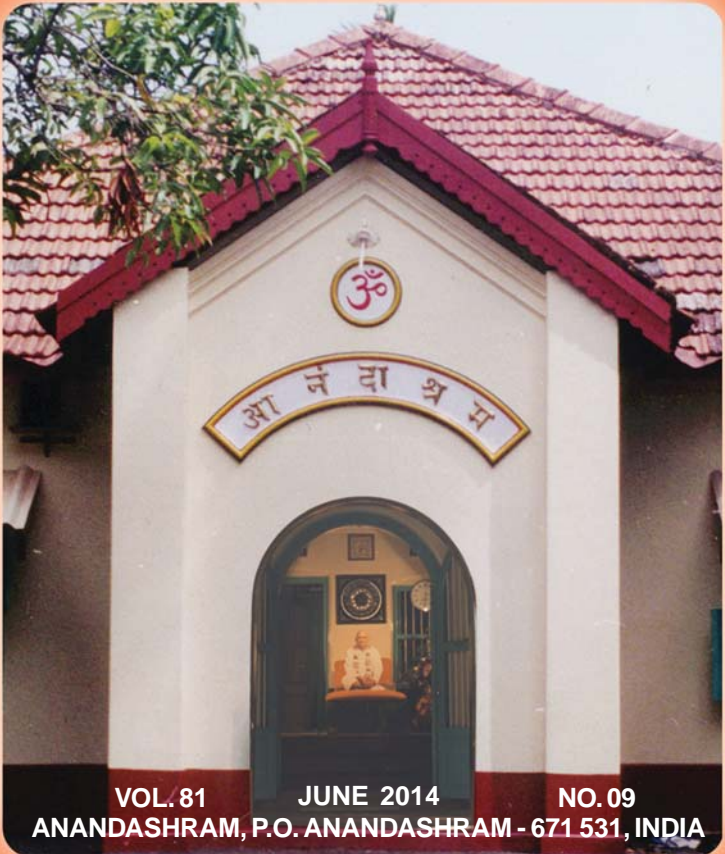


Rs. 40/- ANNUAL



# The Vision

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



VOL. 81

JUNE 2014

NO. 09

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*

---

ALL MELT INTO ONE

---

THE colours of the rainbow

blend into one supernal beauty,

The varied forms of foliage

harmonize into one enchanting sight,

The glint of numberless stars

coalesce into one enveloping radiance;

So, the diversity of the worlds

melt away in the one vision of the Spirit,

Wherein Love and Joy hold perennial feast.

- *Swami Ramdas*

**CONTENTS**

Peace	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas-		7
Words Of Pujya Mataji Krishnabai	-	11
Words Of Pujya Swami Satchidanandaji-		13
On Silence	- Acharya Vinoba Bhawe	15
Me To We	-	19
Dear Children	-	20
Homage To Swami Shuddhanandaji	-	22
Love Is The Law Of God	- Swami Narayani	26
From The Leaves Of The Back Issues	-	27
Shri Chandra Swami Udasin On Japa	-	29
Epistles Of Swami Ramdas	-	31
In Memoriam	-	31
Seva Activities & Overheads	-	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)

---

## PEACE

*By Swami Ramdas*

---

Your search is for peace. Peace is an internal state of the soul acquired through the realisation of the highest Truth, which is inherent in every human being. Peace relates to the Eternal. The transient and the ephemeral things of the world are incapable of granting peace. If you would have peace, turn your mind to the immortal source of your life – the deathless and changeless Reality. By constant contemplation and meditation, tune your thought to this Reality, ultimately sublimate it into that Divine existence and thereby attain to a peace which knows no change.



God is peace, Truth is peace. So be the devotee of God, if you long for peace. Live and act for the sake of this peace and having possessed it, spread its cooling radiance around, bathing all about you in its blissful floods. First, gain the God of peace for yourself. Be liberated from the clutches of a restless spirit which has thrown the soul into darkness and chaos.

Raise every thought and emotion towards the

supreme seat of light, power and peace. Enter into the deepest realms of utter silence and repose of the Godhead. Associate in all manner of ways with this transcendent, all-pervading and static being of the Godhead. By entire dedication be one with Him.

Soar up with the wings of burning aspiration to the immortal throne of peace and find there the tranquillity and calmness for which you have struggled so far. Nowhere else can you attain it, for nowhere else does it exist.

O lovers of peace, everlasting peace is your birthright. The kingdom of peace is within you, nay, you are the very mould and expression of that immutable Truth. Seek not outside for this greatest consummation of life. Taste the nectar of peace in the recess of your being. There resides the heavenly light that lends splendour and beauty to all things.

