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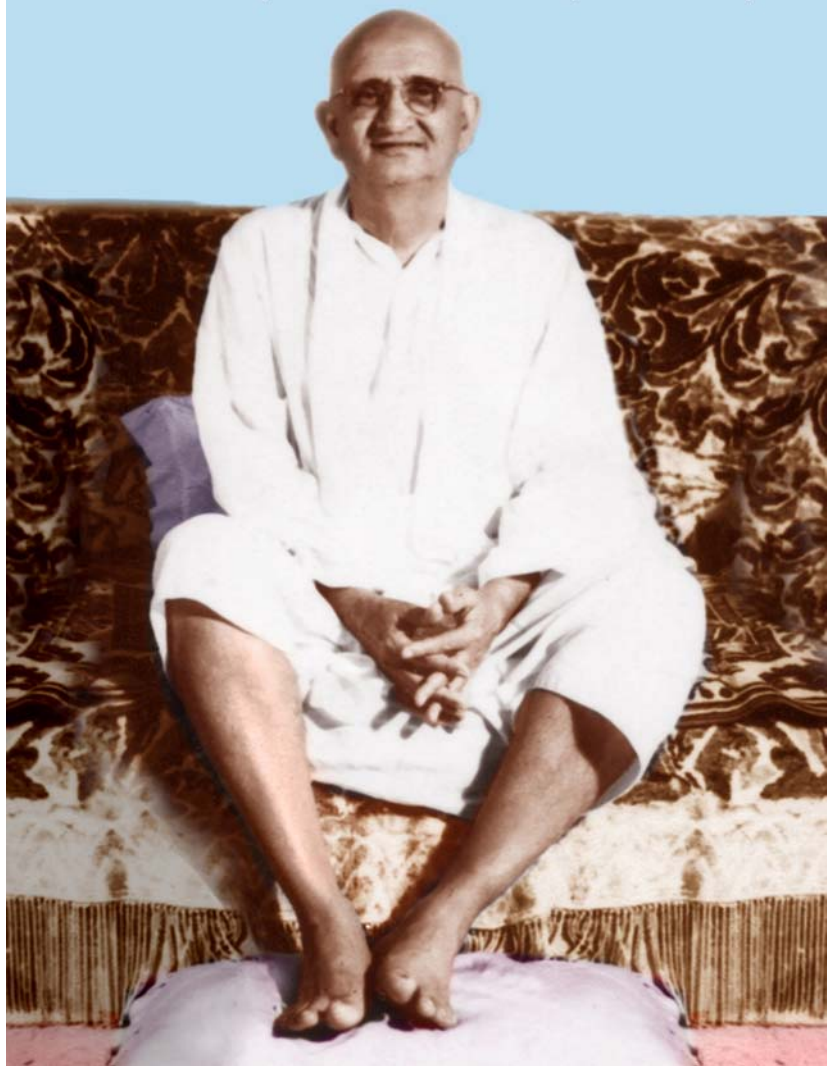
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Beloved Papa Swami Ramdas (1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

SEEK NAUGHT ELSE BUT GOD

WHEN you are right
Everything goes well.
Seek your centre – the Divine
Who is the pivot of the worlds.
Know, all revolve round it
At His bidding and call.
Then you have freedom and joy
True harmony and peace.
All other quests are vain.

- Swami Ramdas

CONTENTS

Life Eternal	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas-		7
Words Of Pujya Mataji Krishnabai	-	10
This Is Our Mataji	- Swami Satchidananda	12
The Container And The Content	- Ven. Ajahn Brah	18
Dear Children	-	19
Judge Everything On Its Own Merits	- Swami Rama Tirtha	20
The Suitcase	-	22
From The Leaves Of The Back Issues	-	24
Epistles Of Swami Ramdas	-	26
Ram Nam &		
Interactive Satsang Program 2013	-	28
Swami Sevanandaji Attains Maha Samadhi	-	33
In Memoriam	-	33
Anandashram News	-	33
From The Editor	-	34

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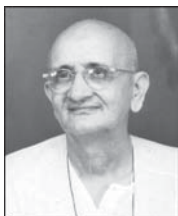
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LIFE ETERNAL

By Swami Ramdas

Life is not confined merely to the apparently animated beings and creatures of the world. Life is a dynamic principle that permeates all objects and things that occupy the limitless expanse



of space. But for the power of this extremely subtle and active principle or spirit, no visible worlds could exist. In fact, motion itself signifies form and manifestation. Just as movement on the still waters of a lake means innumerable forms of ripples on its surface, so the worlds and all beings and things in them are the forms of the one moving Spirit.

