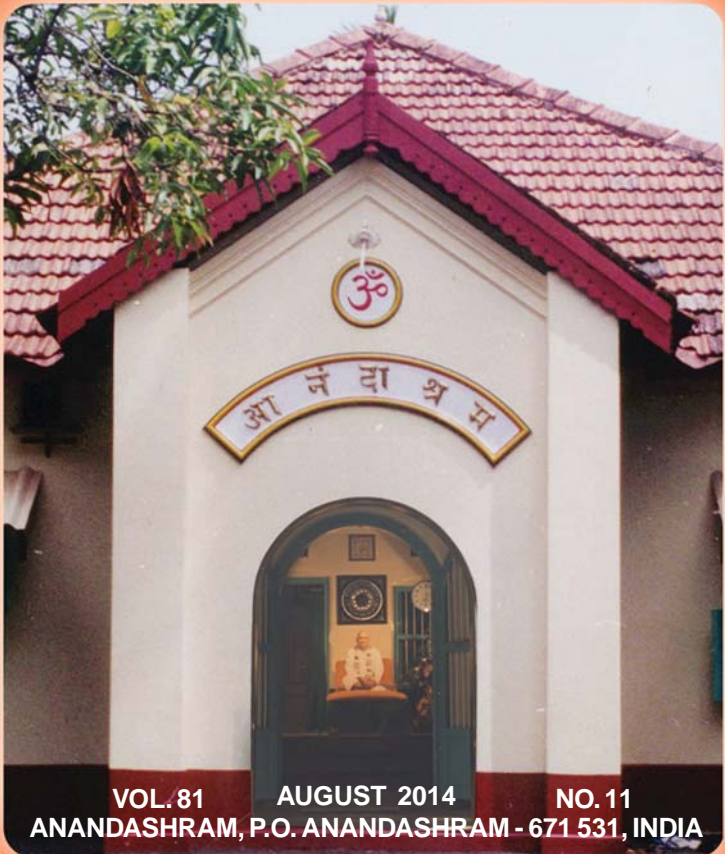


Rs. 40/- ANNUAL



# *The Vision*

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



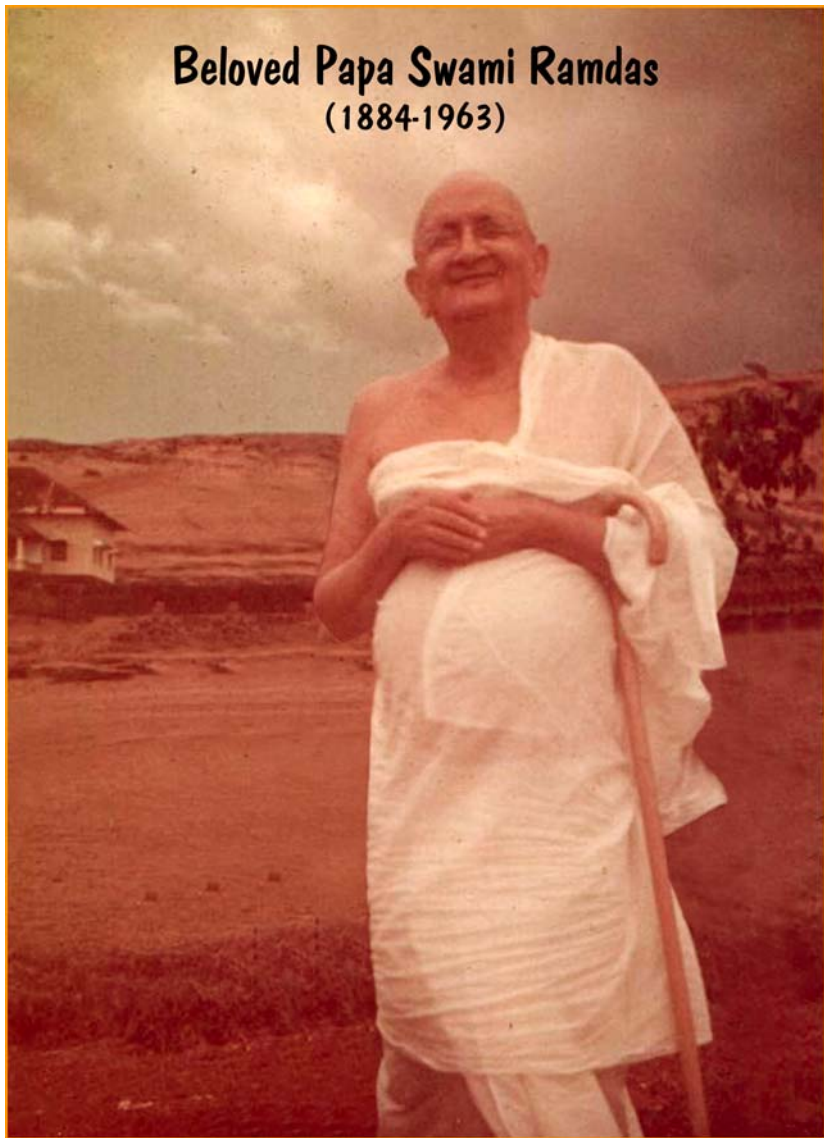
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**Beloved Papa Swami Ramdas**  
(1884-1963)



