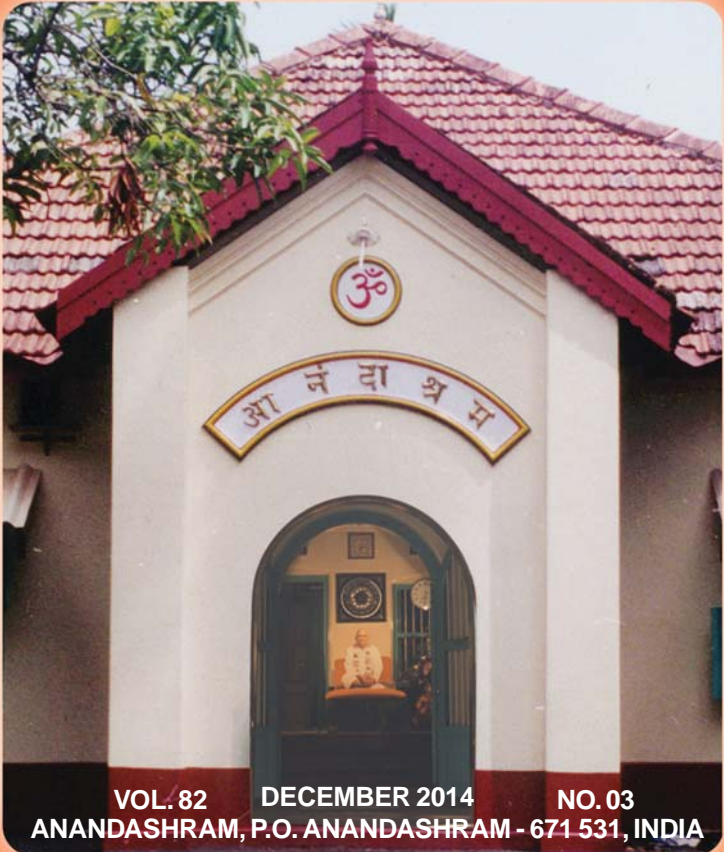


Rs. 40/- ANNUAL



The Vision

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



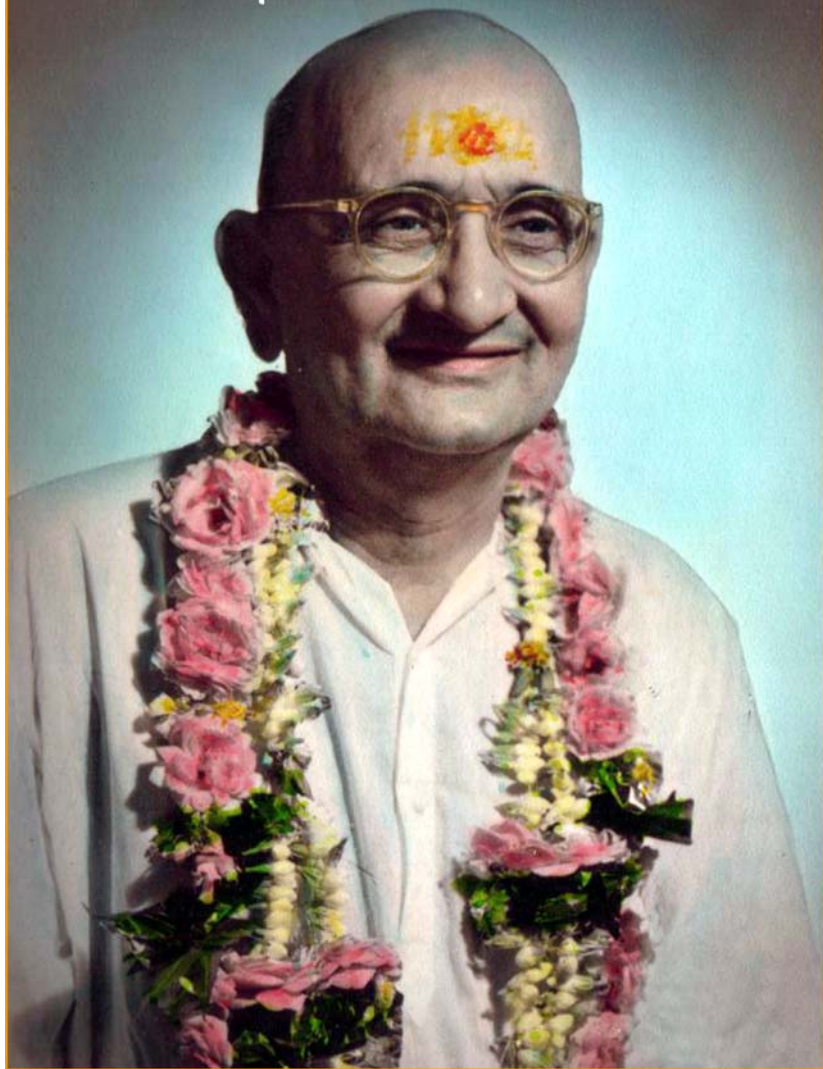
VOL. 82

DECEMBER 2014

NO. 03

ANANDASHRAM, P.O. ANANDASHRAM - 671 531, 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

THE LEAF

THE dry leaf on the tree
Shivers in the soft breeze
Hung on by a flimsy filament,
A stiff wind snaps the bond
That welds it to the parent tree –
Flutters down to the earth,
Sleeps on her bosom for rest and peace.
So life in the body.
Its little play here done,
Returns to the infinite Truth.

