can he be pleased with you? If you are pleased with discipline and regularity, the Guru will be automatically pleased with you.

*Source: Satsang With Baba*

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## ABODE OF BLISS

*By Swami Shuddhananda*

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For nearly nine years, as a wandering Sannyasin with nothing else but the handspun saffron robe on his frail body, Papa traversed the length and breadth of the country sharing the inexpressible joy of Ram Nam with one and all.

During his itinerant days, Papa used to tell us, many a time friends and devotees in other parts of

the country tried to persuade him to have an Ashram but his Ram did not prompt him to agree. Yet, the same Ram finally drew his Das to a lonely deserted hillock in what is known now as Ramnagar and bid him to set up the Ashram there. Papa said later that he was fascinated by the barren hill where the only vegetation was wild shrubs and the only visitors were wild boars and other animals.

There were reasons also for Papa's fascination for this lonesome place where even during day-time people rarely ventured. Ram, Papa said, had selected for the future Anandashram a spot on earth that was a veritable *Punya-bhumi*. It appeared, in the ages gone by, many ancient Rishis and Munis spent their lives on the range of hills where now stands the Ashram, engaged in austerities, thus sanctifying the whole place. There was also the legend that the greatest of Ram-bhaktas, Hanuman, had halted on this very spot during his journey to Lanka with the Dronachal mountain. No wonder then, Papa said, Ram should take his Das to this spot and bid him to set up the Ashram.

Papa called the Ashram "Anandashram" (Abode of Bliss) and the place "Ramnagar" (literally Ram's

dwelling). Thus began, in mid-1931, a unique labour of love that translated itself into what is known to all of Papa's flock as the Ashram today. Overnight, as it were, under Papa's gentle loving touch, the barren hillock transformed itself into a rich verdant green haven for tired bodies and weary souls. Little do those of us who came into contact with Papa in later years know how Papa brought about this transformation, even less do we perhaps realise, when walking in the cool shade of the spreading trees around the Ashram, that it was Papa's own hands that planted them, or the debt of gratitude that we owe to this God-send Gardener who not only sowed the seeds of Ram Nam in our souls but also gave us a place to refresh our bodies. Papa took on himself the task of turning the barren spot of earth into what it now looks. Getting saplings from different places, Papa planted them around the Ashram, carried pails of water and watered them and tended them till they grew to a size where they could look after themselves. My mother used to tell me what a sight for the Gods it used to be to see Papa engaged in gardening, his soft hands that had turned deep pink over the years grimed with soil, his gentle eyes suffused with a rare tenderness as he looked after these frail saplings as a mother would her infant. Rain or shine,

Papa would work on mornings and evenings with a small shovel. Papa loved flowers and he planted many flower plants in rows around the Ashram. Trees and plants, Papa would say, had the same sensitivity as human beings and responded as much to tender care and love. He would never permit indiscriminate chopping of any trees in the Ashram gardens.

There is one mango tree just outside Papa's room, a few feet away from the window through which Papa could see the garden. It had been eaten away by weevils and had almost become deadwood. Its dying agonies touched the heart of this loving Gardener. Papa asked the Ashram workers to clean the tree and pour immense quantities of manure. Many in the Ashram had given up all hope of this tree surviving but Papa did not. Then, for days and weeks, Papa would stand at the window looking on this tree struggling for survival, pouring forth his grace which had done so much to lift many a struggling human soul as well from the depths of misery and degradation. The tree survived and to this day continues to bear fruit which has been aptly named 'Kripa Drishti'.

This was Papa, the Gardener, as I knew him. It is because of his great love of Nature, of trees and

plants and flowers, that Mataji, who often remarked that she had none of the rich love of Nature that Papa possessed, with her own hands helped to bring into being a lovely garden around Homa Mandir – the spot where Papa’s most sacred body was consigned to the flames. And, almost every single flower plant and sapling in this garden comes from a parent plant in the garden outside Papa’s room which had been planted under Papa’s own supervision and tended under his care. Thus is Papa’s love enshrined in every leaf and petal. If the trees had tongues to speak they would have sung paeans for the very joy of living at the behest of this master Gardener.

Papa himself attributed the luxuriant growth of vegetation around the Ashram – not to his peerless touch – but to the fact that these trees and plants have been literally “fed” on a diet of Ram-dhun. Trees, Papa once remarked to me, are very much like human beings. They love music too and just as Ram Nam soothes the human being, body and soul, and brings peace to the mind, so does Ram Nam produce the same magical effect on flora and fauna. Papa was then standing in the Panchavati – the cemented area in front of the Ashram. Waving his hand in the direction

of the trees around the Ashram, Papa said: “These trees have been hearing Ram Nam sung in the Ashram day and night. They have known no other food. Any wonder then that they should grow so luxuriantly?”

