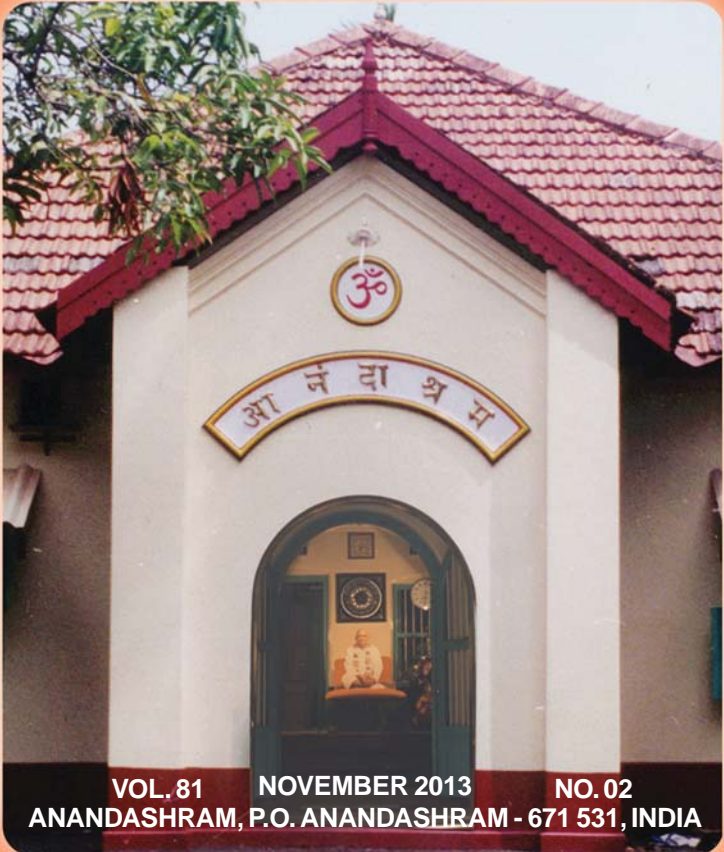


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# The Vision

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Beloved Papa Swami Ramdas (1884-1963) Pujya Swami Satchidananda (1919-2008) Pujya Mataji Krishnabai (1903-1989)

*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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### GOD EVERYWHERE

---

GOD in the breeze, makes nature move and play

God in the sun sheds His rays, lighting all space

God in the pasture land tints it into greenness

God in the cattle - brown and black -

moves on the plains and hills

God in man walks briskly on distant roads and pathways

God in the azure sky fascinates the eye

God in my heart speaks and laughs with me.

God is my Beloved - my life, my soul,

Oh Friend, who scans these lines, Thou art He;

My love and adoration to Thee.

- Swami Ramdas

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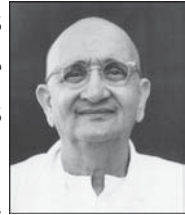
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## POWER OF PEACE-THOUGHT

*By Swami Ramdas*

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The quest of everyone in the world is peace. Strife and unrest have become the order of the day. Every religion preaches that God is peace and He dwells within us. We know that merely on the physical and mental planes there is no peace. Then peace must belong to something which is deep down in our nature. This something is the immortal source of our life which is one with God - call it Soul, Spirit or Truth. He who knowingly strives for peace seeks it in this inner realm of his being. To discover it means to reveal it in his physical and mental existence. What shuts him from this source of peace are the impurities of his mind. Lust, greed and wrath have thrown a mantle of darkness over the radiant Spirit of peace within. Before the light and power of the Truth can become manifest in man, the mind must be freed from the dross of violent passions and proud ambitions. This can be done only through concentration, meditation and self-surrender. The mind will then be ever bathing in tranquillity, and the physical movements will automatically be attuned to the inner Spirit of peace and freedom.



When peace reigns in the mind, the thought arising from it shall possess infinite potency. Such a thought can work through time and space without being affected by their limitations. It can awaken the heart of every human being, nay, of every creature, to the consciousness of peace. Just as the turmoil of the heart is transmitted to another by a subtle and inner process, so also, the peace of one individual can mysteriously influence and transform the most troubled heart of another. There are and there were great men of peace, and we know, all those who came to see them and hear their message were delivered of their mental obsessions and became settled in peace.

The world, as we find it at present, is full of discord and is eagerly aspiring for peace and harmony. To be at peace with all, a person must in the first place realise the Spirit of peace within himself. Peace denotes a feeling of unity and oneness with all people on this earth. This unity or oneness can be possible only through the recognition of the immortal Spirit that permeates the hearts of all beings.