– Swami Ramdas

CONTENTS

East And West Shall Meet	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas-		7
Words Of Pujya Mataji Krishnabai	-	10
True Sannyas Is An Internal State Of Mind	- Swami Satchidananda	13
An Inspiring Interaction	-	17
Me To We	-	22
Dear Children	-	23
Complete Reliance On God	-	24
From The Leaves Of The Back Issues	-	25
Epistles Of Swami Ramdas	-	30
Pujya Swami Shantananda Puri Attains Mahasamadhi	-	30
In Memoriam	-	31
Anandashram News	-	31
From The Editor	-	33

THE VISION

A Monthly Magazine

Anandashram

PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.org

Email: anandashram@gmail.com

papa@anandashram.org

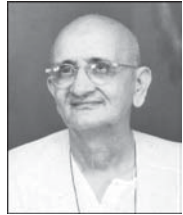
For free edition of "THE VISION" on the web,

please visit: www.anandashram.org

EAST AND WEST SHALL MEET

By Swami Ramdas

(Beloved Papa's Sannyas Day falls on 27th December 2014. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and thus seek HIS blessing to be able to do so.)



A prophet of a narrow vision had declared: "The East and West shall never meet." But the trend of the present world upheaval gives the lie direct to this presumptuous assertion. The hunger for a stable basis of peace has so seized the heart of mankind that its very helplessness urges it to seek refuge in the eternal life principle, by the knowledge and acceptance of which alone real and lasting peace, unity and harmony can be established on this earth. World Brotherhood or International Federation is discovered to be possible, after many vain experiments and trials in various other ways, only through spiritual regeneration, i.e. through the awareness of an immortal link of the Spirit that knits together the interests, welfare and goodwill of all peoples of this globe.

The wise men of the East and the West have alike raised the banner of the Spirit. Ours is not to divide the significance of the great Truth into compartments of religions, creeds and cults. A united faith and a feeling of loving co-operation with all peoples beneath the radiance of this Truth, will not only subjugate the rising clouds of materialism that threaten to envelop the world but also help the Spirit to triumphantly bring all nations of East and West to meet on the common ground of true brotherhood, equality and peace.

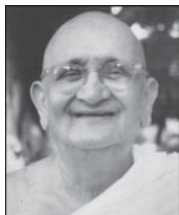
Racial, national, religious, intellectual and mammonistic pride has had its day. The death-knell to imperialism, privilege and superiority is ringing all the world over. Conservatism and bigotry on the one hand, and the artificial tinsel of a so-called civilization, which denies the realm and power of an infinite Divinity that dwells in all beings, on the other, are both crumbling to their very foundations. The giant force of the great Reality is asserting its invincible puissance and is demolishing all the narrow boundaries, set up by the ignorant man in this vast expanse of one universal Life.

O mighty Spirit, by whatever way Thou deemest fit, bring about a transformation in the life of

humanity, which is now weltering in acute discontent and misery, arising from selfishness, crime, exploitation and ambition for material power and glory! May Thy hand of peace rest on all mankind to quell the tumultuous passions that rage in its breast!

WORDS OF BELOVED PAPA SWAMI RAMDAS

Question: When something goes wrong with our physical body, is it right that we should ask God that it should be put right, so that our mind should no longer be hampered in its flight towards the Divine?



Papa: When you are on the spiritual path it is not right to pray to God for physical health. You can take care of your body when ill, by taking some simple medicines.

Question: In this case when something goes wrong with the body, it would be unfair to say, “Thy will be done”.

Papa: Until we come to that state of complete surrender, let us take care of the body. When our surrender is complete we do not think of the body at all because we have offered everything to Him and it

behoves Him to see that the body is looked after. The Lord says in the Bhagavad Gita: “To those who worship Me alone thinking of no other, to such devotees who are ever united with Me in contemplation, I bring full security, fulfilling all their wants and taking care of them.”

Till we have attained that state we have to keep ourselves fit and healthy to continue our Sadhana. If there be some disorders in the body which prevent us from doing our spiritual practices regularly, it is quite proper for us to take steps to get over them. When God takes care of us, He does so in various ways. When there is physical illness, He may come in the form of a doctor and give us medicines. For us then everything and everybody is God. Help or anything that comes is from God. When the body is pure and has become an instrument in the hands of God for His service, it behoves God to keep it fit in every way. Even the food we get is actually from God. When persecution comes, the person thinks it comes from Him and feels that God has given it so that he may develop the power of endurance. We have heard of a saint who welcomed a serpent approaching him with all love and affection for he looked upon the serpent

as his God. This is the way how saints who have seen God everywhere behave.

