



# *The Vision*

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

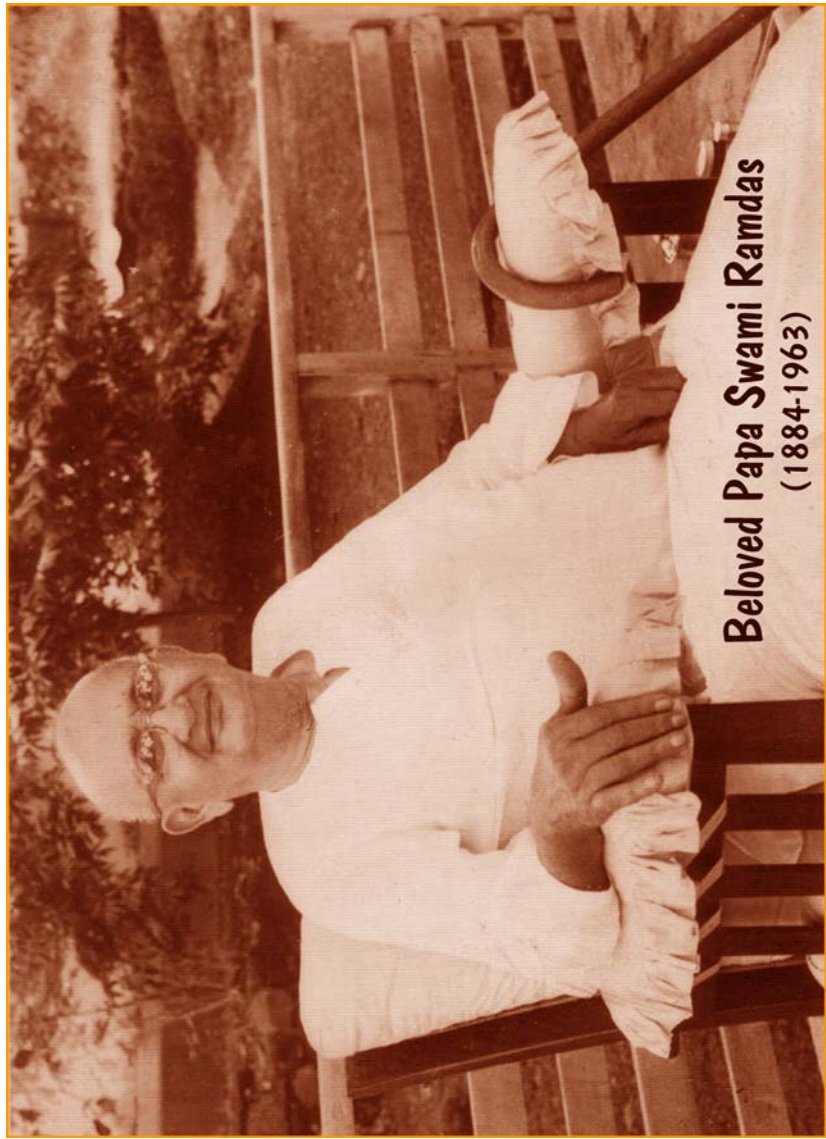


**VOL. 82**

**SEPTEMBER 2015**

**NO. 12**

**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*

---

### BLISSFUL INNER WITNESS

---

THE pattern of my life was woven by you,  
 So also of all lives.  
 The outer patterns are different,  
 But you who are the inner spirit  
 Are one and the same in all.  
 In the quest of you I found  
 You are the blissful inner witness,  
 The spirit in me and in all beings,  
 All patterns are mine, designed by me –  
 My forms, my bodies, my outer expressions.  
 Ultimately the truth dawned in me,  
 I am in all yourself, or you are in all myself.

- Swami Ramdas

## CONTENTS

Your Beloved Everywhere	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas-		8
Pujya Mataji Krishnabai Answers	-	10
Sacrifice/Sadhana	- Swami Satchidananda	12
Gleanings From Mahatmas	-	16
Meditation	- Nisargadatta Maharaj	18
Ramana On Meditation	-	20
Attaining Peace	- Ma Anandamayi	21
Our Kingdom Is Not This World	- Daya Mata	23
Try An Awareness Bath	- Marguerite Theophil	24
Epistles Of Swami Ramdas	-	27
Dear Children	-	28
Me To We	-	32
In Memoriam	-	33
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)

---

## YOUR BELOVED EVERYWHERE

*By Swami Ramdas*

---

The mind which constantly contemplates upon God, imbibes into its being His immortality, love and joy. The saying: “As a man thinketh, so he becometh,” is eminently true. The individuality conceived of by the mind as a stable and real existence, must, by means of meditation, merge in the universality of God’s existence. It is the experience of every aspirant on the spiritual path that the more he devotes the mind to the exalted thought of God, the more he is absolved from its impurities.