In a feeble voice, I put in: “And, who planted them, Papa?”

Papa laughed that hearty laugh of his and remarked: “Who do you think?” with a playful look in his eyes.

Silently, I pointed to Papa’s hands, one of which held the walking stick. “Those hands, Papa, didn’t they?” I said a few seconds later.

“You seem to be giving too much credit to these two hands, aren’t you?” Papa said.

“They are wondrous hands, Papa,” I said, with a deep yearning for their touch. Grown up now, somehow I could not bring myself to taking the same liberties with Papa as I used to in my younger days though Papa, in his great love, gave me the same opportunities for his rich companionship. “What a lot of work these hands have done and are still doing, Papa,” I went on, “How many human souls they have lifted to salvation!”

Papa was silent, though the magical smile still

played on his lips. Perhaps, the deep yearning for a touch of those wondrous hands, that had held this writer in his infancy, was sensed by Papa. “Come, let us go now. It is time for Ramdas’ bath.” Papa said and then asked me to extend my hand. Holding my hand firmly by his, Papa climbed the slope leading from the Panchavati to Papa’s room while new thrills surged through my being!

*Source: With My Master*

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## WAY OF LIFE FOR A SADHAKA IN THE ASHRAM

*By Swami Satchidananda*

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Beloved Papa has given us the holy and all-powerful Ram Nam and showed us the path to realize our oneness with Him which, if we are successful, will enable us to enjoy Eternal happiness. It is not enough to call ourselves devotees or feel that we are devotees. We should be devotees in the true sense and try to live up to the ideals placed before us by our Guru, so that we may reach the Goal sooner or later.

This Ashram was started by Beloved Papa and Mataji not for their own use but for the benefit of us all. Many have been visiting the Ashram to get the benefit of Satsang, to get initiation into Ram Nam,

learn how to progress on the spiritual path, and to get an impetus in their Sadhana. In fact, Beloved Papa and Mataji expected everyone here to think of nothing else except realization of God, as they have already gone through all the other enjoyments. That does not mean giving up everything worldly and taking to the path of renunciation. It is only mental renunciation that Papa and Mataji taught us.

Those who stayed in the Ashram as Sadhakas and also those who have taken Mantra initiation from Beloved Papa should live and interact in such a way that their actions mark them out as devotees of God. The actions of the devotees should be so loving and selfless that they can be easily marked out. A devotee always thinks of the welfare of others. He loves others. He works for others. He does not care much for himself. He may have to take care of his body but he does not worry over it. This must be the attitude of every devotee, especially those staying in the Ashram. They should realize that they are in the Ashram, which is a field for selfless service, to make best use of the conveniences provided here by Beloved Papa and Pujya Mataji and serve all the devotees who come here.

Devotees come here with many worldly problems,

which they have to face daily. When they come here, they want peace. They want to know how to maintain peace constantly, and it is the responsibility of every one of us in the Ashram to help them as much as possible so that they may go back home with a more peaceful mind and face the world in a better way than before. So, it is a great responsibility of all those in the Ashram to not merely look to their own spiritual progress but also to serve others selflessly. This will only add to their own spiritual progress.

It is the responsibility of everyone who is a devotee to lead their lives in a pure way, aspiring only for God-realization, loving everybody, serving everybody as much as possible and, above all, being sincere in their approach. The strength to walk on the path comes only from Beloved Papa. If we are true and sincere, He will surely give us the strength.

Be careful in your dealings with devotees, serve them lovingly and selflessly, make them happy and, thus help them to gain what they want from the Ashram.

I pray to Beloved Papa to give the necessary strength and courage to all of us so that we may always remember Him, walk on the right path and reach the supreme Goal soon.

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## WHY SRI GURUDEV STARTED SIVANANDA ASHRAM

*By Swami Krishnananda*

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I have always defined an Ashram in a very novel way. An Ashram is not a set of buildings, because buildings are everywhere in the world. Delhi has thousands of buildings but they are not called Ashrams, so it is very clear that buildings do not make an Ashram. Otherwise, Ashrams would be everywhere because there are buildings everywhere. What else do you find, apart from buildings? You see people. You can also find people everywhere. If you go to any city you will see thousands of people, but it is not called an Ashram. Therefore, buildings do not constitute the Ashram, and people also do not constitute the Ashram. Then what else is here except buildings and people? This is a very subtle question.

You say, “I go to the Ashram.” Where are you going? You are going to a place which is a patch of earth on the surface of the Earth. You are going to a building where you are going to see people. Now, you cannot say a piece of earth is the Ashram. You cannot say a building is the Ashram. You cannot say people are the Ashram. Then what remains? Minus earth,

minus buildings, minus people, what do you see? So what do you mean by saying you are going to the Ashram? You have very a peculiar, unintelligible notion, which is unintelligible to one's own self also.