A Story (You Are Also He)

In this connection Ramdas will tell you a story narrated by Swami Vivekananda during one of his lectures in America. This is about a Sadhu. It happened during the Great Indian Mutiny in the year 1857. Indian soldiers revolted against the British Government and the Government took stern steps to put them down. The result was, people deserted the villages in panic. When they were running away they saw a Sadhu coming towards the village which they had abandoned. The villagers warned the Sadhu that the British soldiers would be there in a short time and would kill him mercilessly. The Sadhu did not pay heed to the advice but went on.

When he was nearing the village a British soldier approached him and stabbed him. The Sadhu was severely injured. He fell down and was about to die. The soldier was looking at him to make sure he was dead. Before breathing his last, the Sadhu looked at the soldier, his murderer, and smilingly said, "You are also He". Even in the agony of death the Sadhu saw God in him. What a glorious vision was his! it is indeed

wonderful. Such is the vision of one who has realised God. It is evident that when the Sadhu fell down with the wound and looked at his murderer, he never felt any anger or hatred towards him. His love for him was sublime. To have love for the people who love you is natural, but to have love for persons who actually cause your death is something extraordinary; that is possible only when you see God in them.

WORDS OF PUJYA MATAJI KRISHNABAI



When Papa created this vast world, and invested all activity in it with the three Gunas, Papa also ordained that all worldly pleasures shall be inescapable from pain. In other words, he who sought the worldly pleasures should bargain, willy-nilly, for the accompanying pains as well. But, once you have attained Papa and tasted eternal Bliss, this becomes an unending state, in which it is all Anand and Anand everywhere for you. There is no pain then. It is to attain this state that you all come here.

There is a poem by Papa which is also rendered in Marathi. It speaks of the dry leaf hanging on to the

mother tree by a single slender stem. Even the slightest passing breeze is enough to make it sway gently in the wind. But, let a strong breeze or gust of wind come and the leaf gets parted from the tree. Where does it go then? Papa's language is always most picturesque and descriptive. Papa says that when the dry leaf parts from the tree, it gently falls on the laps of the mother earth. Let another breeze come, then it is carried away from spot to spot. We should all endeavour to be like the dry leaf on the bosom of the infinite eternal Papa, returning to Him when the play is over. My condition today is like that of that dry leaf, just hanging on by a single slender stem. Another strong breeze and I will be off.

Papa has provided us with all the conveniences in the Ashram here – food, lodging place and all other conveniences – so much so that we do not have to step outside the gates for anything. Papa has done all this so that we may turn our mind within and seek to attain Him, without being bothered about mundane cares or needs. But, nobody has taken advantage of this. That is why I am after you all and tell you endlessly – if you want to stick on here, you must always be chanting Ram Nam. If you become slack in your Ram

Nama Japa, you may find it difficult to continue here long.

Whomsoever you may serve, know that you are serving the Divine Mother, because it is She who has assumed all forms.

Keep the body sound; give it proper food and sleep. Otherwise, disease and weakness will draw your mind towards the body. You cannot then have concentration on Ram Nam, and your spiritual progress will be hampered.

Let your thoughts always dwell on the Guru who is seated in your heart and who at the same time pervades and transcends everything. If any other thought arises in your mind, identify it with the Guru within. Let your prayers always be to realise, to become one with the Guru. Let your tongue constantly repeat Ram Nam. Let your eyes behold the Guru everywhere. Let your hands do every work as an offering to the Guru.

If you see greatness in others, the same greatness is in yourself. If you see littleness in others, the same

littleness is in yourself. Whenever you are about to judge and condemn others in any matter, put yourself in their position and think what you would have done.

In the world, there is really nothing we may call our own. It is ignorance that makes us believe we are finding happiness in worldly pursuits. All the efforts we put in to win worldly pleasures and approbation really go to waste. By directing all our energy to practising the Guru's precepts, we shall gain true happiness and the whole world will be benefited.

TRUE SANNYAS IS AN INTERNAL STATE OF MIND

By Swami Satchidananda

Our Beloved Papa had climbed the highest peak of devotion with the result that his mind was filled with Ram through and through. He wanted Ram only. He talked about Ram only. He was



living for Ram only. Nothing else mattered to him. It was in that mental condition that Ram prompted him to leave Mangalore to throw himself entirely in the arms of Ram, his beloved, and on the banks of river Kaveri, he put on himself, as directed by Ram, the ochre robes, leaving it to the current to carry away

the white clothes – the last material that he was till then wearing – that broke his connection with the worldly life. During that momentous few minutes he was praying to Ram:

“O Ram, O Love Infinite, Protector of all the worlds! It is by Thy wish alone that Thy humble slave has been induced to adopt Sannyas. In Thy name alone, O Ram, he has given up Samsara and cut asunder all ties.”