The preliminary step towards the attainment of universal peace, through the realisation of the supreme Spirit or God, is to cultivate goodwill and friendliness towards all people alike. Here we have to transcend our

petty and narrow ideals of life, destroy the sense of our aloofness from the rest of humanity and work and toil for the common weal and uplift of our fellow-men, without any distinction of race, nationality, colour and creed.

The foregoing exposition gives a fairly comprehensive definition of the term peace-thought. Peace-thought is not a thought conditioned by narrow personal aims, or born of individualism, but it is a wide and all-embracing consciousness. It envelopes in its sweep all creatures and beings of the world. Such a thought, arising as it does from the omnipotent Spirit, is pregnant with infinite power to work for the regeneration of mankind and establish the rule of peace on this aching earth.

The power to wound and kill and the power to heal and save are both in man. It is the thought that makes him do the one or the other. The thought imbued with hate and violence produces the first result and a thought imbued with love and peace serves to bring about the second. Thought can contaminate or purify according to its nature.

We now know, if we create within us a Peace-thought, what it is capable of achieving. It can not only, as far as the individual is concerned, merge him

in supreme peace but can also create a like thought in another and grant him the same experience.

If thus this powerful thought of peace passes like a current from mind to mind and spreads throughout the world, it can generate a most potent world consciousness of peace. By this consciousness the war mentality that prevails amongst only a minor part of humanity can be subdued, if not transmuted. This is no doubt a colossal achievement.

Real and lasting harmony and peace can become a possibility when mankind realises the close affinity and fellowship of its members from the standpoint of the universal Spirit.

World union and harmony have been held, by those who either deny the all-powerful Spirit dwelling in each one of us, or do not believe in its wonderful powers, to be an impossibility. If we turn to account the powers of the Spiritual realm there is nothing impossible for us to attain. We can then avert the greatest wars, calamities and catastrophes that befall humanity. What is needed is that we should, in the first place, believe in such a realm of power and light, and then earnestly seek for it and lastly, having entered it, use all its forces for bringing down peace and goodwill on the earth.



Working merely on the mental and physical surface for creating a peace-consciousness is not sufficient. The Peace-thought must start from the silence of the Spirit and act with an irresistible power to encompass all who come within its purview and thereby fill the very atmosphere with the thrills of peace.

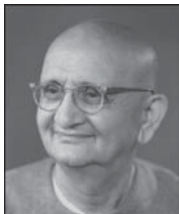
There are all over the world great Yogis, Rishis, saints and Self-illuminated men who, without physically coming to the front for helping the aspiring humanity to evolve towards universal fellowship, are still, on the thought plane, silently using their spiritual powers to bring about this great consummation. But for them the world would be a pandemonium wherein men would behave worse than the beasts of the jungle - tearing up and destroying each other wholesale. This demoniac nature in man is greatly kept down by the spiritual power wielded by these powerful spiritual Masters. The messages of peace and goodwill have come down to us through a long line of saints, sages and teachers from time immemorial. Let us all, who long for peace in the world, join our hearts in the prayer that their voices may shake us up to the awareness of the untold possibilities that lie hidden within us for forming a consciousness of peace and harmony in the world.

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## WORDS OF BELOVED PAPA SWAMI RAMDAS

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**Japa:** Japa means constant repetition of God's Name. The chief condition necessary for Japa Yoga is a keen aspiration to know and realise God. Given this, the person who is on the spiritual path will go on taking His Name with all love and joy. By so doing he will thoroughly purify his mind and make it transparent so that God within him may shine forth and absorb him into His all-pervading, all transcendent Being of splendour, peace, power and wisdom. So, a keen aspiration to realise God is the only necessary condition.



By constantly repeating the Name of God who resides in our heart, gradually we become conscious of Him. That consciousness purifies our heart, fills our mind and senses with a strange and powerful light of the Divine, which eradicates all the low desires lurking within us. Ultimately, we become perfectly conscious that God is dwelling within us. This is the greatest gain. By such remembrance we become aware of His light and His power within us.

**Aids To Sadhana:** For spiritual practice, three things are considered to be very important. First, the

society or company of pure souls – pure are those who are in constant communion with God – saintly souls and devotees who aspire to realise Him. Their company is elevating. If you keep company or friendship with people who are immersed in worldly desires and never think of God, it is detrimental to your spiritual progress. So you should avoid such company as far as possible. It may not be possible for you to avoid such company entirely in the work-a-day world, but you must as far as possible avoid associating with them, and at the same time be tolerant and kind to them. Secondly, pure food. Pure food helps you to keep your mind always calm. Thirdly, pure action. Pure action is that which is done in a selfless spirit, in relieving the distress of others. You must try to relieve the distress of those who are in trouble and need help, by developing in your heart compassion and kindness.

