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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

ALL ARE MY BELOVED

WHEN I think of You as great,
 At once it flashes upon my mind
 Who is not great? – all are great;
 For all are Yourself, my supreme Master.
 When I love You as my only lovable one,
 At once the thought comes to me
 Who is not my Beloved? – all are Yourself;
 For all are You, my supreme Mother.
 To love all is for me to love my God.
 To see all is for me to see my God.
 To serve all is for me to serve my God.

– Swami Ramdas

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PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.compapa@anandashram.orgFor free edition of "THE VISION" on the web,
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OUR SPIRITUAL HERITAGE

By Swami Ramdas

For the time being the forces of evil seem to get the upper hand, but Truth – God – does ultimately triumph. The Divine Power is far more potent than mere physical or brute force. The world is passing through a period of acute tribulation and agony. The work of destruction has become intense and the dance of death has assumed a grim and terrible aspect. Even then there is no cause for despair or pessimism.



It is the ordinance of God that an era of peace and harmony can dawn in the heart of humanity only after a period of tremendous stress, struggle and suffering. This law equally applies to the life of the individual. There can be no true progress, no true evolution in human life or all life without its facing and overcoming great obstacles and trials.

God's power works steadily and silently from within until at last it reveals itself in all its magnificence. The ugliness, the chaos and the confusion which the wars have created shall be replaced by beauty, peace and harmony. Whilst the mere intellectual and scientific attainments of man have produced various means of

destroying human life and property, the spiritual heritage of man will soon assert itself and, by subduing the force of the lower nature, will bring into existence a world order that stands for progress, unity and happiness of mankind.

On the physical plane man is but an animal. On the intellectual plane he is a rational being. On the moral plane he is a power for good. On the spiritual plane he is a radiant being full of divine light, love and bliss. Humanity's ascent from one plane to the other is its natural movement.

The day of a new and harmonious adjustment in the relationship of nations for their mutual understanding, peace and goodwill is not distant. It is the will of the Almighty that every one of us should herald the coming of such a glorious day. The more we divest ourselves of the baser and Asuric tendencies and rise to the height of our divine nature, the better vehicles we become for God to work through for the regeneration of mankind. It is by a purified heart alone we can discover the immortal link that binds all members of the human race into one family of God. The sure way to attain self-purification is to tune our mind and heart with the Supreme Source of all goodness, light and love.

Verily, the realisation of the unity of mankind is the fruit of a spiritual experience. If we leave out God – the only unifying power – from our calculations, we will not attain real harmony and peace, however we may try in other ways to achieve this ideal. God's name is often taken in vain. God's help is sought to serve selfish ends and aims. Prayers are offered to Him to throw dust in the eyes of man. God is omniscient and omnipresent. He is the great illuminator and witness of everything that is going on on this planet and everywhere in the universe. He dispenses rewards of actions to individuals and nations according to their deserts. The pure, unselfish, noble and forgiving are the only chosen ones God appoints for bringing light and joy in the world. So it behoves everyone of us to reveal the divine splendour that dwells within us through prayer, meditation and selfless service. God has offered us the present opportunity to march on the path that leads to Him and make our lives blessed and also of others in the world. Prayers and meditation, apart from the beneficent effect they have upon the lives of others, form by themselves a most efficacious Sadhana for one's own spiritual advancement. In fact, constant communion with God opens in our heart a very fountain of unutterable peace, purity and joy.

Friends! let us stand up as the very embodiments of the Divine – really we are such – and spread everywhere God’s power of grace and peace for dispelling the darkness and misery of war and for establishing the rule of righteousness, goodwill and peace on the earth. Victory be to God forever and ever!

