



The Vision

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



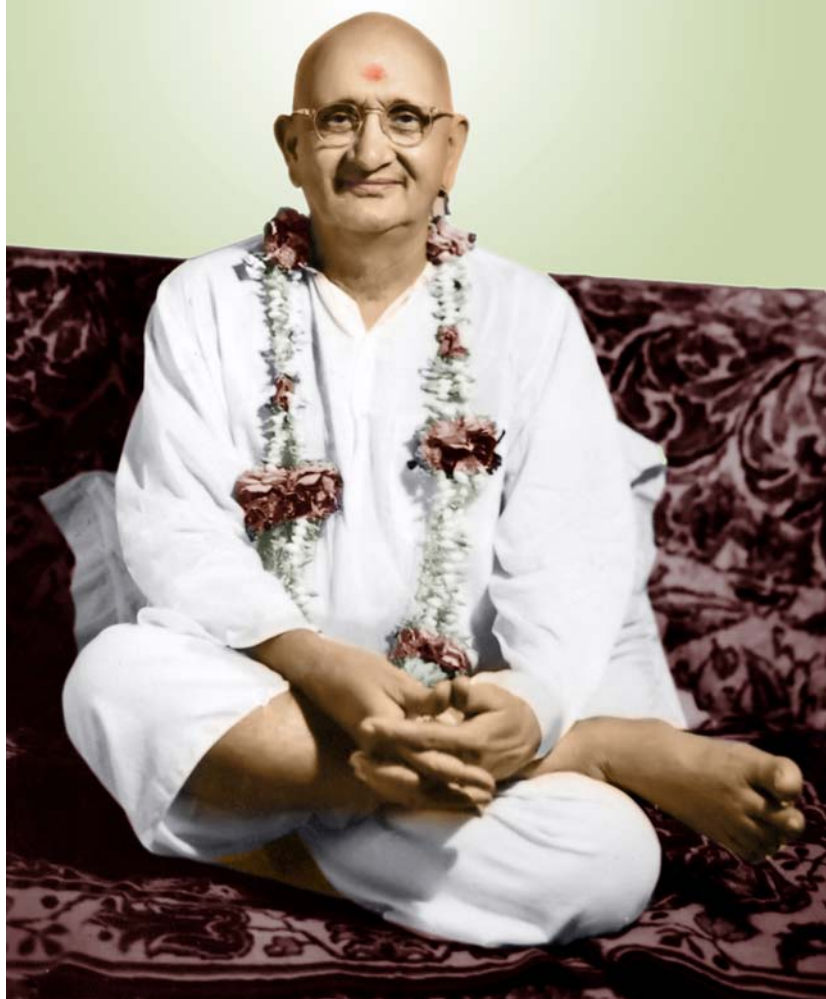
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**Beloved Papa Swami Ramdas
(1884-1963)**



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

FROM DARKNESS COMES LIGHT

THE value of Life eternal is known

when suffering comes.

From the world travail is born

an enlightened Consciousness,

That knits heart to heart and soul to soul,

In an universal bond of Love and Fellowship.

— Swami Ramdas

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FROM THE EDITOR

From the moment we are born into this world, we start our quest, in fact, a series of quests that define who we are:

We crave for the loving embrace of the mother.

We seek love and care from the beloved ones.

We look for the extended arms of well-wishers who guide us from darkness to light.

We seek answers to myriad questions haunting our young minds.

We look for solutions to the perplexing problems we face at every turn and twist in our lifelong journey.

We seek the true meaning and purpose of life, for peace, happiness and harmony within, around and everywhere.

Most importantly, we crave for communion with the Divine, which alone can make us find whatever we search for in our mortal life.

‘In Search of Papa’ is an earnest quest to dig deep into the blessed life and teachings of Beloved Papa Swami Ramdas, the Founder-Master of Anandashram, who sought for, found and lived in communion with the Divine.

In quest of God, Papa wandered all over India from the deep South to the far North, abandoning

the comforts and conveniences of the earthly life, reliant only on the Great Provider. Often, the sky was his roof; wild streams quenched his thirst; total strangers fed him in unknown places. Indeed, no one was a stranger for him; he found Ram in everyone on the way; he shared his endless love and compassion with the whole of humanity. He wanted everyone to walk towards that which he had reached.