Om Sri Ram jai Ram jai jai Ram  
 ॐ श्री राम जय राम जय जय राम  
 Om Sri Ram jai Ram jai jai Ram

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### DEDICATION

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My thought like the river ran and ran  
 In devious paths until it found perfect rest  
 In Thee, O Lord, the peace infinite.  
 Now I see up, below and everywhere  
 Thyself pervading – Thyself extended.  
 Thou hast torn asunder the veil of duality  
 That separated me from Thee  
 Now all sects, creeds and races,  
 All temples and churches,  
 All peoples, creatures and things  
 Are mine.  
 There is no end to my vision  
 There is no limit to the love  
 that floods my heart.  
 What vision Thou hast granted  
 What love Thou hast filled me  
 I lay at Thy feet.

– Swami Ramdas

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## THE VISION

*A Monthly Magazine*

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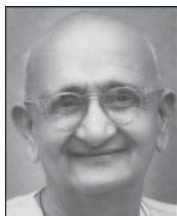
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**WORLD FELLOWSHIP**

*By Swami Ramdas*

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*(We observe Beloved Papa's 51<sup>st</sup> Maha Samadhi Day on the 1<sup>st</sup> of this month. On this sacred occasion, THE VISION offers its humble homage to Beloved Papa with a prayer for the speedy spiritual progress of all, culminating in eternal happiness.)*



The eternal Divine Principle which is the cause of the world-manifestation is at once an immanent and transcendent Reality. So to realise this great Truth we have to go within ourselves. Since the Truth is all-pervading, it forms an immortal and indissoluble link that unites all beings and creatures in the world. This is an all-inclusive and all-comprehensive Reality. Inherently we are universal and perfect in nature. When man awakens to the consciousness of this perfection of his existence, he feels through the inner spiritual experience that he is one with all beings and things in the universe – nay, that the entire revelation of nature, in its various aspects and multifarious activities, is the expression of his own infinite and eternal being. Utter freedom, bliss, power and peace are only for him or her who has attained to this supreme beatific vision.

In this vision, the ephemeral values of life disappear and man, shuffling off his local, limited and imperfect nature, stands revealed as a veritable embodiment of Divine effulgence, power and glory. Now, universal love is his creed, universal vision his religion.

The momentous changes we are now witnessing in the affairs of humanity are the signs of a transitional period, veering it towards the acceptance of a universal consciousness and brotherhood. Chaos and confusion give place to order and harmony. A long night ends in a resplendent day. The wail of misery and pain is succeeded by joy and exultation. War, strife and bloodshed, washing away the dirt of selfish human nature, pave the way to unity, harmony and peace. A superficial view of affairs, as they prevail at present, seems to offer ample food for the pessimist who is ever busy singing the one refrain of despair and despondency, but the seer, who sees things afar and whose inward vision reveals to him the glory of a future filled with goodwill, harmony and joy, is carrying his heartening message to the perplexed humanity. The question would be asked whether the optimistic view of the seer is at all possible or practicable of consummation. The Divine Principle, embedded in the very life of the universe, stands for unity and harmony,

and this infinite power in its spontaneous out-growth strives to bring about order out of chaos. So, the note of despair and disbelief has no place in a world which is rapidly evolving towards a supreme state of world union and world fellowship.

If with a wide sweep of vision we care to observe the great changes that are happening in the world, we have to admit that the Almighty Power has been deeply engaged in breaking down the walls of ignorance that have so long kept apart man from man, community from community, religion from religion and nation from nation. The light has now dawned on humanity, a light which is arousing it to the knowledge of the common and eternal bond that unites it into one life and one unit. Let everyone of us put his shoulders to this giant wheel of evolution and hasten the coming of the magnificent kingdom of cosmic vision, harmony and peace.

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### BELOVED PAPA SWAMI RAMDAS ANSWERS

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**Devotee:** Is image worship right?  
Is it really a way to Divine?

