



# *The Vision*

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



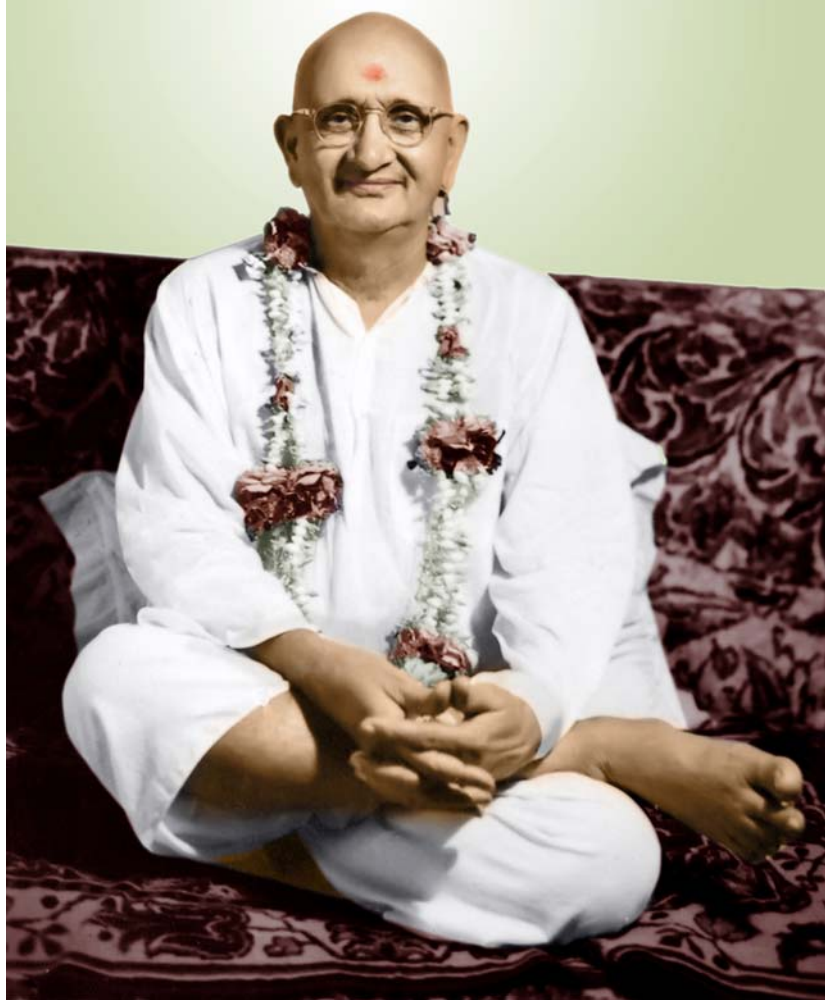
**VOL. 82**

**MAY 2015**

**NO. 08**

**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

---

### I AM HE

---

AMID the sylvan scenes of the Ashram  
 I sit in a mango grove.  
 I look around and behold  
 The silent Spirit pervading all space.  
 In the soft, slow movement of the breeze,  
 And in the green leaves that flutter,  
 I feel the infinite power of God.  
 Silence reigns in my soul.  
 O, God of beauty, light and love!  
 I adore Thee with all my life.  
 Who am I to serve Thee? Am I not Thyself?  
 My mind fled from the world to Thee  
 And returned to see Thee as the world.  
 Now my life has blossomed.  
 I am filled with Thyself, the supreme Reality.  
 I whisper – let all hear  
 Who can tune their soul with mine –  
 What Thou makest me say,  
 “I am He! I am He!”

- Swami Ramdas

## CONTENTS

Need For Selfless Service	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas	-	7
Ashram Life	- Mother Krishnabai	10
Spiritual Barometer	- Swami Satchidananda	12
Me To We	-	14
Dear Children	-	15
Swami Rama Tirtha		
On Spiritual Institutions	-	16
Faith In The Ideal Provides	- Swami Shantananda Puri	17
Who Wants God-Realisation	- Swami Ramdas	22
Ashram Discipline	- Baba Muktananda	24
Ashram – A Sacred Place To Love & Serve	- Swami Satchidananda	27
Words Of Mahatmas On Ashram Life	-	30
Epistles Of Swami Ramdas	-	31
In Memoriam	-	32
Anandashram News	-	33
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](http://www.anandashram.org)

Email: [anandashram@gmail.com](mailto:anandashram@gmail.com)

[papa@anandashram.org](mailto:papa@anandashram.org)

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

please visit: [www.anandashram.org](http://www.anandashram.org)

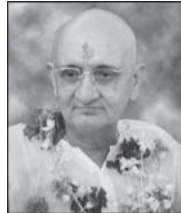
---

## NEED FOR SELFLESS SERVICE

*By Swami Ramdas*

---

An Ashram, we have to remember, is founded on the motto of Universal Love and Service. Impersonality is the keynote of its mission. Selfless souls join together and, bringing down the Divine power to work in them, become instruments for His service. Surely, then, God's power alone lies at the basis of such corporate activity.