Fill your heart with the pure emotions of love and compassion. Illumine your intellect with the light of eternal wisdom. Surcharge your actions with the spirit of spontaneous service and sacrifice. Then only the Divine peace that passeth all understanding will be yours unto eternity. You will then be the very embodiment of absolute peace. Your life will shine

like the full moon in a cloudless sky. You will reach the sublimest acme of life's attainment!

---

## WORDS OF BELOVED PAPA SWAMI RAMDAS

---

**Question:** Please tell us something about Bhakti.



**Papa:** Ramdas will tell you how God made him approach Him and in what way he was related to God from the very beginning. First, God created in this servant's heart a keen longing to realise Him. Ramdas looked upon God as his master and mother, and upon himself as a servant and child. His one great desire was to see Him, to realise Him and feel His presence, and God taught him to take His Name constantly in order to purify his mind, because the pure mind alone can see Him. The relationship between him and God was established by the power of the Name. And when it was established God's grace, light, peace, purity and joy entered him. The holy Name kept up a continuous contact between God and Ramdas. He went on repeating the Name and he found it sweeter than nectar. He began to drink it day after day until he was merged in the Divine Consciousness. In that state

the servant became one with the Master and the child became one with the Mother.

As a man thinketh so he becometh. As you think constantly of God you become God. If you think of the world, your mind will be restless. Therefore, in the first place, you have to establish a relationship with God. Look upon Him as your father or mother and yourself as His son or daughter, and surrender your entire life to Him saying, "I am nothing, O God, You are everything." Then it is that God reveals Himself in your heart in all His splendour. He fills every part of your being and the distinction between you and Him disappears, Christ said, "I and my father are one." That will be true in your case also. Christ is the Cosmic Consciousness, and every one of you, the embodiment of that Consciousness. So by the grace of the Father, Master and Mother, you are raised to that state in which you realise your identity with Him. Thereafter, your eyes see only God everywhere, within and without. All sense of diversity will completely disappear. The fountain of your heart will open and love will flow out towards everybody alike. You have now no enemy in the world. Your heart is replete with ineffable peace and joy. It is not a momentary joy but you have it for



all the twenty-four hours of the day. As you have found within you the ocean of joy, you will have no desires for anything in the world.

A man strives to get external things only when he has no peace within. He tries to get some joy by satisfying the senses by contact with external objects for obtaining which he is prepared even to commit bad or sinful actions. When you are in communion with God and are enjoying the bliss of that union, you do not need anything external to give you joy. You are happy yourself and make others also happy. You are then a vehicle of God on earth for spreading the power, peace and glory of God. This state is reached by utter devotion and surrender to God through constant remembrance. God-thought in the mind is like a light in the room. When the light is put out there is darkness. So when thought of God disappears from the mind, darkness or ignorance enters it, making you unhappy. When the light of God shines within, you are really happy and peaceful. Therefore remember God. Whatever action you do must be done with the object of keeping your mind in tune with God. God-thought, God-remembrance and self-surrender alone can save you and nothing else.

**Question:** How far is this possible in the type of life we have to lead in the modern world?

**Papa:** Where there is a will there is a way. There are so many who are leading a very busy life in the world. Still they find time for meditation and prayers, even though the time they get is very short. A few minutes spent every day in the remembrance of God is quite enough provided we put our heart and soul into it. It is the intensity that counts and not the amount of time taken for spiritual practices. If you have real love for God and if you are a real seeker, somehow or other you will find time for thinking of Him, praying to Him and trying to realise Him.

**Question:** There are two possible ways in modern life: one is to struggle for wealth in the world and the other to devote oneself to the path of God. Is it possible to have both?

**Papa:** The aim of realising God is missed when you follow the first path. To realise God is to find everlasting peace and joy. By acquiring any amount of wealth one does not get peace. Just as food is necessary for the body, prayer is necessary for the soul. What we do is, we feed the body well but starve the soul. That is why there is so much discontent in

the heart of man. He has no peace. He is always agitated and distracted. So, side-by-side with the physical activities it is necessary that we should devote some time to spiritual practices so that we can have inner peace and joy which we long for. This is true and has been proved so from the experience of all those who have amassed wealth. They are starving the soul and therefore are unhappy. The remedy lies in communing with God at least for some time every day and thereby attaining peace and contentment.

---

### WORDS OF PUJYA MATAJI KRISHNABAI

---

In Papa's (God's) Chalana Swarup, unless we retain individuality, we cannot enact this vast Lila of Papa. Even the smallest child starts saying 'I' and 'mine'. Who is that 'I'? That 'I' is none



else than the Infinite Eternal Papa from whom we all have sprung. What we have to realise is that this 'I' is not the perishable body for whose comfort and pleasure we spend a lifetime.

