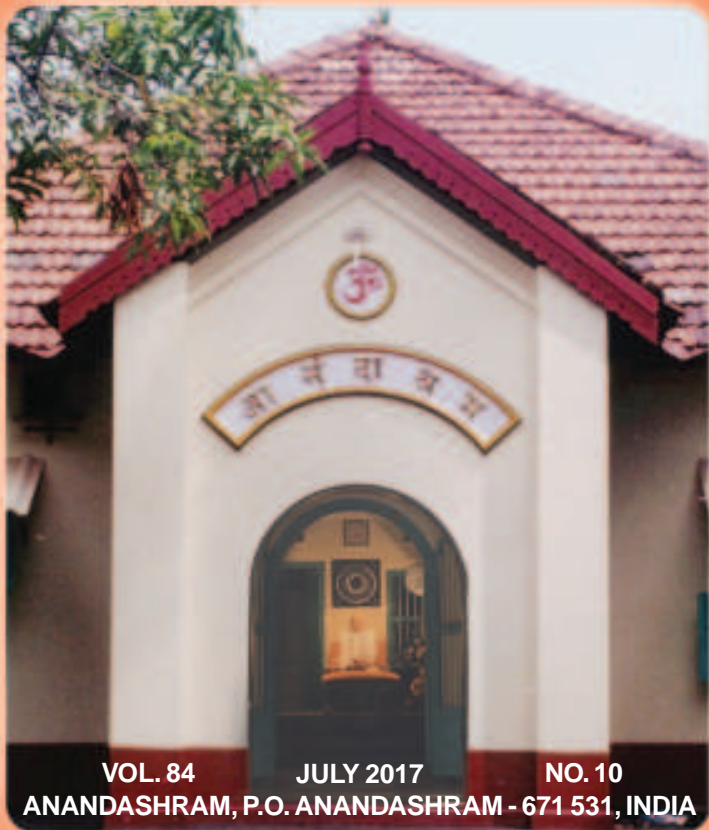




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Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

THE GREAT TRUTH

IN the infinite silence of the soul everything is naught!
 It is beyond the utmost depths of the mind
 It is eternal rest, repose and peace
 The loftiest, the sweetest love stands
 Aghast before that august presence
 Even it has no entry in that mysterious realm.
 What then is mind? – What then is love?
 Mind is movement in darkness,
 Love is movement in light.
 But the great Truth is beyond both –
 It transcends thought, name, form, movement,
 Change, time, space, causation.
 One sole Reality – one sole Existence,
 One supreme, colourless, attributeless, unthinkable Truth.

– Swami Ramdas

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FROM THE EDITOR

Regulating the mind is an essential feature for spiritual progress because only through a disciplined mind one can go beyond the mind. God realized saints declare that whenever the mind gets illumined by such an inward journey, the light, love and bliss inherent in the individual open up and shine out. So, the mind, which is a great gift of God, has to be made use of for the purpose for which it has been given.

But right from our childhood, the mind and the sense organs have been extrovert in nature: because they have never been trained to go within, they go outwards to various objects, emotions and thoughts. Due to this practice, the mind develops a tendency to become restless and turbulent during most of the waking hours. With such a mind it will be difficult to take to inward journey.

So, what is needed is to educate the mind to go within by raising its level of concentration through focusing on one thought of the indwelling Reality, to the exclusion of all thoughts. This process would facilitate the mind to gradually make it aware of the Source from which it emanates and that Source is

Silence absolute expressing in the form of pure love, light and bliss. For achieving this state, practising outer silence first and then to go within is absolutely necessary.

Beloved Papa says: “Silence means conservation of mental and physical energy, with a view to tune your will with the Divine will and plan. All powers have their source in God. When you meditate on Him, observing external silence with internal peace, the floodgates of immortal joy and power within you are opened and they flow out of you in all their glory.”

This month’s issue of THE VISION carries articles of various Mahatmas on this subject.

— *Editor*

KNOW THE SOURCE

By Swami Ramdas

When we recede into the depths of silence within us we arrive at the true basis of our life. We discover that from this Source all life and manifestation have come forth in their amazing variety and multiplicity. It is at this Source that we discover the eternal fountain of peace and joy. Until an individual



gets the vision of this fundamental existence, he will be simply groping on the surface and therefore in the dark, in pursuit of vain and evanescent things, believing that these can yield him the true peace and happiness which his soul hungers for.