His teachings are the clear and direct signposts for those who take to the path. However Papa wants us to dive deep into his words to understand the theme through our own experience. He said: **“Through mere superficial churning of thought, Ramdas’ words cannot be understood. You can throw light on them only when you bring with you the blazing torch of your own perfected experience. Experience is gained by diving into the depths of your mind. Mere assertion of the Truth is not realisation. Realisation means direct perception and experience.”**

Every search is a learning experience, no matter how it ends. So is this one that we embark upon. It is not meant to be an academic pursuit or a cerebral exercise; it is our response to Papa’s ardent call: **“Be God, lead others to God”**. How to make this statement a reality is the challenge before us and this is one such attempt.

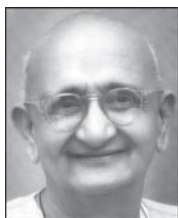
Papa's life can be better understood if we split it into 2 phases – **On The Path** (His journey towards self-realisation) and **At The Summit** (Life after becoming one with the Divine). Revelations unearthed during this search are thus broadly categorised into these two sections.

Some of these revelations were deeply dwelt upon during a 2-day retreat recently held in the Ashram. A synopsis of which is being reproduced in the issues of THE VISION for this month and the next. This month's issue carries a synopsis of the revelations of the first section – **On The Path**, while the second section – **At The Summit** will appear in the next issue.

– EDITOR

SPIRITUAL EVOLUTION

By Swami Ramdas



The composition of a human being is made up of three dynamic elements, namely, intellect, heart and will. The intellect relates to the faculty of understanding, heart to emotion and will to action. The realisation of God or Truth is to dwell in the consciousness of that Supreme Source which infuses the spirit of movement into these three

elements. Because, by the recognition of this Divine Source the life of a human being, in all its aspects, attains perfect harmony and peace of the eternal. So in the struggle of the human soul for arriving at this Goal he should develop the intellect, heart and will simultaneously so that he can realise the Source from which these receive their movements. Any abnormality in the development of one of these faculties over the other results in disharmony and therefore in prolongation of the struggle.

In the language of the Indian mystics, these predominant faculties that form the life of an individual are called Bhakti, Jnana and Karma. Bhakti denotes the elevation of the heart towards the great Reality through purified emotion or love. Jnana is the awakening of the intellect to the consciousness of the indwelling Truth through discrimination and dissociation. Karma is action performed in a spirit of selfless and spontaneous service. These three processes must work in unison if the aspirant would attain the goal as speedily as possible.

Reason and emotion should mutually aid and control each other, and from the balance of these two must proceed action. Thus it is clear that to give undue importance to the cultivation of any one of these

faculties is wrong.

Life's fulfilment lies only in the realisation of the Master Power or Truth who is at the basis of the varied gross and subtle manifestations in the universe. When once the life has seen the source and end of it as one and the same, the intellect, heart and body are automatically attuned with each other in all their movements. Then the glory of life is revealed in all its magnificence because it is now filled with Divine light, ecstasy and peace. A soul who has reached this highest consummation of life lives and acts in the world as the very embodiment of the highest wisdom, universal love and blissful activity.

IN SEARCH OF PAPA – A SYNOPSIS OF REVELATIONS

WHAT WE SEARCH FOR:

When we happen to hear about Anandashram what comes to our mind is the arresting, captivating, and bliss-radiating image of the founder saint Param Pujya Swami Ramdas, endearingly called Beloved Papa by his innumerable devotees.

Those who have been associated with the Ashram for a while do have a fairly good idea about Papa's life and message, and have undoubtedly been benefited

by this contact. But the search to know the essence of Papa is essential for those who aim for the highest.

Initially bees buzz and hover around flowers because of their fragrance and appearance but rest content only by enjoying the nectar held within.

Similarly, devotees are attracted to Papa's bliss-radiating form first, but the real joy can be fully experienced only by knowing the core of his being.

WHY WE SEARCH:

This search is an inner churning and an inward journey to explore a little deeper into the hitherto unknown or less understood facets of Papa's life and teachings.