This life is one – the energy that animates it is one, however diverse are the ways of its revelation. The sum-total of everything that exists is the one Reality which is absolute, eternal and infinite.

One substance, one essence, is the truth about the universe. What appears as multiplicity is only the variation of the single, original principle. The so-called dead, inert, or living objects in the world are merely the expressions of the one eternal Life. The composite

human being made up of body, senses, mind, intellect and soul is truly that Life in its entirety. “All this is verily Brahman”, are the words of the sages who have realised this unity and oneness of all life.

To attain the lofty experience of this Truth, there must be a complete transformation in the human being in every part of him. It is not a vision gained through a superficial change, but a very rebirth of the soul into a Divine consciousness. It is a vision imbued with the life of infinity, the bliss of immortality and a consciousness of universality and absolute freedom.

What shuts out this dazzling vision and experience from the life of a self-centred and egoistic human being is ignorance – verily, it is ignorance. A blind man can have no conception of the vastness of space around him. By groping with his hands and feet he attempts to measure the world and finds it so narrow and limited. He depends solely upon the perception of his external senses to arrive at his conclusions about the extent of life that encompasses him. Suppose, now the blind man is blessed with sight. How does he look upon the universe? The narrow conceptions of his blind state vanish, and he at once feels that he is raised to a sublime wonderland. This is because now

the light has dawned on him – a light by the aid of which he sees things as they are, in their real aspect, significance and measure. So, the profound wisdom of the Reality, dispelling ignorance, reveals to the soul of a human being, the sublimity and infinity of his own existence.

Thus immortal Life is tuned to one song – speaks of one Truth – unfolds the secret of one Existence – reveals the activity of one Spirit – informed with the vision of one supreme Light.

WORDS OF BELOVED PAPA SWAMI RAMDAS



The Triple States And The Truth Beyond The Triple States:

The individual in the waking and the dream states is the same. The same individual puts on various masks. He plays in the dream state in one way and in the waking state in another. In the dream state the mind alone is active. In the waking state the mind and the senses are active. Very often, we do not forget our individuality in the dream; it is the same as we experience in the wakeful state. ‘I am I’ whether in the dream state or the wakeful state. But what happens is, when we wake

up, all the dream experiences prove to be false, and in the dream state all the experiences of the wakeful state are lost sight of. Sometimes, there may be a connection between the two; that is, we may see a continuance of our wakeful experiences in the dreams. The deep sleep state is such that, in it neither the senses nor the mind is active. But the 'I' alone exists, which is enveloped by Tamas or ignorance.

It has been said, according to Hindu philosophy, that since all these states are transient, they are false.

Our aim should be to realise that Truth which is beyond the wakeful, dream and sleep states, an awareness within us, a consciousness ever awake, never asleep, never affected by the clouds that pass before it.

That which has no permanency about it, cannot be real. Beyond the deep sleep, dream, and wakeful states there is an existence, which is the only reality and which remains the same. This is the 'I'-consciousness in us. The 'I'-consciousness persists in all the three states. The 'I' of the wakeful state, the 'I' of the dream state and the 'I' of the deep sleep state is one. We say 'I was awake', 'I dreamt' and 'I slept'. That 'I', which exists

in all the three states and which is beyond all these three states, is the only reality. Therefore that reality is what is called the Atman or God and we must realise that. That reality is the witness, so to say, of these three states. After a refreshing sleep without dreams, we get up and say, "I had such a sound sleep, a pleasant sleep!" Who is that 'I' who had the sound or pleasant sleep? If we try to probe beyond the three states, we come upon a state of absolute existence which is perfect, static, calm, serene, eternal and we realise that the other three states are impermanent, changing and unreal.

Our aim should be to realise that Truth which is beyond the wakeful, dream and sleep states, an awareness within us, a consciousness ever awake, never asleep, never affected by the clouds that pass before it, the clouds of wakeful, dream and sleep states. It is like this: a man sometimes puts on a white dress. After some time he changes it and puts on a red dress and then again changes it and puts on a black dress. The person who is wearing all these dresses is one and the same, and he is different from all the dresses. The wakeful state is compared to the white dress, the dream state to the red dress, and the sleep state to the black dress. But the person who puts on these dresses is different from the dresses.