By the mere acceptance of a cult or creed a man cannot progress on the path of Truth. By merely becoming a member of a society or institution or by assuming the position of a disciple of any great and Self-realised personality, can he hope to attain to spiritual perfection? What is needed is that, by coming into close grips with the varied experiences of life and by constant touch with the inner Reality of his life, he should cut out his path so that his march towards the Truth may be steady and uninterrupted. What is principally required is the withdrawal of his mind from without to within, which means that the restless and roaming nature of the mind must be totally arrested by right thought, right contemplation and right meditation. The mind has to settle down and the uncontrolled dynamics of it must be brought under subjection. Perseverance and an unflinching endeavour are the qualities of a true aspirant or seeker of Truth. Lassitude, idleness and heedlessness are the enemies

of spiritual progress. Awareness, watchfulness and effort are the true qualities of a Sadhaka.

It is true that the ego has to be subdued before Self-illumination can come. Self-surrender is not so easy of attainment as many would think. The individual sense is one great obstacle in the way of the mind's journey to its Source. To quell the ego-sense is to rise above the body-consciousness – to dwell in an all-pervading universal consciousness. It is like transporting oneself from the realms of darkness into the kingdom of light. It is to be free from the clutches of death by realising one's immortality. It is union of the soul with the Oversoul. It is the identity of the spark with the Eternal Fire. It is the infinite expansion of a narrow life and outlook into infinite existence and vision.

When the Source is known and seen, we understand the true meaning of this life. Bereft of this knowledge mankind is caught in the wilderness of discontent, hate and misery. The realisation of immortal peace and freedom is at once individual and universal because the freedom of the individual makes for the freedom of the universal. Life's values therefore are not to be set by mere external rules and regulations, conditions and circumstances, but by

an all-comprehensive knowledge of the great Power which lies at its inception. So, the first and foremost thing for everyone to do is to find out the immortal root of this Being, and look upon the external life from the consciousness of this root. Then life will adjust itself most harmoniously with the lives of all beings and creatures in this world. Even in external clashes there will ring out the music of a subtle universal harmony. Therefore, seek the Truth within yourself, stop not until you have reached it, until you have attained to the full knowledge of it, until you have made it one permanent basis for all your life's activities. Know this Source and be free.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Outer silence may be helpful in attaining inner silence. Outer silence alone is not the thing. There are so many who have outer silence and no inner silence. You may talk and still have inner silence. Outer silence is helpful when your mind is engaged in meditation. Talk disturbs. Mental practice of Japa leads to meditation and keeps the mind silent. That is a Sadhana.



Out of silence, tremendous forces are released and wonders are worked. Learn to be silent. Bhajan must lead you into silence. It is not merely outer silence but inner silence – silence of the mind.

How cooling is silence! Talk is like the surging sea.

- ◆ Silence is like the surface of still waters.
- ◆ Silence settles down the disturbed mind to its native calmness.
- ◆ Peace is silence.
- ◆ Love is silence.
- ◆ The great Truth is silence.
- ◆ Silence is the cause of all birth.
- ◆ From silence evolves out the varied universe.
- ◆ Silence is the beginning and the end of all things.

WORDS OF PUJYA MATAJI KRISHNABAI

Just as in our childhood, because of our parents, we come to regard all members of the family as ours, so also once I began to look on my infinite eternal Papa as mine, the whole world also became mine. In a short while, I reached the



second stage of my Sadhana when, as a result of the power of the Name, my Dhyana also increased and I began to experience a state of **stillness within and without**. This was like the vacant space between the earth and the sky. As the feeling of such stillness increased in my mind, I became unaffected by external disturbance. I could see and hear whatever went on around me but it did not affect me. When I was in this state, so that my mind may go inward, my ever-compassionate Papa told me that I should recall all that I had spoken during the day, all the thoughts that had come into my mind and so on.