It is like milk getting processed to bring out its core content – ghee; first milk turns into curd, which gets churned into butter, and later gets converted into ghee. Milk spoils fast whereas ghee lasts very long; it adds flavour and enhances the quality of whatever it is added to.

Papa exhorts: “Have Ramdas in your thoughts as the impersonal, immutable and deathless Cosmic Spirit and give up attachment to external forms. Directly you do this, you will attain liberation and immortal joy and peace within yourself. Don't substitute a golden chain for an iron one. Both are causes of bondage.” Swami Ramdas (SR)

The following words of Papa throw more light on the above theme: **“Seek guidance always from within. If what Ramdas says is in agreement with your inner voice, follow it. Don’t accept Ramdas’ suggestion without a sanction from within. The more a man becomes reflective and meditative the nearer he approaches the true springs of life.”** ^{SR}

HOW WE SEARCH:

The journey towards the core of Papa’s being starts when we recognise the mode of Sadhana and approach to the spiritual life of Papa. Here is an example:

Right from the very start Papa had not followed any established pattern such as studying scriptures, serving or staying with a spiritual preceptor for a considerable time, or joining a spiritual institution or mission. However the essence of Papa’s revelations is in line with what scriptures and other Mahatmas say.

This has been clearly brought out in his own words: **“Ramdas never joined any organization for his spiritual growth. Guru within him mysteriously guided him and made everything easy for God-realization. Then he found that the best rules to be followed were those which this inner Guru set for him from time to time. It is clear that our guide in such matters must be the Guru within us and not without.”** ^{SR}

Just like a tree in a wild forest, though not nurtured and nourished in the traditional way, bears beautiful flower, Papa also scaled the heights though not following any of the traditional ways.

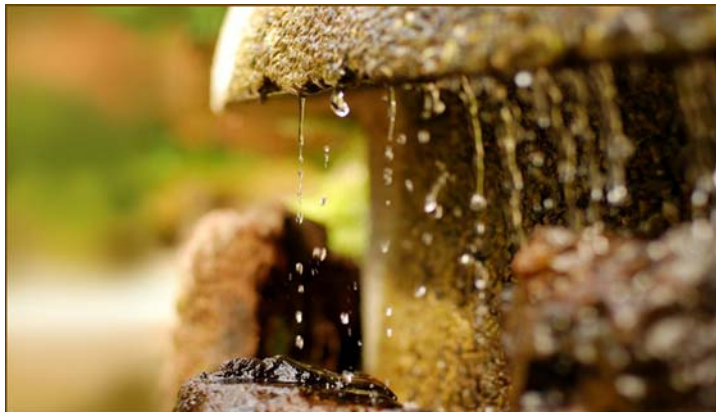
REVELATIONS – ON THE PATH

(1) KEEPING TO ONE METHOD IN HIS SADHANA

“Ramdas, through a ceaseless repetition of the Divine Mantram, side by side with the concentrated meditation on the all-pervading, eternal, ever-blissful, in-dwelling God, had attained freedom and peace even before his advent into the world as a mendicant.” ^{SR}

Normally spiritual aspirants spend a lot of time pursuing so many methods because of lack of clarity, and this often results in frustration. In Papa’s case, right from the start he could unwaveringly stick to one path and thereby achieve success in such a short time.

Papa was, from the beginning, very clear that the God he was seeking was within and that everything was happening only by His Will. This reality got stabilised in him within a short time because of remembering God through chanting of His name ceaselessly and contemplating on His attributes simultaneously.



Can drops of water make a dent in a rock? Yes! Water dripping ceaselessly on to a point on a rock gradually erodes it. Persistence and concentration on a chosen path are all that matter for spiritual progress.

(2) TOTAL DEPENDENCE ON GOD

“God arranges all things in His own way and at the time He appoints.” ^{SR}

Faith is accepting that we don’t know, and trusting that God does. Beloved Papa had this rock-solid faith in the Divine all along; it was total and unconditional. He was very clear that his sense of individuality purely rested on God and God alone who is the cause for everything, and hence the burden of life rested solely on His shoulders.

Here is an instance. Soon after the Ashram was

established, devotees were eager to mobilise funds for its upkeep. But Papa told them to stop those plans and accept the funds only when voluntarily offered. Later, when Anandashram Trust was set up, there was no provision for creating a corpus or fixed deposit. Ashram was to rely only on God and nothing else.