**Papa:** Image worship, when done in a proper spirit as Sri Ramakrishna Paramahansa did, is a real Sadhana for



attaining God-realization, but the easier way is to constantly take the Name of God and make the mind dwell upon His Divine attributes. In this practice no form need be worshipped or meditated upon. The Divine Name itself will lead you to God who is the immanent and transcendent Spirit, and who is all and all in all. You need not think that image worship is not one of the ways for attaining God, although you may take up the repetition of the Name as the only Sadhana.

**Devotee:** Is Avatarhood true? How is it that the Nirguna God comes to be one with attributes when in so many books I read He is 'birthless' and 'attributeless'.

**Papa:** Avatarhood is true. For the uplift and regeneration of humanity, God who is Nirguna does descend in the form of a human being. You may take this as a settled truth.

**Devotee:** What is the easiest way of meditation and concentration on God, the 'Nirguna', in case image worship is fruitless.

**Papa:** For concentration repeat the Ram Mantram: "Om Sri Ram Jai Ram Jai Jai Ram" constantly. No account need be kept or any Japa Mala



used. Repeat the Mantram audibly or inaudibly. For meditation bring into your mind the attributes of God such as, all-pervading, formless, motionless infinite, eternal, ever-blissful, all-wise and all-powerful Reality, and that the world manifestation is His expression. Take it that all movement and activity in the universe is of the Divine Power that has emanated from this Truth. Make the mind think of these attributes in deep meditation.

**Devotee:** May I ask a question? When you arrive at God-consciousness and realize that you are everywhere, what comes next?

**Papa:** There are four stages. Ramdas will describe them. One is when, by total surrender to the Divine Will, the ego is dissolved completely. Egolessness means realization of the all-pervading Spirit or God. Then we know that we and that Spirit are one. So long as the ego persists we are not aware of that Spirit and we do not know our identity with it. After that comes the vision of the Divine everywhere in the manifestation. The whole universe is seen thereafter as the expression of that Spirit. We see God everywhere. But there is a third stage still. In that we see the manifest and the unmanifest as the two aspects

of one Truth which is beyond both, which is unthinkable, incomprehensible and inexpressible. We can express something about the static and the dynamic, but that which is beyond these is incomprehensible and ineffable. The dynamic, the static and the unthinkable all together make the supreme Godhead. He is all-inclusive and all-transcendent. Even after realizing that, there is the fourth stage in which we keep up a relationship with God. It is purely personal. He is our constant companion. We can talk to Him. We can feel His presence. That is the best and the sweetest relationship. Having had all the earlier experiences, we still enjoy a close relationship with the Divine in His personal presence, and that presence Ramdas has been asked by so many to define. But it is very difficult to define it. He is the Impersonal Person.

**Devotee:** We do not chant God's name, but we have an inward prayer which we go on repeating. That amounts to the same thing. When I had to pray for things, I found I had only to thank Him. I went on saying "Thank Thee". That became a practice and I found that there was a glow in the heart. That is one way.

**Papa:** We must transcend the stage of prayer

also. Because utter dependence on God does not admit of any prayer. You live and move in Him. Then why pray to Him? You are completely under His protection and you are aware of it. A child has nothing to pray for to its mother when the mother looks after it. The mother knows what is good for the child.

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### WORDS OF PUJYA MATAJI KRISHNABAI

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We crave for so many worldly things but will not crave for Papa. If we keenly want to merge in Papa, He answers our prayers. What we try to do is to aspire for worldly objects and, at the same time, seek Papa. Our hunger for Papa must be single-minded, to the exclusion of everything else. Why is it so? Papa signifies Nirguna Brahman which is utter emptiness. So we have to empty ourselves of all worldly clingings and hankerings if we want to go into Papa.



\*\*\*

If we want to attain Papa, we must develop that Prem for Him that the Gopis had. They thirsted for Krishna and wanted none other than Krishna. We can have Papa only if we thirst for Him in the same manner. Attaining Papa is like the reunion with the mother for

a child that had gone out to play and returns home. Both the mother and the child are infinitely happy by the reunion. Likewise, both the devotee and the Guru, the giver and the receiver, are happy when the devotee attains Sakshatkar.

\*\*\*

*(To a question about 'impure food')* Papa asked me not to bother about my food, what sort I should take and so on during my Sadhana days, but to concern myself only with chanting of Ram Nam. With my lips I would take Ram Nam, with my mind I would contemplate upon Papa's divine attributes and, with my hands, serve Papa in all the forms around me. As I went on with this three-fold practice, I gradually lost all taste for hot food, with chillies and condiments, for pungent stuff, etc. and found that I could take only Satwik food. That is what Ram Nam did for me.