\*\*\*

If it is Papa (God) who has to choose the heart to reveal Himself, the question arises: what of your own efforts, your struggle? Is it at all necessary? Yes, it is:

don't we put in strenuous efforts to obtain any worldly objects? What stops us then? Likewise, we should struggle to attain Papa also. We should at least evince in ourselves an ardent desire to attain Papa. Then, it is for Him to reveal Himself in us and grant us realisation – after which, we become conscious that we are not the body and that we have come from Eternal Papa and will return to Eternal Papa.

\*\*\*

I agree it is Papa who has to choose to reveal Himself in you. That is why whenever I get upset with you all for not showing any seriousness or earnestness to realise Papa, I get at the same time furious with Papa also for not choosing to reveal Himself in you. Ultimately, it is Papa's doing and nobody else's. My only complaint is that you do not evince even the least desire to attain Papa, but appear quite content indulging in worldly pursuits.

\*\*\*

Whatever work we do, we should do it justly and rightly, and see that we do not appropriate to ourselves anything that belongs to others. Only if we do this, it is worthwhile to come to places like this (Anandashram). This is a place of Universal Love and Service. People who come here are generally those

who want to follow the concept of Vishwa Prem and Vishwa Seva. There is no attraction here for people who exploit others in any way.

\*\*\*

It is natural for one to feel so deeply attached to the Ashram that one does not even feel like going home, but would, instead, like to spend all one's time here only. But if we want to attain Papa in our heart, we should pass all the tests He sets for us. We should consider living in the house with the relatives, learning to love them as Papa's forms, as a small 'test' Papa has set for us.

---

## WORDS OF PUJYA SWAMI SATCHIDANANDAJI

---

### **Satsang – The Best Way To Get Over Depression:**

To get over the moods of depression, the best way is to engage yourself in Satsang. The company of saints and devotees has such a powerful effect on the mind that the mind is immediately lifted up. Chanting of Ram Nam after that will not permit the mind to come down. So, court Satsang whenever and wherever possible. Instead of depending on others for Satsang,



you can have regular programmes of chanting of Ram Nam and Bhajan in your own apartment in which all of you in the house may join. Daily try this for half-an-hour or one hour in the evening.

Ram Nam is so powerful that, when chanted loudly and with all love and devotion, it will surcharge the entire atmosphere with the peace and bliss of the Mantra in due course and anybody entering the house will be able to feel it. As Ram is all-pervading, He is there already in your apartment. Chanting of His Name will make Him manifest His qualities. So, go on chanting the Mantra as much as possible, sitting together and also keep it going individually whenever you are not engaged in any mental work. Then try to make it constant, except of course your sleeping hours. You will find a remarkable change soon.

### **Prepare The Mind For Dhyana – Chant Ram Nam:**

Before starting Dhyana, you have to prepare your mind for the same. Our Gurudev prescribes constant chanting of God's name with all love and devotion as the preparation for meditation. So, instead of trying for meditation straightaway, continue chanting the name of God – any Name you like – and bring to your mind that you are chanting the name of God

who is all-pervading, who has manifested as the universe and who is seated in everybody's heart, and pray to Him to make your progress very fast.

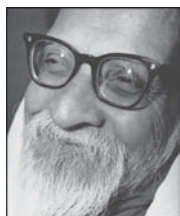
---

## ON SILENCE

*By Acharya Vinoba Bhave*

---

In December 1974 my mind was full of the idea of keeping silence for a time. But should I not then complete the work which I had already planned? A spiritual decision does in fact entail breaking such



commitments, it cannot wait until some work or other has been finished. To accept Sannyasa means that such ties have to be broken, otherwise nothing is gained. So from December 25th I kept silence for a year.

Before entering the silence I told people that in one sense I had been observing silence even while speaking, and that now I should go on speaking even in my silence! Silence is an active power. The sun shines outside the door, but if the door is closed, the sunlight does not push its way in. This silence is not like that, it pushes, it presses forward.

This silence means not only no speaking, but also no writing. I shall write nothing but Rama-Hari, the name of God. Even after I took Kshetra-Sannyasa I was involved

in a few outward matters and in discussions about them. Then I began to think that though there was nothing wrong with these natural activities, the power of intensive inward meditation could only be released by entering more deeply into the inward life. So I decided that I should stop speaking and writing.