Have you ever seen a pepper vine or any other creeper, growing unsupported? They can't. They rely totally on the mother plant, tightly wrapping their tendrils around it for

support and sustenance. Total reliance on the Divine means accepting that He knows and we don't. When someone says "I'm self-made", God must be laughing!

(3) BLENDING OF JNANA, BHAKTI AND KARMA

"Devotion by itself is not the whole thing. Knowledge by itself is not the whole thing and also action by itself is not the whole thing. Combine these three in your life and manifest the all round magnificence of your being." ^{SR}

In fact, for success in all activities of life all these three are necessary. Firstly, before doing anything, one should know what is to be done (Jnana). The next element is how efficiently and lovingly it can be done (Bhakti) and finally the act of doing it with single pointedness is also necessary (Karma). Hence all these three can be compared to the three legs of the tripod of life. If one of the legs of the tripod is broken, it cannot stand.

Even during his Sadhana days, Papa was not only chanting and going within, he was also involved in various acts expressing love and compassion. He thereby made it clear that devotion, knowledge and dedicated actions should go on simultaneously.



For having a sip of good tea, all the ingredients – water, milk, sugar and tea leaves – should get

blended properly. One component alone wouldn't be enough. Moreover to prepare such a drink, one should have (1) the knowledge of preparing it and the needed ingredients, (2) the focused dedication and love to keep up the quality, and, (3) finally, the act of preparing it. Similarly, our Sadhana has to blend all the three – knowledge, devotion and action.

(4) SANNYAS IS INTERNAL

“Mere external renunciation is of no avail. To assume Sannyas in the hope that by taking merely that step you would realise God, is perfectly wrong. Sannyas is not a thing to be received from, or given to anybody. It is a dedication of our entire being to the Lord and His service. It is a spontaneous wave of aspiration rising from within our own heart. So receiving initiation from any external Guru can make the disciple only an apparent Sannyasi, struggling through tedious and painful courses of Sadhana undertaken because of the established rules and regulations, observed all through with the growing ego-sense at the base of it.”^{SR}

Papa was very emphatic that adoption of Sannyas, which should be purely based on an inner longing, signifies a complete detachment from the objects of

senses and a total indifference to worldly activities. The mind must be free from the hankering for sense pleasures and the body liberated from actions done with a view to gain any fruit or reward. Our one and only prayer to the almighty Lord of the Universe should be take us under His complete guidance and remove the 'I'-ness in us. So Sannyas does not mean merely shaving the head, or growing the hair and beard, donning orange robes and observing some vows. Though Papa did wear ochre at one time, he later changed back to white.



Butterflies are common in our gardens. But how many of us have seen the incredible transformation the leaf-eating caterpillars have undergone to become vibrant butterflies? It

happens inside their cocoon, invisible to the world outside. Similarly, renunciation is an internal process – an inner transformation.

(5) OUTGROWING THE CONDITIONINGS

“An institution is the garden where every facility for the cultivation of the soul in its march towards its fruition is provided so that the soul might ultimately transcend the institution for the higher, true and complete vision of life – just as the tree outgrows its fence and spreads its branches freely in the air, or as the pupil outgrows the school life for that of the world.”^{SR}

Spiritual aspirants join Ashrams and other such institutions with a view to progress fast in their spiritual quest. In many cases, as time passes, other priorities come to the fore unawares, and the goal is, unknowingly, put aside. This would lead to organized bondage, which crushes the evolution to freedom.

So, while living in such institutions, we should always be alert about the purpose for which we have joined. All our involvements should be directed towards the final goal of realizing Him. In other words, our aim should be to find delight and joy in all places, in and out of Ashrams or institutions – in the best as well as the worst.



The saplings planted on the roadside are protected by a fence. But once they grow and become large trees, they don't need the protection anymore; they outgrow the fence. Similarly, one has to transcend the institutions to

achieve further spiritual progress; that does not mean denying or discarding them, as they continue to be relevant for many who resort to them.