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### WORDS OF PUJYA SWAMI SATCHIDANANDAJI

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**Shift Priority In Life To Know Our Real Goal:** We very well know that all saints struggled very hard to realise the supreme goal of human life and, even after attaining the goal, they continued



to strive to awaken the slumbering souls to the Reality. They have done their part. Now, on our side, we have to work hard to attain the goal shown by them. Though we all know how they all had to struggle very hard, most of us are, unfortunately, taking it very easy, thinking that we can also reach the goal soon without serious struggle. Of course we all will reach the goal some day but not unless we work very hard for it. They are not asking us to do something impossible. They tell us that it is enough if we have intense devotion and fiery aspiration to reach God. For that, through books and oral advice, they ask us to take God's Name constantly. 'Constantly' is a word we have to underline. Only by chanting God's Name constantly, we will be able to remember Him ceaselessly.

We feel we are taking God's Name and are trying to see God in everything and all that but actually when it comes to practice, we miss it many times. It is natural because the worldly pull is so strong that it takes us away from God-remembrance. We may be thinking of God. We may be trying to see God in others, but the strong pull from the world makes us forget God for a long time. So the struggle goes on. Perseverance is necessary on the spiritual path.

We may say that we are striving to realise God, and that we have no ambition or attachment in the world. But, when suddenly something amiss happens in the family, we are shocked so much that we even blame God for what has happened, instead of surrendering to God's will and remaining happy and peaceful. This practice of developing an attitude of surrender must go on ceaselessly. It is a great struggle in the beginning but, by practice, it will become easy and we will be able to lead a very blissful life. The final attainment may be far away, it doesn't matter. But this practice itself will keep us in bliss and peace always. It will remove all the tension we have in life. It will solve all the problems in life.

There should be no other ambition for you in your life except to realise Him. Make this decision strong and work only for that. Don't be afraid that by doing this you will be losing other things. Whatever you lose may be only of the world. Worldly things are perishable. This fact you know well. Even then you are not able to accept it. When some material loss takes place you are very much affected. You are not able to accept it or submit to God's will. This is because you have not given importance to God-realisation,

though you may say that your aim is God-realization.

So, try to remember God as much as possible. When you go to bed you can feel you are sleeping in the lap of God, the supreme Mother and when you get up feel that you are a child waking up from the lap of the Mother. So God-remembrance will continue both during your sleep and waking hours. You thus identify everything with God, all incidents with God's will and thus remain happy and peaceful in all conditions and circumstances. Realisation will come automatically. You don't have to work specially for it. This practice itself is sufficient. May our great Gurus bless you all with success in such experience and lead you to the supreme goal.

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### **DHARMA – A MEANS, NOT AS AN END IN ITSELF**

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The Buddha taught, "Suppose that a man, in the course of travelling along a path, were to come to a great expanse of water, but with neither a ferryboat nor a bridge going from this shore to the other. The thought would occur to him, 'Here is this great expanse of water, with neither a ferryboat nor a bridge going from this shore to the other. What if I were to gather grass, twigs, branches, and leaves and, having

bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft made by my own effort with my hands and feet?' Then the man, having gathered grass, twigs, branches, and leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft. Having crossed over to the further shore, he might think, "How useful this raft has been to me! Why don't I carry it on my back and go wherever I like?"

The Buddha asked the monks, "What do you think, monks? Would the man, in doing that, be doing what should be done with the raft?"

They answered, "No, Lord."

The Buddha said, "That is correct! He should neither drag the raft on dry land nor sink it in the water. He should leave it there for the use of the next person. In doing this, he would be doing what should be done with the raft. Even so monks, I have taught you that Dharma is like a raft, for the purpose of crossing over the water, not for the purpose of holding onto. Knowing the Dharma to be like a raft, you should make use of it and not to get attached to it."

*Source: Email*



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## ME TO WE

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*“Try to leave the Earth a better place than when you arrived.”*

**Class:** 6

**Subject:** Social Studies

**Chapter:** Urban administration

**Text Content:** When we sort out our garbage, it reduces Municipal Corporation’s work.

**Example:** Vellore Srinivasan, an expert in solid waste management and his Indian Green Service, along with Meera Rajesh, one of the residents, are now in the process of not only clearing the garbage but also sorting it out for reuse/recycling. Srinivasan’s motto is simple – turn garbage to gold.

**Value Co-related:** Concern for others

*VITAL 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 send an email to: [vital4education@gmail.com](mailto:vital4education@gmail.com)*

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## DEAR CHILDREN

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Once there lived a wealthy man who was extremely stingy and would never share anything with anyone. One day he had a strong urge to eat Kheer (an Indian desert) but he did not want to share it with anyone. So he gathered all the ingredients and went far into a jungle to enjoy his Kheer all by himself.