God had already stopped my ears. I was sent two or three hearing aids, and I put them on and tried them, and found I could hear well. I used the hearing aid for ten or twelve days, but then gave it up. Why should I use an aid to get back what God in his grace has taken from me? By God's grace I have already become one of those three (Chinese) monkeys, the one who is stopping his ears. Now I am going to become the second monkey who keeps his mouth shut. But I am not going to be the third monkey and keep my eyes closed, instead of that I shall stop using my hand, that is to say I shall do no more writing. I shall keep the use of my eyes, in order to read the letters of all those friends and fellow-workers who write to me regularly, and of those who write occasionally as they feel the need. I want to go on reading these letters and to give myself to intensive meditation about each one separately. The inward thoughts which the letters reveal can be influenced, the knotty problems



loosened, by the power of this intensive meditation. When I stop speaking, even those who do not have 'receiving sets' will be reached by this power. The silence will be aggressive; it will push its way into the heart of the one who wrote.

\*\*\*

The fact is that I have been practicing silence for a very long time. At first I did so as a spiritual discipline, in order to keep my mind entirely free for meditation. So far as I remember, I took a vow of silence in 1927, for personal reasons; I decided to keep silence after the evening prayer for two months. When the time expired I continued it, and made it a permanent rule.

There was no outward material reason behind this decision. My reasons for keeping silence were not 'practical' ones. The chief reason for it is in the eight chapter of the Gita, which speaks of the importance of turning one's mind to God in the last hours of life. That is only possible if we have done so throughout life, it is the fruit of lifelong practice. I felt therefore that the last hours of life, should be rehearsed daily. One cannot foresee when or how the end will come, but the life of each day ends in sleep, and this daily experience is a little foretaste of death. So if we play out the final scene at the end of each day, before we

sleep, we shall have victory in our hands in the last hours of life when they come. So, I thought, let me come to each day's sleep, each day's little death, in holy contemplation of God.

\*\*\*

Having settled down in one place I find that my mind is inclined towards silence. My body also has become very weak. People ask what I am thinking about nowadays, and I answer that I am not thinking at all, it is as if I had no mind at all. I take a morning walk and see the planet Venus shining before me, and the people going to and fro, and the trees. I am conscious of nothing, for much of the time, but a mindless Bliss. When I talk with people my intellect comes into play, but not my surface mind.

I have stopped thinking about the state of the country, and leave it in the hands of God. Nor do I keep particular individuals in mind; my thoughts are only of the Lord. People ask me what I am planning to do next, and I tell them that today I have been engaged in meditation, but as for tomorrow, who can say? There was one thing I never accepted from Gandhiji, the writing of a daily diary. In this I had the blessing of the ancients; their words, 'Abandon all attachment to the past, all anxiety for the future,' had a great influence on me; I

neither remember the past nor trouble about the future. People tell me that I ought to write my autobiography. But if I did, it would be only the story of the body, for it is not possible to write the story of the Self.

*Source: Moved By Love*

## ME TO WE

*“From the depth of need and despair, people can work together, can organize themselves to solve their own problems and fill their own needs with dignity and strength.” - Cesar Chavez*

When Manoj, a four year old boy from a village in Ahmednagar district, fell into a 270 feet bore-well, the policemen, with the help of the local residents, rescued the boy by digging another pit parallel to the bore-well and brought him out safely.

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](http://www.vitalforeducation.org) or send us an email to [vital4education@gmail.com](mailto:vital4education@gmail.com)

---

## DEAR CHILDREN

---

“Despite any life obstacle, even the direst of circumstance you are in, your faith in God will certainly enable you overcome any obstacle.”

God can even use a simple spider web to build a wall of protection around His children.

During World War II, a US marine was separated from his unit on a Pacific Island. The fighting had been intense, and in the smoke and the crossfire he lost touch with his comrades.

Alone in the jungle, he could hear enemy soldiers coming in his direction. Scrambling for cover, he found his way up a high ridge to several small caves in the rock. Quickly he crawled inside one of the caves. Although safe for the moment, he realized that once the enemy soldiers looking for him swept up the ridge, they would quickly search all the caves and he would be killed.

As he waited, he prayed, “Lord, if it be Your will, please protect me. Whatever Your will though, I love You and trust You. Amen.”

After praying, he lay quietly listening to the enemy begin to draw close. He thought, “Well, I guess the

Lord isn't going to help me out of this one." Then he saw a spider begin to build a web over the front of his cave.

As he watched, listening to the enemy searching for him all the while, the spider layered strand after strand of web across the opening of the cave. "Ha, he thought. "What I need is a brick wall and what the Lord has sent me is a spider web. God does have a sense of humor."