WORDS OF BELOVED PAPA SWAMI RAMDAS

Personal And Impersonal Vision Of God: It (the vision of Krishna) was a wonderful vision. It was only a few days before Ramdas left Mangalore on his first pilgrimage. It was past midnight, when



Ramdas was awake, as it was usual with him in those days to sit up the whole night chanting God’s name, that he had the vision. Suddenly he saw Lord Krishna standing before him. Ramdas’ eyes were open and he saw Krishna dancing. Krishna had a flute in his hand, a gold crown on his head, a fine tilak on his forehead. His colour was bluish. He had some ornaments on his body, a long garland of flowers round his neck and He was wearing a yellow silk cloth. Ramdas could hear the tinkling sound of the anklets round his feet. He looked like a boy of eight or ten years. His charming face was lit up with a bewitching smile. Ramdas must

have caught the smile. That vision captivated his heart and he was for a few seconds witnessing the dance. As Ramdas talks about it now he feels as though Krishna is dancing before him. It was a thrilling experience. He was very much delighted to have the vision of Krishna in that particular form, but his desire all along was to see Him as everybody and as everything in the entire universe. This vision in a particular form came to him without his praying for it. So, at that moment he intensely wished and prayed that Krishna should grant him His universal vision and not put him off by giving His Darshan in that form. Ramdas knew well that all these forms were impermanent, and when once they appeared they would disappear. He would be satisfied only with a permanent vision.

God's form which you worship may appear before you in your physical consciousness or when you are in a state of meditation in which you have partially risen above the body idea. You have the vision of your adored deity in a state of Sattwa Guna. But these visions do not entirely satisfy you because they come and go. So long as you see them you are happy. When they vanish you become unhappy. Ramdas was from the very start seeking not such a vision, but a

permanent vision of God – a permanent experience of Divine presence. That, he found, could be possible only when he transcended all the lower planes of life and was fixed in the highest divine consciousness which would enable him to see Him everywhere. Once you have attained this permanent vision your awareness of God is not lost at any time. You live, move and have your being in Him. This permanent experience was what Ramdas aspired for. When the vision of Krishna came to him he was not entirely satisfied although he was for the moment happy.

A few days after this vision, in a mysterious way, Ramdas was led to Tiruvannamalai where he had Darshan of Ramana Maharshi. After the Darshan he was prompted from within to go to Arunachala Hill and remain in a cave for twenty days. Throughout his stay there he was spending day and night without a wink of sleep in the incessant repetition of Ram Nam. He ate very little food. After twenty days when he came out of the cave he was blessed with the universal vision for which he was longing. He saw the Lord everywhere – in the trees, in the stone, in the grass, in the earth, in the ground and in all directions. The divine light was pervading and vibrating. He felt thrills of ecstasy coursing through his entire frame and he

was running about like a mad man to embrace everything that he could get hold of. He went to the trees and embraced them. He went to the rocks and embraced them. A man was passing that way. Ramdas ran up to him and embraced him also, because he saw his Beloved in everybody. The man was frightened and was about to run away, but Ramdas caught him and talked to him very sweetly and then the man understood that Ramdas was not after all mad. Thus he had that universal vision in Arunachala Hill a few days after the Darshan of Ramana Maharshi. Ramdas now feels that Ramana Maharshi had a hand in it.

WORDS OF PUJYA MATAJI KRISHNABAI

It is immaterial what Name of God you are taking while telling the beads. It may be “Om Sri Ram Jai Ram Jai Jai Ram” or “Om Nama Shivaya” or any other Mantra. What is important is that you should chant the Name with all faith and fervour.



Unless and until we get intense desire to realise Beloved Papa, He will not reveal Himself in our heart. If we want to get that keen desire for Papa, we must first dedicate our body, wealth and mind to Him. We

can dedicate our mind to Him only if we learn first to offer our body and our wealth in His service.

We should never be satisfied with whatever little progress we have made on the Path, but should continuously strive to go farther ahead and pray to Papa, who is within us, to take us higher still. If we are to rest on our laurels, we are bound to fall and lose even the little progress we have made.

Whenever we say with emphasis that we will not be lured into worldly affairs, Papa contrives things in such a way that we become compelled to take a dive into worldly affairs. So, it is always better that one does not say emphatically that he is this or he is not this. Leave everything to Papa. Otherwise, Papa makes us do the very things we abhor doing.