When I wanted to concentrate my mind more and more on Papa during my Sadhana days, I would bring to mind Papa's divine attributes – 'Papa, Thou art Eternal, Papa Thou art Infinite' and so on – while chanting Ram Nam with my lips. Even so, I found my mind was wandering and thoughts intruding on my mind. Then I earnestly prayed to Papa not to allow any thoughts to creep into my mind while I was trying to concentrate on Him. For, I realised, only Papa could bring **stillness to my mind**; after all, His chief attribute was absolute stillness – Void. Papa then shut my mind

to all thoughts coming from outside and made it still. My complaint about you all is that none of you even pray to Papa for stillness of your mind. Then, how do you expect to make progress? Yet, you say you want Sakshatkar!

When we are firmly established in Nama, Dhyana and Seva, we come to identify ourselves with the whole universe and we derive the same joy in serving those around us as we get in serving our Guru Himself. The mind reaches a **state of stillness or void** like the space between you and me or between the road and the sky above. That emptiness pervades you within and without. Then, you get Sakshatkar in no time.

WORDS OF SWAMI SATCHIDANANDA



Commune with the “stillness”: You can commune with the “stillness” at any time anywhere if you crave for it. May you be able to commune with the “stillness” – your own Being – constantly and be a witness to all the activities.

State of mind reveals spiritual progress: When you continue your Sadhana – chanting His holy Name

constantly – contemplate on Him as the Absolute Existence, beyond all names and forms, who has manifested as the entire universe and as one seated in our heart, and dedicate everything you do as His service. Your heart will be gradually purified and it will be rid of all thoughts, except God-thought. From the state of your mind, you can make out whether you are progressing or not. Later, the God-thought also disappears, making the mind perfectly still, for longer and longer periods. It is in this state of stillness that God reveals Himself. It is said that when such experience comes, one is not conscious of the body and the outside world. The mind having become still and the ego having disappeared, the experience of our oneness with the Eternal Infinite Existence alone remains.

SILENCE AND STILLNESS

By Eckhart Tolle



Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world. You are that awareness, disguised as a person.

When you lose touch with inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self, of who you are, is inseparable from stillness. This is the “I Am” that is deeper than name and form.

The equivalent of external noise is the inner noise of thinking. The equivalent of external silence is inner stillness. Whenever there is some silence around you – listen to it. That means just notice it. Pay attention to it. Listening to silence awakens the dimension of stillness within yourself, because it is only through stillness that you can be aware of silence. See that in the moment of noticing the silence around you, you are not thinking. You are aware, but not thinking.

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.

When you look at a tree and perceive its stillness, you become still yourself. You connect with it at a very deep level. You feel a oneness with whatever you perceive in and through stillness. Feeling the oneness of yourself with all things is love.

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 pay attention to those gaps, awareness of “something” becomes – just awareness. The formless dimension of pure consciousness arises from within you and replaces identification with form.

Source: Stillness Speaks

SILENCE IS THE ANSWER

By Mata Amritanandamayi

Once there lived a great Master who was renowned for his wisdom and spiritual attainment. He used to give beautiful, deeply inspiring sermons. The people of a certain village cherished a desire to hear the Master speak and invited him to their village. The Master accepted their invitation. When he arrived, there were hundreds of people waiting for him.



After a grand reception, the Master stood on a podium to deliver his speech. The crowd was eagerly waiting for him to speak. He said to them, "My dear brothers and sisters! I feel happy and privileged to be

here with you today. But let me ask you something. Do any of you know the subject I am going to talk about?" As a response to his question, the whole audience shouted, "Yes, we know!" The Master paused, looked out at the crowd, smiled and said, "Well, then, if you already know everything about it, there is no need for me to say anything, is there?" Without another word he got down from the stage and left the village.

The villagers were disappointed. They decided to invite the Master again; and again he agreed to come. The day arrived and the Master was received in the traditional manner. He was about to deliver his speech, when he asked the audience the same question he had asked the previous time. But this time the villagers shouted in unison, "No, we don't know anything!"

The Master paused, and there was a slightly mischievous smile on his face. He said, "My dear ones, if you don't know anything at all about the subject, then it would be useless for me to speak, wouldn't it?" Before anyone could protest, the Master had left. The audience were stunned. They had been so sure that 'no' was the answer the Master expected. However, they refused to give up. They asked themselves, "If the answer to the Master's question is nether yes, nor

no, what, then could it be?' What were they to say to finally benefit from the wisdom? The villagers had a meeting to discuss the matter, and they decided what they would do next time the Master asked them the question. They were certain that this time it would work. Once again they invited the Master. He arrived on the appointed day. The villagers were both nervous and excited. The Master stood up before them, and as usual he asked the same question: "Brothers and sisters, do you know anything about the subject I wish to talk about?" Without a moment's hesitation, half the crowd shouted, "Yes!" and the other half shouted, "No!"