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### WORDS OF PUJYA MATAJI KRISHNABAI

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*(To an Ashramite going out for some time)* It seems to be Beloved Papa's will that you should go to B-. Take it as a test set by Papa for you - a test for all the Tapobal (*power of austerity*) that



you have acquired in so many months of stay here. You need not be afraid of anything. Have Ram Nam constantly on your lips and Papa will see to it that everything goes well with you. Your having stayed here will prove of some avail only if it equips you to face every kind of situation in the world and cope with it, taking whatever happens as Papa's will. Papa sets us tests at every turn in our life, even many times a day. We should not be afraid but should face every situation boldly, with Ram Nam on our lips and Papa's remembrance in our hearts.

\*\*\*

Do not run away from your homes in the name of "Sannyas" and setting up an Ashram. There cannot be a greater wrong today than this act. It is far better to live in your own home with your family and take the Guru Mantra incessantly and attain Papa's Shashwat Swarup.

\*\*\*

*(While asking a devotee to find out the most auspicious time for getting his young son initiated into Ram Nam) For Papa, there was no such thing as Amrit-ghadi (auspicious time) or Visha-ghadi (inauspicious time). All times were auspicious for Him.*

But, I believe in these things - not for my sake but for your sake. Your faith in Papa is not yet that strong as to hold on firmly to the belief that all times are auspicious. As you have yet to develop an indomitable faith in Papa, I have to ask you to go by Amrit-ghadi and the like.

\*\*\*

Do not go in for any external Tyaag (*sacrifice*). It was possible only for Papa to give up everything and to suffer in silence all the harsh words, knocks, etc. But his love remained undiminished. What we should aim at is to attain Papa's eternal Being within us, and we should not even attempt to imitate Papa and other Mahapurushas and their ways which are beyond our ken.

\*\*\*

It is not for us to reform the world. We should take the world as it is, with both good and bad, just as we love our own body, no matter what deformities or defects it contains. So also, we should accept the world as Papa's creation and love it on that account, surrendering to the universal Papa seated in the hearts of all and showing equal love and reverence to all. Our goal in life is to attain Papa within us and we should never lose sight of this goal.

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**WORDS OF PUJYA SWAMI SATCHIDANANDAJI**

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**Method Of Prayer:** Chant Ram Nam and spend some time contemplating on the attributes of God as all-pervading, as the entire manifestation and as seated in everybody's heart. After a few minutes' chanting of Ram Nam you may even address God as follows:- "Oh Lord, You are all-pervading. You have manifested as the entire universe, which means whatever I see and whatever I think of, is Your own form. You are seated in everybody's heart. Please reveal Yourself in my heart and make me merge my individuality in Your eternal Being and Existence." Again go on chanting the Name for some time and repeat this prayer. This practice will keep your mind away from all worldly thoughts and help you to get centred on God.



**Struggle In A Sadhaka's Life:** To detach oneself from the body and identify oneself with the Atman, is not a very easy thing. It requires long practice. It is also to be noted that by such identification with the Atman, the sufferings to the body are not removed suddenly. It will be felt by that person that the sufferings belong only to the body and not to his real

Being. You should not feel dejected that you could not succeed by a few days' efforts.

You can chant all the Mantras which you are chanting now but only feel that they are not different. They are all referring to the supreme One, who is all-pervading and who is seated in everybody's heart.

It is not necessary for you to sit in a particular posture though sitting steady in Padmasan will help you a lot. In any posture you adopt, you can keep your mind centred on God. Sweetness of the Name can be felt only after a long practice.

It is true Sadhakas are advised not to attend weddings and funerals. It is better to avoid such visits even if it causes some displeasure to certain relatives and friends. If at all the Sadhaka attends such events, he or she must be able to maintain constant identification with the Atman which is birthless, deathless and changeless. Then the Sadhaka will be able to witness the whole show dispassionately.

**Intense Aspiration Needed:** For Self-realisation, first of all what is needed is an intense and fiery aspiration to realise the Self. Next comes the contact of a Saint, to initiate you on the path, and implicit faith in the teachings and guidance of the Guru, followed by earnest and intense Sadhana. When you

have intense aspiration, God will see to it that you are taken to a saint, who will thereafter guide you. Till then, pray to the Lord for such a contact. Keep chanting the holy Name of God as much as possible – any Name that appeals to you. Read the lives and writings of saints regularly.