We can never hope to realise Vishwa Prem (Universal Love) and Vishwa Seva (Universal Service) unless we first show love and consideration to the members of our family, help them when in need and serve them with all love that we show to Beloved Papa. For, aren't they also forms of Beloved Papa?

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

The Inexhaustible Source Of Power: As human beings, our powers are limited and when we find that with our limited power we cannot tackle things successfully, we have to pray for divine intervention. The best way to do it is to chant His Name as much as possible and pray to Him. So make it a point every morning and evening to spend some time in His remembrance and prayer by chanting His all-powerful Name and invoking His blessings. This practice will enable you to face any situation with equanimity and gain success, as by chanting His Name, you will be in tune with the Supreme Being, the inexhaustible source of power lying within you.



Be Conscious Of His Eternal Presence: First of all you have to invite God into your life. It does not mean that God is not with you. You have only to be conscious of His eternal presence. Chanting His Name and remembering Him constantly can do this. If this is done you will find a lot of difference in your attitude towards life. Be charitable and give as much love as possible to others. Have no ill-will towards anybody. This naturally will keep your mind always pure and

pave the way for peace and happiness.

You will also come to know that desire for possessing things and enjoying sense pleasures is the worst enemy. So if you reduce your desire for material possessions and enjoyment and at the same time take pleasure in remembering God, you will be able to lead a peaceful and cheerful life. Try to feel that God, being all-powerful and all-pervading, is the one who motivates every being and therefore it is He who is working through you. This practice will take away your tiredness.

Take To One Mantra: For your Sadhana, stick to one Mantra. You need not dislike other Mantras. All Names are equally great, but, for practice, stick to one Mantra. That will enable you to attain concentration. Take it that the other Mantra is included in the Mantra you are repeating. Otherwise there will be conflict in the mind. By remembrance of the Mantra, you will feel the presence of the Guru always with you in Spirit, as Truth, as Reality.

To Nullify Ill-Effects Of Our Behaviour: To lose your temper often is not a good sign. You should try to develop a conscious effort to get over this weakness. Whenever you fail in your attempt, go and offer

Namaskars to that individual on whom you have lost temper. This practice will, to a very great extent, nullify the ill effects of your behaviour and make your heart gradually pure.

You should have no ill-feeling towards anybody, much less your own kith and kin. You should be happy in giving and making available whatever you can for others. To make you strong enough to practice loving one and all unreservedly, the easiest way is to take refuge in the holy and all-powerful Ram Nam with all faith and devotion and pray to the Lord seated in your heart.

YOGACHARYA DAVID'S LETTER TO A DEVOTEE

Dear _____,

I make a distinction between having judgement and being judgemental. You must exercise judgement in life, to distinguish between what draws you closer to God and that which creates separation.



However, when you are judgmental it separates you from God. The content of what you think may be true, but to allow that to detach you from your true Self cannot stand. It is at that crucial point of separation you must immediately go to work on yourself to have re-union with God, otherwise your instrument of

judgement is polluted and you will cease to be in the realm of Truth. We have all made mistakes on the way up, the real point is to learn our lessons and integrate these lessons into the fabric of our beings. Feeling pain about making a mistake is normal, but we should not make a fetish of it; that is catering to the ego.

Your letter reminded me of the story of a group of monks walking down the road. When they came to a river the head monk spied a woman standing nearby contemplating how to cross the river. He offered to carry her across, which she agreed to as the currents were very strong. After parting ways on the other side the group of monks continued on. Time and a few miles passed by when a younger monk told his elder that it was improper for a monk to touch a woman. The older monk said, “Oh yes, I can see that although I only carried that lady across the river, you are carrying her still!”

Be of good cheer! Recover quickly from misperception of Truth and be on your way, God is ever yearning to shine from every cell of your being and even an instant away from Him is too long!