As the enemy drew closer he watched from the darkness of his hideout and could see them searching one cave after another. As they came to his, he got ready to make his last stand. To his amazement, however, after glancing in the direction of his cave, they moved on. Suddenly, he realized that with the spider web over the entrance, his cave looked as if no one had entered for quite a while. "Lord, forgive me," prayed the young man. "I had forgotten that in You a spider's web is stronger than a brick wall."

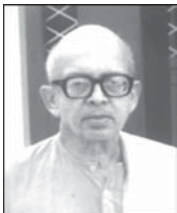
We all face times of great trouble. When we do, it is so easy to forget the victories that God would work in our lives, sometimes in the most surprising ways.

---

## HOMAGE TO SWAMI SHUDDHANANDAJI

---

*(The 2<sup>nd</sup> of June is the Samadhi Day of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature. By remembering him, let us try to emulate the message he gave us through his actions.)*



Everyone who is drawn towards spiritual life will have an ideal and it is achieved only through awakening the spiritual values lying deep. This awakening process gets hastened when one comes across persons who exhibit exemplary values.

Swami Shuddhanandaji was such a loving and inspiring personality. The moment we think of the dear Swami, his beaming smile, his ever-ready-to-serve attitude and his humbleness fill our mind. We think, with admiration, of that softest heart which could not bear to see the sufferings of others. We think of his child-like innocence, his ready wit and his anxiety to meet everyone's personal needs, which were part of his nature.

The most striking trait is that even in the midst of his busy schedule of activities, suppose some one

approached him for any help, he would straightaway stop the work in which he was engaged and attend to it. He had a knack of making every situation lively with his ready wits.

Humble to the core and simple by nature, he was the perfect and most affectionate host of Anandashram. Even if the handling involved a bit of excitement, he never bothered about it and all that he wanted was maximum and timely service to all.

Swami Shuddhananda had the great privilege of being fondled, as an infant, by Beloved Papa and growing up in the rarefied atmosphere of Ashram's vicinity. He was so enchanted by Beloved Papa that he could not bear to be away from the Ashram for too long. His love and devotion for Papa was so overflowing that its fragrance would waft across to those who would listen to his anecdotes. His inspiring work, 'With My Master', is a worship from the depth of his soul and the narrative is like a bird's joyful singing of the glories of its beloved. He also had the unique opportunity of serving Pujya Mataji and recording her conversations in the Bhajan Hall which were serialised in The Vision. It may not be an exaggeration to say that most readers on receipt of the magazine would

avidly turn the pages to 'With the Divine Mother' to feast on the graphic presentation of Mataji's words.

In all his actions, the Swami tried to conform to the ideal of 'love and service' held forth by Beloved Papa and Pujya Mataji. His editorship of The Vision, maintaining the daily routine in the Bhajan Hall from 4.30 am to 10 pm, looking after the visiting devotees and their travel arrangements etc. were all marked by this spirit. Once a devotee was hospitalized. Someone suggested that an attendant could be arranged to keep vigil in the hospital. Swami Shuddhananda (then Sriram) immediately responded 'what are we here for? This is our opportunity to be of service to the devotee. Such service alone would please our Mataji.' He would go to great lengths to ensure with meticulous care that infants got adequate supply of milk in the Ashram. If the devotees were leaving in the early morning hours, he would be waiting in the Panchavati to ensure that the departing devotees had their food packets and the children their milk for the journey. His loving and warm hospitality made an indelible impression in everyone's heart. His simplicity and child-like nature endeared him to all.



Swami Shuddhanandaji's life portrays how one can blend harmoniously devotional practice and loving seva. Whenever he received letters or any other type of communication intimating the details of RAM NAM done, he was all joy. So much of importance to Pujya Mataji's exhortation on RAM NAM chanting! His paduka cleaning session in the morning was something one had to witness. Those who were with him would feel that he was not cleaning the marble Paduka but Beloved Papa's holy feet. Such meticulous attention was given to each and every item in this session.

To him, 'service of the devotees was service to Papa and Mataji'. The following words of Khalil Gibran epitomize his loving service to the devotees: "When you work with love, you bind yourself to Yourself, to one another and to God. What is it to work with love? It is to weave the cloth with threads drawn from your heart, as if your beloved were to wear that cloth; it is to build a house with affection, as if your beloved were to live in that house; it is to sow seeds with kindness and reap with joy as if your beloved were to eat that fruit; it is as if to charge all things you fashion with a breath of your spirit."

- *Swami Muktananda*

---

## LOVE IS THE LAW OF GOD

*By Swami Narayani*

---

“Love is the law of God. You live, that you may learn to love. And you love, that you may learn to live. No other lesson is required of man.”