It is not that you came here to find rooms. You want an atmosphere. An Ashram is an atmosphere; it is not people, it is not a building, it is not a patch of earth. It is an outlook of consciousness, an attitude of the mind, a way in which we look at things, and the manner in which we interpret the circumstances of life. This may be said to be the differentia which strikes a departure from other places in the world which are also pieces of earth, buildings and people.

Here you have an atmosphere which you do not have anywhere else. What kind of atmosphere is it? This is an atmosphere which is charged with the vitality of an outlook of life which is very peculiar and novel to people who are staying in an Ashram. What makes this an Ashram, or what makes anything an Ashram or a holy place, is the way in which the people here think, conduct themselves, feel, react and hold opinions.

In my opinion, it is for this purpose that Swami Sivanandaji Maharaj started this Ashram, an Ashram which has to be understood in the manner I described. He did not want buildings. He was an out-and-out

renunciate, and wanted nothing for himself. However, it is to give you some guidance in reorienting your mind. You had plenty of facilities in your house, so why did you leave everything and come here? You have come here for a different purpose. It is necessary that we should be very guarded in our thinking. We have to be vigilant till the last breath of our life. We see the world of diversity. We see the physical world, and we see it with a meaning which is personally connected with us. To see the world itself is bad enough, and to see it in the way it is connected to us personally is worse; and we do both things. To obviate this difficulty and to enable the minds of honest seekers to train themselves in this new line of religious or spiritual thinking, Gurudev Swami Sivanandaji Maharaj has started this institution, this Ashram. It is a representation of an atmosphere into which we are trying to enter, God willing, after we quit this body.

*Source: The Divine Life*

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### DEAR CHILDREN

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Swami Ananda was a reputed sage in Nellore. He was held in great respect and reverence by all the people in and around the town. But certain prominent citizens of the town became envious of the great reputation of

Swami Ananda. One day they went to Swamiji and said, “It is widely believed that you have attained God-realisation and that you converse with God everyday in a solitary place for about three hours and stroll along with Him. We can’t tolerate your hypocrisy and deceit of the simple inhabitants of this town. It is a great sin for a sage to pose that he is God-realised and thus exploit the devotion of other people. Today we have decided to expose you and your deceit. You will have to show us your God with whom you have communion everyday; otherwise, we will have to expose you and you will be subject to the indignity of derision and contempt of all the people.”

Swami Ananda was not in the least perturbed by these remarks. He responded saying, “I certainly understand your concern for the society which I am supposedly deceiving. Please follow me tomorrow at 6 am to the place of my tryst with God and you would be able to see my God.”

They agreed but spent the entire night without sleep thinking of how they were going to expose the deceitful Mahatma the next day. They reached the Ashramam of the Swamiji very early in the morning.

The Swamiji, after having finished his morning rites, started towards the adjoining jungle along with

them. After walking for about 2 kms, he entered a hut on the bank of a river where an old couple completely disabled by severe leprosy in both their hands and feet were lying together on an old cot. The Swamiji prepared two cups of tea and gave it to the couple for drinking. Soon after he took out a bottle of medicated oil and began to massage the couple with that oil. He prepared hot water and gave them a bath and dressed them in new cloths which he had brought with him. He also prepared some hot porridge and fed them.

The self-styled reformers who accompanied were stunned by this sight. Tears of repentance at having defamed such a great sage welled up in their eyes. They fell at his feet and begged pardon for their act saying, “Oh sage, forgive us for our sins in doubting you. You have shown that there is no greater God than the distressed and suffering humanity. We are fortunate in our being able to see your God.”

They went back to the town and narrated the event to all the people of the town they met and told them, “Today we saw Mahaprabhu Chaithanya who has incarnated as Swami Ananda. Thanks to the Lord again and again for having given us this great blessing.”

*Source: Stories For Inspiration*

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

Your loving note gave Ramdas infinite joy. Indeed complete trust in Sri Ram means unending peace and happiness. Sri Ram in various forms comes to the Ashram, and sings Bhajans, morning and evening, and, sometimes, throughout the day and night. The Ashram is ever filled with peace, bliss and love – the same way as it is everywhere. Our body, the Ashram and the universe are the same. The great Truth, God, pervades them all, through and through. Repeat Ram-Mantram always, and you attain the cosmic consciousness spoken of in the Gita...

*Ramdas*

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## ANANDASHRAM NEWS

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**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 March is 210 crores. The grand total of the Japa done so far in this round now stands at 2785 crores.