WORDS OF PUJYA MATAJI KRISHNABAI

Guru is eternal and infinite and his chief quality is his state of emptiness, his utter void. Now when the devotee goes to such a Guru and makes a clean breast of all his worries, thoughts, etc.,



all his troubles cannot but vanish – dissolved into Guru’s emptiness, leaving the devotee clean and pure. It is a fact that when you are prepared to open out your heart to your Guru, you come to enjoy true and lasting peace of mind.

On hearing a Bhajan wherein there is a line exhorting the devotee to sing His name through every Galli (lane): Here we are asked to sing Papa’s Name not only through every lane but through the whole universe. We can do so only if we first make our own place an Ashram by chanting the Guru Mantra constantly. We can chant Guru Mantra constantly only if we do “Dana-Dharma” (*acts of charity*) and Seva and obtain the merit of relieving the distress of people who are but forms of Beloved Papa Himself. Such a love can dawn in our hearts only if we chant Ram

Nam. We must make our homes veritable Ashrams and centres of Vishwa Prem and Vishwa Seva.

There is nothing that you cannot achieve by chanting Ram Nam or Guru Mantra, if done in full faith. We need not be scared or worried over any predictions of any dire happenings, if we carry out our primary task of chanting Ram Nam.

“Om” was added to Ram Nam by Beloved Papa and, in doing so, he invested “Om” with all his spiritual power and strength. So, when we chant Ram Nam, if we start each line of Ram Nam with “Om”, it will have a tremendous impact upon us.

All the so-called forces for good and bad are within us only and we have to recognise that they have their own functions, just as our limbs and sense organs have their functions and their respective roles to play. Similarly, on a wider scale, in the universe as well – which is our own body – there are the good planets and the bad planets whom we have to take into reckoning. We may stop bothering about the planets only when we are firmly on the Godward path, surging towards Papa.

THIS IS OUR MATAJI
By Swami Satchidananda

That I could serve Beloved Papa Swami Ramdas and Vishwamata Krishnabai for four decades was not an ordinary privilege. I could move with them so intimately that I could feel I am their child and I could take the “child’s” liberty with its parents. It was made possible only by their abundant grace. Besides being my beloved mother, Pujya Mataji was my most understanding guardian, spiritual guide and preceptor. The long years spent under her loving care and protection are the most pleasant part of my life and it will ever be green in my memory. No earthly mother could have tended her son so well as Pujya Mataji did. She was the Mother Divine to me as well as to others.



As a mother, she would keep a watchful eye on the devotees’ spiritual evolution and would lovingly suggest any change that might help them in their pursuit. She evinced interest in everyone in the Ashram, whether they were permanent inmates or visiting devotees. Whether she knew the people for years or only for just a couple of hours, made no

difference to her in her love and concern for them. It is nothing to be wondered at, as she was seeing her own Self in everyone. Whether one was far away or very near also did not make any difference to her. What drew Mataji's attention was the intensity of a person's devotion and the urgent need for bestowing her attention on him. That stemmed from her perfect identification with the entire manifestation and with the all-pervading Spirit.

Mataji's only concern was the welfare of the devotees. Her anxiety to see them progress fast and the deepest love she had for them were revealed at times in keen and cutting words. Readers may not quite understand that words cannot fully express her feelings as manifested in her face then and the tone in which the words were uttered. Unless one witnessed such a scene, one cannot even imagine, much less appreciate, the feelings behind her outpourings on some occasions.

Mataji had a complex personality and her moods were often unpredictable. Her scolding sometimes made the devotees feel rather hurt. But those who knew that behind all these, was a heart full of deep love, compassion and concern for the quick progress

of her spiritual children, would feel that Mataji was only ridding them of all their accumulated dirt in an apparently rough way.

Mataji wanted everyone in the Ashram, nay everyone who came in contact with her, to realize the eternal and infinite Swaroopaa of Beloved Purushottam Papa. She firmly wished that they should get such an experience if only they tried earnestly for the same. She lost her temper when she saw that some of them were not alive to the need for quick spiritual progress. It is true that Mataji cannot be understood easily. She herself had said: “Papa used to tell me: ‘It is very difficult for anyone to gauge your true nature and to judge your mood accurately.’ May be because all Swabhavas are in me. Can you – anyone of you – gauge what my true nature is? You cannot, because all natures are there in me.”