(6) NO NEED FOR AN INTERMEDIARY

“God does not need an intermediary for carrying out His commands. If you think that God can speak through Ramdas, He can speak through you as well, because you cannot accuse God of partiality. Switch on your wire for a direct communication within. Why do you deny Him in your own heart?”^{SR}

God dwells in every being and thing, however small in His entirety and perfection. Whether we know Him or not, adore Him or not, ignore Him or not, He is with us. Therefore why not start going within to feel His presence?

Though Sages and Seers do guide us towards that Divine state, we have to reach there by our own Sadhana. However, to know that there is no need for an intermediary, we need an intermediary whom we call our Guru. A map will give us valuable guidance on the journey. But it won't transport us to the destination. One has to gather all the guidance needed and walk towards the goal oneself.

Imagine going for a morning walk and sitting on a hill side watching the sunrise. You see the Sun's rays bringing light to the shrubs and trees all around. The plants generate energy from sunlight through 'photosynthesis'. There is nothing between the Sun and the countless plants. Similarly, there is no need of any intermediary between the Creator and the Creation.



(7) COMMITMENT TOWARDS THE CREATION

“The liberation and peace of the individual is surely based upon his or her contribution towards the collective human happiness and harmony.”^{SR}

When we come from our Mother’s womb, we do not bring anything with us. All that we need and all that makes our life comfortable are provided by His two creations, namely, Mother Nature and Society. In other words we exist because of these two factors which are other than us. So, how can we think about only ‘me’ to ‘me’? Should we not therefore expand from ‘individual’ to ‘universal or ‘me’ to ‘we’? This point is stressed upon by the above words of Papa.

Putting it in another way, no man is an island, all by himself; everyone is part of the whole, dependent on and related to each other. An aspirant should not therefore isolate himself / herself from the rest of the creation.

So, whatever spiritual discipline we are engaged in should enable us to harmonise with the creation and contribute in any manner for the betterment of all. Gradually we should be able to make all our actions as articles of worship to the Lord in the form of loving and serving all His creations.

Incense sticks demonstrate to us the end and aim of all our spiritual pursuits, by contributing to the collective well-being of the co-creation. One can watch the scented smoke dissolve in the air, emitting a sweet perfume all around. Similarly, our Sadhana should enable us to become one with all creation and contribute in one way or the other, for the betterment of all.



(8) SPIRITUALITY NOT TO BE LIMITED TO CONTEMPLATIVE LIFE ALONE

“Be dynamic, imbued with the power and glory of God. In the name of religion do not aim permanently to live the life of a recluse and say all activities are wrong.” ^{SR}

Papa was also emphatic that he did not want

anybody to lead only a contemplative life.

One must also serve one's fellow-beings in a selfless spirit. "Love thy neighbour as thyself" does not mean that love should only be felt in the heart. It must be shown also in action, in the form of relieving distress and rendering help in all possible ways. To serve man is to serve God. In Karma Yoga, work is done as worship. Then alone does it give joy. It should be done as perfectly as possible, with great care and love and never in a careless, clumsy, irregular, or half-hearted way. The inner beauty must reveal itself in outer conduct.



Children play with spinning tops – the wooden toys with a metal point, set in motion by pulling a piece of string wrapped around it. Though they spin rapidly they appear to be motionless, as if in a

state of deep meditation. Similarly, one can lead an active life and still pursue a contemplative spiritual journey.

(9) THRUST ONLY FOR DIRECT SELF-EXPERIENCE

“You must have a Sadhana which is independent, i.e., not dependent upon external condition, form or environment.”^{SR}

Whatever Papa had written about or spoken of originated from his direct experiences; they were not sourced from any scriptures or academic texts. He exhorted the aspirants not to be conditioned by external factors; he urged them to go on an inward journey based on their own spiritual experiences. This gives the aspirants the necessary clarity, confidence and conviction in their spiritual pursuit. **“So what he writes on this subject is based upon his own experience. Saints and Shastras are secondary to him...”^{SR}**

Anything that comes from outside cannot be ours because it is not our experience. So the only way is to rely on what is experienced from within.

Daily life is an opportunity provided for us to test the benefits of our self-imposed discipline. We have to thus make it our own by testing it, proving it and possessing it. Until it has been tested and proven, it cannot be our own; it cannot become part of us.