An Ashram ministry can be compared to a machine, whose parts are held together by bolts and nuts, i.e., by the individuals that form it. If a bolt gets rusty, the manipulator of the machine, finding it unfit, removes that part and replaces it by a new one. So, whenever any individual, forgetting that he is merely an instrument in the hands of God for His service, gets contaminated by conceit and pride, God in His own mysterious way brings about his severance from the ministry. New individuals or instruments are instantly fitted into the gaps, and His service continues as enthusiastically as ever. Each one has to understand that he is not indispensable. The moment he submits to the ego and its unbridled passions, God throws

him aside as unfit for His service. He will certainly be given, in due course, a turn again to rise and become His true servant.

Do not find fault with anybody in the world; because each one is acting from his or her own standpoint, which each one holds to be true. It must not be forgotten that, whenever anybody sits in judgement on others and passes strictures on them, he is doing so, being conscious only as an individual or an ego. "I am right and the others are wrong" is the attitude of one who is wilfully denying, or is totally oblivious of, the principle of a selfless or impersonal life. Ego is a wonderful thing. It always asserts that it is a faultless paragon of virtue and goodness, while the whole world is full of error and wrong. Man, however wise, when he falls into the clutches of the ego and poses himself to be superior, clever and great, deliberately makes himself unworthy of a great cause. True is the saying that man rises by his own strength and falls by his own weakness. Strength is gained by communion with God, and weakness comes through subjection to the ego.

Freedom is not licence, but service. Independence is not arrogance, but responsibility. The world is indeed

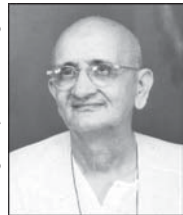
a school of experience. By continuous friction with it we learn where we stand and what we are. Since the Almighty Power is at the inception of the Ashram service, it stands or falls only by His supreme will. If He wills it, in spite of us all, He can break it into pieces. On the other hand, if He wills to make it go stronger than ever, none of us, puny mortals, can pull it down, however much we might try. May His will ever prevail! May He shower His grace on all His selfless instruments and guide them in such a manner as not to fall into the grip of the lower self.

---

### WORDS OF BELOVED PAPA SWAMI RAMDAS

---

**WHAT A LILA:** “Sometimes, Ramdas wonders why he should go on writing and for whom. You will, of course, say that the devotees like to read Ramdas’ poems and his articles. If they really liked them



so much, why don’t they practise in their own daily lives what Ramdas tells them in his poems and articles? Sometimes, Ramdas gets letters saying how much some devotee or the other enjoyed reading the latest issue of The Vision and how ‘wonderful’ Ramdas’ article was and so on. It seems as though they feel that

Ramdas does all the writing only for compliments and that having paid the compliments, the devotees can go on doing all the things they have all along been doing, chasing worldly pleasures, making money by hook or by crook, in fact doing everything except remembering God.

Ever since Ramdas started talking and writing, he has been dinning into the ears of one and all – give up selfishness, give up the feeling of ‘I’ and ‘mine’ and surrender to God.’ Will anyone listen? You know, it is like going to the temple daily and making a ritual of your worship. You take an anna’s worth of flowers and offer them at the temple and, with due ceremony like covering yourself with Vibhuti and so on, worship the deity and pray ardently and long. And, what is the prayer? ‘Dear Lord, give me a better job. My superior in office is a rotten fellow who can never understand what merit is. Please see that he gets his due deserts. Next time when my boss gives increments, let him give a double increment to me only and overlook my rotten superior, to teach him a lesson.’ And, even after uttering a prayer of this kind, the devotee tells the Lord that he is His ardent and true servant. Is that worship? Fie on such worship, then.



God asks from the devotee nothing but love for his fellow-men. You shut your doors on your fellow-men, you regard only your family circle as yours and all others as outsiders. Is that love? If, after all these years of listening to Ramdas and reading his writings, that is all that the devotee does, then all that he has been saying and writing is in vain. No wonder Krishnabai sometimes gets so exasperated that she asks Ramdas why did we ever start this Ashram and for whom? We wanted the Ashram to be a place where people will come, leaving their cares and their pettiness behind, and gathering together, remember God.

In the early days of the Ashram, what great pains did Mataji take to create ideal conditions for Sadhakas to engage themselves in Sadhana. She saw to it that they had their own rooms, provided them with Sattwic food that a Sadhaka should eat and asked them to be as much as possible in Ramdas' company. Why did she do it? Is it because she or Ramdas wanted ceremonial worship from anybody? Or, because Ramdas wanted somebody or the other around him to dance attendance on him all the time? No – it was because the company of saints and God-realised souls are the greatest opportunity in a man's life to progress towards Him. And, Mataji was anxious that none should

be deprived of this golden opportunity. It was for this and this reason alone that this Ashram came into being. Otherwise, Ramdas and Krishnabai would have continued their way, in their itinerant life, as carefree children of God. But, what do you all do on coming here? You bring with you your own bundles of worldly cares and pursuits, open them here and air your grievances against one another. There are some who even want to reform us, tell us where we have gone wrong, and to convert us to their points of view. What a Lila of Ram this is!”