The villagers then waited expectantly for the Master's response. But the Master said, "Well, then, let those of you who know teach those who do not know!"

This was an unexpected blow to everyone. Before they had time to recover from the shock, the Master quietly left the place.

What were they to do now? The villagers were determined to hear him speak. They decided to give it one more try. They had another meeting. People suggested all sorts of things, but nothing seemed to be the answer. Finally, an old man stood up and said,

"Whatever we answer seems to be wrong, so the next time the Master asks the question, wouldn't it be best if we were absolutely quiet and said nothing?" The villagers agreed.

The next time the Master arrived, he asked the same question as usual. But this time no one spoke. It was so quiet you could hear a pin drop. In the depth of that silence, the Master finally began to speak, and words of his wisdom flowed out towards the villagers.

The meaning of the story is that only in the depth of pure silence can we hear God's voice. During his first visit, when the Master asked if they knew what he was going to speak about, the villagers said, "Yes, we know", that is the ego speaking. When the intellect (seat of the ego) is full of information, nothing else can enter into it. The mind that is brimful with intellectual knowledge cannot receive even a drop of true spiritual knowledge. This is the reason why the Master did not speak during the first visit.

During his second visit the villagers replied to the same question saying, "No, we don't know anything!" That is a negative statement. A closed, negative mind cannot receive the highest wisdom either. To receive

pure knowledge, one has to be wide-open and receptive like an innocent child.

The third time they said both yes and no. This exemplifies the doubtful, vacillating nature of the mind. An unsteady, doubting mind is incapable of being open to any real knowledge.

Finally, when the people kept quiet, the Master spoke. Only when the mind stops all its interpretations can we hear the inner voice of God.

Source: Awaken, Children! Vol. 9

TAKE A DIP IN THE WATERS OF SILENCE EVERY DAY

By Dada J P Vaswani

We live in a world of allurements and entanglements. The sharp arrows of desire, cravings, animal appetite, of passion and pride, of ignorance and anger, of hatred and greed, wound our souls again and again, and the scars of many wounds: they need to be healed. Silence is the great healer. Thomas Merton wrote a book many years ago called THE WATERS OF SILENCE. In the waters of Silence we must take a dip every day, if we would wish to be healed, cleansed, ennobled and strengthened for the daily tasks of life.



To know what meditation is, we need to go within ourselves and in the words of Beloved Dada (Sadhu Vaswani) “sink deeper and deeper”. No one else can do that for us: we need to do it ourselves! We need to silence the clamour of our unruly mind; we need to strip ourselves of all pride and passions, selfishness, sensuality and sluggishness of soul: we need to remove veil after veil until we reach the inmost depths and touch the Pure White Flame.

Like all spiritual experiences meditation is something which cannot come to us from without. It is true, in the early stages of our spiritual unfoldment, the “exterior” life, in a large measure, does shape the “interior” life. What we think and feel, what we read and hear, what we do and speak, is echoed in the hours of silence. So it is that I must take the greatest care of my “outer” life. I must keep sentinel over my thoughts and feelings, my aspirations and desires, my words and deeds.

Meditation is gazing inward by opening another aperture of the mind. It is turning away from all outer objects to seek Him whom the Rishis call Ekamevaditjyam – the One without a second, the One and only Reality. Meditation is embarking on the

interior pilgrimage in which layer after layer of unreality is to be torn. The pilgrim, therefore, proceeds by negation: Neti, Neti, not this, not this! These are not God: I seek Him alone! The pilgrim enters, more and more, into silence. In silence, he understands the secret of true freedom. In silence, he makes the discovery that he is not a creature bound by space and time, he is a child of Eternity: and Eternity is here and now. He is not the isolated creature he thought himself to be. He is a “wave of the unbounded deep”, he is one with all life, all creation. He is in all: all are in Him!