Though all vegetables in a garden grow because of the common factors like water, manure, air and Sun, each of them becomes unique and exhibits its distinctive taste – the bitterness of bitter gourd, the sourness of green tomato and the spiciness of chillies. Similarly, spiritual aspirants should aim at the uniqueness inherent in them and not to be swayed by the outer conditions or environments.



(10) TRANSCENDING THE EXTERNAL PROP

“Hanging on always to an external prop in spiritual matters hampers his (one’s) progress, because his vision lacks then the flexibility for expansion and universalization. The centre of interest becomes cramped and localised, while his aim should be to comprehend and realize the infinite nature of Truth.” ^{SR}

Because of Pujya Mataji's reverence for Papa's form and her addressing the Lord of the Universe as Papa, many treat him as God himself and therefore are satisfied with revering his form and attributing everything to Papa. It is true that this simple faith is not detrimental to one's spiritual progress. Sentiments and emotions based upon simple faith do give some joy, contentment, guidance and protection. However it is to be understood that if such outer worship is not supported by the awareness of the Essential Being, it will not lead to the Eternal.

Papa wants us to be established in pure Self-awareness by our own Sadhana, relying on the inner Guru, though the outer Guru may awaken us by his touch and turn our mind towards God within us. He never insisted that spiritual aspirants should concentrate only on the personal aspects of the Guru, though serving a Guru with the right attitude might help the Sadhana to some extent. If we are not clear about our transcending the relative, it may become an obstruction without our realising it.

Scaffolding is a temporary structure on the outside of a building, made of wooden planks and metal poles, used during construction, repairing or cleaning. It is taken off once the work is done.

External support may be good for a while, but not forever. A Guru is very helpful for the initial growth, but later, one has to rely on the Guru within.



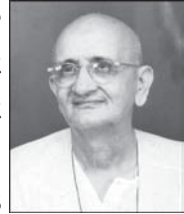
PRACTICAL CLUES EMERGING FROM THE SEARCH

1. One-Pointedness (e.g. Dent in the rock)
2. Steadfast Faith (e.g. Creeper and tree)
3. Three-In-One Approach (e.g. Preparing tea)
4. Inner Refinement (e.g. Cocoon and butterfly)
5. Continuous Expansion (e.g. Sapling and the fence)
6. Direct Experience (e.g. Sun rays and plants)
7. Payback To The World (e.g. Incense stick)
8. Integrated Spirituality (e.g. Spinning top)
9. Self-Experience (e.g. Vegetables garden)
10. Self-Reliance (e.g. Scaffolding)

(TO BE CONTINUED...)

BELOVED PAPA SWAMI RAMDAS ANSWERS

PERIODICAL EVALUATION: Let him (the aspirant) know where he stands, what he is, what his inner cravings are, what is the disease that has seized his soul, what are the impurities lurking in his mind, what is the great obstacle that stands between him and the immortal bliss and peace, and what are the bonds that keep him tied down to the low levels of life and prevent him from soaring into the heaven of his real life and being – the eternal Truth. When he has thus, by deep reflection, discovered what he is, he can through prayer, self-discipline, company of great souls, and acts of love and compassion, get rid of all impediments, mental obsessions, nay, darkness that envelops his soul, and realize the splendour, power, peace and joy of the great Truth that dwells within him.



WORDS OF PUJYA MATAJI KRISHNABAI

(This month reminds us of the 27th Mahasamadhi Day of Pujya Mataji. May she, from within, bless us with the intensity to move towards the summit of spiritual experience.)



In Papa'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 'I' is not the perishable body for whose comfort and pleasure we spend a lifetime.

WORDS OF SWAMI SATCHIDANANDA



You must know that life is not always smooth for everybody. There are likely to be ups and downs and in some cases more downs than ups. The secret of all these cannot be understood, but we have to accept what saints say on the subject. They say that all of us have come to this world to work out the effects of our previous Karma (Prarabdha), in the course of which we may have to undergo various difficulties and also enjoy many pleasures. When we are down and are therefore mentally disturbed on that account, we have only to think of God more and more by chanting His name and praying to Him. Do not be dispirited but be sure that even these cloudy days will pass off and we will see brighter days soon.