“O Ram, bless Thy poor devotee with Thy grace. May Ramdas be endowed with strength, courage and faith to carry out in Thy name, Ram, the following vows and bear all trials and all kinds of privations that may beset the path of a Sannyasi in his passage through the rough and perilous life of a mendicant:

- This life be henceforth entirely consecrated to meditation and the service of Sri Ram.
- Strict celibacy be observed, looking upon all women as mothers.
- The body be maintained and fed upon the food procured by Bhiksha or on what was offered as alms.”

From the worldly point of view, it was an act of great renunciation. But from Beloved Papa’s side, it

was 'induced' by Ram and therefore a natural 'falling off' of everything that was holding him back to the world. What was left with him was his intense devotion to Ram. The same devotion had started purifying his mind and at this stage possessed it so thoroughly that nothing of the lower nature could influence it. In a short time, his mind was made so pure that it could not remain a mind any longer; it became quite still, calm. The individual sense that was sustained and nurtured by the mind till then could also not exist. What was left was pure consciousness alone. The darkness of ignorance which was preventing him from realizing his true Being had vanished and along with it all that made one's life unhappy. He could not say "I" any more. "The dew drop had become one with the sea." He had become a vehicle for God to work through. The love and bliss of God radiated through him.

Beloved Papa's life and experiences show that renunciation or Sannyas is not something that can be given or adopted by merely changing external conditions. Though certain rituals are done externally, it is mainly an inner or mental development and transformation after attaining certain amount of purification. When the process is complete, when the

mind is perfectly purified, the real transformation takes place and then one will be able to identify oneself with the Atman, giving up one's wrong identification with the body. The moment one identifies oneself with the Atman, attachment to the body, its relatives and friends, possessions etc. drop off without any effort. That is real Sannyas. It might be possible for everyone to reach this stage of Sannyas without any change in external life and activities provided one intensely aspires to realize one's true Being and Existence and dedicate one's entire life and activities to Him. It is purely an internal change, a mental exercise in the process of which the mind itself will dissolve.

It is superfluous to narrate here the different paths, as most of you must be already following any one path suited to your temperament. What is required now is to intensify whatever Sadhana you have been doing so that your mind may be possessed by God-thought only and anything not conducive to spiritual progress may drop off and ultimately the mind may be pure, free of all thoughts, become still and dissolve itself leaving only the experience of pure consciousness.

What is said here is not meant to criticize the traditional way of initiation into the order of Sannyas.

The tradition of Sannyas had started centuries ago. Many heads of spiritual and religious institutions initiate their chosen disciples into the order of Sannyas if and when they find them fit for a life of renunciation and austerity so that the young initiates may perform their Sadhana and also learn the scriptures in the holy and austere atmosphere under strict discipline and thus prepare them for the inner transformation which alone will qualify them to shoulder the responsibilities of guiding others on the spiritual path.

AN INSPIRING INTERACTION

Question: What is the aim and purpose of human life?

Answer: The purpose of life is to attain a sense of fullness (POORNAM) at all levels. In other words, life's journey is a movement from a sense of incompleteness to a sense of completeness. This is the motivating factor behind all thoughts, emotions and actions at all levels, viz. childhood, adolescence, adulthood, middle age and old age. This pursuit expresses in the form of learning to know, learning to do, learning to live together and finally learning to BE.

Question: Do you see any difference between spiritual life and material life?

Answer: Initially yes. Later when we try to identify the base factor which is behind all thoughts, words, actions it will become clearer and clearer to us that there is no differentiation.

Question: Often spiritual seekers are stuck up in technicalities. How to overcome this?

Answer: If one has clarity about the goal, then the technicalities are only intermediaries, one will not get stuck up with them.

Question: What is the method to bring to practice what we have heard, read or seen?

Answer: If at the time of seeing, reading and listening, one clearly connects up with the ideal that one has cherished, then it stays with him or her which will percolate in thoughts, words and actions.

Question: What is unique about Anandashram and Papa-Mataji's teachings?

Answer: Here the ideal and the methodology to actualize the ideal are universal in their approach, in the sense that they can be followed by one and all without any prefix or suffix.

Question: You always say that the world we live in is a school. Kindly explain?

Answer: Like school, all that is available before us, viz. Mother Nature, various types of creations of living and non-living beings and things, and the various experiences one gets while interacting with them offer us immense possibilities for self-improvement.

Question: As many men, so many paths - then why are we clinging to Gurus and institutions?

Answer: As everyone is unique, the path also has to be unique. However we need someone to awaken us and show us the path trodden by them to start with. Otherwise we may not know at all about the goal to be achieved. Later on, proportionate to one's intensity, each one develops one's own path.