The principle is: take in brilliant and elevating ideas, and automatically the low and grovelling thoughts will be purged off. Just as the application of soap removes the dirt of the cloth turning it clean and white, or just as light dispels darkness and illumines space, so also a sustained recollection of God, destroying all the distempers of the mind, purifies and ennobles life. It is rightly said that one should not unnecessarily exert oneself for subduing the mind, but what one has to do is to dwell in the contemplation

of God, and by this method not only purify the heart but also simultaneously fill it with the light, love and joy of God.

Verily, there is no peace for man until his mind is liberated from the clutches of passion, until the wisdom of the Eternal enlightens him.

Therefore, raise your heart, mind, soul and body to the throne of the almighty Lord within you in concentrated adoration and worship. Let the harassing complexity of life be substituted by harmonious simplicity. So regulate your life as to attain to a vision which enables you to be naturally friendly towards all creatures and beings in the world. Let humility be your shield, love your weapon, and a blissful life of service the aim and mark. Don't be satisfied with anything less than the universalisation of your outlook upon life. This is the Atma Darshan sung of by the sages of yore. It is a supreme state in which the notion of the body, the sense of apparent diversity and the erroneous consciousness of the ego have no place. It is the vision of the pure, resplendent Spirit that pervades all beings in the universe. It is a vision of yourself as the indwelling Reality in all the forms and existences. It is a vision of indescribable ecstasy

born of the knowledge of one eternal substratum or Soul that fills and overflows to infinity the world phenomena.

How do you reach the summit of this transcendental Reality? – by recollection, contemplation and meditation. Give your thought entirely to God and you are bound to realise that you are God Himself. Before the glory of this attainment, all other aspirations of man are flat and childish. When you can tune your mind with the all-powerful Master of the universe and realise deathless peace, liberation and bliss, is it worthwhile for you to pursue the ephemeral prizes and achievements of the world, however great and glossy they might seem? What a tremendous privilege this human birth is! Human life can have the full value set on it only when it is utilised for achieving the loftiest purpose for which it is meant.

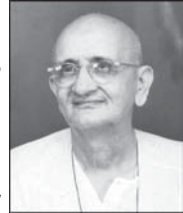
Hence, turn your mind, day by day, towards the immortal Source of your life – God. Let your life be more and more filled with Divine effulgence and love. Let your actions flow like a gentle stream singing the melodious song of Divine service. Be gifted with the sight of the sage, and behold your Beloved everywhere – aye, your Beloved everywhere.

---

**WORDS OF BELOVED PAPA SWAMI RAMDAS**

---

Concentration precedes meditation, and perfect stillness of the mind follows meditation. For developing concentration, various methods are employed. Of these, the practice of fixing the mind on any



form of God's many Avatars, or on the sound of His name, is the easiest way for one who is on the path of Bhakti. Any form or name of the Lord, or both, which you hold dear as your Ishta, may be taken up for practice.

You usually start with a picture or an image of the Lord before you, fixing your gaze upon it, take this object as a symbol of the Almighty Truth. After a period, the form to which you are devoted, your Ishta, gets, so to say, stamped on the mind; and then you can mentally concentrate upon that. Side by side, you can also repeat His name by the tongue. When you adopt mere repetition as a means for concentration, you have to assume that the sound of the Name is itself a symbol of God. By gradual practice, the external repetition will lead to an automatic repetition of the Name in the mind.



When, thus, either the form or the Name comes into the mind constantly, you will attain concentration.

By this Sadhana you will be able to curb the restless nature of the mind. Without this preparatory process, meditation becomes impossible. Meditation means making the mind dwell upon the attributes of the Lord, as described in the Gita, namely, that He is eternal, all-pervading, almighty, absolute freedom, peace, wisdom, love and bliss.