We have also to understand that instead of demanding things from God, it is better to submit to His will in all matters and be content with whatever He provides for us. You do not have to be anxious about it. Take Ram Nam as much as possible and ask God to give you only eternal happiness. That will cover everything. On the other hand if we ask for this or that, it may prove to be a source of unhappiness, and therefore our only prayer should be to remember Him. We are sure to be blessed with His presence which is eternal peace and happiness.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Whatever you do is done by Prakriti, with ego-sense or without it. So, external renunciation of work, in which God has engaged us, is not necessary. No action by itself is sinful. No field of work is undesirable. Our ignorance, the cause of misery, consists in our thinking “I”, the individual, as the doer of work. No change of situation can bring us peace and rest unless, simultaneously with the change, the ego-sense of actorship also vanishes away...

You simply play the part that Prakriti has set for

you. Play it out as Her work. When She chooses to change the game, you slip naturally into the change. You have no right to judge if the work She has put you to, is proper or improper, right or wrong. No discarding it! It is simply Her work and you do it. So with all your physical, vocal and mental functions. They are all Hers. No sin, no merit; it is all He and She. ...Narada, in his Bhakti Sutra, gives the true nature of Bhakti in practical life. He says, he is a Bhakta who always remembers God and surrenders all his actions to Him.



DEAR CHILDREN

On the morning of September 11, 2001, Delta Flight 15 was flying over the North Atlantic, five hours out of Frankfurt, Germany, when a message arrived from Delta's main office advising the Captain to land ASAP at the nearest airport. The nearest airport was 400 miles away, in Gander, Newfoundland.

Once Delta Flight 15 was parked on the ramp, the Captain made an announcement to the passengers of what little was known about the situation in the U.S. In the evening the news came that the World

Trade Center buildings had collapsed and that a fourth hijacking had resulted in a crash. By now the passengers were emotionally and physically exhausted, not to mention frightened, but everyone stayed amazingly calm.

The next morning, about 10:30 AM, a convoy of school buses showed up. According to the local Red Cross, the town of Gander has a population of 10,400 people and they had about 10,500 passengers to take care of.

The crew was separated from the passengers and did not know what had happened to their wards until two days later, when the U.S. airports reopened and they were brought back on board their airplane and reunited with the passengers. What they found out was incredible, writes the author (who was also a member of the crew):

Gander and all the surrounding communities (within about a 75-kilometer radius) had closed all high schools, meeting halls, lodges, and any other large gathering places. They converted all these facilities to mass lodging areas for all the stranded travelers. Some had cots set up, some had mats with sleeping bags and pillows set up. All the high school

students were required to volunteer their time to take care of the “guests.” Our 218 passengers ended up in a town called Lewisporte, about 45 kilometers from Gander where they were put up in a high school. If any women wanted to be in a women-only facility, that was arranged. Families were kept together.

Local bakeries stayed open to make fresh bread for the guests. Food was prepared by all the residents and brought to the schools. People were driven to restaurants of their choice and offered great meals. Everyone was given tokens for local Laundromats to wash their clothes, since luggage was still on the aircraft. In other words, every single need of those stranded travelers was met with.

When U.S. airports reopened, they were delivered to the airport. When the passengers came on board, one of the passengers approached the flight attendant and asked if he could make an announcement over the PA system. He reminded them of the hospitality they had received at the hands of total strangers. He continued by saying that he would like to do something in return for the good folks of Lewisporte. He said he was going to set up a Trust Fund under the name of DELTA 15. The purpose of

the Trust Fund is to provide college scholarships for the high school students of Lewisporte. He asked for donations of any amount from his fellow travelers. When the paper with donations got back with the amounts, names, phone numbers and addresses, the total was for more than \$14,000! A doctor from Virginia promised to match the donations and to start the administrative work on the scholarship. He also said that he would forward this proposal to Delta Corporate and ask them to donate as well. The Trust Fund is now more than \$1.5 million and has aided more than 134 students in college education.