Often those who were most loved by her got the worst of her scolding, that too at times least expected. One day, a mother-devotee who had come to the Ashram on a visit only a couple of days before, was blissfully moving about enjoying the change from her drab routine life in a city to the peaceful and blissful atmosphere in the Ashram surcharged by the love

pouring out from Mataji's heart. She was almost in ecstasy.

In her exuberant joy she was narrating something to Mataji, but made a slip for which she had to pay too heavy a price. While talking about her parents-in-law, she expressed that in spite of serving them to the best of her ability, they were not satisfied and were often getting irritated. Catching that point and taking it as a complaint that in spite of the best service rendered by her, her in-laws were not satisfied, Mataji, as if expressing her sympathy started telling her: "In spite of your best efforts to please your in-laws, your services are not appreciated, but found fault with. There must be something wrong in your attitude towards them. Are you able to love them as much as you love your parents? If you are honest, I am sure, the reply is 'No'. What is the use of your following me like a shadow when you have not been able to widen your vision so as to embrace your relations as your own? What do you learn from me? Did you complain about your parents? Then, why about your in-laws? Try at least to accept all your relations – on your side and your husband's side – as your own and serve them with all love and affection. Then try to

look upon them as different forms of Beloved Papa and serve them as you would serve Beloved Papa himself. Then only is there any benefit from your coming here, and seeking my company. Beloved Papa will not be pleased unless you try to widen your vision so as to embrace the whole world as your own. What joy is there in such service! Instead, you are hesitating to break your small circle and come out of it. You have not understood Beloved Papa and his teachings. This is because your Ram Nam chanting is not sufficient. Increase the chanting and pray to Beloved Papa to widen your vision.” Saying this Mataji was getting more and more heated up, as it were, and the last few words were very sharp and cutting. The mother started shedding tears and could not utter a word.

Mataji continued: “Are you crying because I scolded you? If you are crying really because you have understood your mistake, there is a chance of your improving. Now, go, do not stand here. I will get more angry and continue to scold you.” The mother-devotee went away sobbing. The moment she left the room, Mataji turned to me and laughed so much that all the anger she had, appeared a mere pretence and whatever had happened was like a momentary

mark made on a sheet of water when beaten with a stick.

Continuing to laugh, Mataji said: “These people come here and feel that they are doing a great thing by moving with me here and there. They float only on the surface. They do not go deep within and try to do things in the right spirit. She was getting only soothing and loving words from me so far. Now this lashing will wake her up.” This was the way of our Mataji.

Beloved Papa had mentioned on more than one occasion that Mataji is such an exceptional person that Lord Brahma might have created her only with great difficulty! I am sure that those who have been the fortunate recipients of Mataji’s scolding and admonitions, which led them even to the point of frustration, have later understood that all these came out of a heart of gold, a heart which pined day and night for the supreme good of others and a heart that was never at rest until signs of spiritual progress were seen in all, a heart that was aching at the sufferings of others and much more so, when the seekers on the path of God-realization did not run or walk fast straight to the goal, but lingered, holding on to the petty, perishable things of the world.

THE CONTAINER AND THE CONTENT

Excerpt From 'GOOD? BAD? WHO KNOWS?'
(An Upcoming Book By Ven. Ajahn Brahm)

“A local journalist called and asked me “What would you do, Ajahn Brahm, if someone took a Buddhist Holy Book and flushed it down the toilet?”



Without hesitation I answered “Sir, if someone took a Buddhist Holy Book and flushed it down the toilet, the first thing I would do is call a plumber!”

When the journalist finished laughing, he confided in me that that was the most sensible answer he had heard.

Then I went further. I explained that someone may blow up many statues of the Buddha, burn down Buddhist temples or kill Buddhist monks and nuns; they may destroy all of this but I will never allow them to destroy Buddhism. You may flush a Holy Book down a toilet, but you will never flush forgiveness, peace and compassion down a toilet.

The book is not the religion, nor the statue, the building or the priest. These are only “containers.”

What does the book teach us? What does the statue represent? What qualities are the priests

supposed to embody? This is the “content”.

When we recognize the difference between the container and the contents, then we will preserve the contents even when the container is being destroyed.

We can print more books, build more temples and statues and even train more monks and nuns, but when we lose our love and respect for others and ourselves and replace it with violence, then the whole religion has gone down the toilet.”