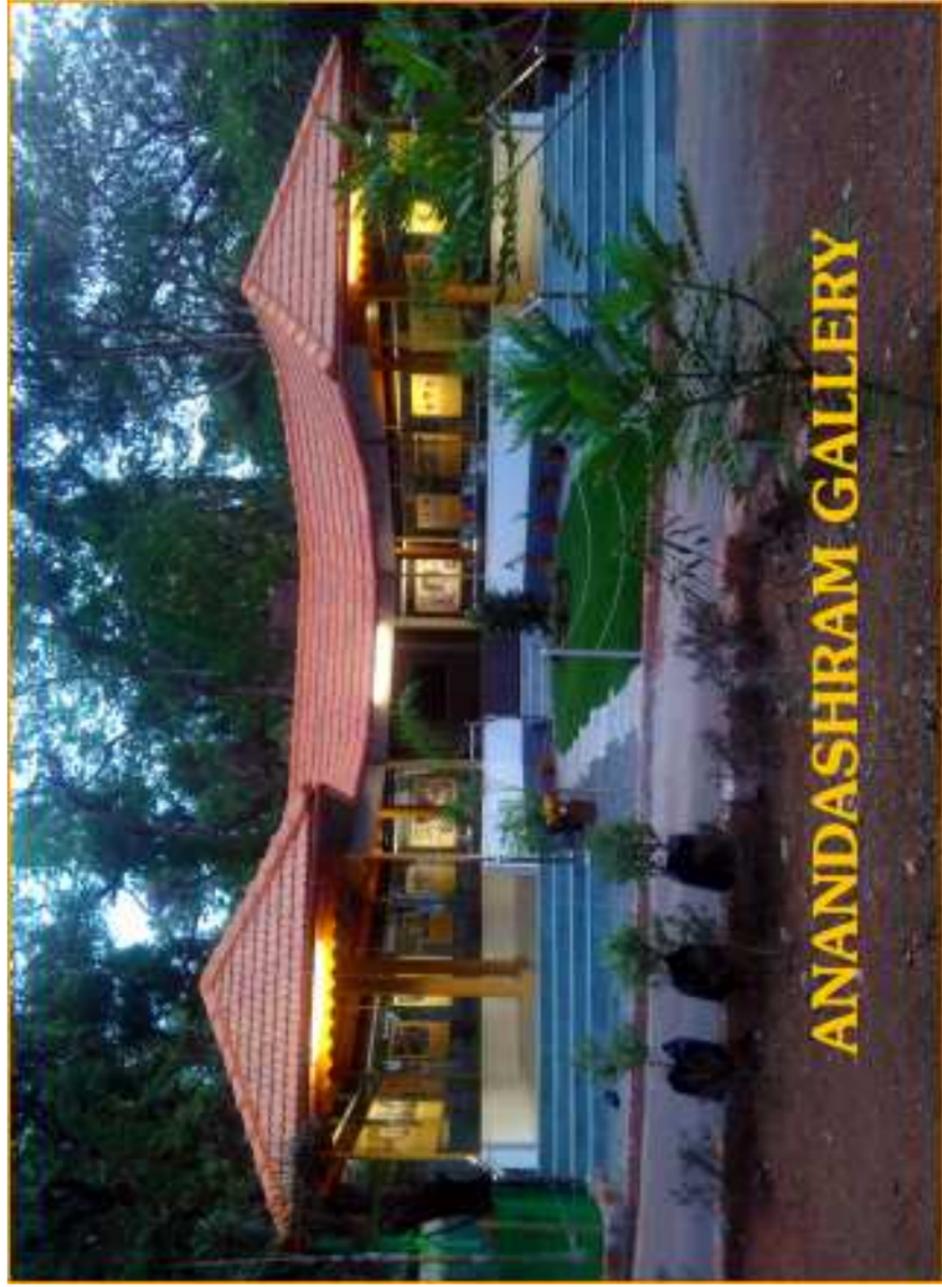
**ANANDASHRAM GALLERY:** The Ashram Gallery was inaugurated on the 31<sup>st</sup> of March 2018, being the joyous occasion of Beloved Papa's 134<sup>th</sup> Jayanti.

The information displayed in the Gallery is about the ideal of the Ashram, Beloved Papa's early life, his renunciation and itinerant life, Pujya Mataji's joining him, setting up of Anandashram, Pujya Swamiji's joining him, the Sadhana prescribed by the Masters, the Ashram publications, Ashram activities, etc.



One look through the Gallery gives the visitor all the basic information required about Masters, their philosophy and also inspires to further explore the different avenues of Sadhanas.

May the Gallery be a source of inspiration to the visitors to not just visit the Ashram, but carry at least some of the the teachings of Beloved Papa in their hearts.



**ANANDASHRAM GALLERY**

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THOUGHT FOR  
THE MONTH

ANANDASHRAM

***“The ideal which the  
Ashram holds before it  
is universal love and  
service, based upon a  
vision of divinity in all  
beings and creatures  
of the world.”***

**– Swami Ramdas**

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