---

## ASHRAM LIFE

*By Mother Krishnabai*

---

The Ashram is a school. You have come here to learn Universal Love and Service. What is the use of coming here year after year and staying here for months if you have not imbibed even the rudiments of Universal Love and Service? What use is an Ashram, Math or Mandir if the devotees who go there make no progress at all on the spiritual path? Does any school allow its children to simply come to the classes, sit for some time and go away without passing a single examination? How can you prepare



yourself to appear for ‘examinations’ when you have not gone even beyond ‘A’, ‘B’ and ‘C’ alphabets?

You should not simply stand outside the gates of the Mansion, shower compliments and praises on the Guru and then turn back, without bothering to enter the gates and experience the bliss of the Guru’s Eternal Being. The main reason why you hesitate to enter the gates of the Mansion is because the world outside is the world of ‘I’ and ‘mine’ and you are scared that if you enter the gates and when your minds turn towards the Guru, you would lose the world you have been hugging as yours. You do not realise that far from losing your world, you actually gain the whole universe which becomes yours when you realise the infinite and eternal Reality.

A Sadhaka should be continuously examining his actions to see for himself whether there is any tinge of selfishness in anything he does or says. He must always place others’ happiness above his own. We cannot hope to make progress on the spiritual path at the cost of others’ happiness. It does not matter if he has to at times sacrifice his own happiness. So, whatever you do, think for yourself if your action will make those around you happy or miserable. If it will make them miserable, desist from doing such an

action. For that, the Sadhaka should be in constant introspection over his own thoughts, words and actions.

---

## SPIRITUAL BAROMETER

*By Swami Satchidananda*

---

People come to the Ashram with problems in a depressed state of mind. It is for us to understand them and help them to regain their composure and return home with a better frame of mind. Instead, if we ourselves lose our balance, we will be creating only confusion, that means doing great disservice to others and ourselves.



Our success lies in dealing with them all with love, with no tinge of irritation, whatever may be their behaviour. In this we unfortunately fail often. But if we understand where and why we have failed we will be able to do better the next day so that we may instead of slipping down, progress fast in Sadhana. Every day is a day of examination for us and we have to judge ourselves.

For this we should better evaluate our day's performance every night before we go to bed so that we will be able to do better the next day. These are the questions we can ask ourselves:

- ◆ Is the pull of the lower nature less strong?
- ◆ Has our ego become less assertive?
- ◆ Is there sincere regret for having hurt the feelings of others?
- ◆ Are we less critical of men and things?
- ◆ Are we able to give love for hate and anger?
- ◆ Are we able to forgive others for their trespasses?
- ◆ Has our aspiration to realize God becoming stronger and more intense?
- ◆ Is our devotion to God increasing?
- ◆ Has our mind expanded so much as to enable many more to be the recipients of our love and service?
- ◆ Are we able to give happiness to more and more persons?
- ◆ Have we become more humble?
- ◆ Are we able to appreciate better the good done by others?
- ◆ Are we able to submit to God's will easily?

This barometer reading will help us to know where we have gone wrong. The reason for the mistakes is often slackness in our Sadhana. Through this barometer we can try to avoid making mistakes in our thoughts, talks and actions.

---

## ME TO WE

---

***“Struggle is a sure condition of progress. Shrink not, faint not. The almighty Lord is your helper; go ahead with full steam, and brave every storm. Don't feel disturbed. Go to meet the Beloved in your heart with a cheerful mind and a smile. He is ever with you, and you and He are not different.” – 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: 4, Subject: English, Chapter: I am going to be a pilot (Poem).**

**Text Contents:** I am going to be a pilot soon and sail through the sky; if you think I cannot soar when have you seen me try?

**Example:** Sri K Jayaganesh who hailed from a very poor background in a village in Tamil Nadu worked at odd jobs, even as a waiter for a short while, to fulfill his dream of becoming an IAS officer. He failed in the civil service examination six times but never lost heart. The seventh time – his last chance – he passed with a rank of 156 and was selected for the Indian Administrative Service.

**Value Co-related:** Determination, Urge to learn

*For more details contact: [vital4education@gmail.com](mailto:vital4education@gmail.com)*

---

## DEAR CHILDREN

---

Once I was hit by a disturbed teenage boy whom I had taken for a walk. He wanted to go hiking but was afraid he might break a leg and be left lying there. Everyone was afraid to go with him. He was a great big fellow and looked like a football player, and he was known to be violent at times. He had once beaten his mother so badly that she had to spend several weeks in the hospital. Everybody was afraid of him, so I offered to go with him.