Then, a stage will be reached when all the waves of mind will cease, and it will be bathed in the stillness of the transcendent Reality within yourself. The object of meditation is to merge your individual sense and existence in the universal light and vision of God. You will, then as a result of your Sadhana, rise above the body idea and realize the omnipresence of God.

The above are a few hints on concentration and meditation. What is needed for a Sadhaka is earnestness, perseverance and steadiness of purpose. The path is difficult for one who is lukewarm about it, but it is easy for one who is really sincere and resolute.

---

## PUJYA MATAJI KRISHNABAI ANSWERS

---

Question: What Dhyana did Mataji do?



Mataji: Papa taught me to meditate on His Nirguna Nirvikara Swarup. He had warned me right at the outset not to meditate on any Name or form but grab hold of the Nameless Formless aspect of Papa if I wanted to attain the 'Real Ramdas'. So, my meditation was on the Nameless, Formless aspect of Papa.

Question: How did Mataji meditate on the Nirguna Nirvikara Papa?

Mataji: I brought to my mind all His universal attributes, telling myself all the time: 'Papa, Thou art Eternal, Infinite, birthless and deathless; Thou art beyond

---

***Papa had told me that I should rise beyond all concepts of Name and form, even of the Guru, if I wanted to attain the 'Real Ramdas'.***

---

all name and form' and so on. In the beginning, such a thought used to come to me off and on. Later on, as my Japa increased in intensity, the meditation on Papa's universal attributes became of longer duration until it became a permanent state.

Question: Was there any particular ‘Murti’ that Mataji brought to mind in order to develop concentration?

Mataji: No, I brought only Papa’s Divine attributes to my mind. I always remembered Papa’s warning not to dwell on any Murti Puja, lest I should stagnate and remain at that stage only, without going any higher. Papa had told me that I should rise beyond all concepts of Name and form, even of the Guru, if I wanted to attain the ‘Real Ramdas’. Of course, before I came to Papa, I used to do a lot of Murti Puja (idol worship), etc., and that brought me to Papa.

The Eternal Papa, whom we have to attain, is complete Void. The emptiness we see around us, the empty air in which we move our hands (Mataji demonstrates), that is Papa’s true quality. To attain such a Papa, we have to completely efface our body-consciousness; our ego should get diluted and gradually cease to be. You must become utterly empty within – empty of all body idea, empty of all thinking processes, the mind itself should not be there. Papa had warned me that even attachment to one’s own Guru could prove an obstruction to attaining the Guru’s real Eternal Being.

---

## SACRIFICE/SADHANA

*By Swami Satchidananda*

---

Devu: It frightens me to hear about ordeals in Sadhana. I don't know how I will be able to walk on the spiritual path.



Guru: Even if you are not fit enough now, the all merciful Lord will make you fit, provided you are humble enough to accept your nothingness compared to His omnipotence. He will take you by hand and lead you to the Goal as a worldly mother takes care of her child.

Devu: From now onwards, I am in His hands. He has to guide me.

Guru: It is not your physically leaving yourself in His hands. It is a mental process.

Devu: Then what should I do?

Guru: You may stay at home and devote all your time to chanting God's Name, meditation and prayers. Lead a very austere life. Give up all luxuries. Take the minimum food required to maintain normal health. Speak less. Observe Mouna at least one day every week. Do everything that is necessary to enable you to maintain communion with Lord constantly. Be

cheerful always and above all do not be too ostentatious. Feel always that whatever Sadhana you do is done by the power of God.

Devu: I am already doing some of these to some extent. With His blessings I shall abide by your advice and I pray for my success. However, I have a problem. My relatives and friends are unhappy. They say, I do not eat properly, I have become thin, I do not talk much, I have become indifferent to everything, and they wonder what is going to happen to me.

Guru: Do not be frightened. You are on the right path. You may tell them that you are giving up all that which is unnecessary so that you may get that which is absolutely necessary. You are only giving up unworthy (worthless) things for getting the most precious. Do they think you are passing through a struggle?

Devu: I think they do.

Guru: But do you feel you are struggling, and are you unhappy for having taken to this path?

Devu: I do not consider this a struggle at all and I am happy to have been blessed with the aspiration to realize God.

Guru: What you try to avoid now, they seem to

enjoy – they eat well, sleep well and enjoy all kinds of luxuries. But are they really happy?

Devu: No, they are not.

Guru: In that case, why don't they find a way to be happy? Even if they don't want to do it, why can't they be supportive of someone who tries to explore the possibility of getting everlasting happiness?