Pranams,

David

Source: The Cross And The Lotus Journal, March 2014

ME TO WE

“Human beings are essentially here for two purposes – to learn about and express love, and to create. We learn about love in all our relationships.” These thought provoking words of Angeles Arrrien have been actualised by the aunt of Swathi Krishna of Piravam from Eranakulam district in Kerala who donated a part of her liver to her niece in a critical situation.

VITAL (Value Integrated Teaching And Learning) is a movement initiated by Anandashram to motivate teachers to integrate Constitutional Values into academics through such examples from everyday life. For more details, kindly visit VITAL’s website: www.vitalforeducation.org or send us an email to vital4education@gmail.com

DEAR CHILDREN

A young man was getting ready to graduate from college. For many months he had admired a beautiful sports car in a dealers showroom, and knowing his father could well afford it, he told him that was all he

wanted. As Graduation Day approached, the young man awaited signs that his father had purchased the car. Finally, on the morning of his graduation, his father called him into his private study, told him how proud he was to have such a fine son, and how much he loved him. He handed him a beautifully wrapped gift box. Curious, but somewhat disappointed, the young man opened the box and found a lovely, leather-bound Geeta with his name embossed in gold. Angrily, he raised his voice to his father and said, "With all your money you give me a Geeta?" He stormed out of the house, leaving the Geeta behind.

Many years passed and the young man was very successful in business. He had a beautiful home and wonderful family, but realized his father was very old. He thought perhaps he should go to him. He had not seen him since that Graduation Day. But before he could make arrangements, he received a telegram telling him his father had passed away, and willed all of his possessions to him. He needed to come home immediately and take care of things. When he arrived at his father's house, sadness and regret filled his heart. He began to search through his father's important documents and saw the Geeta, new, just as he had left it years ago. With tears, he opened the

Geeta and began to turn the pages. As he went on turning the pages, a car key dropped from the back of the Geeta. It had a tag with the dealers name, the same dealer who had the sports car he had desired. On the tag was the date of his graduation, and the words... PAID IN FULL.

How many times do we miss God's blessings because they are not packaged as we expected?

DINING IN THE DARK

One Friday evening I was invited by an MNC vendor to an event which they had organised, to raise funds for the visually handicapped people in a centre for blind people. As usual, since it was a Friday evening, I first thought of skipping the event, considering it could be a bit boring, and rather spend the evening relaxing by some other means.

But being alone and sometimes finding it difficult to kill time, I thought of accepting the invitation and registered online for booking. Moreover it was free, which was another motivation to go to the event. I was looking at the event to pass some time, meet few people and nothing else.

When I went there, there were approximately 40

people from various industries invited for the event. I found some Indians and naturally talked to them about life in Singapore, etc.

Initially we were shown a video about the visually handicapped centre, what were their activities, how they were helping blind people in Singapore to live a more fulfilling life, etc.

It was a short 15 minute video and quite inspiring; how people from different walks of life spend time in helping these blind people without expecting anything in return. They shared the satisfaction and fulfilment they got by helping them.

After the video, we were gathered in a hall and briefed about next event.

The theme of the next event was “Dining in the Dark.” And this is the event which turned out to be inspiring and worth sharing. What it meant was that we 40+ people were going to have Dinner in a pitch dark room!

The next two hours were completely planned, organized, directed and executed by three blind youth. One was a girl (leader) and the other two boys were her assistants, forming a team of three blind volunteers.

The blind leader first gave us tips for dining. (These were actual standards the blind people follow

in order to make their life easier).

1. When you sit at your table things will be placed as follows:

At 3 o'clock of your dish: you will find a spoon.

At 9 o'clock: fork

At 12 o'clock: spoon.

At 2 o'clock: empty glass

Dish at the centre with Paper napkin tucked at 6 o'clock.

2. There will be two large jugs circulated to you. The jug with plain walls will have water and the jug with curved walls will have orange juice.
3. When you get your jug based on your choice you have to pour it in your glass. You have to dip your forefinger in the glass so that when you fill it and the liquid touches your finger, you have to stop pouring.