The aroma of the delicacy wafted down to a sage who was sleeping nearby. Drawn by the aroma, the sage reached the spot where this man was cooking. The sage promised the man a Mantra to secure unending wealth in exchange for some Kheer. After weighing the proposal, the miser reluctantly convinced himself to share the delicacy.

The sage tasted it and exclaimed, “It’s out of this world” and overjoyed by the praise, the miser offered him some more. The more the sage enjoyed the Kheer, the more pleasure the miser got in sharing it. He had never known this joy before. All thoughts of wealth were forgotten.

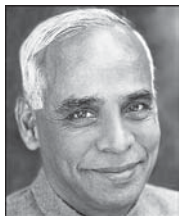
That is the beauty of sharing. It benefits the giver more than the receiver and that is why charity is considered a virtue.

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## THE MYSTERY OF THE MANTRAM

*By Eknath Easwaran*

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**Q:** How can we get established in the Mantram?

**A:** Ramdas advises, “Have the Mantram constantly in your mind.” That is the first and last instruction where Japam or repetition of the Mantram is concerned. Make use of every spare moment to repeat your Mantram. A million opportunities can be discovered during the course of a single day, and of course when you are falling asleep at night. There may come a time when you cannot sleep and find it almost impossible to go on repeating the holy Name hour after hour. The mind gets tired. At such times, I used to ask Sri Krishna in my heart to make it a joy for me to recite His Name. As a result, now it is not a discipline; I do it with all the joy of indiscipline. I have no limits now, no restraints. I do it all the time, which is what going beyond all disciplines means. But you have to struggle with disciplines for a long, long time before this kind of spiritual freedom comes. In my own practice, for example, I found that gradually –

over a long, long period, not immediately – the period of Japam will go on increasing, particularly when deepening meditation means you don't need so much sleep at night, so that you lie awake resting your body in bed and resting your mind through Japam. The dramatic moment comes when your meditation and Japam together amount to over twelve hours. When it becomes about thirteen hours, you have a say in what you're going to think; you have a say in what you're going to feel. Gradually, fourteen, fifteen hours of conscious sovereignty over the mind brings increasing freedom in your thoughts and feelings, in your very life. That's the motivation for repeating the Mantram.

**Q:** Why does the Bhagavad Gita call the Mantram a purifier?

**A:** Meditation helps the Mantram, and the Mantram helps meditation. Both work together in the mind to resolve old conditioning so that we can shape our consciousness around a new ideal of our own choosing. That is what purification means. In practice, it means simply the reduction of self-will, a large part of which is simply dwelling on oneself to the exclusion of those around us.

This is very much an internal process. For the transformation of consciousness to be complete, we have to put these new ideals into practice in daily living. So it is very important, right from the beginning, to give your very best not only to meditation, but to the repetition of the Mantram and all the other disciplines which apply the power of meditation to daily living.

If, after your meditation, you go off to dwell on yourself and try to avoid people or challenges around you, your consciousness may have been elevated a little in your morning meditation, but it will take the shape of loneliness and separateness during the rest of the day. This is the time to repeat the Mantram and be with people, to keep your senses and mind from wandering, to work harmoniously with others and give your complete concentration to the job at hand. In all these ways you are keeping consciousness from reassuming its old, painfully rigid forms.

Once I went for a swim at the home of a friend who had an Olympic-sized pool. Floating around in this pool was some kind of gadget that I couldn't quite figure out, so I asked my host, "What is that for?"

He said, “That’s a pool sweep. It keeps on chugging around, removing impurities from the pool wherever it finds them.”

I couldn’t help teasing him: “You’re very careful about keeping this pool clean and pure, but wouldn’t you like to purify the pool inside, too?”

He looked blank. I used his language: “Rama is an effective pool sweep for the mind; it can float about and remove impurities wherever it finds them, twenty-four hours a day.”

When you are angry, when you are afraid, when you are frustrated or agitated, don’t take it out on other people; in the long run, this will only add to your mind’s negative conditioning. And don’t take it out on yourself, either. Go for a fast walk, repeating your Mantram in your mind. As your breathing becomes more regular, so will your thoughts. Gradually you can replace angry thoughts with loving ones, agitated thoughts with calm ones.