Devu: They don't seem to be interested in striving for anything higher, which they have not seen. They ask: "Why not enjoy what you have before you instead of running after something unknown? Is it not like running after the water in the mirage?"

Guru: You can tell them that you are definite about what you are aiming at. So many spiritual teachers have experienced it. It is not a mirage. Tell them that for you it is not a struggle. It is like walking, holding the hand of the Mother. It is full of joy as you are on the way to join your Parent, to your original Home.

Devu: They think I am paying too high a price!

Guru: What price are you paying! You are only giving up what is unnecessary and perishable and you are going to get the Imperishable. You are sacrificing small things, petty baubles, to get something larger and better – the most precious thing. Do they not

sacrifice something or other daily, hoping to get something better?

Devu: Yes. They willingly sacrifice smaller things, without any feeling of suffering, to get better things and some momentary happiness.

Guru: There is happiness in sacrifice also. If you have intense aspiration to attain something, the process, though it may appear very difficult, is not at all troublesome – on the contrary, you feel happy.

Devu : They do not feel that way.

Guru: That is because they are satisfied with the petty things they are enjoying now and are not caring for higher things. In your case, you know that nothing in the world can give you full satisfaction, that the short satisfying moments are followed by sorrow, that realization of God alone can give lasting happiness and therefore you must try to realize Him. Do you think, in rejecting what is perishable, you are sacrificing anything?

Devu: No, not at all. In fact, it gives me joy. There is no sacrifice at all.

Guru: That is how you should feel. Have you heard of Swami Ramdas? He was wandering as an itinerant Sadhu. He was going about with only one piece of

cloth on, and no other possession, not even a water pot. He did not know where he would get his next meal from or where to rest at night. Sometimes he had to go without food; sometimes he had to sleep in a railway yard. Yet, in the remembrance of God, he was blissful, so blissful that even Maharajas envied him. Though apparently he was a beggar, he was the most blissful person. That is Sadhana.

---

## GLEANINGS FROM MAHATMAS

---

### J Krishnamurti

Meditation is the movement of love. It isn't the love of the One or of the many. It is like water that everyone can drink out of any jar, whether golden or earthenware; it is inexhaustible.

\*\*\*

Meditation is one of the greatest arts in life – perhaps the greatest and one cannot possibly learn it from anybody. That is the beauty of it. It has no technique and therefore no authority.

\*\*\*

Meditation cannot be learnt from another. You must begin without knowing anything about it and move from innocence to innocence.



When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the jealousy – if you are aware of all that in yourself, without any choice, that is part of meditation.

So meditation can take place when you are sitting on a bus or walking in the woods full of light and shadows and listening to the singing of birds or looking at the face of your wife or child.

\*\*\*

### **Eckhart Tolle**

Look at a tree, a flower, a plant. Let your awareness rest upon it. How still they are, how deeply rooted in Being. Allow nature to teach you stillness.

\*\*\*

Pay attention to the gap – the gap between two thoughts, the brief, silent space between words in a conversation, between the notes of a piano or flute, or the gap between the in-breath and out-breath.

\*\*\*

When you look at a tree or a human being in stillness, who is looking? Something deeper than the person. Consciousness is looking at its creation.

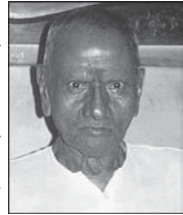
---

## MEDITATION

*By Nisargadatta Maharaj*

---

Meditation is a deliberate attempt to pierce into the higher states of consciousness and finally go beyond it. The art of meditation is the art of shifting the focus of attention to ever subtler levels, without losing one's grip on the levels left behind. In a way it is like having death under control. One begins with the lowest levels: social circumstances, customs and habits; physical surroundings, the posture and the breathing of the body; the senses, their sensations and perceptions; the mind, its thoughts and feelings; until the entire mechanism of personality is grasped and firmly held. The final stage of meditation is reached when the sense of identity goes beyond the 'I-am-so-and-so', beyond 'so-I-am', beyond 'I-am-the-witness-only', beyond 'there-is', beyond all ideas into the impersonally personal pure Being. But you must be energetic when you take to meditation. It is definitely not a part-time occupation. Limit your interests and activities to what is needed for you and your



dependants' barest needs. Save all your energies and time for breaking the wall your mind has built around you. Believe me, you will not regret it.