She asked whether everyone had understood. All said yes but everyone was confused and trying to remember what she said and confirming with each other.

The next 1½ hours we spent were full of fun and learning. In a completely pitch dark room where we could not see anything, we were enjoying various delicious foods without seeing it.

We were taken in groups in the dark hall. Each

one was directed by a blind person till he / she sat on a chair. We were finding it awkward because actually we are supposed to guide blind people to their destination and help them.

We were served a full 5-course dinner by this team of three blind people – welcome drinks, appetizers, starters, main course and desserts. The amazing thing was that the team of three blind people were serving exactly vegetarian dishes to vegetarian people who were sitting randomly in the room. While registering online we were asked to choose between “Vegetarian” and “Non-Vegetarian.” I had obviously chosen Vegetarian, being one.

We were so nicely hosted that we did not have to wait in between serves. As we were finishing one dish, we were served the next without any delay.

After about 1½ hours of dining in the dark, the leader asked whether everyone had finished eating. After confirmation, she switched on the lights of the dining room. We left the dining room with tears in our eyes.

We realized how lucky we are and how we have been gifted with beautiful eyes to see this beautiful world. We realized how difficult the lives of blind people (and other handicapped) are, without being able to

see. We realized how uncomfortable we were for just two hours without being able to see anything and how they must be living their lives. We realized how unfortunate we are, that we do not value the simple things in life we have, and cry (sometimes louder, sometimes within ourselves) and run after what we don't have, for whole of our lives, without having time to adore the things that we have.

Be cheerful. Adore whatever you have in life. You may try for whatever you don't have, but never feel sad about it. You need to experience it; something like what I had experienced, to believe this philosophy of life.

Just start counting all the good things you have: eyes, ears, nose, good hands, good legs, etc. There are hundreds and hundreds of things Mother Nature has gifted to us. But our human tendency is that we forget all good things we have in life and focus only on things that we don't have and start grumbling and complaining in life. This is due to sheer ignorance.

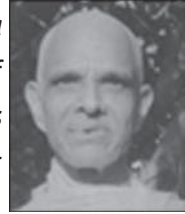
A wise person would only count those good things Mother Nature has given and be ever grateful for them.

Source: Email

EXPERIENCES OF A DEVOTEE

By Swami Krishnananda

(Swami Krishnananda was a renunciate and a resident of Anandashram for many years, who was also editing The Vision during that period. He attained Samadhi in 1967.



This article was written some time in 1952.)

Swami Ramdas and Mother Krishnabai together make up the Godhead that manifests itself in Anandashram. To try to study the personality of these two Saints separately is, to my mind, like drawing the figure of a circle in two separate halves. From its very inception, the Ashram has been working under their joint guidance. Papa was once heard to make the following observations in his humourous but highly illuminating way, regarding their respective parts in the Ashram: “While Ramdas is performing the role of a talker, the Mother is conspicuous as a doer.”

It was about the year 1947 that I first had the holy darshan of Papa and Mataji at the Ashram. I was then a follower of the so-called orthodox ways of our faith; and to be frank, I was somewhat surprised, if

not shocked, at the total absence in the Ashram of the 'religious' atmosphere of my imagination. I had very odd notions about a Saint's dress, life and manners. Papa and Mataji had none of these external signs. Moreover, except for the natural scenery all round, the equipments and surroundings of the Ashram had quite a modern, up-to-date appearance and finish, which, I felt, was incongruous with religion. No distinctions of caste, colour or creed were observed at the time of Bhajan or meals. There was no shrine with any deity installed for daily worship. In short, except for the Bhajan conducted in the morning and evening there was no visible evidence of the requisites which I then held were essential for a religious institution that an Ashram is claimed to be.