Question: How to make surrender effective? Surrender of assumed ownership to the real owner seems to be very difficult. Please explain Swamiji.

Answer: Only when one tries to internalize the truth, that we have not brought anything when we came to this world nor can we take anything when we leave this, the quest to know the Real Owner will begin and realize that the real ownership is something which stays with us always. Through consistent Sadhana, the above realization will dawn on us, gradually paving the way to transfer the assumed ownership to the Real Owner.

Question: How effectively can one perform Nama, Dhyana and Seva?

Answer: There should be clarity as to why we are taking this triune path. That is, Nama is to remember that Power which is behind everything and Dhyana is to feel the presence of that Power and Seva is to translate the feeling of the presence of that Power in our outward actions. If the clarity is not there, they will slip into a form of activity, hardly leaving any deep impress on our inner equipment.

Question: Please explain the 4 Es of life: Ethics-Earning-Enjoyment and Emancipation.

Answer: During our childhood days, meaning at the impressionable age, we are to be well grounded with moral ethical values (Ethics) which connect us properly with the rest of the creation. With that strong foundation we can eke out our livelihood (Earning) and also enjoy that which is permissible (Enjoyment). However at some stage in life, one would feel that all objects, emotions and thoughts that one has been hugging as one's own, are nothing but bondage and therefore a deep desire to free oneself (Emancipation) from all that wells up and then one strives for emancipation.

Question: I have often felt that we are a body-mind-intellect complex mechanism over which one has no control whatsoever. Do we really have control over our lives?

Answer: By and large sense objects and sense organs dominate us in our transactions with the world outside and hence we feel we have no control over them. At the same time, when we learn that there is a Power behind the same followed by close observation of the dynamics of our mind and body, we will come to gradually realize that the body and the mind are only conditionings given to us to carry on the life and they are not the masters by themselves.

Question: Swamiji, kindly tell us something about how to make the spiritual journey fruitful?

Answer: By constantly trying to bring in the role/relevance of the Spirit – the Power – in all our thoughts, words and actions, the spiritual journey can be hastened.

Question: Swamiji's message to our readers?

Answer: "Your life is a gift from the Creator. Your gift back to the Creator is what you do with your life", says a Master.

(An interaction between Sri Pradeep Kumar K of Trivandrum and Pujya Swami Muktanandaji.)

ME TO WE

“The object of your life is to be happy yourself and give happiness to others. In fact, real delight consists in so adjusting your life as to make it yield joy to others. Reveal your innate Divine nature, and diffuse around you always love and joy.” – Swami Ramdas

In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values, which stand for ‘me’ to ‘we’, into academics.

Class: 9, **Subject:** English, **Chapter:** 1 - How I taught my grandmother to read.

Text Content: For a good cause if you are determined, you can overcome any obstacle. I will work harder than anybody but I will do it. For learning there is no age bar.

Example: To overcome the hardship experienced by travellers on dry and hot days, Smt. Saalumarada Thimakka, now aged above 70, planted and worked hard to tend 284 banyan trees along a four kilometre stretch of highway near Ramnagar District, Karnataka.

Value Co-related: Common Good, Determination

For more details contact: vital4education@gmail.com

DEAR CHILDREN

A little boy wanted to meet God! He packed his suitcase with two sets of his dress and some packets of cakes! He started his journey, he walked a long distance and found a park! He was feeling tired, so, he decided to sit in the park and take some refreshment! He opened a packet of cake to eat!

He noticed an old woman sitting nearby, sad with hunger, so he offered her a piece of cake!

She gratefully accepted it with a wide look and smiled at him! Her smile was so pretty that the boy longed to see it again! After sometime he offered her another piece of cake! Again, she accepted it and smiled at him! The boy was delighted!

They sat there all afternoon eating and smiling, but never said a word! When it grew dark, the boy was frightened and he got up to leave but before he had gone more than a few steps, he ran back and gave the woman a hug and she kissed him with her prettiest smile!

Back home, when the boy knocked the door, his mother was surprised by the look of joy on his face!

She asked him, “What did you do today that makes you look so happy?”

He replied, “I had lunch with God!”

Before his mother could respond, he added, “You know what? She’s got the most beautiful smile I’ve ever seen in my life!”

Meanwhile, the old woman, also radiant with joy, returned to her home! Her son was stunned by the look of peace on her face and asked, “Mom, what did you do today that made you so happy?”

She replied, “I ate cakes in the park with God!”

Before her son responded, she added, “You know, he’s much younger than I expected!”

Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn a life around!

COMPLETE RELIANCE ON GOD

The grammarian Ibn Babshad was sitting with his friends on the roof of a mosque in Cairo, eating some food.

When a cat passed by, they gave her some morsels; she took them and ran away, only to come back time and time again.