**To Control Mind – Faith And Practice:** Faith and practice combined can enable an aspirant to overcome any and every difficulty that confronts him in his struggle for control of mind. What is needed is determination and perseverance. Just as Kripa or grace of saints is essential for one's spiritual progress, one's own effort is also a must.

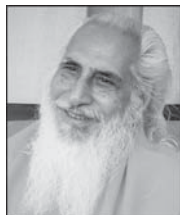
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## THE ART OF MEDITATION

*By Shri Chandra Swami Udasin*

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Meditation can be described as an art of seeing without the interference of one's conditioned mind. Withdraw your attention from all the objects, situations, relationships and look within yourself. This is meditation.



Through meditation one does not accomplish anything new. Through meditation one only discovers one's essential Being, one's essential and true centre.



Learning meditation is like learning to swim. You cannot learn swimming only by reading books or hearing lectures on swimming. How do you learn to swim? You get into the water – not so deep that you might drown, but enough that you can keep your head above the water. Similarly, for learning meditation you have to sit and try to keep yourself, as it were, above your thoughts and sensations. And for that you have to be alert and vigilant that you don't become identified with any thought or any sensation. Alertness is the master key in all the techniques of meditation.

Meditation is sitting near God consciously, like a lover is sitting near his or her beloved. No one can fall asleep when one is sitting with his/her beloved and they are enjoying sweet talk between themselves. Am I right? Let God be your Beloved, and during meditation, sit with Him.

Spiritual concentration implies the gathering together of all the dispersed powers and capacities of the being and focusing them on the Divine for the sole purpose of realizing Him first-hand.

Your mind is like a mirror in which you see your face. When the mirror is dirty, you cannot see your face clearly. Similarly, when your mind is moving and

impure, you cannot know who you really are. The purpose of meditation is to purify your mind and stop its modifications so that you may be aware of your own essential Being and be established in It.

To know yourself, the direction of the attention has to be turned one hundred and eighty degrees. From the seen, the attention has to turn to the Seer; this is what Jung calls, "The backward flowing of Consciousness." The theory behind all methods of meditation is first to separate the Seer from what is seen.

There are many stages of meditation. In non-polar meditation, the subject and the object, the observer and the observed become one. In non-polar meditation only Awareness without any content remains.

The purpose of spiritual contemplation is to take us beyond the mind to the direct supramental vision of the Divine. The process of perfect contemplation leads us to a strainless and stressless relaxation in the divine Spirit, or to an effortless absorption in the Seer which shines in Its pure light in the deep silence, where the mental activities of thinking, willing, knowing and feeling do not exist at all.

To attain mental peace is not the final aim or highest achievement of meditation. Mental peace, attainment of real silence, or the state of

thoughtlessness is just one step on the spiritual path. There are so many higher spiritual experiences above and beyond this. And the final experience is God-realization, to fully attain God, to reside in God, to meet God, to drown in God, to merge in God like the wave completely merges back into its source, the ocean. The ultimate aim of meditation is to merge in God, who is infinite Bliss, infinite Consciousness, infinite Love, infinite Light, and infinite Existence.

*Source: [www.sadhanakendra.org/meditation\\_art.html](http://www.sadhanakendra.org/meditation_art.html)*

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### DEAR CHILDREN

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When Ms. Abirami from Coimbatore went to donate money to poor patients through a charitable trust called 'One Rupee One Life', she was highly inspired by its founder, Mr. Khaja Mohideen. In her quest to fund more needy patients, she thought of the humble newspaper which still fetches little money when it is sold in weight. A simple but smart idea kindled a chain reaction which now generates fund from old newspapers of nearby households to serve the less fortunate.

Ms. Abirami initially shared her idea in her apartment complex which houses more than 300 families and got their acceptance. A particular day was fixed for every

month; say first Sunday, for newspaper collection. The residents have to deposit their old newspapers at a common collection centre at the apartment complex and Abirami gathers them all with the help of a waste paper collection merchant who in turn hands over the money for the exchanged newspapers.

Initially they managed to get Rs.3000/- per month from one apartment for helping the needy, now they generate funds close to Rs.20000/- per month from more than 16 apartments. Abirami is very happy that they are able to help more than 3 to 4 poor patients every month. As every noble service attracts more Samaritans; a lot of people are coming forward to join Abirami in her endeavour too. Even few doctors have started providing their services at lesser fees. Abirami and team link them to deserving patients. A few philanthropists have also come forward to contribute financially on a regular basis.

Abirami posts the patient details with photographs at the apartment notice board so that residents are aware to whom their contribution has reached and enjoy their moment of satisfaction. Abirami says that the happy faces of the treated patients are her main motivation for sustaining this work and even the door-to-door

collection from some households doesn't deter her from doing good. They have helped 20 patients so far.