Source: Peace Joy Pills

UNDERSTANDING SILENCE

By J Krishnamurti



The only silence we know is the silence when noise stops, the silence when thought stops – but that is not silence. Silence is something entirely different, like beauty, like love. And this silence is not the product of a quiet mind, it is not the product of the brain cells which have understood the whole structure and say, ‘For God’s sake be quiet; then the brain cells themselves produce the silence

and that is not silence. Nor is silence the outcome of attention in which the observer is the observed; then there is no friction, but that is not silence.

You are waiting for me to describe what this silence is so that you can compare it, interpret it, carry it away and bury it. It cannot be described. What can be described is the known, and the freedom from the known can come into being only when there is a dying every day to the known, to the hurts, the flatteries, to all the images you have made, to all your experiences – dying every day so that the brain cells themselves become fresh, young, innocent. But that innocency, that freshness, that quality of tenderness and gentleness, does not produce love; it is not the quality of beauty or silence.

That silence which is not the silence of the ending of noise is only a small beginning. It is like going through a small hole to an enormous, wide, expansive ocean, to an immeasurable, timeless state. But this you cannot understand verbally unless you have understood the whole structure of consciousness and the meaning of pleasure, sorrow and despair, and the brain cells themselves have become quiet. Then perhaps you may come upon that mystery which nobody can reveal to

you and nothing can destroy. A living mind is a still mind, a living mind is a mind that has no centre and therefore no space and time. Such a mind is limitless and that is the only truth, that is the only reality.

Source: Freedom From The Known

IN SILENCE YOU ENCOUNTER YOURSELF

By Osho

Wherever you are you can assert your Buddhahood, you can become awakened. The essence is to slip out of the mind, to get out of the mind. The mind is the world. The mind is full of desires, full of clingings, attachments, longings. Get out of the mind! Create a little distance between you and the mind. Be a watcher, a watcher on the hills, and you will be surprised: as you watch the mind, the distance becomes bigger and bigger. As you watch the mind, as you become more and more established in watching, the mind recedes farther and farther away. One day it happens: you cannot hear the chatter of the mind; it is no longer there. It is simply, absolutely silent. In that silence, truth descends in you. In that silence, you encounter yourself, you



encounter your innermost core. And that is the innermost core of the whole existence. Your being is the Being of all.

We are separate as minds, as bodies, but not as Consciousness. In Consciousness we meet, we are one. That Consciousness is God. That meeting, that oneness where all differences dissolve, where we are no longer separate ice cubes, where we have melted and disappeared into the universal, Buddha calls Nirvana. The word is beautiful; it means cessation of the ego. When the ego ceases you are God, you are a Buddha, you are a Christ. It is the ego that is giving you a limitation. It is the ego that is making you live in a prison. Get out of the ego! And nobody is preventing you – it is your own clinging, it is your own attachment. You have become too attached to your chains, you have become too attached to your prison cell. You think it is your home, and it is not. Come out of it! Wake up!

Source: Walking in Zen, Sitting in Zen

THE CREATIVE POWER OF SILENCE

By Swami Paramananda

A seed in the womb of mother earth lies in silence absorbing nourishment and other natural blessings until its expanded soul bursts forth into blossom. The spirit

of genius, nurtured in the bosom of quiet contemplation, awaits patiently its appointed hour of awakening. Silence, the great unseen power, the miracle of life, works upon our character with strange contrast. At times it overwhelms us with its oppressive stillness, and again it falls upon our heart as a shower of refreshing raindrops on a sultry summer day. How often silence acts as a tonic, invigorating and reviving our dull Spirit. Then at other times its effect upon us is like that of a narcotic, putting our life's energies into a state of morbid sleep. All great forces of nature work in contrast. In the world of religion and philosophy the practice of silence plays a most vital part. It creates an atmosphere and enables the seeker to find access to an inner sanctuary entirely hidden from the restless and turbulent material world. Whenever we are listening to fine music if someone speaks or makes a noise we are distracted, and jarred by it, and often we lose the subtle beauty of the music. Similarly in spiritual study if our attention is diverted we receive little or no benefit. That is the reason why the idea of complete silence before spiritual study is strongly advocated by many of the great schools of thought. We can easily see its technical reason, how it aids us in the act of concentration, but its more profound

significance is in the unfoldment of our higher nature. We can never hear the language of the soul if our ears are tilled with the loud noises of the world.