DEAR CHILDREN

We enter a little coffee-house with a friend of mine and give our order. While we’re approaching our table two people come in and they go to the counter, “Five coffees, please. Two of them for us and three suspended.” They pay for their order, take the two and leave.

I ask my friend, “What are those ‘suspended’ coffees?”

My friend replied, “Wait for it and you will see.”

Some more people enter. Two girls ask for one coffee each, pay and go. The next order was for seven coffees and it was made by three lawyers – three for them and four ‘suspended’. While I still wonder what’s the deal with those ‘suspended’ coffees

I enjoy the sunny weather and the beautiful view towards the square in front of the café. Suddenly a man dressed in shabby clothes who looks like a beggar comes in through the door and kindly asks, ‘Do you have any suspended coffee?’

It’s simple – people pay in advance for a coffee meant for someone who cannot afford a warm beverage. The tradition with the suspended coffees started in Naples, but it has spread all over the world and in some places you can order not only a suspended coffee, but also a sandwich or a whole meal.

Wouldn’t it be wonderful to have such cafés or even grocery stores in every town where the less fortunate will find hope and support? If you own a business why don’t you offer it to your clients... Many of them may like it.

JUDGE EVERYTHING ON ITS OWN MERITS

By Swami Rama Tirtha

There was a man who was reading a love poem, a beautiful poem, which described the love of Laila and Majnu. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun, he took



a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged, it, shed tears over it, placed it on his heart, and never parted with it. But you know artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

A man came up to him, and asked him, “Brother, what are you doing? That is not the way to become Majnun. If you want to become Majnun, you need not take up his lady love, you ought to have the real internal love of Majnun. You do not want the same object of love, you require the same intensity of love. You may have your own object of love, you may choose your own heroine, you may choose your own lady love, but you ought to have the same intensity of feeling and love which Majnun, had. That is the way to become a genuine Majnun.”

Similarly Rama tells you, if you want to become a Christ, a Buddha, a Mohammed, or a Krishna, you need not imitate the things that they did, you need not imitate the acts of their lives, you need not become a slave to the way they themselves behaved. You need not sell your liberty to their deeds and their

statements, you will have to realise their character, you will have to realise the intensity of their feelings, you will have to realise the depth of their realisation, you will have to realise the deep spirit, the genuine power that they had. If you manifest the same spirit in life, the surroundings and environment that you have got before you now must be changed. What would Christ do if he were born tonight? Would he suffer Himself to be crucified? No. You can be a Christ and yet live. Christ suffered His body to be crucified for his convictions, and Schopenhauer suffered his body to live for his convictions, and to live for your convictions is often times harder than to die for your convictions.

So this introduction is summed up by saying judge everything on its own merits; do not allow the personality, the life of the prophet to interfere with his teachings. The life and the teaching we should consider separately.

Source: In Woods of God Realisation

THE SUITCASE

A man died, when he realised it, he saw God coming closer with a suitcase in his hand.

God: Alright son it's time to go.

Man: (*Surprised*) Now? So soon? I had a lot of plans...

God: I'm sorry but it's time to go.

Man: What do you have in that suitcase?

God: Your belongings.

Man: My belongings? You mean my things, my clothes, my money?

God: Those things were not yours, they belonged to the earth.

Man: Are they my memories?

God: Those never belonged to you, they belonged to Time.

Man: Are they my talents?

God: Those were never yours, they belonged to the circumstances.

Man: Are they my friends and family?

God: I'm sorry they were never yours, they belonged to the path.

Man: Are they my wife and son?

God: They were never yours, they belonged to your heart.

Man: Is it my body?

God: That was never yours, it belonged to the dust.

Man: Is it my soul?

God: No that is mine.

Full of fear, the man took the suitcase from God and opened it just to find out that the suitcase was empty.

Man: (*tears rolling down his cheek*) I never had anything???

God: Every moment you lived, only that was yours.

Source: Email

FROM THE LEAVES OF THE BACK ISSUES

Vol: 33, July 1966

MAY I FORGIVE ALL

By Paramhansa Yogananda

O Lord of Compassion, teach me to shed tears for all beings. May I behold them as my very own – different expressions of my Self.

I easily excuse my own faults; let me therefore quickly forgive the failings of others. Bless me, O Father that I do not inflict on my companions unwelcome criticism. If they ask my advice in trying to correct themselves, may I offer suggestions inspired by Thee.