She is yet to formally name her newspaper donation drive but is excited about its success and it's easy to scale nature. Anyone with genuine interest in charity can replicate this effort in their apartments and use the collected fund to help the needy.

**Contact Details:**

*Name: Ms. Abirami Durairaju*

*Mobile: 91-9442639490*

*Email: newspaper.donation@gmail.com*

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**KABIR'S POETRY IS LIKE A CHERRY TREE**

*By Osho*

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Kabir's songs are tremendously beautiful. He is a poet, not a philosopher. He has not created a system. He is not a theoretician or a theologian. He is not interested in doctrines, in scriptures. His whole interest is in how to flower and become a god. His whole effort is how to make you more loving, more alert. Kabir is poor, ordinary, and to be ordinary is the most extraordinary thing. The natural desire of the human mind is to become special - in the ways of the world, to have many degrees, political power,



money, wealth, ready to go on some ego trip. And if you are fed up with the world, then again the ego starts finding new ways and means to enhance itself - it becomes spiritual. You become a great Mahatma, sage, scholar, a man of knowledge, of renunciation; again you are special. Unless the desire to be special disappears, you will never be special. Unless you relax into your ordinariness, you will never relax. The really spiritual person is one who is absolutely ordinary. The average is not the normal. The average is only “normally” abnormal; he is “as mad” as all others are. In fact, in the world, normal persons don’t exist. When Kabir became enlightened, then too he remained in his ordinary life. He was a weaver; he continued to weave. His disciples started growing in numbers - and they would always ask him to stop weaving clothes, “There is no need. We will take care of you.” But he would laugh and say, “I have no desire to be anything else. Let me be as God wants me to be. If he wants me to be a weaver, I am a weaver. I was born a weaver, and I will die as a weaver.” He never claimed to be a man of knowledge – because no man of knowledge ever claims it. Out of this ignorance arises innocence. When you know, you become cunning, clever. When you know, you lose that innocence of

childhood. His poetry is flowering out of his innocence. He says he does not know. If the ultimate is a mystery, then life becomes a life of wonder. If the ultimate is not known, then poetry arises. If the ultimate is known - or you THINK that it is known - then philosophy arises. That is the difference between philosophy and poetry. And Kabir's approach is that of a poet, of a lover, of one who is absolutely wondering what it is all about. Not knowing it, he sings a song. Not knowing it, he becomes prayerful. Not knowing it, he bows down. The poet's approach is not that of explanation. It is that of exclamation. He says, "Aha, Aha! So here is the mystery." A man of understanding is a great synthesis. He knows that it is not a question of indulgence or renunciation; it is a question of awareness. Kabir is tremendously life-affirmative. He loved, he had a wife, two children, and he lived the life of a householder... and yet was one of the greatest seers. He lived in the world and remained untouched. That's his beauty. He is a lotus flower. So don't listen to the words. Listen to the silence and poetry, the rhythm, the song that surrounds the words. Listen to Kabir's celebration. He is not here to preach. He is like a cherry tree. In the full moon night the cherry tree has blossomed. Flowers have no arguments; they are simply

there. This is an explosion. Kabir has burst into songs.

*Source: Osho International Foundation/www.osho.com*

*(Abridged from Ecstasy: The Forgotten Language)*

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## CAN WE REJOICE ALWAYS?

*By Swami Chidananda Saraswati*

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Deepavali is the day in the year when there is light everywhere. There are reunions and celebrations, and people forget for a moment their problems and difficulties. They rejoice!



The question arises: should it not be possible to make this mood a permanent state of your inner being? Should you not at least try to see if it is possible to perpetuate this mood and make it a permanent state of mind within yourself, so that all the days of the year and not just one single day will be a day of rejoicing, of light, of effulgence, of cheerfulness?

We don't require any special day to celebrate God, because God is every day, everywhere, always. So we can always rejoice in Him, celebrate Him, because He is a perennial Being. He is eternal, and being all-pervading, He is present everywhere. We are never far from Him; He is ever near to us at all times.



This very fact, this great truth, which our ancestors realised, provides us with an answer to the question. Certainly it is possible to make it a permanent state, due to the very fact that this great eternal Light of lights beyond all darkness dwells within you as your eternal, permanent indweller. That Light is within you. So it is certainly possible because what it takes to live thus, and be thus, is already there within you as the essence of your being. So how could it not be possible?

