



# *The Vision*

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

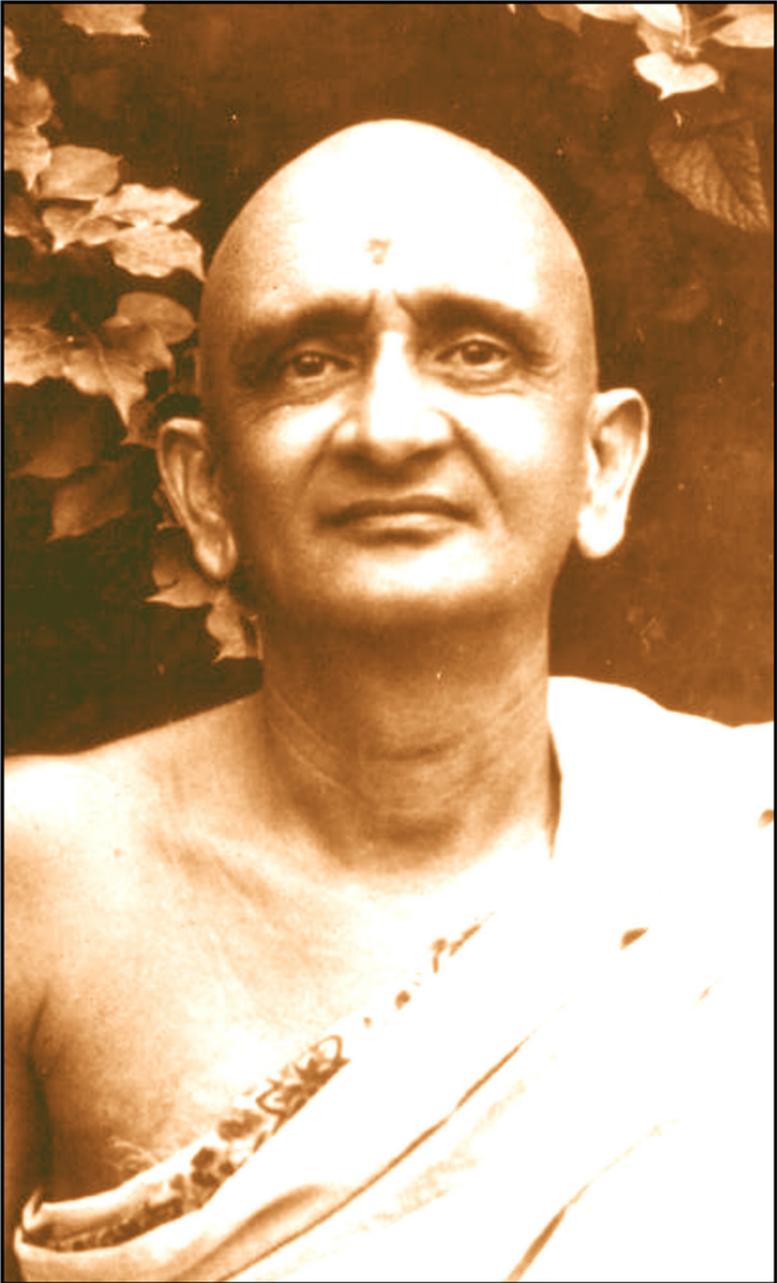
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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



**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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## PURITY AND INNOCENCE

**P**urity and innocence adorn the life of one  
who is God-like.

It flows like a sparkling stream  
reflecting cosmic radiance and charm.

Its vision is one in all and as all.

It shines on infinite space  
and spreads delight everywhere

Blessed is such a life. □

- **Swami Ramdas**



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PO Anandashrama 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2970160, 2207403

Web: [www.anandashram.org](http://www.anandashram.org)Email: [anandashram@gmail.com](mailto:anandashram@gmail.com)

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## FROM THE EDITOR

he main prerequisite for a spiritual journey is to have purity of mind. By purity what is meant is to free the mind from low passions of the heart so that it can steadily move forward and reach the goal of becoming always aware of the In-dwelling Spirit.

The sense of possession and relationship prevent the mind from rising from the lower to the higher state. Periodical Satsang to fill the mind space with elevating thoughts, solitude to evaluate the refining process of the mind, and Sattvic diet to free the mind from Rajasic and Tamasic influences do help in this endeavour. Beloved Papa said: “Your life is a current that has started from an Eternal Source. Make it flow in all its pristine purity so that it may lighten the burden of the weak, relieve the distress of the suffering, elevate the hearts of the depressed and, in short, bring sunshine and delight in the prevailing darkness of the world. With a firm will destroy all the inimical tendencies that seek to thwart this sweet and glorious consummation, conquer every selfish craving that tries to pull you down from your onward march towards the summit of this blessedness, eradicate

from the heart all disruptive forces that conspire to keep you in your lower animal nature and, ultimately rise superior to them all, realise the sublimity of your Divine Self and thus illumine your life with the light, love and bliss of God.”