At the end of your meditation all is known directly, no proofs whatsoever are required. Just as every drop of the ocean carries the taste of the ocean, so does every moment carry the taste of eternity. Definitions and descriptions have their place as useful incentives for further search, but you must go beyond them into what is undefinable and indescribable, except in negative terms.

After all, even universality and eternity are mere concepts, the opposites of being place and time-bound. Reality is not a concept, nor the manifestation of a concept. It has nothing to do with concepts. Concern yourself with your mind, remove its distortions and impurities. Once you have had the taste of your own Self, you will find it everywhere and at all times. Therefore, it is so important that you should come to it. Once you know it, you will never lose it.

But you must give yourself the opportunity through intensive, even arduous, meditation. Give your heart and mind to brooding over the 'I am', what is it, how is it, what is its Source, its life, its meaning. It is very

much like digging a well. You reject all that is not water, till you reach the life-giving spring.

*Source: I Am That*

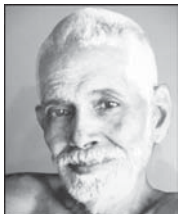
---

## RAMANA ON MEDITATION

---

Devotee: What is the difference between meditation and distraction?

Sri Ramana: When there are thoughts, it is distraction: when there are no thoughts, it is meditation.



However, meditation is only practice (as distinguished from the real state of Peace.)

Devotee: How to practice meditation?

Sri Ramana: Keep off thoughts.

Devotee: How to reconcile work with meditation?

Sri Ramana: Who is the worker? Let him who works ask the question. You are always the Self. You are not the mind. It is the mind which raises these questions. Work proceeds, always in the presence of the Self only. Work is no hindrance to realisation. It is the mistaken identity of the worker that troubles one. Get rid of the false identity.

*Source: <http://ramana-maharshi.weebly.com>*

---

## ATTAINING PEACE

*By Ma Anandamayi*

---

Jagat (world) means ceaseless movement, and obviously there can be no rest in movement. How could there be peace in perpetual coming and going? Peace reigns where no coming exists and no going, no melting and no burning. Reverse your course, advance towards Him – then there will be hope of peace.



By your Japa and meditation, those who are close to you will also benefit through the helpful influence of your presence. In order to develop a taste for meditation you have to make a deliberate and sustained effort, just as children have to be made to sit and study, be it by persuasion or coercion. By taking medicine or having injections a patient may get well; even if you do not feel inclined to meditate, conquer your reluctance and make an attempt. The habit of countless lives is pulling you in the opposite direction and making it difficult for you – persevere in spite of it! By your tenacity you will gain strength and be moulded; that is to say, you will develop the capability to do sadhana. Make up your mind that however

arduous the task, it will have to be accomplished. Recognition and fame last for a short time only, they do not accompany you when you leave this world. If your thought does not naturally turn towards the Eternal, fix it there by an effort of will. Some severe blow of fate will drive you towards God. This will be but an expression of His Mercy; however painful, it is by such blows that one learns one's lessons.

The obstinacy of the mind must be curbed with resoluteness. Whether the mind co-operates or not, you must be adamant in your determination to do a certain amount of practice without fail – simply because sadhana is man's real work. For so long you have been accustomed to perform actions that fetter, therefore from sheer force of habit you feel the urge to bind yourself by activity again and again. But if you try hard for some time, you will be able to see for yourself how you are caught in your work, and that the more you engage in Sadhana the quicker will be your advance.

As for self-surrender, by constantly endeavouring to live a life of self-dedication, it will come about one day. What does self-surrender mean, if not to surrender to one's very own Self! Keep in mind what this little daughter of yours is asking you to do!

*Source: Words of Sri Anandamayi Ma*

---

## OUR KINGDOM IS NOT THIS WORLD

*By Daya Mata*

---

Men think that this world is the only reality. But there is something beyond this world, and the reason man goes on being dissatisfied is that his kingdom is not of this world. Everything here is temporary and subject to change, governed by the illusion of time. When one becomes united with the Divine, there is no past, present or future. God alone is eternal.



Instead of talking about God, instead of reading about Him, now is the time to feel Him. The world will not know peace until man has learned to feel peace in God.