The wonder is that this possibility is forgotten and the impossible is imagined. The impossible, the absurdity of such a thing as the absence of God or the absence of Light is imagined. It is very strange. And this strangeness, this most improbable and impossible situation, had to be referred to; therefore, in Indian philosophy they termed it Maya.

To be true to our own Self, we must be what we are. Therefore, shine! Let your life be an effulgence. Wherever you go, make it impossible for darkness to prevail. All negativity is darkness. The simple little prayer of St. Francis of Assisi is a great reminder of this fact, of this truth – let your life be a bright and shining factor, coming into this circle of human life as something so divine and positive that all negativity is replaced by that which is desirable and bright.

St. Francis teaches us how to dispel darkness: “Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; and where there is sadness, joy.” This simple prayer is not merely great and beautiful in its idea, it is also great in the philosophy which it conceals within these simple words. And it concludes by saying that this is the way to find joy within yourself, peace within yourself, to liberate yourself from the little self and attain to your birth-right – the eternal light and everlasting life.”

*From: Awake, Realize your Divinity*

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**FROM THE LEAVES OF THE BACK ISSUES**

*THE VISION, August 1955*

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***TO SEEKERS OF IMMORTALITY***

***By Swami Sivananda***

There is God’s help for you. It is mighty and invisible. Be regular in your Japa and meditation.

Bask in the sunshine of Divine life. Apply the oil of selfless service. Wear the raiment of purity. Eat the bread of His Name. Drink the nectar of meditation. Dive deep into the Divine Source.

Prayer takes you half way to God, fasting to the

door of His Supreme Abode, and charity procures admission.

One who is spiritually thirsty drinks the nectar of immortality.

Shanti, Santosha, Satsang and Vichara are the four sentinels who guard the domain of Moksha.

Contentment is the richest treasure. Peace of mind is the rarest jewel. Truthfulness is thy best friend.

That which elevates you is Dharma. It takes you to God.

Faith is the eye that sees the Lord and the hand that clings to Him. Faith illumines the spiritual path and takes the aspirant to the other shore of immortality.

If the Lord is attained, everything is attained.

The heart is the golden temple of God.

Keep the mind fully occupied.

Remember the saints and draw inspiration.

The way to peace is removal of greed, selfishness and passion.

Keep God in your heart, selfless service in your hands and truth and God's Name on your lips.

The only thing worth seeking for in life is God. Reduce sleep and tall talk. You will have ample time for Japa.

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

Your loving letter simply breathes the sweet perfume of Divine love. When you extol Ramdas you are only becoming conscious of the ideal of love seated in your own heart. What a grand and exalted vision you ought to possess to behold in Ramdas such a pure and perfect ideal! Blessed are you! Verily, perfection is with you, and everywhere. Whatever you see, it is the image of that great and all-perfect Truth. You are not a whit less than P., A., J. and others. All of you are He.

*Ramdas*

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### GLORY OF THE NAME

*Pujya Sri Muralidhara Swamiji's Talk At Anandashram*

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*(Pujya Sri Muralidhara Swamiji of Madhurapuri Ashram, Malaipattu, Chennai, made a surprise visit to Ashram on 24th September and blessed the devotees with a few hours' stay. The following is a summary of Pujya Swamiji's talk in the Bhajan Hall.)*



The Tamil poetess-saint Avvaiyar declares, ‘Rare indeed, rare indeed is it to get a human birth.’ Sri Sankara points out that three things viz. human birth, desire to attain liberation and the holy company of saints are extremely rare. Human birth is the fruit of the merits of innumerable births.

To be born in India is an immense fortune. In any part of India, we get to know of many saints. But many, many more remain unknown. Just as an expert assesses the suitability of soil for cultivating different crops, we may say that Indian soil is the best for producing Mahatmas.

Once we are born, death is a certainty, but the time of our death does not follow any seniority. However, the truth is, we exist now. If a Jeeva fails to make use of its present life to attain liberation, it has to continue to revolve in the cycle of birth and death. The cause of birth is the Vasanas or mental impressions which are a mixture of Satva, Rajas and Tamas and these remain even after the death of the body. Liberation necessitates exhausting of the Vasanas. Just as the wind carries the fragrance or stench of the things with which it comes in contact; so also the dormant Vasanas get activated and

stimulate the respective sense responses when we breathe.

There are many ways like Dhyana, Yoga, Brahma-Vichara to control the mind and destroy the Vasanas. Of all the methods, taking the Name is the simplest. Chanting God's Name is the only practice recommended in scriptures for Kali Yuga. Srimad Bhagavatam assures that the fruit of Tapas, Yoga and Dhyana can be attained by repeating the Name of God. Mahatmas avow that Nama chanting by itself can lead one directly to liberation.