This month’s issue of THE VISION carries articles on purity of mind by various Mahatmas. □

— Editor



***The nature of the mind which makes it run towards the objects of the senses must be thoroughly subjugated. A controlled and purified mind alone can attain to the knowledge of the Divine. What is needed is steady discipline for subduing waves of desires that agitate the mind. Of course, a complete eradication of desire is not possible when the Sadhaka is still on the path. The total extinction of desire for worldly enjoyments comes when the light of God shines in the controlled mind.***

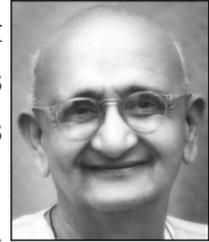
— Swami Ramdas

## GOD'S NAME PURIFIES THE MIND

By Swami Ramdas



od's name is not different from God. He who has God's name always on his tongue is conscious of God's presence with him. Because, God's name makes our mind remember Him, and as God is dwelling within our heart, such remembrance draws our mind within. The power of the Name is such that it purifies our heart and enables us to feel God within us. God's name is very sweet because God is pure bliss and peace. If you have the Name on your lips, you will enjoy the bliss of union with God. Just as the bee, when drinking honey from the flower, gets absorbed in it, so when you repeat the Name, you will get absorbed in the Name. You can sing the name of God in any tune and attune your mind to the sound of the Name. When your mind is in tune with the sound of the Name, you will lose consciousness of the body and remain in a state of Divine ecstasy. So, to unite yourself with God and feel your oneness with Him, there is no easier way than the repetition of God's name. All forms of worship and Yogas are done in order to realise God. This kind of union with



God is possible only by continuous thought of God. God's name can be repeated at all places and at all times. It does not require any particular condition, rules or regulations to be observed. It can purify us whenever and wherever we repeat it.

Great saints and devotees have been telling us that by the power of the Name we can realise the highest spiritual experience. All the impurities, evil desires and passions of the mind will be destroyed by the power of the Name. Man's heart is filled with many impurities which are responsible for his state of misery and unhappiness. Unless the heart is thoroughly purified, one cannot approach God. This purification comes to him through Divine grace. What he has to do is to take His holy name with utmost devotion and find refuge in Him. The moment he hands himself over to God, God takes him up, purifies him and grants him His vision. Therefore, we must trust Him in the first place, take His name and surrender ourselves to Him, and then by His grace we get purified and obtain His Darshan.

Ramdas is a servant of God and is going from place to place to propagate the greatness of the Name. He tells you about the greatness of the Name because it has given him invaluable benefit. When

he was struggling to realise God, he found that the Divine name was the easiest way to purify the mind and realise God. If you are really earnest in having the vision of God, Ramdas would advise you to have the Name constantly on your lips, and you will surely attain Him. God's name can be repeated either silently or aloud and you may repeat any name of God, because all names are His names. God, who is nameless and formless, has assumed various forms and names. What is needed of you is one-pointed devotion for Him and earnest endeavour to realise Him. By realising God, you will attain supreme happiness. You know that when we forget God and pursue the pleasures of the senses we are not happy. Real happiness can be had only by remembering and realising God. □

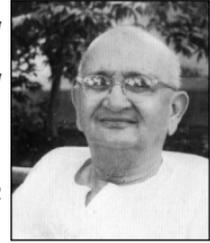


***If you really desire to realise God, you cannot but remember Him. By such constant remembrance and aspiration, your heart will be purified and your devotion to Truth will become one-pointed.***

— Swami Ramdas

## BELOVED PAPA SWAMI RAMDAS ANSWERS

**D***evotee:* What is meant by impurities of the mind? How to remove them?



**Papa:** In the Bhagavad Gita, the impurities are described as ‘Kama, Krodha and Lobha’ lust, wrath and greed. Just as a dirty cloth is made clean by washing again and again with soap, so also by constant repetition of God’s Name, the impurities of the mind are removed. What does the Name do? How does it purify the mind? When you have the aspiration to realise God, you take His Name which then becomes your invaluable refuge and help. It will enable you to go through all the Sadhanas successfully for the purification of the mind. Mala, Vikshepa and Avarana, the characteristics of the impure mind, are to be done away with. Mala and Vikshepa are removed by constant repetition of God’s Name and selfless service. Any Sadhana that makes you feel that you are near God is called Upasana.