Man has to change himself before he can change the world. Unless and until we as individuals learn to live together as God's children, beholding the one creative beam of light behind all forms, there will be division, war and misery. We must find God within, and then with humility share with others His peace, love and harmony. As we strive in this way to serve as God's instruments, we should pray, "Lord, Thou art the Doer. Thy will be done." Humbly seeking the will

of God does not imply idleness or lack of initiative and action. God helps him who helps himself. It means rather to surrender to God, that He may use you as His instrument to do good on earth according to His Divine will.

Set aside time every day for meditation – deep, joyous communion with God. Out of the twenty-four hours in each day give one hour to the Divine Beloved. Wise is that man who takes to heart this advice. “Life is sweet and death a dream; joy is sweet and sorrow a dream, when Thy song flows through me. Thou art Wisdom. Thou art Bliss. Thou art Love”. And That, dear ones, is your reality.

---

### TRY AN AWARENESS BATH

*By Marguerite Theophil*

---

An old, uneducated woman approached the Buddha, wanting to meditate, saying that she was coming to it so late in life; she might not really be able to learn how.

He gently advised her, as she drew water from the well each day, to remain mindful and aware of every single movement of her hands, knowing that if she did so she would soon find herself in that state of alert and spacious calm that is meditation.



After several people had claimed that meditative awareness was hard enough to practise on the meditation cushion, to suggest that we bring it to the everyday life is perhaps one of those nice sounding but ridiculously impossible things. I suggested what I thought was a simple mid-session project on taking an ‘awareness bath’.

A woman leapt up, furious. Tired after a rough week at the office, she yelled at me about all the ‘rubbish’ I was talking. She had to knead, roll out and cook about 30 Chapattis every single evening soon after getting home from work. Completely exhausted by dinner-time, she barely soaped all over in the shower before collapsing on her bed. She even added that maybe it was only ‘jobless’ people like me who could afford this silly luxury!

My first instinct was to argue with her, to convince her... but thankfully I remained aware - and shut up and went inwards. To my surprise, I got in touch with the sensory pleasures of making Chapattis.

Without addressing her directly, I acted out a slow, invisible Chapatti-making routine, all the time talking aloud of how my senses responded as I went along – measuring out the ingredients, the feel and

colours of the deep red measuring bowl and flat silvery shiny Thali that reflected my hands and movements. Really feeling the dry flour on my hands, pouring in cool, clear water, then the sticky-clingy coming together of the dough, the rhythm of kneading, breathing and the alchemy of the transformed ‘just right’ feel of the dough, all the time noticing the aromas changing constantly in the process. Then the rolling and flattening of individual Chapattis, the feel of the weight of the rolling pin, sometimes the perfect round ones that showed up, the amazing smell of the fresh roasted ones, how they puffed pleasingly at the end, then slowly flattened down... maybe a few drops of aromatic Ghee dribbled on each.

It took just a few minutes, and there was total silence. In fact, I recall the session for that day ended right there.

The next Saturday the same woman said smilingly that Chapatti-time was now her stress management time. Not just that – it relaxed her enough to enjoy a really ‘aware’ bathing time.

Another called me last week – full three years after the sessions – telling me that over the years this has become her ‘holy time’ of the day. She willingly takes longer over it than before, and everyone,

including her mother-in-law, agrees no one makes Chapattis that look and taste as good as the ones she makes.

We can bring meditative awareness to washing dishes, eating, writing, walking, relating. We can let go of our usual excuses of 'no time' or 'wrong place'. Everyday things and actions can offer us unusual moments of holiness and blessedness.

*Source: <http://timesofindia.indiatimes.com/>*

---

## EPISTLES OF SWAMI RAMDAS

---

Beloved Ram,

...It is not sufficient merely to awaken the mind to the supreme sense of the Reality. A constant hammering of the truth on the restless mind is essential. When the mind is purified and concentrated through proper discipline and self-control, it imbibes and realises the highest Truth presented to it. Because, an uncontrolled mind, although it accepts the Truth, cannot retain it. The fitness of the mind to attain the knowledge of Divinity consists solely in the complete eradication of desire from it. This is done through discrimination, concentration and meditation, culminating in the realisation of God. All through these

ascending processes of Sadhana, experience becomes the guide. Ramdas is glad that you are making rapid progress, and he would have you march onward steadily and fearlessly, until the goal is reached. Don't forget that as an aid to meditation, dedication of all your actions to the Divine Shakti is essential. By this double process, you realise the immortal state easily and swiftly.