Silence means coordination of our body, our mind, and all our faculties to such an extent that every particle moves in one rhythm. In this state all our aspirations and ideals work in harmony, so much so that there is no friction. A man whose whole system is well organized is always finding something of interest within himself. He has become quiet, and through his balance of mind and attitude he is always discovering an inner interest.

There are delicate things in our life, most potent and most vibrant, but we fail to perceive them because we lack in delicacy of feeling. When we are distracted by visible material glamour we miss our mark, but in that hour of silent co-ordination, when all our faculties are in perfect tune, we realize that we are part of the cosmic Being. It is in this hour we find the fullness of our life, for then our little life has become united with the great Life, and our little mind with the cosmic Mind. Only at such moments when the finite and Infinite are so commingled does our mind stand apart in speechless silence and unspoken wonder.

Source: Silence As Yoga

BE STILL AND KNOW 'I AM'*By Mooji*

Be still and know the magnificence of the intuition – 'I am'. I am one with you as Witness and conscious presence, timelessly unchanging. Recognise your own real Self and be happy. We are not our thoughts, emotions, memories or conditioning, but formless Being, eternally changing, yet, unchanging. Be integrated with that silent space behind the moving mind. Be one with That – that within which this grand dance of manifestation is perceived. Knowing this, the mind is stilled.



Be willing to lay down, to leave aside, the itch to tell stories, to share opinions and projections born of delusion – the outcome of false identification. Observe the unbroken silence from which all springs. Recognise yourself as attribute-less Being, as beyond the changeful, and be happy. Be still and know 'I am'. Rest in 'I Am', as I Am!

We are the unbroken and unbreakable presence behind all phenomena. Do not any longer indulge the fickle tendencies of the ego-mind to stray towards meaningless dribbles. They may seem harmless enough

at the time but they gradually stupefy the mind and lead to a build-up of inner chatter and restlessness which then appear to tyrannise the peaceful Beingness.

Source: Before I Am

SILENCE IS EVER-PRESENT

By Swami Chidananda

In ancient times, the illumined, enlightened Vedic seers addressed humanity and called them children of Immortality. If you were subject to birth and death, they would not call you children of Immortality. Ponder this question. Find out. When it is unnecessary, why do you go through this thing called life, sometimes in distress, sometimes in frustration, sometimes in elation, sometimes worried, sometimes anxious, sometimes in a state of self-pity, sometimes in a state of acute sorrow? “You should not sorrow, you should not grieve.” This is the firm admonition that Lord Krishna gives to Arjuna in the Gita and the Upanishads issue this clarion call: “Awake, awake, be aware, be aware, open your eyes, become awake, become aware.” You exist in that immeasurable ocean of Satchidananda, which is your



beginning and your end – Aham Adischa Madhyam Cha Bhutanam Anta Eva Cha (I am the beginning, the middle and also the end of all beings). And It is always everywhere about you. Infinitely It is so and It keeps on calling, because It is Awareness.

It is ever-present; you do not have to move one foot to reach it. You do not have to put forth your hand even a little to touch it or grasp it and take it. If you want to talk, you have to make effort, exert; but for silence you do not have to try, or exert, to bring it about. Why? Because it is an eternal fact. It is always there; you do not have to make effort, you do not have to exert. You have only to stop disturbing it, stop bringing in something else. You are constantly bringing noise, sound; otherwise, the stillness, the silence is there, ever-present, the Reality, the Substratum, the Truth. Even so, Sat is ever-present, infinite, boundless. Chit is ever-present. Ananda is ever-present because you are That. So, be aware of this Truth. Live this Truth. Base your life on the truth of your being, the fact that you are Satchidananda ever, ever and ever. Ponder this Truth within. Make use of this Truth.

Source: Ponder These Truths

SILENCE

By Swami Sivananda

Purify the mind and meditate.

Be still, and know that you are God.

Calm the mind.

Silence the bubbling thoughts and surging emotions.

Plunge deep into the innermost recess of your heart.

God or Brahman is Supreme Silence.

Soul is Silence.

Peace is Silence.

Atman is Silence.

Silence is the language of Brahman.

Silence is the language of the heart.

Silence is the language of the sage.

Silence is immense strength.

Silence is great eloquence.

Silence is God.

Silence is the substratum for this body, mind, Prana,
and senses.

Silence is the background for the sense-universe.