As we got up to the first hilltop everything was going fine. Then a thunderstorm came along. He was very terrified because the thundershower was very close. Suddenly he went off the beam and came for me, hitting at me. I didn't run away although I guess I could have – he had a heavy pack on his back. But even while he was hitting me I could only feel the deepest compassion towards him. How terrible to be so psychologically sick that you would be able to hit a defenseless old woman! I bathed his hatred with love even while he hit me. As a result the hitting stopped.

He said, “You didn't hit back! Mother always hits back.” The delayed reaction, because of his mental

disturbance, nevertheless reached the good in him. Oh, it's there – no matter how deeply it is buried – and he experienced remorse and complete self-condemnation.

What are a few bruises on my body in comparison with the transformation of a human life? To make a long story short he was never violent again. He is a useful person in this world today.

*Source: Excerpt from Peace Pilgrim*

---

## SWAMI RAMA TIRTHA ON SPIRITUAL INSTITUTIONS

---

A society formed with the object of advancing towards the TRUTH should not be bound to any name and can take up anybody's work whose objective is the same. If in that society there be any one who has anything original, or in studying or reading, has run across some helpful points, they can bring before the society such information so that all may be benefited; or some members who in private meditation come across some new ideas, may also communicate them, but let it all come naturally, not in accordance with rules.



There should be no slavery, no yoke of Vedanta for an association or society formed for spiritual pursuit. If one is attracted to other speakers, they



are free to attend and hear the same because every speaker is He.

It is wrong if the members are confined to narrow limits and prevented from receiving truth from any other source. It is also wrong to place walls around its members and prevent them from receiving Truth from any other source. You have the right to look at the sky through any door or window; in fact you have a right to leave the house, to leave the window or door, and enjoy the whole heaven in the open air.

So a society should function not on unnatural plans like other societies, but on the most natural plan. Members must not be bound by any lines but must be free. Do not make yourselves like artificial whistles, do not imitate. Do not be bound by laws and rules. Truth cannot be bound by lines.

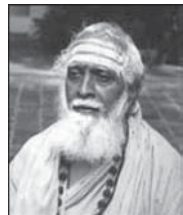
---

## FAITH IN THE IDEAL PROVIDES

*By Swami Shantananda Puri*

---

Swami 'X' was an internationally known Sannyasi who was having a moderately big Ashram. He was a great saint who had done continuous Sadhana for a number of years. He was also a



prolific author of several spiritual books in various languages. One day his personal secretary Swami 'S' sought an urgent audience privately with his Gurudev (Swami X). He said, "Swamiji, we have a lot of debts to clear and the creditors are pressing for their money in the most aggressive way by coming and shouting at us in the office. We are having a bad reputation as we owe Rs. 20,000 to the grocery shop, Rs. 20,000 to the printers, Rs. 30,000 to the stationery shop etc. and the debt goes on increasing. The donations we get fall far short of our needs. Something has to be done urgently." Gurudev replied, "I am sure you have some proposal up your sleeve to redress the situation." Sheepishly Swami 'S' said, "Gurudev, we have nearly one hundred Swamijis and Brahmacharis living permanently in this Ashram who are a drain on our slender economic resources and they are all non-productive in that this Ashram does not benefit in anyway by their presence. I feel that some of the juniors may be retrenched and sent away so that our burden will be lessened."

Gurudev said, "I do appreciate your wonderful proposal. In your pre-monk days you must have been a government officer. Tell me where the Sannyasis retrenched from here will go and seek shelter."

Swami 'S' said, "Your Holiness, when people renounced their home and hearth, they only depended on God and were never given a guarantee that they will be looked after till death in anybody's Ashram. There are so many Ashrams and these Sannyasis and Brahmacharis may seek refuge in them. Even otherwise there are so many Annakshetras where all of them can get their food daily. I have been praying to God in the last few months devoutly to save the Ashram from such a crisis and no response has come. In sheer desperation I have finally approached Gurudev with my problem."

Gurudev sighed deeply and said, "This Ashram does not run on my sweet will and pleasure. It runs on the collective Prarabdha of all the people who form an integral part of the Ashram. We are doing only God's work and it is He who controls the destiny of this Ashram. This is not a Private Limited Company. It is a Public Unlimited Company. Remember, God is not a bell boy or a servant to come running to you on your pressing a bell. He is the Master and He certainly responds to prayers but in His own time. Continue your prayers to God and let us wait for some six months more. If no solution to the problem dawns on us and the situation deteriorates further we shall close the

Ashram. Let us all take our Kamandalus and go to other Ashrams or Annakshetras where they dole out free Bhiksha. Be patient.”

Three months passed and there was no change in the situation. One day when Gurudev came to his office at 9 in the morning, an old gentleman with an unshaven face and wearing a tattered dhoti came and prostrated before him. He told the Swamiji, “Your Holiness, I am in dire distress. I want to talk to you privately in confidence for a few minutes. Please grant me this favour”. Swamiji said with all compassion, “You see me this evening at 4 p.m., when I come back here.”