The whole reason for our existence is to learn to love. That is what we are here for, nothing else. Just to learn to love, and only when we have learnt, can we know what living is all about. Without love, there is no living. Without love, we are merely existing. What we call love is not love, it is a business arrangement – I scratch your back, you scratch mine. Everything is wonderful until one or other of us stops scratching, and then the problem starts. In that kind of love there is expectation.

If we stand back and look, we will see that our whole life is expectation. We EXPECT a certain behaviour from the people with whom we come in contact: I (ego) am expecting, so I am in it.

We have to understand love as being something that is total. It is not even a total giving, but a natural state that we have somehow to find. Whatever we

are doing to find that state of natural total love, is called “Sadhana”. Eventually, the avenues of Sadhana that you explore – doing Japa, meditating, listening to a Guru – will drop away; you will have to turn to look at yourself, discover what you are and understand others and their behaviour. If you do not understand yourself, how can you understand somebody else? It is not possible.

After all the trying and the hurting, the running here and there, this method and that, something is still missing. That something is love. Love is God and God is love. We must become love by merging with the Beloved Presence within.

*Source: Within And Beyond*

---

FROM THE LEAVES OF THE BACK ISSUES

*THE VISION Vol.38, May 1971*

---

**A HYPOCRITE AT PRAYER**

**By Swami Ramdas**

This happened several years ago. In Bengal, on the banks of the river Dwarka, there was a famous place called Tarapeeth. A big Zamindar once went to this holy place for the worship of Tara Devi. Before having the Darshan of the Mother, he thought he should

have a bath in the river and finish his routine prayer and other religious rituals.

After bath, he went down on the banks of the river performing his prayer. Just at this time, the famous Aghori saint Vamakshepa was taking his bath in the river. He was watching the Zamindar and in a few minutes began to laugh and splash water on him. The Zamindar did not know that this was Mahatma Vamakshepa. He was annoyed and wondered why he was being disturbed like this while in his religious practices. He bore it patiently for a few minutes. But, the saint's pranks did not stop. So, getting wild, he called out to the person splashing water and asked, "Are you blind? Don't you see I am performing prayers? Why are you disturbing me?"

At this the saint laughed aloud and asked the Zamindar, "Are you performing prayers, or are you buying a pair of shoes from Moor and Company of Calcutta?" Saying this Vamakshepa resumed splashing water with greater force than ever before. The Zamindar was taken aback at this rude exposure of his inner working of the mind. For, even though he was outwardly praying, his mind was, all the time wandering in the streets of Calcutta, thinking of

purchasing shoes and that too at the very firm mentioned by the saint. He was utterly surprised and thought, “This person is no ordinary Mahatma. He has read my mind correctly.”

Completely humbled, the Zamindar felt ashamed of himself. After bowing with great respect to the Mahatma, he said, “Yes Maharaj, I was thinking of what you said just now. Kindly bless me so that I may control my mind better and think only of God in my prayers.”

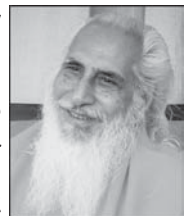
Mahatma Vamakshepa smiled and said, “You should not be a hypocrite my son, even when you are doing your spiritual practices.”

---

### SHRI CHANDRA SWAMI UDASIN ON JAPA

---

Repetition is involved in every event and movement of this world. Japa is a technique to reach the subconscious through the repetition of a word or an idea. Japa itself is a sort of meditation. It is a dynamic meditation. It leads to the ultimate spiritual Experience and Realization of the Divine. The purpose of Mantra Japa is to remember the Divine through the Mantra with a



heart full of love. Mantra Japa also purifies the subconscious mind of the seeker.

In the practice of Mantra Japa, the power of the Mantra first brings up what is buried in the subconscious. So if negative thoughts come up during Japa, one should not be frightened. For example, if you start sweeping a room, the dust which has settled in the room will start flying. You should not be frightened by it and should not stop sweeping. The power of the Mantra will destroy those negative thoughts after bringing them up.

Mantra Japa is also a means to fall in love with God. If you are constantly remembering God through repeating His name, you are bound to fall in love with God eventually. Whatever you are thinking or remembering continuously, you become attached with. It may be a thing, person or situation. Japa means repetition. Constant repetition of any idea (every word or Mantra is associated with an idea) transforms your mind, your outlook, your life and your values of life. It is a psychological fact."

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

---

## EPISTLES OF SWAMI RAMDAS

---

Beloved Ram,

...It is a joy to read your letters. They breathe a spirit of resignation to the will of God. ...Sri Krishna says, "As so many beads are strung on the same thread, so worlds – all forms and things in them – are pervaded through and through by One Infinite Existence, which is the only Reality." In the unimaginably vast and limitless life of God, countless worlds are born and perish. What then, of man, an insignificant creature! Take heart. God is with you, in you. May He grant you peace and health! Love and Namaskars to yourself, your wife and all.