Silence is power.

Silence is a living force.

Silence is the only reality.

The peace that passeth all understanding is Silence.

The goal of your life is Silence.

The aim of your life is Silence.

The purpose of your existence is Silence.

Behind all noises and sounds is Silence – thy innermost
Soul.

Silence is thy real name.

Silence is intuitive experience.

Silence helps the intuitional Self to express Itself.

Mysterious is this Silence.

To go into Silence is to become God.

Enter into Silence.

Know the Silence.

Enjoy the magnanimous Silence.

Become Silence Itself.

REALISE GOD NOW AND HERE.

Source: Culled from the article "The Great Silence"

DEAR CHILDREN

Janardhan was a 75 year old man. His children lived in cities in pursuit of good careers. However, he happily lived on in a small village cherishing the memories of his deceased wife. Janardhan had four grandchildren and they used to visit him during their holidays.

One summer, while eagerly preparing for the arrival of his grandchildren, Janardhan misplaced his favourite watch. It had been gifted to him by his deceased wife. Janardhan greatly treasured this watch.

Due to the excitement and joy experienced by the arrival of the grandchildren, he did not observe that the watch was missing until the next day. He tried to recall when was the last time he had seen it. He then remembered that it was while arranging things in the barn.

He became completely dispirited as the barn was full of various things like books, scraps, broken furniture, etc. and he knew that it would be difficult to locate the watch there. On seeing his gloomy face, Janardhan's grandchildren enquired as to why he looked troubled.

Janardhan said, "Dear children, I lost the most precious watch I have ever had. It was gifted by your grandma and I lost it while cleaning the barn! I feel terrible."

Janardhan was in tears. The children promised to help him search for the watch.

Undaunted by the clutter, the children searched the place for over two hours. However, they were

unsuccessful. Janardhan felt completely shattered. The children tried to console their grandfather.

One of the grandsons asked for permission to search the barn once again. Janardhan was surprised, but consented. The little boy went into the barn and sat there in silence. After 15 minutes he rushed to his grandpa gleefully with the watch in hand and handed it over to him.

Janardhan was thrilled and asked him as to how he had managed the feat. The little boy replied, “I sat there without making a noise and the barn was so silent. After a few minutes, I heard the ‘tick tick’ sound and found the watch.” Janardhan hugged him and thanked the little boy.

This is the power of silence. If we stay calm, we can find solutions very easily! A peaceful mind can think better than a worked up mind. Once in a while allow your mind to sink into silence for a few minutes. Sometimes all you need is to do is relax and listen.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...You call the Divine Mother, “Mother, Mother”, and you complain, you do not hear her respond to

the call and say to you, “Son, Son”. But the fact is, you fail to hear Her. For, your attention is externalised. Your mind is distracted with the noises of the world. Still the mind and in perfect silence listen to the sweet and melodious voice of the Mother within. She is infinite love, and be sure that She has acknowledged you as Her child. Through the inner vision, behold Her; through the inner ear, hear Her; through the inner voice, speak to Her; thus, through close and intimate communion, lose yourself into Her resplendent being. The worlds are Her forms; all activities therein are born of Her power. She is the supreme Mother of the universe – the creator, sustainer and destroyer...



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of April 2017 is 255 crores. The grand total of the Japa done so far now stands at 505 crores.

Guru Purnima

Right from day one of our entry into this world, for anything and everything we need a Guru. Guru Purnima is an occasion when we parade before our mental vision the number of Gurus who have been guiding us at every stage and helping us to become aware of our inner potentialities and who have successfully led us to fields of knowledge and service.

We celebrate Guru Purnima on the 9th of this month. On this occasion, let us reflect on these words of our Pujya Swamiji: 'Guru is only one, but he has different forms. When you accept a Guru, you are actually accepting God as your Guru. God is only One. He assumes different forms in different places to teach different people.'

May the Supreme Guru, who is seated within, guide and take us to Him is our humble prayer on the occasion of Guru Purnima.

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THOUGHT FOR
THE MONTH

ANANDASHRAM

Silence is Brahman. You realize this when the mind is still. It is not merely silence of the tongue. No good to keep the tongue silent and allow the mind to race like a wild horse. It is mental Mouna that is indicated when we say that Mouna is Brahman.

– Swami Ramdas

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