The gentleman went away and was waiting at the door when Gurudev returned at 4 p.m. and saluted him. Gurudev asked his secretary, “Oh Swamiji, this person wants to talk privately. Where can we have privacy?” The secretary pointed out a bench lying on the terrace of the next building. As soon as Gurudev sat on the bench, the gentleman began to weep and tell the former, “Swamiji, I am a great sinner. There is no sin that I have not committed in my life. Please take pity on me and guide me to reach the Lord.” Gurudev immediately called for a Tulsi Mala and a

spiritual diary and gave them to him. He immediately gave him the Mantra of Sri Krishna. Then he said, “Now forget the past. Your slate is clean and you are under my protection. Do the Japa of this Mantra sincerely – minimum 10 Malas each day. Hari Om.”

Gurudev got up from his seat but the gentleman requested him to wait for 5 more minutes. He signalled to someone who was standing below with a suitcase to come up. He opened the suitcase, took out bundles of currency notes and placing them at the feet of Gurudev said, “Gurudev, here is Rs. 5 lakhs and it is my Dakshina.” Then, Gurudev asked him who he was and what he was doing. The gentleman replied, “Swamiji I am a rich man and belong to Andhra State. My wife died long back and I have given the shares from my property to my two sons. I have earned this money in my business and I entreat you to accept it and bless me.” With a broad smile Gurudev called his secretary and told him: “Your prayers have now been answered by God. Here is Rupees 5 lakhs. You may pay all the dues of grocery shop, printing press etc. and in addition give them an advance of Rs. 50,000 against future services. Let them know that Gurudev not only takes supplies and services on credit

but he is capable of giving them amounts in advance also.”

The gentleman from Andhra walked out in silence. It is said that he was never again seen in that Ashram in any of the subsequent years. Was it perhaps the Leela of God Himself? Who can say? God may delay answering the prayers of his devotees but never denies.

*Source: Stories for Inspiration*

---

## WHO WANTS GOD-REALISATION

*By Swami Ramdas*

---

Who wants God-realisation these days? They talk about it, they like to hear Ramdas talk about it, but who will put in the least effort for it? They will go to any lengths for a worldly object like a desirable son-in-law, a new business contract, a new job and things like that, but when it comes to giving a little time to remember Him and meditate on Him, they are too busy. Papa must show God to them, that is what they say. Oh, yes, Papa would be only too happy to show God to them, but they must have eyes to see. How can Papa, with all the goodwill



on earth, show them God when their eyes are set only on worldly pleasures? There are limits to even what a Papa can do. He cannot catch hold of their tufts of hair and turn their faces in the direction of God, though in one or two cases, because of Ram's prompting, Ramdas has even gone to these limits to bring some, by force as it were, in the God-ward direction. But, those are rare cases where Ram made Ramdas act in this manner perhaps because there was no hope otherwise for those persons. They were destined by their Prarabdha to sink lower and lower in the mires of worldliness and Ram made Ramdas go to their rescue.

Ramdas cannot act in such a fashion in everybody's case. They must show some inclination at least to want God. That is all Ramdas asks of them. 'Show some desire to seek God and Ramdas will do the rest,' he tells them. But, even this desire is absent. When there is so much wealth to be garnered, such fineries to be worn, so many cinemas to be seen, who has time for God? But, some day, they too will realise what they have been missing in their lives all along. Ram will give them that realisation. Sooner or later the seed of God-realisation will take root in their lives

and blossom forth to fruition. Till then they are destined to go through all the cycles of pleasures and pains, ups and downs. Ram's will be done! Ramdas has done all that he can. He has shown them the straight and easy path to be trodden upon, he has cleared for them all the hurdles and stumbling stones on the way. They will take the first step when Ram prompts them. Whether this will happen when Ramdas is physically here or not is in Ram's hands.

---

### ASHRAM DISCIPLINE

*By Baba Muktananda*

---

An aspirant must feel: 'Ashram is such a place that it has compelled me to leave my country, my home, to be away from my people, to give up a lucrative job, to give up pleasure and luxury so I can live here. I want to live in the Ashram, though I cannot stay awake all night here or sleep the whole day and indulge myself. I have to go to sleep early here and get up early and work the whole day. I don't get any luxuries. I have to follow the Ashram rules observing various restraints. Yet I want to remain here.' If your friends ask you what Ashram is like, and what routine is followed here, you can tell that the Ashram is a place





where you find what all the spiritual seekers are looking for in their own different ways, what all people seek in ever-new ways. Ashram is the place where the quest of the renunciates as well as the worldly people is answered and fulfilled. The Ashram is an embodiment of the supreme peace, which we all seek day and night in different sense objects and through different pursuits. So, what should be one's attitude here?