Through the strength of kindness and love, free from the thought of compulsion, teach me to lead all stumbling and stubborn ones to Thee. Guide my understanding and powers, that I turn dark-natured

beings into sparkling seekers who fully reflect their wisdom rays.

As even to a hanged murderer Thou dost give a fresh opportunity for self-improvement in a new incarnation, in which he wears an unrecognisable body and moves in another environment, so may my pity extend to world-forsaken wrong-doers. O Spirit, let the warmth of my love melt the chill in the error-frozen brothers!

Thou art meekly waiting to reveal to all men Thy presence within them. O Unparalleled Patience, silent before an indifferent world, bestow on me Thy great-hearted forbearance. Let me never retaliate when people wound me with unkindness.

May I sympathetically help others to help themselves. Teach me not to condemn their ingratitude if they turn against me and no longer permit me to serve them.

May I forgive (first inwardly, then outwardly) those who have most deeply injured me. I would return love for hatred, sweet praise for sour compliments, and good for evil.

Thy Divine light is hidden in even the most vicious and gloom-shrouded man, waiting to shine forth under

the proper conditions: the keeping of good company, and ardent desires for self-betterment.

We thank Thee that no sin is unforgivable, no evil insuperable; for the world of relativity does not contain absolutes.

Direct me, O Heavenly Father, that I awaken Thy bewildered ones to the consciousness of their native purity, immortality, and celestial sonhood.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...It is He who gives us every situation and every change. He knows what is good for us. His main object is to draw us towards Him. He brings about all the incidents in our life to fulfil this purpose of His... Our attachment to the ever-changing and perishable forms about us is the cause of our misery. We ignore the fact that whatever is born must die. Let us ask ourselves, "Is it then worthwhile to be attached to the inconstant and transient things?" The Eternal has no death, and the perishable cannot escape dissolution. Then why grieve over the dead! ...Let us not forget that we came alone into the world and that we shall depart also alone from it. We never bring with us our

vaunted wealth and our relations, and when we give up this earthly life, we take them not with us either. God is the beginning; God is the end. Let us realise God also in the middle state in which we are... The question naturally arises, “Why this life at all?” It is intended solely for striving to reach Him, and for transforming, in that striving, all our trials and sufferings into joy by the touch of our single-hearted devotion to Him... When we are on this path of devotion, it is truly a joy to live in whatever position God places us. Hence it is that Bhaktas did not desire for a complete absorption in God, i.e., Moksha, but prayed to Him to grant them as many lives or births as He willed, provided He made them live for His love alone. Then again the question, “Why should He have left so many beings in utter ignorance of His love and the resulting bliss?” His Maya is mysterious. To probe deeper into the question brings to light the subtlest truth that He alone is the sole actor behind this variegated and multiple veil of Maya. He, the Supreme One, pretends to be all, in their varied masks, nature and activity. Whatever it is, ours is not to puzzle our puny intellect with the questions. We know that He is pure love, and that our salvation lies in our complete submission to Him. Let us be His ignorant children,

ever basking in the rays of His unbounded love and grace. He is dwelling in our hearts always.

Ramesh

RAM NAM & INTERACTIVE SATSANG PROGRAM 2013

By the abundant grace of Beloved Papa the annual Interactive Satsang Program and Ram Nam, held in the Ashram from 28th to the 31st of December 2013, went off blissfully. Friends from various places enthusiastically participated in the programs. The interactive Satsang sessions were held on all the days in the morning from 10:00 am to 11:30 am and then again in the evening from 3:30 pm to 5:00 pm. At other times, devotees were also requested to participate in as many Ram Nam sessions as possible in the Samadhi Mandirs.

Now-a-days Beloved Papa makes us often to go through the 1st chapter of IN QUEST OF GOD probably to get more clarity on the goal to be scaled as well as the path to be gone through. It is found that an intense study of the same helps the aspirant to know where exactly he or she is on the spiritual journey, the road blocks in it and the remedies to be applied for

hastening the march. The annual retreat also provided an opportunity to dwell deeply on this salient point.