Samarth Ramdas, Tulsidas etc. are great advocates of Ram Nam. But we may note the difference between their way and the Ram Nam Japa done by Papa Ramdas, Kabirdas and Yogi Ramsuratkumar. While the former category dwelt on the Name, form and scriptures associated with Rama, the latter contemplated on the Brahman while chanting Ram Nam.

It is always better to repeat or chant only one Name as a spiritual discipline. For contemplation on Saguna aspect, only one form of the Lord, in that too only one particular posture or still better to focus on any one part of the image of the Lord is

recommended. All this is to narrow down the field of concentration to a finer point. It is a great joy to sing Kirtan, but singing or repeating one Name continuously is most efficacious. If the meaning of Kirtan is not understood, the mind has no Bhava. To get absorbed merely in Raga and Taala of Kirtan is pointless for a seeker. Repetition of a single Name continuously is at once Dhyana, Yoga, Tapas and also illumination.

The Name of the Lord should be repeated with all devotion. How to develop such devotion? It is the fruit of Guru's grace or God's grace. To be the recipient of that grace we should shake off laziness and practise Nama repetition constantly. Our part is to repeat the Name ceaselessly i.e. Shraddha and with firm faith i.e. patience. The repetition of Name should not be like a duty imposed on us. The aim of Satsang is to remind us of our invaluable human birth and the opportunity to take the Name.

It is impossible for anyone to do continuous Dhyana, Yoga or Brahma-Vichara or to observe austerities like fasting or vigil. But the Name can be chanted continuously even if it is mechanical.

Someone asked Papa why he was chanting Ram Nam even after attaining the Goal. He said that the

river keeps flowing towards the ocean even after merging in it. So also the repetition of Name which is sweet goes on even after Realisation. The Yogi or Jnani does not continue with spiritual practices of Dhyana or Brahma-Vichara after Realisation. It is the Bhakta alone who continues with Bhakti even after attaining the goal. This proves that God and His Name are one. When a child suffers from diarrhoea, the mother administers honey with sugar. The child who loves the taste of the 'medicine' pretends to be ill in order to continue to taste the honey.

Citing the paths of Atma-Vichara and Ashtanga Yoga, a devotee questioned Papa about the efficacy of Nama-Japa for Realisation. To uproot a big banyan tree we need axe, saw, man-power, machine power etc. But the simpler way is to leave a handful of white ants on the tree. The same task will be accomplished more easily. Ram Nam, like the termites, when applied on the mind erodes the Vasanas, purifies the mind and surely leads the aspirant to the summit of Realisation without pitfalls and hardship.

I am very happy to be here with you all and be the recipient of your love. God's will has brought me here today, fulfilling my long standing wish.



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## ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace received in the month of September 2013 is 240 crores. The grand total of the Japa done so far now stands at 4976 crores.

**SATSANG AT HYDERABAD AND BHADRACHALAM:** Satsang programs with Pujya Swami Muktanandaji are scheduled to be held at Hyderabad on the 14th and 15th of December (Contact: Dr. Bajranglal: 09948019199) and at Bhadrachalam on the 17th of the month (Sri C H Laxminarayana: 09908765323).

**UTTARAKHAND VISIT:** Pujya Swami Muktanandaji and party visited Delhi, Rishikesh, Uttar Kashi and Dehradun during the last week of September and early October. Details of the visit will appear in the next issue.

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## FROM THE EDITOR

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The month of November reminds us of the Jayanti of Pujya Swami Satchidanandaji. Pujya Swamiji's life was one of service to one and all. His simple unassuming approach endeared everyone to him because everyone, who had had an opportunity to

spend a few minutes with Swamiji, had been the recipients of his love in abundance, which experience would be unforgettable. Swamiji had a natural way of entering into the hearts of everyone by his quiet manners and by little acts of loving kindness. He delighted in serving everyone, with not a care for his own physical frame. Swamiji possessed an innocent and child-like nature where there was no posing, no false modesty. He freely mixed with the young and the old. Nobody was a stranger to him and therefore all were in his all-embracing love-circle. Whether rich or poor, learned or unlearned, high or low, Sadhu or sinner, flatterer or fool, humble or conceited, all felt quite close with him. The quintessence of Swamiji's teachings is that the more we advance on the path, the more tolerant we will become; our love-circle will widen; we will not find fault with others or impose our views on others. Most of all, we will become so humble as to feel all others are greater, with the result that when we talk to them our feeling of oneness with all will express itself in our words and actions. His life was a true testimony of these words. On this occasion, we seek his blessings to be able to live a life of love and service and make ourselves worthy of being his spiritual children.