The scholars followed her and saw her running to an adjacent house on whose roof a blind cat was sitting. The cat carefully placed the morsels in front of her.

Babshad was so moved by God's caring for the blind creature that he gave up all his belongings and lived in poverty, completely trusting in God until he died in 1067.

(Oral tradition recorded in the late 14th century by the Egyptian theologian and zoologist Damiri [d. 1405])

Source: Email

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol. 38, Feb. 1971

THE WAY TO LEARN
By Swami Rama Tirtha

There was a man, Yudhisthira. He was the heir-apparent to the throne of India. There is a story related of his boy-hood. He was reading at school with his younger brothers. There were many brothers. One day the headmaster, the examiner, came to examine the boys. This headmaster came and asked them how far they had advanced, and the younger boys laid before the master all they had read.

When the time came for this boy, the master put the usual question to him, and the boy opened the Primer and said in a cheerful happy tone, not the least ashamed: "I have learned the alphabet, and I have learned the first sentence."

The master said: "Is that all?" and pointed to the first sentence. The master asked: "Have you learnt anything more from this book?" The boy hesitatingly replied: "The second sentence."

The prince, the dear little boy, said this cheerfully and happily; but the master was exasperated, because he expected him to apply himself to possess high knowledge and great wisdom, and not to be snail-slow. The master asked him to stand before him. He was very cruel and thought "to spare the rod was to spoil the child".

You know professors think that to break rods upon children moulds them, and the more rods they break the better moulded are the children. That condition of mind made the master very cruel, and he began to beat and thrash the boy. But the latter kept his calm; he was cheerful and happy. The master beat him for a few minutes, but found no signs of anger or anxiety, fear or sorrow on the beautiful face of the prince,

and his heart relented, even as stones might have melted so to say, looking at the boy's face. The master reflected and said to himself: "What is the matter? How is it that this boy who by one word can get me dismissed, who is one day to rule me and the whole of India, is so calm? I am so severe on him and he does not resent it in the least. I was harsh to the other brothers and they resented it, and one of them took hold of the rod and beat me; but this boy preserves his temper. He is cheerful, calm and quiet. Then the eyes of the master fell upon the first sentence which the boy had learned.

You know, in India, the Primers do not begin with 'dogs and cats'. In India Primers begin with beautiful advice. Now, the first sentence after the alphabet in the book in Sanskrit was: "Never lose your temper, never get annoyed, have no anger." The second sentence was: "Speak the truth, ever speak the truth."

The boy had said he had learned the first sentence, but he hesitatingly said he had learned the second sentence. Now, the master's eyes fell upon the first sentence: "Lose not your temper, have no anger." And then he looked at the face of the boy. One eye of the master was on the boy and the other

eye on the sentence in the book; then the meaning of the sentence flashed through his mind.

The face of the boy told the meaning of the sentence. The face of the boy was the incarnation of the sentence written in the book: "Never get angry". The calm placid, bright, happy, cheerful and beautiful face of the boy brought home to the heart of the teacher the meaning of the sentence: "Never get angry".

Henceforth the master had transgressed; he had learned the substance of the sentence originally through the lips. Now the master knew that this sentence was not to be talked out like parrots, but could be lived, could be carried into effect, and then he realised how little his own knowledge was. He felt ashamed within himself that he had not learned the first sentence when the boy had really learned it. You know the boy, by learning a thing, did not mean learning like a parrot; by learning he meant practising it, realising, feeling and becoming one with it. This was the meaning of learning to this boy.

No sooner did the master understand the meaning of learning than the stick fell from his hand; and his heart relented. He took up the boy and clasped him in his arms and kissed his forehead. And then he felt his

own ignorance and his lack of practical knowledge to such an extent that he felt ashamed of himself, and he patted the boy on the back and said: “Son, dear Prince, I congratulate you on having truly learned at least one sentence of the scriptures. Ah! I do not know even one sentence, I have not learnt even one sentence for I get angry and I lose my temper, anything will put me in temper. O my son, pity me, you know more, you are more learned than I”.

When the master spoke thus, when he cheered the boy, the boy said, “Father, father, I have not yet learnt this sentence thoroughly because I felt some signs of anger in my heart.”

Thus was he speaking the meaning of the second sentence; thus was he speaking out the truth, when there was every temptation to conceal his inner weakness on an occasion when he was being flattered. To reveal by his own acts the weakness lurking in his soul, the child proved that he had learned the second sentence also: “Speak the truth”.

This is the way to read things; this is the way to learn Vedanta, live Vedanta, practice Vedanta. The way to learn a thing is not to merely commit it to memory only but to put it into practice in daily life.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

May Sri Ram bless you all. Sri Ram wills that Ramdas should write to you. He has been now and again reminding Ramdas of you... Take heart. Sri Ram is the friend of the helpless. He may try us but He never gives us up. He is all kindness and love. Let the past not worry us. Let us not be anxious about the future. Let us trust Him with all our heart. We are ever safe in His hands. Cheer up! Cheer up! Cheer up! This is the humble message of Ramdas to all.