*Ramdas*

---

## IN MEMORIAM

---

Smt Tara Labadaya (aged 88), an old devotee of Ashram, was called by Beloved Papa on the 16<sup>th</sup> of April in Mumbai. She breathed her last after a heart attack. We pray for Beloved Papa's blessings on the departed soul for eternal rest at His lotus feet.

---

**SEVA ACTIVITIES & OVERHEADS**  
**FOR THE YEAR ENDING 31<sup>ST</sup> MARCH 2014**

---

Statement showing the details of expenditure incurred for Seva Activities and Overheads like salary and other benefits to workers, electricity, telephone, repairs and maintenance etc., by Anandashram Trust, Mother Krishnabai Rural Development Trust, Swami Ramdas Charitable Medical Mission and Ramdarshan Trust for the year ending 31<sup>st</sup> March, 2014:

<b>Particulars</b>	<b>Amount (in Rs.)</b>
Aid for Education	11,29,005
Aid-For the Handicapped	4,22,772
Aid for Institution for the Handicapped	2,23,207
Aid-For Home for the Aged	3,25,110
Aid for Medical Expenses	47,19,217
Aid-For Medical Institutions	99,000
Aid-For School/Orphanages	2,08,906
Aid for Poor, Aged & Destitute	9,47,235
Aid for Well/ Borewell	1,82,525
Aid-Self Employment	1,99,350
Aid-Shelter /House	33,67,886
Aid De-addiction Centre	85,000
Aid for Value-Based Education	2,39,800



Gorakshana Donation	2,51,501
Donation Paid	34,25,188
Donation Paid: Cloth	6,39,174
Aid to Charitable Institutions	8,01,195
Aid to Leprosy Welfare Centre	29,400
Feeding Charges	83,55,436
The Vision Printing & Posting	6,09,651
Publication Printing & Posting	4,26,704
Natural Calamity Relief	5,72,500
Rice/Food Distribution	8,60,635
Overhead & Upkeep Expenses	79,30,382
Addition to Assets	24,48,100
<b>TOTAL</b>	<b>3,84,98,879</b>

### ANANDASHRAM NEWS

**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace received in the month of April 2014 is 255 crores. The grand total of the Japa done so far now stands at 6925 crores.

### FROM THE EDITOR

Every activity, be it at the family level, professional level, social level, is to be treated as an opportunity for bringing out our personality in its fullness. When we apply our heart, body and soul in all our activities,

inherent capabilities will come out. This will in turn benefit us at the individual level apart from being beneficial to others as well. We should know that work as an activity does not have much value but when our mind gives value to that work on the lines indicated above, it becomes an expression of our joy. So to avoid work becoming drudgery or work giving tension, we have been asked to bring in the spiritual dimension attached to it.

If we try to understand spirituality through Sreemad Bhagavad Gita, it becomes clear to us that spirituality does not ask us to become docile or lethargic. In fact spirituality wants us to be fully active in our life with the feeling that God provides such fields to make it fulfilling and blissful. Spirituality wants us to engage every minute of our life in the waking state with this perspective.

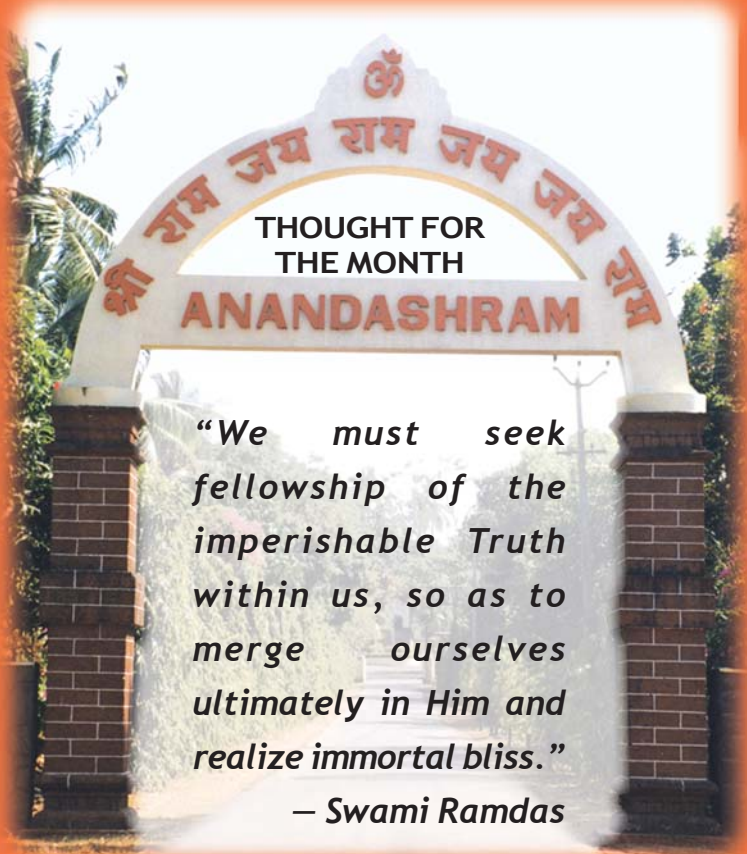
Every parent should dwell upon this point and try to share it with the younger ones at home every day. Now-a-days children are asked to focus their whole attention on academic excellence only which indirectly encourages self-centeredness. The present malady in the social fabric of our country owes its origin to this distorted approach towards activity. Every child is a storehouse of immense potentialities. Parents should do their best to bring it out, both for the welfare of the child as well as for the society.