Fortunately for me, I had with me, then, as my guide and companion, a liberal hearted friend, now Swami Atmananda, who had already tasted something of the spiritual waters flowing beneath the civilised exterior of the Ashram life and activities. And, of course in my few days' stay in the Ashram, after several talks with Papa at the Bhajan Mandir and some hot discussions with my friend in the room where we stayed, I was completely disillusioned about the

orthodox ways and converted to the broad religion of universal love and service embodied in the life and activities of Papa and Mataji. I saw for the first time in my life that all my ideas of God and godliness, religion and spirituality, required thorough overhauling and that I could develop spiritually only when I was freed from the crippling shackles of many silly superstitions and bound notions.

I also realised that, when approaching a saint with the idea of realising God, the first thing to do was to relentlessly put away the religious lumber of all preconceived ideas and pet prejudices and to approach him with an open mind so as to properly receive, assimilate and act up to his bidding. The first lesson I got from Papa and my initiation into Ram Nam served to give me a 'clean shave', as Papa subsequently called it.

I returned home a changed man and carried on enthusiastically with the repetition of Ram Nam. Having come under the influence of Mahatma Gandhi in my early youth, I was struggling all these years to control my lust and anger; but even after long and persistent efforts, my progress was little. Soon after I got my initiation at Papa's hands, the effect of his

saintly touch began to be felt and in a comparatively short time, I became practically free from the passions that were troubling me. The cobras might still be lurking within, but, in my experience, I find they have ceased to raise their hoods. When once I informed Papa about this remarkable change, he said, “Don’t think the previous efforts were in vain. They had helped to prepare the ground. The fuel was dry when you came here and the touch of a saint was enough to set it on fire.”

The Sadhana continued unabated. I visited the Ashram on another occasion. While I was doing the Nama Japa counting beads on a rosary held in the open, Mataji chanced to see me and advised me to use the ‘Mala’ only in private. I pleaded that I was pledged to complete a particular number of Nama in a few years, and if the use of the Mala was restricted, as advised, it would be impossible to make the number. She simply smiled and remarked, ‘if that be so, never mind, carry on’. I was consoled at heart. I returned home and in a few days the unexpected happened. One night I was lying on bed, repeating the Nama, turning the rosary. The repetition went on rapidly, while the fingers refused to move, and even when

they moved, they could not keep pace with the repetition. For long hours in the night, I tried to pull up and finish my quota on the Mala, but counting was, somehow, found impossible. Then I remembered the advice of Mataji. I gave up the attempt in astonishment. That put an end to the use of of the Mala and thereafter I am simply repeating the Nama, not using the rosary even in private. When I subsequently told Mataji about it, she said, 'I have no hand in it'. That is how God works through saints.

So far, I was concentrating on God with form. This gave rise to all sorts of doubts and difficulties, which I used to get cleared by Papa. Once, in the course of my talks with him, when I was on a visit to the Ashram, Papa asked me bluntly, 'why do you worry with these forms?' That was all! The remark was charged with such potency that it sufficed to put a stop to my habit of clinging to forms.

Another handicap that was troubling me was my ill-health. My physical frame was a victim of chronic Asthma, which very often laid me low for long periods. Medicines and injections gave only temporary relief and I felt my spiritual progress would suffer heavily. I was hoping that, on shedding the body ere long, God

would bless me in the next birth with an iron constitution to complete the work. Just when I was losing hope, somehow, I was suddenly prompted from within to take a bold leap. I resolved to adopt Sannyas and to go up the Himalayas on pilgrimage to Kedar and Badri. Though I was still subject to Asthma, the question of my health presented me no fears. It was all clearly God's will. Shortly after, by the Lord's grace, I became a free man with the full consent of my family. I did not take the step, nor proceed on my Himalayan trip, without first getting Papa's permission. Hearing me Papa said, 'You have the permission, go'!

I had a thrilling experience as a wandering monk. After visiting Kedar and Badri, I came down to the plains when my friends were surprised to find that I was not only free from Asthma, but was distinctly more healthy in every respect than when I left home. I attribute all these only to the power of Ram Nam and the blessings and infinite Grace of Papa and Mataji.

May both of them be spared for long, to continue their wonderful work of love, is the ardent prayer of Swami Krishnananda.