— **MUKTANANDA**

**LIST OF ASHRAM PUBLICATIONS**

<b>ENGLISH</b>					<b>TELUGU</b>
Arati Book	20	In The Cave*		10	Arati*
At the Feet of God	50	In the Vision of God	55	35	At the Feet of God
Call of the Devotee	25	Swami Satchidananda	5		Call of the Devotee
Cherished Memories	25	The Sayings of Ramdas*			Dive Deep & Soar High
Dive Deep Soar High	25	Thus Speaks Ramdas*		40	Gita Sandesh
Gospel of Swami Ramdas I & II*		World is God*		300	Glimpses of Divine Vision
Gita Sandesh	25	<b>HINDI</b>		12	God Experience I & II Set
Glimpses of Divine Vision	30	At the Feet of God	20	30	Guidelines*
God Experience I & II Set	115	Gita Sandesh	25	25	Guru's Grace
Guru's Grace	55	Guru's Grace	40		Hints to Aspirants
Hanuman Chalisa	25	In Quest of God*			In Quest of God
Hints to Aspirants	35	Swami Ramdas on Himself	35		In the Vision of God*
In Quest of God	55	Swami Satchidananda	12		Mundane to Spiritual
In the Vision of God	120	The Pathless Path*		40	Passage to Divinity*
Krishnabai	30	Thus Speaks Ramdas	15	6	Ramdas Speaks Vol I & V Set
Mundane to Spiritual*		Vishwamata Krishnabai*		30	Stories by Swami Ramdas
Passage to Divinity*		Call of the Devotee	35	30	Swami Ramdas on Himself
Poems	50	God Experience Vol 1	60	10	Swami Ramdas' Talks
Points to Ponder*					Swami Satchidananda
Ramdas Speaks I* to V Set	225	<b>KANNADA</b>		10	The Sayings of Ramdas
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The Pathless Path*		Guidelines	8	50	Thus Speaks Ramdas*
The Sayings of Ramdas	10	Guru's Grace	35	20	Guru's Grace
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<b>GUJARATI</b>		Swami Satchidananda*			
Glimpses of Divine Vision*		The Pathless Path*			
In Quest of God*	15	Vishwamata Krishnabai			
		World is God*			

(\*) denotes books out of print.

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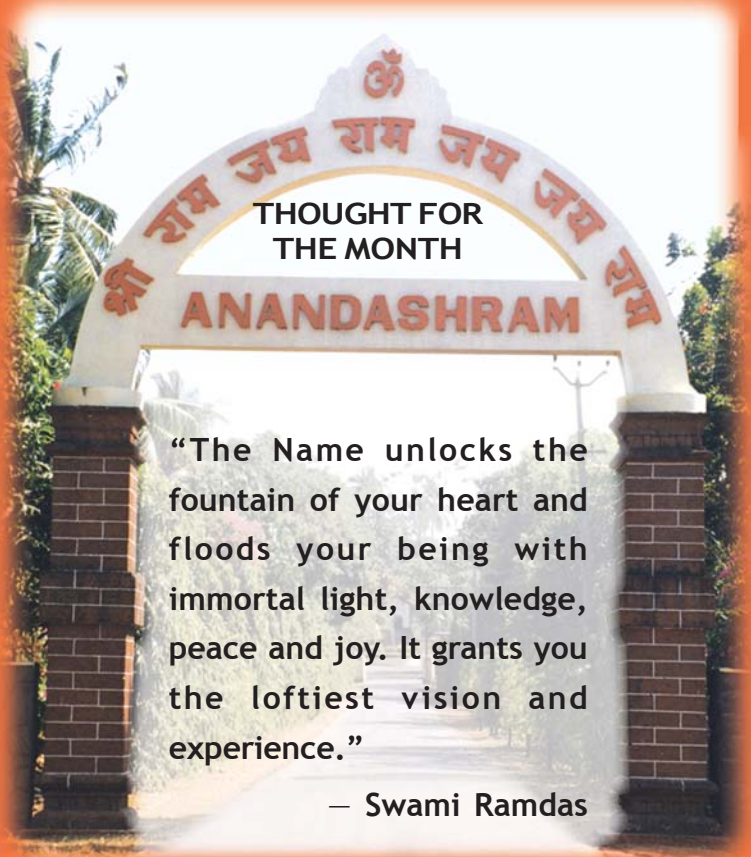
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“The Name unlocks the fountain of your heart and floods your being with immortal light, knowledge, peace and joy. It grants you the loftiest vision and experience.”

— Swami Ramdas

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