— **MUKTANANDA**

## LIST OF ASHRAM PUBLICATIONS

<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 & II * Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guru's Grace Hanuman Chalisa Hints to Aspirants In Quest of God In the Vision of God Krishnabai Mundane to Spiritual * Passage to Divinity * Poems Points to Ponder Ramdas Speaks I* to V Set Shraddhanjali Stories as told by Ramdas Swami Ramdas on Himself Swami Ramdas' Talks * Swami Satchidananda * The Divine Life I & II * Set The Pathless Path * The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai With my Master With Divine Mother I to III Set World is God * Sriram Bhagavata * <b>GUJARATI</b> Glimpses of Divine Vision * In Quest of God *	50 50 25 25 25 30 115 55 25 35 55 120 30 50 30 225 25 60 25 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* <b>HINDI</b> At the Feet of God Gita Sandesh Guru's Grace In Quest of God * Swami Ramdas on Himself Swami Satchidananda The Pathless Path * Thus Speaks Ramdas Viswamata Krishnabai * Call of the Devotee God Experience Vol I & II	55 5 20 25 40 20 25 40 35 12 15 35	10 35 40 300 12 30 25 30 40 35 6 30 30	Thus Speaks Ramdas <b>TELUGU</b> Arati* At the Feet of God Call of the Devotee Dive Deep & Soar High Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guidelines* Guru's Grace Hints to Aspirants In Quest of God In the Vision of God * Mundane to Spiritual * Passage to Divinity * Ramdas Speaks Vol I & V Set Stories by Swami Ramdas Swami Ramdas on Himself Swami Ramdas' Talks Swami Satchidananda The Sayings of Ramdas Thus Speaks Ramdas Vishwamata Krishnabai <b>ORIYA</b> In Quest of God <b>FRENCH</b> Thus Speaks Ramdas* Guru's Grace 30	20 20 30 45 25 15 100 30 40 30 240 25 35 26 10 15 15 30 40 30
		<b>MALAYALAM</b> Arati Book Bhagavad Gita Dive Deep Soar High* Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda Viswamata Krishnabai At the Feet of God Gita Sandesh*	10 35 40 300 12 30 25			
		<b>MARATHI</b> Guru Krupa* In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas *	35 12 15 35			
		<b>TAMIL</b> 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	35 10 20 25 50 35 40 98 45 12	10 35 50 100 40 30		
		<b>KANNADA</b> Anandashram Bhajanamrutha Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guidelines* Guru's Grace In Quest of God In the Vision of God I * Ramdas Speaks I to V Set Stories as told by Ramdas Swami Ramdas' Talks Swami Satchidananda * The Pathless Path * With my Master With Divine Mother I to III Set World is God * Sriram Bhagavata * <b>GUJARATI</b> Glimpses of Divine Vision * In Quest of God *	35 10 20 25 50 35 40 98 45 12	10 35 50 100 40 30		
		(*) denotes books out of print. NOTE: 1. Packing and Postage Extra; Payments may be made by MO or DD favouring "ANANDASHRAM PUBLICATIONS" payable at Anandashram PO 671531, Kanhangad, Kerala 2. GUJARATI books are available with Shri Ramkrishna Seva Samiti, Shri Ramkrishna Kendra, L. G Hospital Road, Mannargal, Ahmedabad 380008. (Telephone Number 079 25430031)				

R.N.: 3047/57 || Registered: KL/KSZ/8/2012-14  
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/12-14  
Licensed to post without prepayment  
Date of Publication: 01/06/2014



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