The easiest way is to repeat His Name. By that practice, Divine joy, power and purity will reveal themselves in your heart and mind, and all the impurities will be washed off. This is absolutely

necessary before you can see God within or without. So, the first condition for God-realisation is perfect purity of mind — freedom from lust, greed and wrath. It is only then one becomes an Adhikari — one fit for God-vision. The process is Sravan, Manana and Nididhyasana. Sravan must be from a God-realised soul. If you hear from him about God, when he tells you that God dwells within you, this teaching gets impressed on your mind and Manana starts, i.e., you then contemplate upon the Truth. It is Nididhyasana when your mind gets completely absorbed in that Truth. Then the Avarana Dosha is removed. You now realise that you are Brahman, and this is called Brahma Sakshatkar.

Now listen to a story which will make you all laugh. Who is the real Adhikari for Brahma Sakshatkar? He who is able to grasp the teachings of the Guru is the real Adhikari. Once a Guru was teaching his disciple about the highest Truth; but the disciple was not, in fact, a proper Adhikari, prepared to listen or understand him. The Guru was seated leaning against a wall and the disciple was facing the wall. In the wall there was a rat hole. When the teaching was going on, a rat was slowly entering the hole and all the attention of the disciple was diverted

to that rat; he was watching keenly what the rat was doing. It had almost entered the hole and only its tail was seen outside. The Guru, coming to know that the disciple was not attending to him, asked, “Did you listen to what I said? Did what I told you enter your head?” Suddenly the answer came from the disciple, “Yes, only the tail is out.” Many disciples are of this type. So, Adhikara or preparedness, is necessary and that can come only through purification of the mind.

When we develop Sattva Guna, we become pure, have real love for God and get joy by repeating God’s Name. That is not the case when our mind is subject to Rajo Guna or Tamo Guna. Sattvic nature is the best. One, who is established in Sattva, has real peace and bears kindness for every being in the world. All Sadhanas are done in order to subdue Rajas and Tamas and get fixed in Sattva. For this, right action, right food and right association are essential. We should be engaged only in those actions that will purify our mind, avoiding those that contaminate it. We should take only such food as will keep our mind always calm and serene. Rajasic and Tamasic food must be eschewed. Above all, Satsang is very important. It awakens us to God-consciousness and helps us to remain in harmony and peace. □

## WORDS OF PUJYA MATAJI KRISHNABAI

One who gets Sakshatkar after perfectly purifying oneself can alone be really sweet, loving and adorable and not any other who gets the experience before perfect purification. It shows that until one gets the Sahasradala, there is every chance of a fall and the experience will be transient like that one gets when the Kundalini reaches Bhrukuti, loses all that one has gained. So, it is said that Sakshatkar can be had only when Papa from within wills it.



If we want to realise Papa, we should develop a childlike nature. We should become innocent and pure like children. For that, we should not only have Ram Nam constantly on our lips but also read Papa's books. Ram Nam removes all the Vasanas and makes everything void in us while reading Papa's books lends us strength and power to carry on with our Sadhana till we have developed a childlike nature.



Our prayer should be from a pure heart if we want it to be heard. Prayer or Guru Mantra, if uttered in Rajo Guna or Tamo Guna will not produce instant results, but a prayer uttered by one in Shuddha Sattva will. That is why I am asking you all to repeat Ram Nam or your Guru Mantra ceaselessly so that Papa will then surely answer your prayers. □

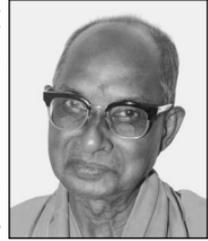


**Who is happy? One who is pure in mind, not the one who is prey to lust, greed and wrath. So we are asked to subdue these enemies. Buddha has taught that we should be pure in thought, word and deed. Purity of mind is freedom from desire. When the mind is pure, words and actions will be pure automatically. So, emphasis is laid upon mental purity. From an impure mind you cannot have pure words and actions. As the mind is, so your words and actions are. 'Blessed is he who is pure in heart, because he shall see God.'**

— Swami Ramdas

## SWAMI SATCHIDANANDA ANSWERS

**D***evotee:* Would you suggest a period of Sadhana to purify the mind?



**Swamiji:** There are various methods and various Sadhanas. Our Master, Swami Ramdas, and other teachers say that if we take up chanting the name of God it will gradually cleanse the mind of all its dirt and make it pure. With the pure mind we can see the light of God. When we first take up this chanting, we feel that God is separate from us, we give Him a separate personality and we consider ourselves as His children, His servants, or something different from Him.

This type of devotion, solely to Him, will purify the mind. We consider Him as our mother or our master, we serve Him and dedicate our life entirely to Him, and we think about Him day and night. Whatever we do, we do for His sake, and whatever we think it must be about Him. Moreover, we consider that everything is Him in different forms, this way we will be immersed in thoughts of Him only. This constant thinking of Him will perfectly purify our mind and prepare us for His revealing Himself in us. That is

the easiest and safest Sadhana, as prescribed by our Master.