Love and Namaskars.



Ramdas

PUJYA SWAMI SHANTANANDA PURI ATTAINS MAHASAMADHI

Pujya Swami Shantananda Puri Maharaj of Vashishta Guha, Rishikesh, attained Maha Samadhi on the 14th of October 2014 at a hospital in Pondicherry. He was 86 years old. He had been ailing for quite a few months prior to dropping the body.

Pujya Swamiji was an example of the extraordinary spiritual legacy of India. May his life and mission continue to inspire more and more devotees to walk on the spiritual path with confidence and determination and help them attain the supreme aim of human life.

IN MEMORIAM

Sri Amarnath Gupta, a veteran devotee of the Ashram from Hyderabad, was called by Beloved Papa on the 29th of October 2014. He was 73 years old.

All members of Sagarlal Gupta family have been deeply devoted to Beloved Papa, Pujya Mataji and Pujya Swamiji since the early 1950s. They have also been closely associating with the Ashram activities ever since.

We pray for Beloved Papa's blessings on the departed soul for eternal rest at HIS lotus feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of October 2014 is 260 crores. The grand total of the Japa done so far now stands at 8465 crores.

PUJYA SWAMI TEJOMAYANANDAJI'S VISIT TO ANANDASHRAM: The Ashram wore a festive look with festoon on the morning of the 24th of October 2014. All the devotees had assembled in the Panchvati to receive Pujya Swami Tejomayanandaji of Chinmaya Mission who made a brief stopover at ANANDASHRAM on his way from Kannur to Mumbai via Kasaragod.

Pujya Swamiji was lovingly received by Pujya Swami Muktanandaji and others and all proceeded to the Bhajan Hall in their company. After offering flowers in the Shrine, Pujya Tejomayananda Swamiji inspired the devotees by speaking extolling words about the power and glories of Ram Nam through some inspiring anecdotes. Pujya Swamiji then led the Ashramites in chanting the holy and all-powerful Divine Name in his melodious voice for a few minutes.

Thereafter Pujya Swamiji had breakfast, then visited the Samadhi Mandirs of Beloved Papa, Pujya Mataji and Pujya Swamiji and then proceeded to Kasaragod.

SATSANG AT HYDERABAD AND HANAMKONDA: Satsang programs with Pujya Swami Muktanandaji are scheduled to be held at Hyderabad on the 3rd and 4th

of January (Contact: Dr. Bajranglal Gupta: 09948019199) and at Hanamkonda on the 5th of the month (Sri C H Laxminarayana: 09908765323).

PUJYA SWAMI MUKTANANDAJI'S TENTATIVE ITINERARY FOR JANUARY:

- ◆ 2nd to the 8th of January 2015 at Hyderabad and Hanamkonda.

FROM THE EDITOR

The month of December reminds us of two important events – Beloved Papa's Sannyas and the end of the calendar year. As spiritual children of Beloved Papa, we always remember the importance of the month of December in 1922 because Vittal Rao chose that period to renounce the worldly ties, took to Sannyas and became Beloved Papa. But for that, all of us would not be here, including THE VISION.

This event should therefore constantly remind us to become more and more serious in our spiritual pursuit and reaffirm our commitment to the goal set before us by Beloved Papa – to love all and serve all with the feeling that we are loving and serving the Lord. The facilities made available to us through Anandashram and its various programmes and forums

have to be made use of in the best possible manner. If all of us involve more and more physically and mentally in Ashram's Mission it will go a long way in actualising Beloved Papa's vision. Devotees are also requested to enthuse and inspire the second line in their houses.

Next is the farewell to the year 2014. On the joyous occasion of the New Year 2015, it will be appropriate to remember Beloved Papa Swami Ramdas' words: "The crown of spiritual experience is the attainment of Divine love - a love that overflows the bounds of all human calculations and standards and inundates the entire world." Let every day of the New Year be an ascending step leading to supreme heights of evolution, noble living, sublime selflessness, success, prosperity and loving service so that at the end of the year we are way above where we are now. May He, who is seated within bless all to be able to do so.

— MUKTANANDA

"Let love, humility and service be the motto of your life."