Tukaram says that one who is regular and disciplined and one whose life follows certain rules receives the Guru's grace and the Lord's grace automatically. The Guru is fully pleased with one who lives a regular life. But you go for meditation and there you stretch your legs and fall asleep. You go for Seva and there you spend time gossiping. You go to chant and there you pass into Samadhi like sleep. You go for Sankirtan and there you spend the whole time looking at your watch, waiting for the Guru to utter the final "Sadgurunath Maharaj Ki Jai." When you go to eat, you don't see your own plate; you only see the plate of others as if your salvation lay only in vegetables, as if your noblest deed were to stuff yourself with vegetable curries; you get displeased with the server for serving you less. Instead of being contented with whatever has come to you, you begin to complain.

How can the Guru be pleased with you, when you are always displeased with yourself, when you are all the time disgruntled and without faith? Why do you lament loudly that you haven't received any grace? You are five minutes late for Swadhyaya, you are two minutes late for meditation, and you are ten minutes late for prayer. On your way to the Arati, you keep looking around to see whether or not Baba is sitting there. It is only Baba's physical presence, which can get you there on time. Otherwise you wouldn't mind being even 15 minutes late. But you are always at least 10 minutes ahead of time for sleep, and you are always willing to spend 15 minutes more in gossiping.

How can the Guru have compassion for you? You don't feel ashamed of your actions; you don't feel ashamed that you are caught up so hopelessly in Maya. Don't worry about the Guru's grace. Give yourself your own grace at least a little. Realise that your own unkindness to yourself is enhancing your misery day by day. You stop repeating with love the Mantra received from the Guru. Instead, you begin to look at this one or that one, and burn with jealousy; you smoulder all the time. You slight yourself, disregard discipline and end up by burning everything up. And what someone has said begins to vibrate within you day and night instead of the

Lord's Name, even though what that person said was not a Mantra. What purity is this? How can the Guru be pleased with you? How can you receive his grace?

You feel happy visiting here, you feel happy visiting there, but you feel miserable if you are asked to sit up properly and calmly in one place without wandering all the time. You are displeased with chanting, with the chanting book, with meditation. However, you are pleased with eating and sleeping. But if you are not pleased with the Guru, if you keep grumbling all the time, even if the Guru were pleased with you, what could he do for you? Of what use could his pleasure be to you? When you are displeased with the Guru, how can he be pleased with you? If you are pleased with discipline and regularity, the Guru will be automatically pleased with you.

*Source: Satsang with Baba*

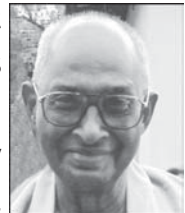
---

## ASHRAM – A SACRED PLACE TO LOVE AND SERVE

*By Swami Satchidananda*

---

We are a big family here, call it Papa's family or Universal family. He has brought us all together in this Ashram. He has provided us everything necessary as regards our physical and spiritual needs. We have only to find out ourselves whether we



are really making use of all the facilities given to us by Beloved Papa. We may be making use of the physical facilities, but are we really making use of the facilities for spiritual uplift?

Beloved Papa has given us the chance to love each other, serve each other and serve those coming from outside so that we may expand our vision and finally, get Universal Love and practise Universal Service. Pujya Mataji was repeating almost a hundred times a day that we should practise Universal Love and Service. The foundation for that, as Beloved Papa has taught us, is the holy Ram Nam. We should make the best use of the chances given to us here for the constant chanting of Ram Nam and serving others, looking upon them as forms of Beloved Papa Himself. We all want peace, that Eternal peace which will abide with us always. Let us not think that merely by staying in the Ashram we are going to attain that peace. If we don't serve the devotees and others coming here when we are in the Ashram, we would be losing the chances of rendering such service. Everyone must remember that the Ashram is a very sacred place and what we do here should help us to reach our supreme Goal – God-realization. Constant effort should be made to translate the following prayer into reality, "If things have gone

wrong, let none of us lift an accusing finger. Who is to blame is not important. Only how shall we set the situation right".

From today, let us try for a change to improve spiritually. So while in Ashram try to engage fully in devotional and other Seva activities. The harmonious blend of both these provide a sustaining spiritual fervour in one's life. Resorting to silence once a week also helps greatly.

Every evening, let us think of what we have done during the day, whether we have loved and served all or found fault and quarreled with anybody. Let us correct the mistake then and there by praying to Beloved Papa in the person whom we wronged for pardon and even touch his/ her feet mentally. If this is done, the dislike towards that person will disappear and we will be able to love him/ her, and our progress will be stepped up. Beloved Papa will be very happy to see that everyone in the Ashram is doing his or her Sadhana in the best manner and that the Ashram will prove to be a veritable heaven on earth.

Let us all pray that those who are here and those who come here, even though for a few days, enjoy that peace and bliss of the Eternal, so that when they go back home, they can maintain the same in their

homes. Let us rededicate ourselves, pray to our Guru within that He may change our attitude towards the world, intensify our aspiration for God-realization and make our progress faster.

---

### WORDS OF MAHATMAS ON ASHRAM LIFE

---

**Mata Amritananda Mayi:** In the olden days, disciples used to engage in service activities while living in Gurukulas. They did not look upon it merely as action, but as service to their Guru. In fact, action performed in dedication to the Guru is not action. It is real meditation. It is usually said that the disciple should serve the Ashram considering it as the body of the Guru. Thereafter, he should be able to love and serve the whole world looking upon it as the body of the Guru.