FROM THE LEAVES OF THE BACK ISSUES

THE VISION Vol.22, Oct.1954

SAYINGS OF SATI GODAVARI MATA

Baba (Sri Upasani Maharaj) did not teach me any Yoga. He taught me only to patiently bear everything – honour and dishonour, happiness and misery, etc.

By Japa and Namasmarana the mind becomes pure gradually. It does not become pure suddenly. That is why these practices have to be done daily.

To remember God even for a minute in the mornings and evening is enough. But it must be done from the bottom of the heart so that God will hear it. Because this is not done, so many rituals have to be done every day.

Keep doing Japa. If you feel sleepy while repeating the Mantra, sleep away, and on waking up, start the Japa again. Do Japa walking to and fro, or standing. In short, except at the times of answering calls of nature, go on doing Japa. When the mind begins to do the Japa without your knowing it, then it does not matter if the Japa is done even during that time also.

What is the use of picking so many Bilva leaves? One should offer to God one's Tan, Man and Dhan (body, mind and possessions) which is symbolised by the Bilva with triple petals. If the mind is pure, even the offering of one single Bilva will do. If the mind is impure, it is no use offering a lakh of Bilva leaves. Similarly, what is the use of going on a pilgrimage if the mind does not become pure? Bhajana, Namasmarana, Japa and pilgrimages are performed only for the purification of the mind.

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PRAYER AT DAWN

By Paramahansa Yogananda

With the awakening of the earliest dawn and the lotus buds, my soul softly opens in prayer to receive Thy light. Bathe each petal of my mind with Thy radiant rays. I permeate myself with the perfume of Thy Presence and wait to waft with the breeze the aroma of Thy message of love to all. Bless me that with the spreading dawn I may spread Thy love everywhere. Bless me that with the awakening dawn I may awaken all hearts with my own and bring them to Thee!

EPISTLES OF SWAMI RAMDAS

Beloved Mother,

Ramdas is glad to receive your kind letter of the 18th instant. By merely reading and attending lectures you cannot progress on the spiritual path. You should, with a steady purpose, set about controlling your mind by practicing concentration and meditation. Your mind must be made to dwell upon the glorious attributes of God. God is infinite love, eternal wisdom and omnipotent power, He is absolute purity, peace and joy. Mentally you have to hand yourself over to Him. He dwells within your own heart. When you have surrendered yourself to Him, you will be filled with His light, power and joy. You will then recognize that His will alone is supreme and that you are a willing and cheerful instrument in His hands. In the first place adopt an attitude of a child towards Him, taking Him as your immortal father and mother. Pray to Him with all your heart to grant you the experience of your union with Him. May His grace ever pour on you.

Love and blessings,

Ramdas


IN MEMORIAM

Sharda Baindoor (86 years), an ardent devotee of the Ashram from Bangalore, was called by Beloved Papa on the 16th of March at Bangalore. She was fortunate to have all her children and grandchildren chanting the holy and all-powerful Ram Nam by her side at the time of passing away.

Sri P S Goshteswaran (aged 85), an ardent devotee and an inmate of the Ashram since several years, was also called by Beloved Papa on the 6th of April in the Ashram. He had been suffering with age related problems.

We pray for Beloved Papa's blessings on the departed souls 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 March 2014 is 240 crores. The grand total of the Japa done so far now stands at 6670 crores.

FROM THE EDITOR

Anandashram celebrates its 83rd anniversary this month. Such institutions are founded for a specific purpose. In its Trust Deed, besides the first mission of