Beloved Papa made it possible to bring out the following points:

1. IN QUEST OF GOD:

- a. Heart's cry (heart-felt prayers) will be heard.
- b. Miseries are of our own making.
- c. Right concept of the Reality - the Great Void - impersonal aspect/ Nirguna Brahman
- d. Ram means the Atman/ manifest aspect of God.
- e. Meditating on HIM should precede chanting, which is for sustaining the remembrance.
- f. Austerity is a must for the control of the mind so that the sense organs do not take the mind for a ride.
- g. An effort to bring in the God-dimension while dealing with all events and individuals gives a fillip to our spiritual progress.
- h. Remember HIM even if the period is very short.
- i. Relying on inner guidance rather than merely seeking outer guidance is the safest method for progress.

- j. Unshakable faith in the words of the Master.
 - k. Satsang, Swadhyay, etc. play a dominant role in Sadhana.
 - l. The evaluation of one's sense of possessiveness, etc. in the form of 'me and mine' is often ignored in Sadhana. Such periodical evaluation helps to remove all hurdles in one's inward journey.
 - m. Asserting and affirming the God-dimension, helps transfer the assumed ownership to the Real Owner.
 - n. While individual Sadhana alone can take one to the Goal, collective Sadhana does help to give an impetus to it.
2. Ultimate understanding:
- a. Sri Ramesh Balsekar explained that constant submission to the Will of God results in accepting every situation and not blaming anybody for any adverse situation.
3. God is the Real Owner:
- a. Spirituality reveals that we are not the owners of our objects, emotions and thoughts. Beloved Papa emphasised this by stating, "Nothing is yours; everything is God's; do

not forget this! You have come from God, and you are on your way to Him."

- b. The Bhajan 'Thu Maajha Yajmaan' was sung to accentuate this truth.
 - c. Beloved Papa's poem in Marathi 'Madhuri Kutthe' helped understand that one needs to go beyond the pairs of opposites by realising that everything that we see outside is actually a reflection of what is within.
4. Hints from 'Talks On The Gita':
- a. To divinise all our actions, Vinobaji asks us to be aware of only three things - the individual is the Bhakta, the Lord is the one revered and the rest (objects, emotions and thoughts) are the articles of worship.
 - b. For control of the mind, Vinobaji suggests three important components - one-pointedness of mind, moderation and regulation in life and equanimity and evenness in outlook
5. Touching anecdotes were shared through which the God-dimension became explicit.
6. How chanting of the Name helps us to increase our level of concentration resulting in the welling up of HIS presence in the form of Awareness.

There are 3 types of chanting: (1) Chanting of God's Name aloud and listening to it. (2) Chanting God's Name silently. The voice will not be audible though the tongue and lips will be moving. The aspirant will listen to the sound of silent chanting from within. (3) Chanting of God's Name mentally. Lips or tongue do not move, but here again, the aspirant will listen to his mental chanting.

7. To free ourselves from grumblings and complaints, we have to become aware of what all has been provided to us. This is a prerequisite for spiritual progress.

It was wonderful to see that in the recap session all remembered and recounted each and every topic that was taken up, which makes us believe that the sessions were well received.

The New Year was ushered in with the revelry of Ram Nam chanting till midnight. A brief message was read out by Pujya Swami Muktanandaji, "Your life is a gift from the Creator. Your gift back to the Creator is what you do with your life." Ram Nam was then again sung for another few minutes.

It was indeed a magnificent opportunity provided by Beloved Papa to all of us to intensely think about

Him and to make a solemn resolve to walk the Path with more devotion and dedication so that every day will be an ascending step leading us to supreme heights of evolution, noble living, sublime selflessness, success, prosperity and loving service.

PUJYA SWAMI SEVANANDAJI ATTAINS MAHA SAMADHI

Revered Swami Sevanandaji of Vatsalya Dham, Mudhol (North Karnataka), attained Maha Samadhi on the 2nd of January 2014. He was 95 years old. The details of the same will appear in the next issue.

IN MEMORIAM

Smt Swaran Sachdeva (aged 85), an ardent devotee from Delhi who had been associating with the Ashram for several decades, was called by Beloved Papa on the 10th of November 2013. She had been suffering from age-related problems. 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 December 2013 is 245 crores. The grand total of the Japa done so far now stands at 5931 crores.

SATSANG AT TIRUNELVELI: Satsang program with Pujya Swami Muktanandaji is scheduled to be held at Saratha Ladies College at Palayamkottai on the 16th of February. For more details devotees may contact Sri D Venkatachalapathy (09994027324).