**Swami Brahmanandaji (Rakhaal):** The success of a religious body depends, not on its external achievements, its efficient organisation, its buildings, the size of its membership or its philanthropic activities – but upon the inner life of each of its members and the measure of their progress towards devotion and knowledge of God.

**Acharya Vinoba Bhave:** We establish institutions to undertake various kinds of service. Initially an individual

establishes an institution. He is its main pillar. Everything revolves round him. But as the institution grows, it should not remain dependent on a single individual; it should then be guided by principles. Otherwise decline is bound to set in soon after the departure of that individual. To take my favourite illustration, one cannot continue spinning when the belt on the wheel snaps nor can then one wind up the yarn already spun. This is what happens to the institution when it loses the key person. It then becomes orphaned. This would not happen if the institution advances from devotedness to an individual to devotedness to principles. Saguna is indeed the source of inspiration, but the ultimate culmination must be in Nirguna, in commitment to principles.

---

### EPISTLES OF SWAMI RAMDAS

---

...No ideal is greater in life than the ideal of building the Kingdom of God in the world. It is broad enough to embrace the whole of life. An Ashram is thus a colony of people, men and women, living in a quiet place and solving the problems of life as they arise in their lives. It is a place where frankness, sincerity and humility are the essential conditions of social intercourse. It is a powerhouse of intellectual

and spiritual strength that flows into human lives when they are surrendered to God. It is an abode of peace where nature brings quietness and beauty to enrich human conceptions of life and death. It is a place where the daily problems of our world are lifted to the plane of spiritual values. It is above all a place of ceaseless prayer and infinite strivings. No work is unwholesome for an Ashram. Every work is God's work if based on spiritual values. The Ashrams should preach the dignity of labour and spiritualise it.



Ramdas

---

### IN MEMORIAM

---

- ◆ Smt Susheela Shiroor, an ardent devotee of the Ashram from Mumbai, was called by Beloved Papa on the 4th of March 2015.
- ◆ Sri L Madhan Mohan (aged 52), also an ardent devotee of the Ashram from Hanamkonda, dropped his mortal coil on the 17th March 2015.
- ◆ Sri N S Rao (aged 95), an old devotee of the Ashram from Mumbai, was also called by Beloved Papa on the 8th of April 2015.



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 2015 is 257 crores. The grand total of the Japa done so far now stands at 9766 crores.

**ANANDASHRAM SATSANG SAMITIS AT CHENNAI & BANGALORE:** In line with the vision of UNIVERSAL LOVE AND SERVICE of Anandashram, the Satsang Samitis at Chennai and Bangalore have decided to initiate a series of activities at their centres for kindling potentialities as well as goodness through weekend camps. Contact persons in Bangalore are Sri N L Krishna (9449031502) and Sri A Ramchandran [Chandu] (9379449036). Contact persons in Chennai are Sri C J Karthik Kumar (9884579737) and Sri P Mariappan (9884909880).

---

## FROM THE EDITOR

---

As prompted from within, an effort is made to focus on different facets of spirituality every month so that spiritual aspirants will get more clarity on their journey to the Ultimate.

In line with this, this month's VISION carries articles on Ashram life and Ashram Seva. The contents, when deeply pondered over, would enable us to evaluate ourselves as to where exactly we stand in understanding the vision and mission of the Ashram. It is therefore incumbent on us to take a resolve this month to internalise their teachings and translate them into daily life without any more lapses.

Anandashram completes its 84th Jayanthi this month. On behalf of innumerable friends and devotees from India and abroad, we offer our Sashtang Pranams to Param Pujya Beloved Papa Swami Ramdas and Param Pujya Mataji Krishnabai for setting up this Abode of Bliss where whatever is necessary for our spiritual progress has been abundantly provided.

At the same time, Beloved Papa wants all of us to ask ourselves whether we have truly imbibed the spirit and vision behind setting up this Ashram – expansion from individual to universal, me to we.

We might be feeling happy when we think about Ashram, Beloved Papa, Pujya Mataji and Pujya Swamiji but that will not satisfy the Gurus. Only when they find that all devotees are putting in their earnest efforts to live up to these ideals, they would feel that the purpose of setting up the Ashram has been served.