A handwritten signature in cursive script that reads "Ramdas". The signature is written in dark ink and is positioned to the right of the main text block. Below the signature, there is a small, faint mark that appears to be a period or a small dot.

---

### DEAR CHILDREN

---

Harvey Mackay, tells a wonderful story about a cab driver. Harvey and his friend were waiting in line for a ride at the airport. When a cab pulled up, the first thing Harvey noticed was that the taxi was polished to a bright shine.

Smartly dressed in a white shirt, black tie, and freshly pressed black slacks, the cab driver jumped out and rounded the car to open the back passenger door for Harvey and his friend. He handed them a laminated card and said: "I'm Wally, your driver. While I'm loading your bags in the trunk I'd like you to read my mission statement."

Taken aback, Harvey read the card. It said:

‘Wally’s Mission Statement: To get my customers to their destination in the quickest, safest and cheapest way possible in a friendly environment.’

This blew Harvey away. Especially when he noticed that the inside of the cab matched the outside. Spotlessly clean!

As he slid behind the wheel, Wally said, “Would you like a cup of coffee? I have a thermos of regular and one of decaf.”

Harvey’s friend said jokingly, “No, I’d prefer a soft drink.”

Wally smiled and said, “No problem. I have a cooler up front with regular and Diet Coke, water and orange juice.”

Almost stuttering, Harvey said, “I’ll take a Diet Coke.”

Handing him his drink, Wally said, “If you’d like something to read, I have The Wall Street Journal, Time, Sports Illustrated and USA Today.”

As they were pulling away, Wally handed his friend another laminated card and said, “These are the stations I get and the music they play, if you’d like to listen to the radio.”

And as if that weren’t enough, Wally told Harvey that he had the air conditioning on and asked if the

temperature was comfortable for them.

Then he informed Harvey of the best route to his destination for that time of day. He also let him know that he'd be happy to chat and tell him about some of the sights or, if Harvey preferred, to leave him with his own thoughts.

“Tell me, Wally,” Harvey’s amazed friend asked the driver, “have you always served customers like this?”

Wally smiled into the rear view mirror. “No, not always. In fact, it’s only been in the last two years. My first five years driving, I spent most of my time complaining like all the rest of the cabbies do. Then I heard the personal growth guru, Wayne Dyer, on the radio one day. He had just written a book called ‘You’ll See It When You Believe It’. Dyer said that if you get up in the morning expecting to have a bad day, you’ll rarely disappoint yourself. He said, ‘Stop complaining! Differentiate yourself from your competition. Don’t be a duck. Be an eagle. Ducks quack and complain. Eagles soar above the crowd’.”

“That hit me right between the eyes,” said Wally.

“Dyer was really talking about me. I was always quacking and complaining, so I decided to change my attitude and become an eagle. I looked around at the

other cabs and their drivers. The cabs were dirty, the drivers were unfriendly, and the customers were unhappy. So I decided to make some changes. I put in a few at a time. When my customers responded well, I did more.”

“I take it that has paid off for you,” Harvey said.

“It sure has,” Wally replied. “My first year as an eagle, I doubled my income from the previous year. This year I’ll probably quadruple it. You were lucky to get me today. I don’t sit at cab-stands anymore. My customers call me for appointments on my cell phone or leave a message on my answering machine. If I can’t pick them up myself, I get a reliable cabbie friend to do it and I take a piece of the action.”

Harvey says, “Wally was phenomenal. He was running a limo service out of a Yellow Cab. I’ve probably told that story to more than fifty cab drivers over the years, and only two took the idea and ran with it. The rest of the drivers quacked like ducks and told me all the reasons they couldn’t do any of what I was suggesting.”

Wally the cab driver made a different choice. He decided to stop quacking like ducks and start soaring like eagles. The ball is in our hands! Ducks quack, eagles soar.

*Source: Email*

---

## ME TO WE

---

*“Be active in any field that opens itself to you, and do all work in a spirit of blissful service.”*

*– 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: 8, Subject: Social Science, Chapter: 13 - Status of Women**

**Text portion:** When Gandhiji was arrested as part of the salt Satyagraha, women leaders like Sarojini Naidu came to the forefront and courted arrest. Also, the leadership of Aruna Asaf Ali in the Quit India Movement is highly commendable.