**Devotee:** In fact, he did that Sadhana himself for a number of years.

**Swamiji:** Yes. I just put it in a simple way, but the chanting of God's name gradually makes us feel His presence within us and without us, everywhere. You start feeling His presence everywhere, that He alone is in every action and that His power is absolute. That will help us understand that anything happening in the universe, through this body or that body or any other body, is happening by His will alone; it is a perfect surrender to His will. Master used to say that constant remembrance of God and perfect surrender to His will creates God-realisation.

**Devotee:** So, the ego, in the sense that it is separate, simply melts away?

**Swamiji:** That's right. The ego has no place there. When God is in the picture, ego disappears. As long as we are in intense remembrance of God, ego cannot enter, it disappears through the back door. But when we stop remembering Him it enters again.

**Devotee:** Would you say that a spiritual ego eradicates the ordinary ego?

**Swamiji:** In the final stage we can say that it is the spiritual ego, but in the other stages it is the troublesome ego which is an obstruction to our realising God. But the spiritual ego also has to disappear when our mind is perfectly purified and when we don't want it anymore.

Having realised our oneness with God we do maintain a sort of ego, our individuality, but it is perfectly purified and absolutely harmless. It is purely for the sake of playing this game, this Leela (Divine play) of God. After realisation you know your position as a child, look upon God as your mother and happily engage yourself in day-to-day activities. □



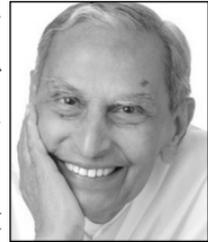
***Before we can be fit to receive the grace of the Guru, we have to purify ourselves by loving service rendered to our parents. The first honour and adoration of our heart must go to the mother, then to the father, then to the Guru who liberates us from the bondage of ignorance.***

**— Swami Ramdas**

## **PURIFY THE MIND IN ORDER TO SEEK LIBERATION**

By Dada JP Vaswani

**A**n anxious disciple went to a spiritual master and said, “A deep desire has arisen within me for God-realisation. Pray, show me the way to Mukti — liberation. Grant me the gift of emancipation.”



The Guru quietly replied, “In order to fulfil your wish, you will have to come and stay for a period of time with me, follow my instructions and surely you will attain enlightenment.”

“This is the jet age,” the disciple interrupted, “The computer age. Why can’t you give me enlightenment right now?”

The Guru thought for a moment and said to him, “I am glad you are eager to receive enlightenment. Let us first try to get a little familiar with each other. If you will permit me, tonight I will come and have dinner with you.”

The aspirant jumped at the idea. At night

the Guru arrived at the residence of the aspirant. Immediately he said to the aspirant, “I am eager to eat. Kindly put all the dishes you have cooked into my begging bowl.”

The aspirant looked into the begging bowl and saw that it already had some stale, leftover articles of food.

“Let me wash the bowl first,” he said.

“I am too hungry. I cannot wait. Forget about washing the bowl, be quick and serve me with the food,” the Guru insisted.

“But I have made everything with so much effort. Great care has been taken to cook a delicious meal for you. The good food will get polluted if it is put in this filthy, unwashed bowl!”

Quietly answered the Guru, “If this food can’t be served until the vessel is clean, how can I put enlightenment — the food of knowledge — into your mind which is not pure? First, purify the mind through the practice of silence!” □

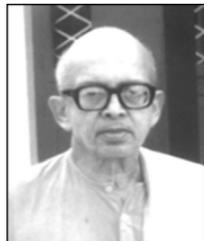
*Source: <https://www.freepressjournal.in/>*



## POWER OF RAM NAM

By Swami Shuddhananda

**S**peaking of Ram Nam and its glories, Papa said, “Whoever came to Ramdas with any complaint, his remedy for all ills was: repeat Ram Nam, repeat Ram Nam.



Ram Nam is, indeed, the panacea for all ills of the mind and the body. It is the most potent and powerful weapon in the hands of the devotee to enter the ‘fortress’ of God-realisation. Ram Nam places the Lord Himself at the beck and call of the devotee, makes the whole universe his heritage and every man his brother. Where would Ramdas have been today but for Ram Nam? He would have, perhaps, been like any other retired man of the world with his own bundle of cares and worries. Instead, the Lord gave him the priceless gift of Ram Nam and made him His very own, an ever-blissful child bubbling with pure Ananda. There is nothing you cannot gain, no height you cannot attain, with the help of Ram Nam. It makes the Lord your constant companion, for He loves to have His Name sung and chanted and He reveals Himself in the heart of His votaries.”