So whenever you have a tendency to think about yourself – how much you can get, how much you can grab, or how unfairly life is treating you – don’t talk about it, don’t analyze it; go for a walk repeating the Mantram. This is one of the easiest methods of dealing

with thinking about yourself. You will gradually find that the Mantram will slowly reduce the level of self-will. After many years, the Mantram combined with meditation will bring the mind to a stillness. When the mind is still, there is no self-will. When there is no self-will, the mind is still.

*Source: Journal of Blue Mountain Centre,  
Winter 2013 Issue*

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### THE WORLD IS MINE

*By Joy Lovelet Crawford*

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Today, upon a bus, I saw a very beautiful woman

And wished I were as beautiful.

When suddenly she rose to leave,

I saw her hobble down the aisle.

She had one leg and used a crutch.

But as she passed, she passed a smile.

Oh, God, forgive me when I whine.

I have two legs; THE WORLD IS MINE.

I stopped to buy some candy.

The lad who sold it had such charm.

I talked with him, he seemed so glad.

If I were late, it'd do no harm.

And as I left, he said to me,

"I thank you, you've been so kind.  
It's nice to talk with folks like you.  
You see," he said, "I'm blind."

Oh, God, forgive me when I whine.

I have two eyes; THE WORLD IS MINE.

Later while walking down the street,

I saw a child I knew.

He stood and watched the others play,

but he did not know what to do.

I stopped a moment and then I said,

"Why don't you join them dear?"

He looked ahead without a word.

I forgot, he couldn't hear.

Oh, God, forgive me when I whine.

I have two ears; THE WORLD IS MINE.

With feet to take me where I'd go..

With eyes to see the sunset's glow.

With ears to hear what I'd know.

With loving family and friends to enjoy life.

Oh, God, forgive me when I whine.

I've been blessed indeed, THE WORLD IS MINE.



*This poem is a simple reminder that we have so much to be thankful for! Give the gift of love. It never comes back empty!*

*Source: Email*

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## NURTURE WILL TO BE FEARLESS

*By Dada J P Vaswani*

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Freedom from fear is achieved through perseverance, tenacity and sheer will power. Have you heard about the teacher who asked the smartest boy in class, “Tell me Hari, what is the difference between perseverance and obstinacy?” The clever boy replied, “One is a strong will and the other is a strong won’t.” ...A Chinese proverb tells us, “The man who dislodges the mountain began by carrying away small stones.” How true! What is required is that we must not be daunted either by the circumstances around us, or the obstacles ahead of us.



When Columbus set out on his historic voyage which culminated in the discovery of America, he certainly had to sail through rough weather – figuratively speaking. As they kept on sailing, day after day, across the vast Atlantic Ocean, no land appeared.

The sailors threatened mutiny and demanded that the ships should turn back. Columbus's life was at risk from the fierce men. But he was undaunted. He was determined to pursue his goal, and each day, he would enter just two words in the captain's log book, "Sailed on..."

When the French philosopher, Jean-Jacques Rousseau published his works, he was hunted from one place to another because of his radical opinions. Even people who knew him and respected his intellect, were afraid to offer him refuge in their homes. Voltaire heard of Rousseau's plight and invited him to come and live in his house. When Rousseau accepted the offer gratefully, Voltaire embraced him and said, "I may not agree with your views, but I will fight to death for your right to say what you think."

The yearning for freedom – political, social, intellectual, economic, racial or religious – is embedded so deeply in men, that people even risk their lives to achieve it. This is the reason why Abhaya or fearlessness, has been the hallmark of the world's greatest intellectuals, martyrs, and saints. This is why Socrates drank hemlock, calmly and dispassionately. This is why Christ allowed himself to be crucified...

These great souls had cultivated the will to be unafraid, the will to overcome fear at all costs.

In his early days as a messenger of Allah, Prophet Muhammad faced the enmity and hostility of certain powerful men. The Prophet's uncle, Abu Talib, an old man, was alarmed by the antagonism and hatred that his nephew had to face. In his anxiety and fear, he said to the Prophet, "My dear nephew, the Koreishites are strong and powerful – and they hate you. Heed my words: fear their power, do not provoke their wrath. Give up your preachings and return to your trade; I entreat you."

Prophet Muhammad was unafraid. To the old uncle whom he loved and respected, he said gently but firmly, "Be not afraid for me. God will help me to stand by the truth – or give me death. Truth, though she lead me to the gallows. Truth, though she take me through the fire."... More often than not, the worst fears come to us not from the outside, but from the mind within. By asserting your will power, by changing your mind, you can change your life. When you sweep the inner kingdom of your mind, free of negative feelings, you can eliminate even fear and death.