**Example:** ‘Narmada Bachao Andolan’ a movement to protect the river Narmada and the lives of people depending on the river is gaining momentum because of the exemplary leadership of Medha Patkar.

**Value Co-related:** Sense of social responsibility

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



---

## IN MEMORIAM

---

Sri M Lingappa (aged 94), who had served Beloved Papa, Pujya Mataji and Pujya Swamiji for several decades and had associated with the Ashram since 1938, was called by Beloved Papa on the 9th of August 2015.

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

---

## ANANDASHRAM NEWS

---

**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of July 2015 is 260 crores. The grand total of the Japa done so far now stands at 10776 crores.

---

## FROM THE EDITOR

---

All our external practices are to attune our inner equipment to take to inward journey. The senses and the mind have been unknowingly trained to go outward. So it is really a tough job to change their

course of direction. But unless and until the mind takes to inward journey, one will not be able to realize the core of his/her being. Only after realizing the real Self seated within, one will be able to see the same in the rest of the creation. So inward journey is a must. This is described as contemplation and meditation. Various methods have been prescribed by Mahatmas to achieve this.

Concentration is a wave-less and fixed state of mind. To gain this purpose, one has to take up any mental practice best suited to one's nature, condition and environment. Concentration is attained by striving to fix the mind on one thought to the exclusion of every other. This thought must represent or symbolise the eternal Reality dwelling within one's own heart.

Meditation is a purely mental discipline of thought. The concentrated thought is continuously made to dwell upon the glorious attributes of God, such as that He is eternal, omnipresent, all-powerful, all-knowing, changeless, ever peaceful and blissful Truth.

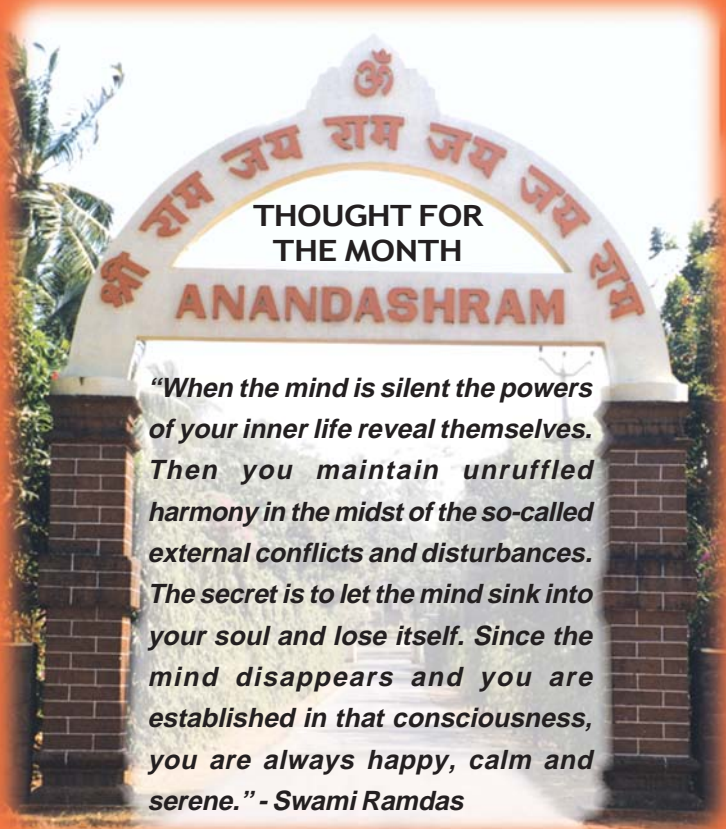
The contents of this month's VISION carry different approaches to inward journey.

— *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*, II* 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 World is God * Srimad Bhagavata * <b>GUJARATI</b> Glimpses of Divine Vision * In Quest of God	50 50 25 25 30 115 55 35 120 30 100 50 30 225 60 25 45 25 30 35 85 50	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 10 90  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 Jhaneswari Swami Satchidananda * Viswamata Krishnabai At the Feet of God Gita Sandesh *  <b>MARATHI</b> Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas *	10  40 300 30 25   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 * Viswamata Krishnabai  <b>ORIYA</b> In Quest of God  <b>FRENCH</b> Thus Speaks Ramdas * Guru's Grace	30  10 30 45 25 15 100 30 40 30 240 25 35 26 10  30  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, Maninagar, 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: 01/09/2015



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