FROM THE EDITOR

6th of February will be observed as Pujya Mataji's 25th Maha Samadhi Day. Though not in the body, Pujya Mataji continues to live in the minds and hearts of her devotees through the ideal she epitomised. As Beloved Papa put it, Mataji has been the Adhishtana Devata of Anandashram. Even now, whenever we handle events and individuals, Mataji's guidance comes mysteriously. When we think of Mataji, what comes to our mind is her ready-to-serve attitude with love, the simple and humble childlike nature, the precision in doing anything and everything, the ever-flowing compassion, and above all, constant God-remembrance.

May all of us keep on deriving the fullest benefit of associating with her inspiring life mentally so that the process of purification will get hastened and we may realize our Nirguna, Nirvikara, Shashwat Anand Swaroop.

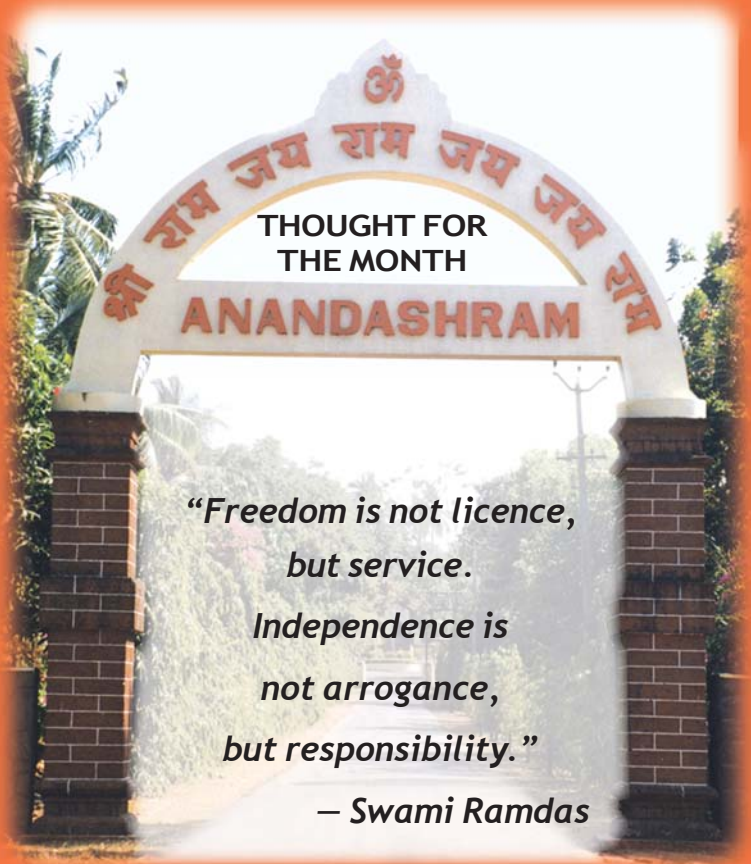
— **MUKTANANDA**

LIST OF ASHRAM PUBLICATIONS

ENGLISH		MALAYALAM	TELUGU
20	In The Cave*	10	Arati*
50	In the Vision of God	35	At the Feet of God
25	Swami Satchidananda		Call of the Devotee
25	The Sayings of Ramdas*		Dive Deep & Soar High
25	This Speaks Ramdas*		Gita Sandesh
25	World is God*	40	Glimpses of Divine Vision
		300	God Experience I & II Set
25	HINDI	12	Guidelines*
30	At the Feet of God	30	Guru's Grace
115	Gita Sandesh	25	Hints to Aspirants
55	Guru's Grace		In Quest of God
25	In Quest of God*		Mundane to Spiritual
35	Swami Ramdas on Himself	40	Passage to Divinity *
55	Swami Satchidananda	6	Ramdas Speaks Vol I & V Set
120	The Pathless Path *	30	Stories by Swami Ramdas
30	This Speaks Ramdas	30	Swami Ramdas on Himself
	Vishwamata Krishnabai*	10	Swami Ramdas' Talks
50	Call of the Devotee		Swami Satchidananda
	God Experience Vol 1		Swami Satchidananda
			The Sayings of Ramdas
			This Speaks Ramdas
			Vishwamata Krishnabai
			ORIYA
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			This Speaks Ramdas*
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*“Freedom is not licence,
but service.*

*Independence is
not arrogance,
but responsibility.”*

— Swami Ramdas

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