“The moment a Sadhaka starts repeating Ram Nam,” Papa remarked, “the purifying process commences in his system, for it is given only to the pure in mind, body and soul to enter the citadel where the Lord of the Universe lives. Ram Nam erases all Vasanas (evil desires) from the Sadhaka’s mind, ennobles his very existence and makes him a fit instrument for God’s work. What is it that draws so many people to the presence of a saint? What is the secret of a saint’s attraction? The secret is that they feel strangely relieved of their cares and worries and go away happy. The saint may or may not talk to them, some saints even chose to be rude and tried to drive away the people, yet more and more would flock to them, because the pursuit of all mankind is that elusive thing called happiness. There was one devotee who pursued a silent saint for years, without hearing a word of advice or direction from him. Then, one day, the saint opened his lips to tell him, “Ja Marja” (go and die). Those seemingly rude words were joyfully welcomed by the devotee who took them as a blessing addressed to his ego. He went away from the saint singing and dancing and, sure enough, his ego perished and he too became a blissful child of God. That is why the scriptures say that every word that falls from the lips

of a saint should be accepted as Amrit Vani. A saint is the manifestation on earth of all that is Divine, he is not only a purified being but also one living all the time in Divine Consciousness; hence the importance of Satsang. □

Source: *With My Master*



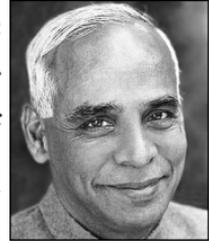
**T**ake in brilliant and elevating ideas, and automatically the low and grovelling thoughts will be purged off. Just as the application of soap removes the dirt of the cloth turning it clean and white, or just as light dispels darkness and illumines space, so also a sustained recollection of God, destroys all the distempers of the mind, purifies and ennobles life. It is rightly said that one should not unnecessarily exert oneself for subduing the mind, but what one has to do is to dwell in the contemplation of God, and by this method not only purify the heart but also simultaneously fill it with the light, love and joy of God.

— Swami Ramdas

## PURITY IN BODY AND MIND

By Eknath Easwaran

**T**he body is the temple of the Lord and must be looked after with care. Even at the age of seventy-seven, my grandmother had a beautiful, healthy body because she was always aware that this temple had to be kept in good order, swept with the Mantram broom, and purified through the daily practice of meditation and discriminating restraint of the senses. We show respect for the Lord within by keeping the body healthy, clean, and beautiful.



Any attempt to misuse the body, or to indulge the senses at the expense of the body, is a violation of the Divine presence. Where books, movies, television, and our eating habits are concerned, we must be vigilant to see we are not indulging the senses at the cost of the health of our body or mind. Even with those who are making progress on the spiritual path, the senses can play havoc if vigilance is relaxed.

In order to transform our belief that we are the changing body to identification with the Atman, we

begin by governing the senses very carefully for many years. This is not done in an ascetic spirit, or for the purpose of mortification, but to see that every day we give the body what is needed to sustain it as a spiritual instrument.

Just as we purify the physical body — called Sthula-Sharira in Sanskrit — with vigilant care of the senses and healthy physical exercises, similarly, with the repetition of the Mantram, we purify the subtle body — Sukshma-Sharira — by cultivating healthy thoughts. Thoughts are the food of the subtle body of Samskaras, our mental and emotional conditioning. We are eating this food all the time, and every time a thought rises in the mind, we have added either to the nutrition of the subtle body or to its malnutrition. The unhealthy effect on the mind of anger, resentment, and hostility is so great that it can cause far-reaching damage even on the physical level. To keep the subtle body pure and healthy we must first and foremost cultivate the virtue of forgiveness. ◻

*Source: The Bhagavad Gita For Daily Living*



## GOAL OF SPIRITUAL PRACTICES

By Mata Amritanandamayi



All Sadhanas are methods to decrease the thoughts and to increase peace and thus slowly man can become God. Not only does one enjoy peace oneself but can give peace to others as well.



The goal of Sadhana is to eliminate the mind, which consists of thoughts and desires. The Self is beyond all these. To know the Self, the mind should be eradicated.

Everything will be known spontaneously if you do Sadhana. Understand who you are. Know the Self. Then you can lead a life without attachment to anything. Such a state of mind will come if you do Sadhana sincerely.

Mental purity will come through constant chanting of the Divine Name. This is the simplest way.

We are like pure rainwater that has become impure by falling in the gutter. The water in the gutter needs to be cleaned by connecting it to a river,

and this is what Sadhana does. Even though we are, in reality, the untainted Atman, because we are bound to the gross, physical world, there are impure Vasanas present within us. We have to purify our minds by discriminating between the eternal and the ephemeral and also through meditation. And as we are purified by meditating, we grow strong.

Only through Sadhana can we avoid being enslaved by circumstances. We should learn the spiritual principles by listening to Satsangs, and then live according to those principles. We should free ourselves and worship God without any desires or expectations.

Meditation and spiritual practices give you the power and the courage to smile at death.