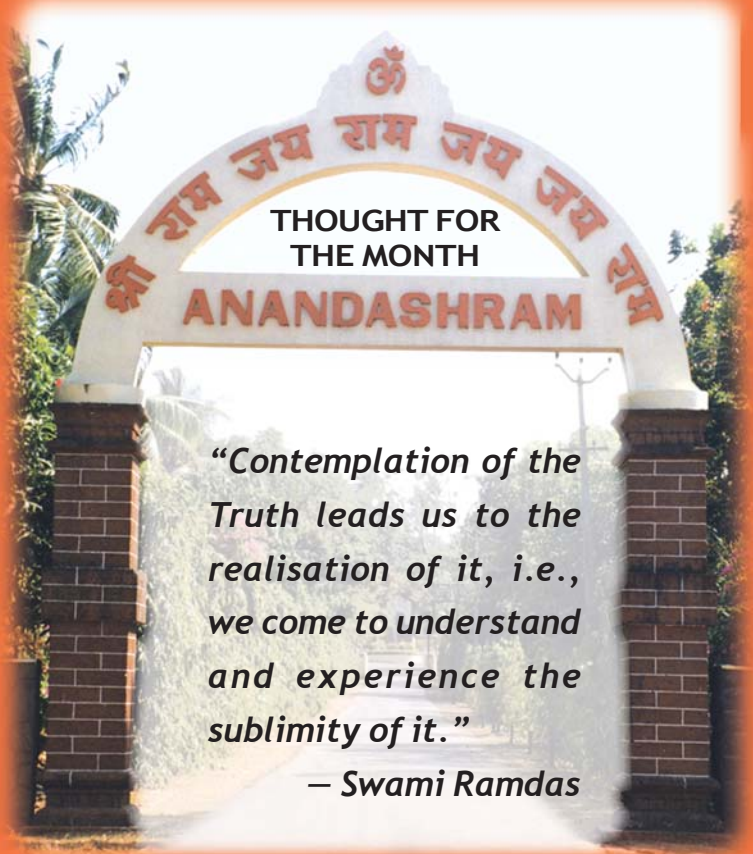
spreading the glories of God's name, Beloved Papa emphasized on Universal Love and Service. Beloved Papa said, 'Spirituality that cannot be applied in actual life is no spirituality. God is in the world and is acting through every one of us. We have to know this. God realisation does not mean disappearing into some unknown realm beyond the world. True spirituality consists in our living in this world, moving in it and serving all beings, all the time being conscious of the Divine within us and everywhere around us.' The real mission of spiritual institutions is to spread this message to all the devotees. Beloved Papa in his inaugural speech on 15th May, 1931 expressed the Sankalpa thus: "This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realized within its walls may prove as an example for the right conduct of human life in the outside world. The Lord is our help and guide in all matters. May He, with all His bounty, shower His blessings on the great service which this home of love and bliss has undertaken to discharge!" May all of us be blessed so that we live up to the expectation of Beloved Papa in spreading the message of universal love and service.

– **MUKTANANDA**

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 Krishnaabai 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 * Srimad Bhagavata * GUJARATI Glimpses of Divine Vision * In Quest of God *	50 50 25 25 30 115 55 25 30 120 30 50 30 225 25 60 25 45 25 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 Vishwamata Krishnabai * Call of the Devotee God Experience Vol I & II	55 5 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* MARATHI Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas *	10 35 40 300 12 30 25 30 30 6 30	Thus Speaks Ramdas TELUGU Arati* Call of 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 Vishwamata Krishnabai	20 20 30 45 25 15 100 30 40 40 240 25 35 26 10 15 15 30
KANNADA Anandashtam Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guidelimes * 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 Swami Satchidananda * The Pathless Path * Thus Speaks Ramdas Viswamata Krishnabai World is God *	35 10 20 25 50 35 40 98 45 12	Anandashtam Bhajanamrutha Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guidelimes * 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 Swami Satchidananda * The Pathless Path * Viswamata Krishnabai World is God *	35 10 25 25 50 35 40 98 45 12	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, Kamhangad, Kerala 2. GUJARATI books are available with Shri Ramkrishna Seva Samiti, Shri Ramkrishna Kendra, L G Hospital Road, Manninagar, Ahmedabad 380008. (Telephone Number 079 25430031)							

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“Contemplation of the Truth leads us to the realisation of it, i.e., we come to understand and experience the sublimity of it.”

– Swami Ramdas

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