— Swami Ramdas

LIST OF ASHRAM PUBLICATIONS

ENGLISH Arati Book At the Feet of God Call of the Devotee * Cherished Memories Dive Deep Soar High * Gospel of Swami Ramdas I & II * Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guru's Grace Hanuman Chalisa Hints to Aspirants In Quest of God In the Vision of God Krishnabai Mundane to Spiritual Passage to Divinity * Poems Points to Ponder Ramdas Speaks I* to V Set Shraddhanjali Stories as told by Ramdas Swami Ramdas on Himself Swami Ramdas' Talks * Swami Satchidananda * The Divine Life I & II * Set The Pathless Path * The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai With my Master With Divine Mother I to III Set World is God *	50 50 25 25 30 115 55 55 30 35 55 120 100 50 30 225 60 25 25 45 25 20 30 35 85	In The Cave * In the Vision of God Swami Satchidananda * The Sayings of Ramdas * Thus Speaks Ramdas * World is God* HINDI At the Feet of God Gita Sandesh Guru's Grace In Quest of God * Swami Ramdas on Himself Swami Satchidananda The Pathless Path * Thus Speaks Ramdas Viswamata Krishnabai * Call of the Devotee God Experience Vol I & II	55 5 20 25 40 20 25 40 35 12 15 35	MALAYALAM Arati Book Bhagavad Gita Dive Deep Soar High* Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda Viswamata Krishnabai At the Feet of God Gita Sandesh*	10 35 40 300 12 30 25	Thus Speaks Ramdas TELUGU Arati* At the Feet of God Call of the Devotee Dive Deep & Soar High Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guidelines* Guru's Grace Hints to Aspirants In Quest of God In the Vision of God * Mundane to Spiritual Passage to Divinity * Ramdas Speaks Vol I & V Set Stories by Swami Ramdas Swami Ramdas on Himself Swami Ramdas' Talks Swami Satchidananda The Sayings of Ramdas Thus Speaks Ramdas 15 25 30 30	20
KANNADA Anandashram Bhajanamrutha Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guidelines * Guru's Grace In Quest of God In the Vision of God I * Ramdas Speaks I to V Set Stories as told by Ramdas Swami Ramdas' Talks The Pathless Path * The Sayings of Ramdas World is God *	35 10 20 25 50 35 40 98 45 12 15	TAMIL Arati Book At the Feet of God* Gita Sandesh Glimpses of Divine Vision * Guru's Grace * In Quest of God In the Vision of God The Sayings of Ramdas * Viswamata Krishnabai Hints to Aspirants	10 35 50 100 40 30	ORIYA In Quest of God FRENCH Thus Speaks Ramdas * Guru's Grace	40 30		

(*) denotes books out of print.

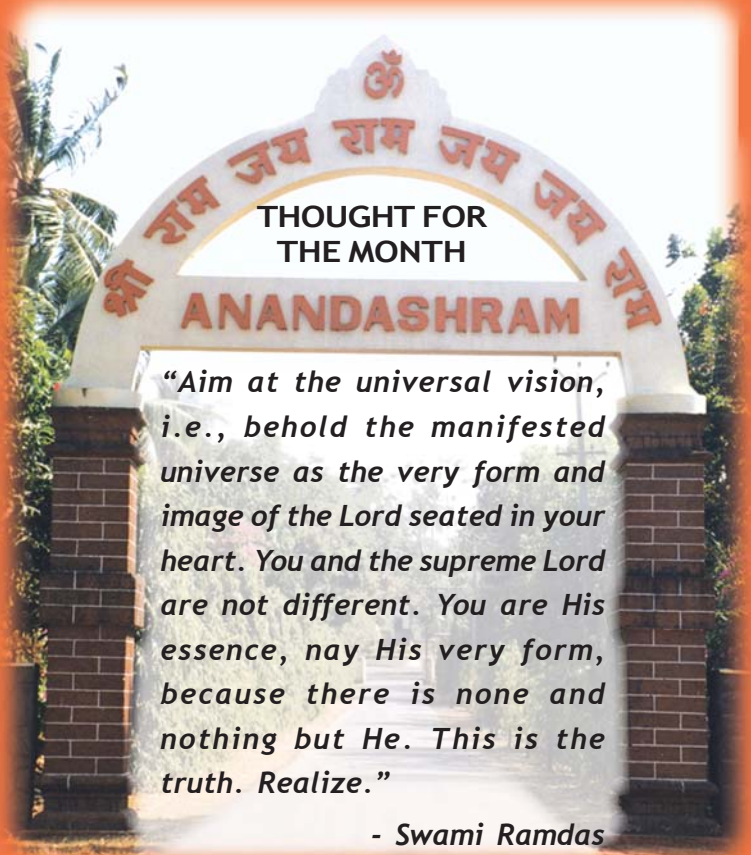
NOTE: 1. Packing and Postage Extra;

Payments may be made by MO or DD favouring 'ANANDASHRAM PUBLICATIONS' payable at Anandashram PO 671531, Kanhangad, Kerala

2. GUJARATI books are available with Shri Ramkrishna Seva Samiti, Shri Ramkrishna Kendra, L G Hospital Road, Maninagar, Ahmedabad 380008.

(Telephone Number 079 25430031)

R.N.: 3047/57 || Registered: KL/KSZ/8/2012-14
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/12-14
Licensed to post without prepayment
Date of Publication: 01/12/2014



Edited and published by : Swami Muktananda
and printed by him through : Latha Unlimited, Mangalore.