*Source: [www.speakingtree.in](http://www.speakingtree.in)*

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**FROM THE LEAVES OF THE BACK ISSUES**

*THE VISION Vol. 14, April 1947*

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**SUFISTIC STORIES**

*By Principal Butani*

It is said that a great man of God, passing along a road, saw, sitting by a roadside, a man, who appeared to him to be very simple, and heard him talking to himself, or to someone who was certainly not visible. Coming near to him, he was able to make out the words, that were being used, which ran thus, “God, if you come and live with me, I shall make you very comfortable in the cottage I have. If you give me the day of your coming, I shall sweep the place and keep it very clean for you. I shall fast myself, to provide the best food and drink for you. I shall take you to the stream and give you a bath with my own hands, shall wash your clothes and if your shirt is torn, I shall patch it up myself. I shall clense your chappals and mend them if necessary. And the one bed that I have I shall give it to you for your night’s rest. Do come, my Sweet Lord; I feel so lonely and sad without you...”

This one-sided, simple, unsophisticated talk between this man and God went on for some time and might have continued but for the interruption by the great

man who finding it foolish drew the man's attention to himself, saying, "You fool, what are you talking about? Do you think God is in need of your food and drink, and wears shirts and chappals for you to mend?"

He is too great – too powerful – to come to you or need you or your service. Stop that prattle..." The poor man did stop... But he did not understand and felt disturbed.

The Great Man passed on. Soon, however, the Inner Voice spoke to him thus, "I did not send you to the world to spoil the hearts of those who love Me. On the contrary; I sent you there to start love – to sow the seeds of it in the hearts of my people, for Me. What do I care – as you yourself say – for the deeds done for Me, or proposed to be done for Me? It is the sincerety and the whole-heartedness of the love, that accompanies them, that I do not only care for, but really need..."

God's need for love! Does He really need our love? "Only love Me, and I shall do all else for you." That is what is supposed to have been said by Him. The human father and mother do need love and love alone, trusting, confiding love, on the part of the children – looking up to them for everything. They are prepared

to do all the rest.

It is said that at the starting of the personal relations with God, the devotee is to love Him. But soon enough, the relationship is reversed, and He becomes the Lover and the devotee the Beloved. “Love first starts in the Beloved’s breast.” The movement really begins there. Its manifestation, its visible expression, comes for the first time, from the Lover. And then... one does not know... But in the human relations, one does certainly notice something of this reversal of relationship at a later stage.

Anyway, the intimacy of relationship, the whole-hearted guileless internal conversation with Him, turning to Him and Him alone for all one’s needs, are said to be a mark of a very high stage of devotion that appears to be highly enjoyable – very near the crowning of all human effort – when a moment’s complete identification followed by a distinction of the two, with Love playing between them either way, goes on perpetually alternating.

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### EPISTLES OF SWAMI RAMDAS

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Beloved Mother,

May Sri Ram bless you all. Sri Ram, the Supreme

Lord of the universe, is a veritable ocean of kindness and love. He is ever seated in our hearts. To surrender to Him, by a ceaseless remembrance of His name and His glory, is to enjoy immortal bliss and peace. Mother, He is the sole doer. We are merely instruments. We are the children; He is our Divine Mother. We are His and He is ours, for ever and for ever. Being born of Him, we are one with Him. We live in Him; He lives in us. He and we mingle indistinguishably; and we are all He, the Supreme, the One Eternal Reality.

For about a fortnight last, Ramdas has been occupying the new Ashram, got ready for His child by Sri Ram. It is situated in a jungle, at the foot of hills, near a swift running stream. The place is calm and blissful. Morning and evening, the sweet notes of birds fill the air with thrills of ecstasy. Within the Ashram, hymns are sung, and the chanting of God's names goes on, all day and night. Devotees of God are pouring in numbers. Ramdas is merged in a sea of bliss. The Ashram is named "Anandashram". Certainly Sri Ram has made it a glorious Abode of Bliss.

Your ever loving child,

*Ramdas*

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## IN MEMORIAM

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Sri K R Narayanan (aged 88), an old devotee of the Ashram from Munderi, was called by Beloved Papa on the 26<sup>th</sup> of June 2014 at Coimbatore. He was suffering from age related problems.

Sri Ravindrapandian (aged 59), an ardent devotee from Bangalore, was also called by Beloved Papa on the 29<sup>th</sup> of June 2014. He had a massive heart attack and passed away.

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

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## ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace received in the month of June 2014 is 250 crores. The grand total of the Japa done so far now stands at 7435 crores.

**'HARE RAMA' NAMA SAPTAH AT ANANDASHRAM:** The devotees of Sri Avadhoothendra Saraswati Swamigal from Andhra Pradesh will be visiting the Ashram and conducting a 'Hare Rama' Nama Saptah from the 16<sup>th</sup> to the 23<sup>rd</sup> of September, concluding on Pujya Mataji's Jayanti Day.