Spiritual practice reminds you, 'I am not just a part, but the part of the whole — indeed, I am one with the whole.' All prayers and remembrance of God or Guru remind you of the great truth that you are not a separate entity, that you are not just a limited individual, but that you are His, that you are He. When this loving remembrance arises within, you can never be away from Amma, nor can Amma ever be away from you.

In the beginning, there will be some waves in the mind. Through practice they will go. It is to control these waves that Sadhana should be done sitting steadfastly in one place. The waves will not subside simply if you read some books. Instead, they will only increase. In the deep sea there are no waves. It is on the shore that the waves strongly break because there is little depth. Peace can be experienced when the mind becomes expansive and deep through Sadhana.

Children, concentration of the mind devoid of ego is the bridge towards God. Samsara (the ocean of transmigration) is a vast ocean. The waves of this ocean (the Vasanas) are huge and gigantic. The bridge of concentration is the only means to cross the ocean of transmigration. Only if we set foot on the bridge and cross over can we reach God. There is no external bridge to reach God. It is an internal bridge of concentration, which we ourselves have to build and cross over. It is God's or the Guru's grace which always supports and protects us from falling down during this 'trans-oceanic' crossing. □

*Source: amritapuri.org*



## HOW TO APPROACH GOD

By Swami Ramdas

People say, “How can we approach God when we are so full of impurities?” That is all the more the reason why we should approach Him. We have done so many wrongs. In this fallen condition if we approach Him, we get purified and are granted perfect peace. With all our impurities let us go to Him. He accepts us. He does not see faults in us. Because He looks upon us with His Divya-Drishti. Just as darkness disappears on the approach of light, the moment we turn to Him we are saved. In the Gita it is said, “Even if the vilest sinner worships Me, with exclusive devotion, he should be considered a saint, for he has rightly resolved. (My very sight is enough to purify him through and through)”. Let us turn to Him in the right sense of the term; let us pray to Him with all our heart, trust Him, and ask Him to give us perfect liberation and peace. With that prayerful heart if we approach Him, He will surely redeem us. God does not discard any one who goes to Him. The child plays in the mud and gets dirty all over, and goes to the mother. She does not say to it, “Get away. Don’t come near me”, but gives it a good bath, fresh clothes and nice milk. So, God accepts,

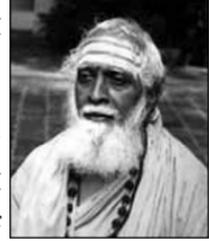
purifies and grants us the highest place. He takes us to Himself. He is 'Param Dham'.

You need not struggle to purify yourself, give your heart to God. Your heart becomes pure immediately, when you love Him beyond everything else. Try and see how wonderfully the transformation takes place in you. See the Gopis. The very thought of Krishna made them forget the body. Their lives were pure and glorious; great examples to us. The very remembrance of Krishna gave them such Divine ecstasy. What a love they bore for Him! Continuous remembrance means surrender to the will of God. It destroys the ego sense and the mind becomes pure. Then you see God everywhere. The whole universe is filled by His presence. You become aware of this. Continuous remembrance, surrender and universal vision mean the same. You start with remembrance. That will remove the ego sense, surrender becomes complete and you realise Brahman; you see Him everywhere. When the ego is set aside, see the wonderful result! For you then, universe is no universe; it is Brahman. Jagat as Jagat is unreal but Jagat as Brahman is real. We do not see the universal Reality when there is ego sense or ignorance. When both are removed you behold unity in multiplicity. God can multiply Himself into millions of forms. ◻

## PURIFICATION OF MIND LEADS TO REALISATION

By Swami Shantananda Puri

The scriptures declare that liberation can result from Self-knowledge (Jnana) alone. Adi Sankara has declared unilaterally that while Karma is useful for purification of the mind it cannot be considered as a direct means for Self-realisation even in conjunction with or as supplementing Jnana. As we are all ever realised and as our ignorance is due to the veiling of our Divine nature by the inexplicable power of God called 'Maya', it is only the true knowledge and right perception which can lead to Self-realisation and no Karma has any relation to it. Ramana Maharshi also has emphasised and reiterated these views at the very start of his book, "UPADESA SARAM".



The Sadhana for God-realisation has two parts. The first part is purification of the mind (Chitta Suddhi) and the latter part is inviting God to manifest Himself by removing the veil. Meditation, prayers and self-enquiry etc. even though they belong to the latter part, are by themselves capable of doing the

purification of mind also.

For people with preponderance of Rajo Guna — given to a lot of dynamic activity like Arjuna in Bhagavad Gita and also for people whose faith in God and scriptures is not strong or is lacking — doing selfless service with humility and compassion towards fellow-beings is excellent for purification of the mind and is a must. This is also good for waking up people who are full of Tamo Guna and given to sloth, laziness and slumbering. Until such time as exclusive love for the Lord, intense desire for Self-realisation or liberation and absolute Vairagya towards worldly objects are not awakened in our hearts, we have to start with Karma Yoga.