– **MUKTANANDA**

### LIST OF ASHRAM PUBLICATIONS

<p><b>ENGLISH</b>                      Arati Book                      At the Feet of God                      Call of the Devotee *                      Cherished Memories                      Dive Deep Soar High *                      Gospel of Swami Ramdas I &amp; II *                      Gita Sandesh                      Glimpses of Divine Vision                      God Experience I &amp; 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 Satichidananda *                      The Divine Life I &amp; II * Set                      The Pathless Path *                      The Sayings of Ramdas                      Thus Speaks Ramdas                      Vishwamata Krishnabai                      With my Master                      With Divine Mother I to III Set                      World is God *                      Gurmad Bhagavata *  <b>GUJARATI</b>                      Glimpses of Divine Vision *                      In Quest of God *</p>	<p>50 50 25 25 30 115 55 25 35 55 120 30 100 50 30 225 60 25 45 25 30 35 85</p>	<p>In The Cave *                      In the Vision of God                      Swami Satichidananda *                      The Sayings of Ramdas *                      World is God*   <b>HINDI</b>                      At the Feet of God                      Gita Sandesh                      Guru's Grace                      In Quest of God *                      Swami Ramdas on Himself                      Swami Satichidananda *                      The Pathless Path *                      Thus Speaks Ramdas                      Vishwamata Krishnabai *                      Call of the Devotee                      God Experience Vol I &amp; II</p>	<p>55 5 20 25 40                       20 30 115 55 25 35 12 15 35</p>	<p><b>MALAYALAM</b>                      Arati Book                      Bhagavad Gita                      Dive Deep Soar High *                      Guru's Grace *                      In Quest of God                      Jnaneswari                      Swami Satichidananda                      Vishwamata Krishnabai                      At the Feet of God                      Gita Sandesh *   <b>MARATHI</b>                      Guru Krupa *                      In Quest of God *                      Prem Sudha                      Prem Sudha (with English)                      Swami Satichidananda                      Thus Speaks Ramdas *   <b>TAMIL</b>                      Arati Book                      At the Feet of God                      Gita Sandesh                      25 Glimpses of Divine Vision                      Guru's Grace                      In Quest of God                      In the Vision of God                      The Sayings of Ramdas                      Vishwamata Krishnabai                      Hints to Aspirants</p>	<p>10 35  40 300 12 30 25</p>	<p>Thus Speaks Ramdas</p>	<p>30</p>	
		<p>10 35 40 300 12 30 25</p>	<p>6 30</p>	<p><b>ORIYA</b>                      In Quest of God</p>	<p>40</p>	<p>Thus Speaks Ramdas *                      Guru's Grace</p>	<p>30</p>	
		<p>35 40</p>	<p>98 45 12</p>					
		<p>15</p>						

(\*) denotes books out of print.

NOTE: 1. Packing and Postage Extra;

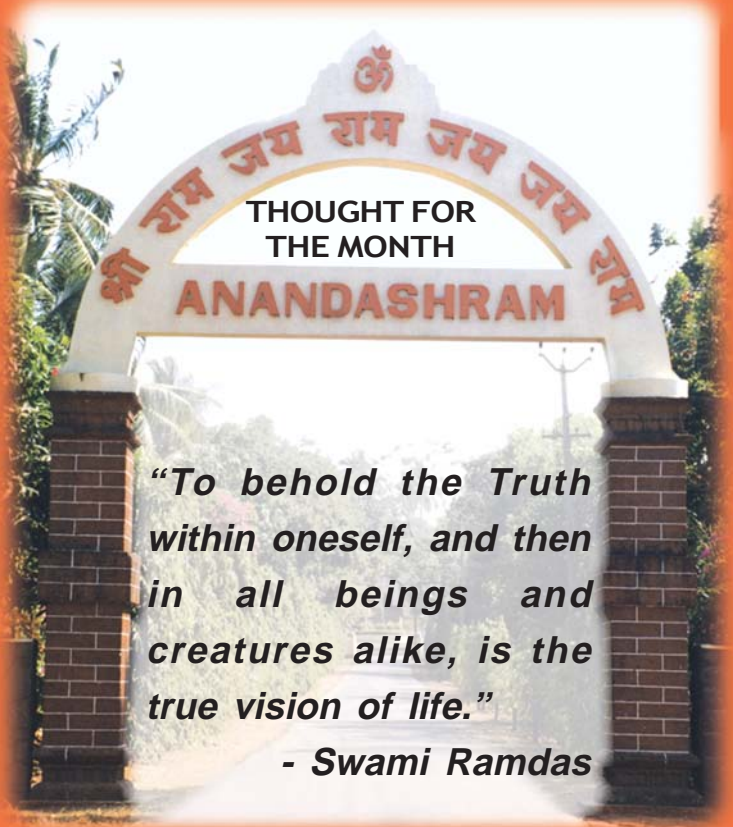
Payments may be made by MO or DD favouring "ANANDASHRAM PUBLICATIONS" payable at Anandashram PO 671531, Kanhangad, Kerala

2. GUJARATI books are available with Shri Ramkrishna Seva Samiti,

Shri Ramkrishna Kendra, L G Hospital Road, Mannagar, Ahmedabad. 380008.

(Telephone Number 079 25430031)

R.N.: 3047/57 || Registered: KL/KSZ/8/2015-17  
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/2015-17  
Licensed to post without prepayment  
Date of Publication: 01/05/2015



*“To behold the Truth  
within oneself, and then  
in all beings and  
creatures alike, is the  
true vision of life.”*

*- Swami Ramdas*

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