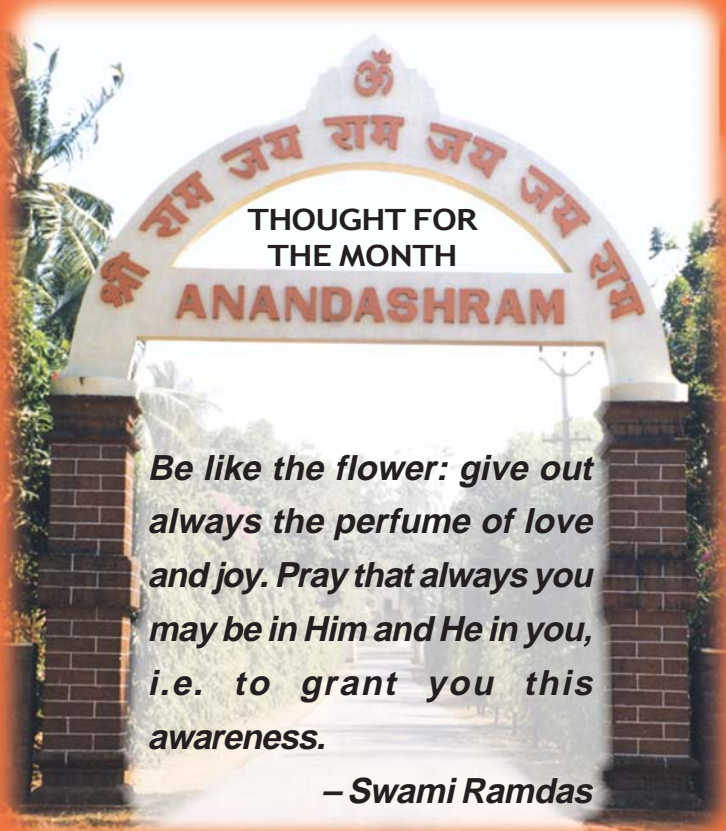
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editorials-for-students/the-miracle-of-human-
goodness/](https://www.studentnewsdaily.com/editorials-for-students/the-miracle-of-human-goodness/)*

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 December 2016 is 200 crores. The grand total of the Japa done so far now stands at 14915 crores.

LIST OF ASHRAM PUBLICATIONS

ENGLISH Arati Book At the Feet of God Call of the Devotee * Cherished Memories Dive Deep Soar High * Gospel of Swami Ramdas I & II * Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guru's Grace Hanuman Chalisa Hints to Aspirants * In Quest of God In the Vision of God 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 Vishwamata Krishnabai With My Master With Divine Mother I to III Set World is God * Srimad Bhagavata *	50 50 25 25 25 30 115 55 25 60 120 30 100 50 30 225 60 25 25 45 25 20 30 35 85	In The Cave In the Vision of God * Swami Satchidananda The Sayings of Ramdas * Thus Speaks Ramdas World is God HINDI At the Feet of God Gita Sandesh Guru's Grace In Quest of God * Swami Ramdas on Himself Swami Satchidananda The Pathless Path * Thus Speaks Ramdas Vishwamata Krishnabai * Call of the Devotee God Experience Vol I & II KANNADA Anandashtnam 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 & II * Ramdas Speaks I to V Set, I*, II*, III *48 Stories as told by Ramdas * Swami Ramdas' Talks Swami Satchidananda * The Pathless Path * Vishwamata Krishnabai World is God *	15 5 10 90 20 25 40 35 12 15 35	MALAYALAM Arati Book Bhagavad Gita* Dive Deep Soar High* Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda * Vishwamata Krishnabai At the Feet of God Gita Sandesh* MARATHI Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas * TAMIL Arati Book At the Feet of God Gita Sandesh Glimpses of Divine Vision Guru's Grace In Quest of God * In the Vision of God The Sayings of Ramdas Vishwamata Krishnabai Hints to Aspirants	10 40 300 30 25 6 30 10 35 35 30 50 100 30 40 30	Thus Speaks Ramdas TELUGU 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 ORIYA In Quest of God FRENCH Thus Speaks Ramdas * Guru's Grace	30 10 30 45 25 100 30 40 26 10 30 25 35 26 26 10 30 40 30
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*Be like the flower: give out
always the perfume of love
and joy. Pray that always you
may be in Him and He in you,
i.e. to grant you this
awareness.*

– Swami Ramdas