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## FROM THE EDITOR

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The excitement and enthusiasm everyone felt on the occasion of Independence in 1947 have almost evaporated in the decades that followed it. Now-a-days, in schools, the day passes off just as a ritual with no in-depth involvement. This could be due to the present day citizens not understanding the import behind such a celebration.

When we mentally associate with the great freedom movement so many values lying deep within will get kindled, like:

- Gratitude will well up in those who have sacrificed everything for the freedom movement. Quality care and concern for others which was the mainstay of the movement will come up in our mind.
- A reverential approach to a number of social reforms which Mahatma Gandhi triggered along with the freedom movement will occupy our mind.
- The relevance of moral values in public life will be remembered.

- A sense of belonging to our great land which was very much there initially will be remembered.
- All these will help in our journey from the individual to the universal.

May He, who is seated within, give us all the needed inner promptings to resurrect the feelings our elders had on the occasion of Independence Day.

– **MUKTANANDA**

*Prayer need not be a long-drawn one. It should be simple as the child speaking to the mother. We can place before Him our hearts' longing and that longing should be to realise Him, to feel His presence within us and everywhere about us. We can say, 'Oh Lord, make me pure in thought, word and deed by revealing Yourself in my heart!' This is the only prayer we need offer before God, and if He, by His grace, grants this prayer, we become supremely blessed, our life is elevated, illumined and filled with divine peace and joy. A simple prayer is the best prayer. It must be essentially for our spiritual liberation.*

*- Swami Ramdas*

## 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 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 Vishwamata Krishnabai With my Master With Divine Mother I to III Set World is God * Srimad Bhagavata * <b>GUJARATI</b> Glimpses of Divine Vision * In Quest of God *	50 50 25 25 25 115 55 25 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 Vishwamata Krishnabai * Call of the Devotee God Experience Vol I & II	55 5 20 25 40  20 25 40 35 12 15 35	<b>MALAYALAM</b> Arati Book Bhagavad Gita Dive Deep Soar High * Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda Vishwamata Krishnabai At the Feet of God Gita Sandesh * <b>MARATHI</b> Guru Krupa * In Quest of God * Prem Sudha In Quest of God * Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas *	10 35 40 300 12 30 25  30 6 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	20  20 30 45 25 15 100 30 40 30 40 240 25 35 26 10 15 15 35 30
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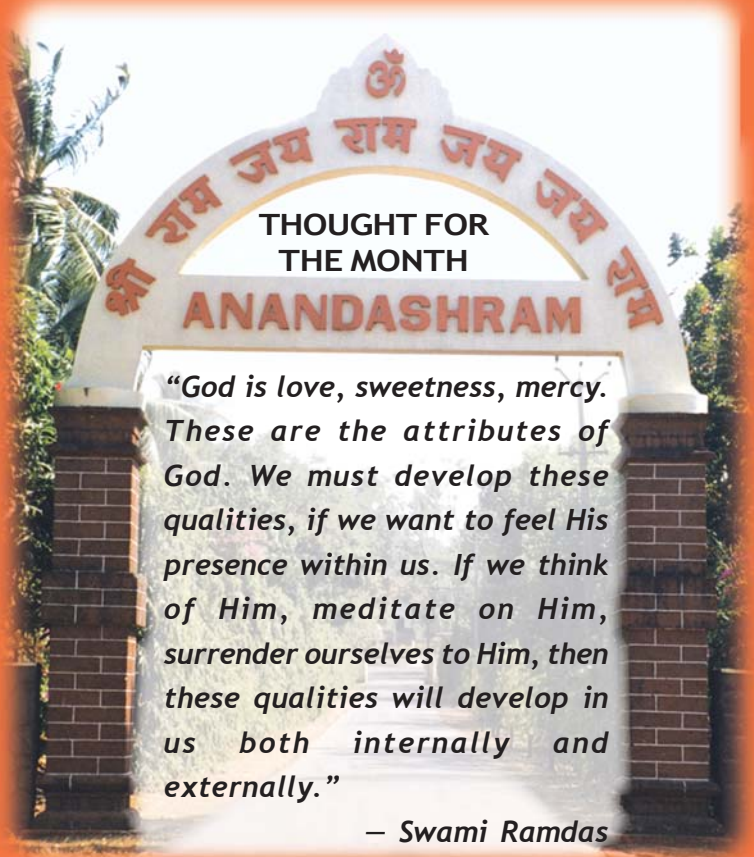
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