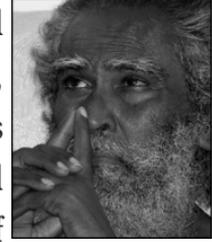
But we should remember the words of Vivekananda, “It is good to be born in a church and not to die there”. We should know when to get out of Karma Yoga and move into the path of devotion or Jnana. Devotion or Bhakti automatically leads one to Jnana and vice versa. We come to know fully of the one whom we love. So also, we begin to love the one whom we know as perfect. □

*Source: Answers To Basic Spiritual Questions  
Of Sadhakas*

## PURIFICATION OF THE MIND

By Thiruvadi Thuli Baba

The human mind is afflicted by ownership, attachment, affection, etc. and is as sticky as gum with impurities. The mind should be dry and only then can the fire of devotion burn them. Otherwise, the fire of devotion cannot burn the evil tendencies. The Guru gives us lessons in order to dry up the mental impressions.



If the mind acts with ego, we have to bring it to surrender; if the mind is afflicted by agony, we have to bring it to a peaceful state. The mind must be balanced like a scale. The Sadhana is nothing else but purifying the heart. It is definitely possible; have faith in it.



While performing whatever Karma is ordained for you, according to your Prarabdha (destiny), chant His name. By doing so, your heart will be purified. Then the Guru's grace will make your heart fit for the vision of the Lord. □

*Source: Transcendental Sound*

## PATH OF SELF-PURIFICATION IS STEEP

By Mahatma Gandhi

To see the universal and all-pervading Spirit of Truth face-to-face one must be able to love the meanest of creation as oneself. Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realised by one who is not pure of heart. Self-purification, therefore, must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings. But the path of self-purification is hard and steep. To attain perfect purity, one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. To conquer the subtle passions seems to me to be far harder than the physical conquest of the world by the force of arms. So long as a man does not of his own free will put himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility. ◻

*Source: My God*

## DEAR CHILDREN

*First Cleanse Thee Pure, Then Preach And Cure*

 here lived in a village a young man named Padmalochan. People used to call him, 'Podo' for short.

In this village there was a temple in a very dilapidated condition. It contained no image of God. Aswattha and other plants sprang up on the ruins of its walls. Bats lived inside, and the floor was covered with dust and the droppings of the bats. The people of the village had stopped visiting the temple. One day after dusk the villagers heard the sound of a conch-shell from the direction of the temple. They thought perhaps someone had installed an image in the shrine and was performing the evening worship. One of them softly opened the door and saw Padmalochan standing in a corner, blowing the conch. No image had been set up. The temple hadn't been swept or washed. And filth and dirt lay everywhere. Then he shouted to Podo:

*You have set no image here  
Within the Shrine, O fool!  
Blowing the conch, you simply make  
Confusion worse confounded.*

*Day and night eleven bats  
Scream there incessantly*

There is no use in making a noise if you want to establish the Deity in the shrine of your heart, if you want to realise God. First of all, purify the mind. In the pure heart God takes His seat. One cannot bring the holy image into the temple if the droppings of bats are all-around. The eleven bats are our eleven organs: five of action, five of perception, and the mind.

First of all, invoke the Deity, and then give lectures to your heart's content. First of all, dive deep, plunge to the bottom and gather up the gems. Then you may do other things. □

*Source: Tales and Parables of Sri Ramakrishna*



## **EPISTLES OF SWAMI RAMDAS**

**B**eloved Ram,  
...Indeed, there is no means greater than Satsang to keep awake the Divine Consciousness within us. Satsang, we get in consequence of the purification of the mind. The mind is purified by constant repetition of Ram-Mantram.

Be bold, be cheerful, always. God — the Absolute Existence, Consciousness and Bliss — is in you. You are His form. To realise this, be ever conscious that you are under His guidance and control. Give up all anxiety. You are in His hands. He is the Divine Mother and you are Her child. You are the form of Her form, being of Her being, soul of Her soul, life of Her life. Oh! She is all-in-all — She is all. You are all-in-all — you are all. You and She are one. All thoughts ultimately merge themselves into the one supreme Existence, the sole Reality, losing name, form and denomination. □

*Ramadas*  
\*



## IN MEMORIAM

- Smt Susheila Bakhshi (aged 90), an old and ardent devotee of the Ashram from Kashmir, presently in New Zealand, shuffled off her mortal coil on the 23<sup>rd</sup> of March, 2022.

Susheilaji had fractured her femur and was laid up in the hospital for around 10 days prior to her passing away peacefully.

The Bakhshi family has been associating with

Beloved Papa and the Ashram since Papa's itinerant days in the 1920s.

- Sri KV Kamalakaran (aged 72), a devotee from Vadodara, was called by Beloved Papa on the 29<sup>th</sup> of March, 2022 at Bengaluru.
- Smt Meena (aged 79), the wife of Sri Kashi Viswanathan and an old and ardent devotee of the Ashram from Delhi, was also called by Beloved Papa on 20<sup>th</sup> of April, 2022.
- Sri VA Venkittaraman (aged 68), an ardent devotee of the Ashram and the son-in-law of the Late Sri Chidambara Iyer, dropped his mortal coil on the 6<sup>th</sup> of May, 2022.

He had been ailing for a couple of weeks prior to his passing. However, he was able to talk to Pujya Swamiji the day before his passing.

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



## **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 is 210 crores. The grand total of the Japa done so far in this round now stands at 12846 crores.



**SWADHYAYA SADHANA SANKALPA IN CONNECTION WITH BELOVED PAPA'S SANNYAS CENTENARY:** Readers may recall that an in-depth study of Beloved Papa's book, IN QUEST OF GOD, has been taken up in connection with Beloved Papa's Sannyas Centenary. A video is released on YouTube every Sunday, wherein Pujya Swami Muktanandaji shares his insights on one chapter of the said book. So far, 17 chapters have been covered.



**BOOK RECEIVED:** 'ESCAPE FROM DOCTORS AND DISEASES' is a research on 'quantum healing and autophagy' by Sri Raj Sripathi (Ph: 8220822951). A copy of this book has been sent by the author for the Ashram Library. This book is priced at Rs.950/-. □



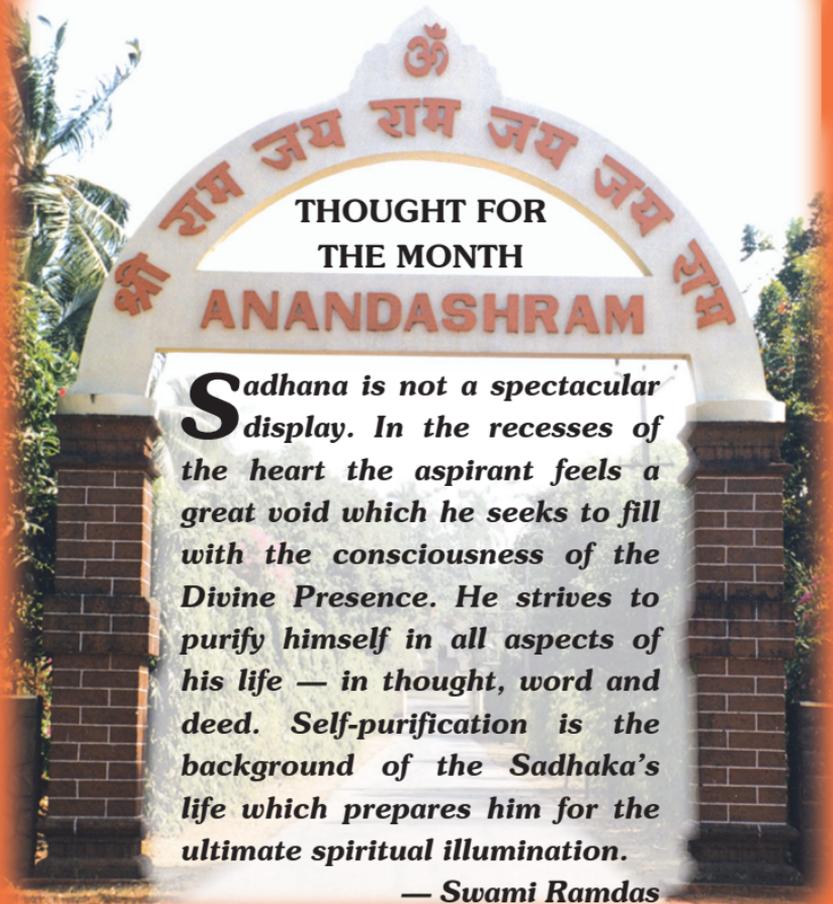


## HOMAGE TO PUJYA SWAMI SHUDDHANANDAJI

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.

While remembering him on the 2<sup>nd</sup> of June, 2022, his Maha Samadhi Day, let us try to emulate these noble qualities that he epitomized.

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**S**adhana is not a spectacular display. In the recesses of the heart the aspirant feels a great void which he seeks to fill with the consciousness of the Divine Presence. He strives to purify himself in all aspects of his life — in thought, word and deed. Self-purification is the background of the Sadhaka's life which prepares him for the ultimate spiritual illumination.

— Swami Ramdas

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