



The Vision

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



VOL. 85 MARCH 2018 NO. 06
ANANDASHRAM, P.O. ANANDASHRAM - 671 531, INDIA

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

ABSORPTION

As the deer is lost

Struck with the strains of music,

As the bee is lost

In the sweetness of the honey,

As the hero is lost

In the fervour of the battle,

As the mother is lost

In the fondness of her child,

Let thou be lost

In the absorbing love for the Beloved.

- *Swami Ramdas*

Vol. 85

February 2018

No. 05

CONTENTS

From The Editor	-	5
God – Your Companion	- Swami Ramdas	6
Beloved Papa Swami Ramdas Answers	-	9
Words Of Pujya Mataji Krishnabai	-	11
Words Of Pujya Swami Satchidananda	-	12
The First Step	- Swami Chidananda	14
Eternal Companion	- Swami Vivekananda	18
How To Grow In Divine Love	- Dada JP Vaswani	20
Lord Ever Awaits Our Call	- Acharya Vinoba Bhawe	21
Relationship With God – A Stepping Stone	- Swami Ramdas	23
Dear Children	-	26
Epistles Of Swami Ramdas	-	30
Swami Padmanabhanandaji Visits Anandashram	-	32
In Memoriam	-	34
Anandashram News	-	34

THE VISION*A Monthly Magazine***Anandashram**

PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.compapa@anandashram.orgFor free edition of “THE VISION” on the web,
please visit: www.anandashram.org

FROM THE EDITOR

Spiritual life gives thrust for realizing both the all-pervading and indwelling SELF – God – and to see Him in His creations. In other words both His static and dynamic aspects are to be realized. While, by stilling the thought process the static aspect is attained, dynamic aspect is realized by seeing oneself in everybody. Here there is no otherness. There, Jnana and Bhakti meet. That is Para-Bhakti. In this method, one would not feel the dryness of the Jnana path or the excessive ebullition of the Bhakti path. Outwardly our love-circle gradually expands and covers the whole creation, at the same time it is based upon the vision of Divinity in everything.

Beloved Papa corroborates the above view point thus: “With Jnana as the background, the devotee beholds the entire manifested universe as the supreme image of his beloved Lord. All creatures, beings and things in the universe are looked upon by him as the very forms of his Lord. He feels and sees the Lord’s presence everywhere. His sense of duality has completely vanished. Oneness of life, oneness of all existence becomes now the keynote of his vision. Not

only in the inner realisation of the Atman that the sense of diversity has disappeared but also in the external revelations of the natural phenomena.”

This month’s issue of THE VISION touches upon the various aspects of cultivating a loving relationship with the Lord as mother, father, master, friend, child or lover. This relationship will help to be in constant communion with Him.

– *Editor*

GOD – YOUR COMPANION

By Swami Ramdas

(31st March 2018 marks Beloved Papa’s 134th Jayanti. On this day The Vision fervently prays for His blessings on all devotees for their speedy spiritual progress, culminating in realising their oneness with Him.)



Having realised God as the immanent and transcendent Spirit who has become manifest as all beings, creatures and things, He can still be to you an intimate, ever-present companion, friend and protector. This personal relationship with Him sweetens your life in a marvellous manner. His presence enthuses

and guides you at all times. He makes you the vehicle of His infinite love and mercy. He uses you as His instrument for spreading peace and goodwill on the earth. You are one with Him and at the same time you are His free and cheerful servant and pure and radiant child.

You may reach the height of His impersonal nature. You may dissolve your little self in His all-pervading and infinite consciousness. You may behold Him everywhere, but communion with Him as a personal truth and ideal is a rare and exalted experience. Now you can converse with Him, play with Him and be ever joyful in His company.

In this state, you never feel lonely even in the most desolate solitude. You feel His presence not only there but even in the midst of multitudes. He is your never-failing friend. It is strange that He is not a person in the sense in which you see and feel about the forms of beings about you in this world. Both the devotee and his God belong to a realm other than the one which is gross and material.

This eternal Beloved of yours is not only an embodiment of love and joy but also a personification of power. It is for this fellowship, you discard everything

else. It can remain unbroken even after you realise your identity with Him by the merging of your separate individuality into His cosmic existence. Before this blessed state is attained, there is the tug-of-war, there is the hide-and-seek, there is the touch-and-go, and the resultant moments of pain, longing and despair. These things are not for you who have achieved the grandest consummation of your spiritual quest by making God as your own – your one true, constant and immortal companion. It is a mystic union, a dual role of the same supreme Truth – at once personal and impersonal.

You look upon Him in various ways, as a friend, a master, a mother, a father, a comrade, a lover and even as a child. Whatever the mode of relationship, the continuous presence and contact with Him brings you a unique peace and joy compared to which every other delight pales into insignificance.

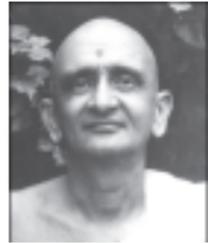
So, the first thing you do in order to know and love God is to become aware of your kinship with Him. Verily, you are born of Him – a spiritual offspring inheriting the great Originator's nature and qualities. This recognition of relationship with Him through continuous thought and meditation of Him, dissolves

the screen that separates you from Him and thereafter you always bask in the sunshine of His Divine Presence and feel that the Beloved is always with you, never losing Him for a moment, ever enveloped by His love and radiance.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Q: What part do prayer and meditation play (in Sadhana)?

Ramdas: They keep you in contact with God. It opens a relationship between you and God, yourself as a child



and God as mother. Prayer is a means of uniting yourself with God. Whenever you pray, you pray to the Supreme Being. You take it for granted that He exists within you and that He is your great protector. When you send a telephone message from here to your friend far away, you feel his nearness and close contact. So also by prayer, you contact God, and as your contact becomes more and more intense, His power, joy, light and bliss flow into you.

Q: When you started on your journey towards God, did you feel that you would not turn back?

Ramdas: Ramdas had handed himself over to God

to such an extent that He took him by the hand and there was no turning back. If he had thought that he was treading the path by his own strength, perhaps he would have returned. Ramdas was confident that there would be no fall, as God was guiding him.

In this connection Ramdas will tell you an illustration generally given in India. They say we must be like the kitten and not like the young one of a monkey. The baby monkey hangs on to the mother, and when the mother jumps from branch to branch, sometimes it loses its grip, falls down and dies. But the kitten lies down in one corner and cries for the mother. The mother cat comes and takes it away, and there is no chance of the kitten falling down. So, let us be like the kitten and we shall never have a fall. If we hold on to God by our own strength, our hold may loosen and we might fall. To be like the kitten is, therefore, the best way to approach God. Say to God, "Oh God, lead me and guide me. I am entirely yours".

Q: What about self-effort?

Ramdas: Effort is made in order to know that by our own effort we cannot attain God. That may appear strange. We think we shall be able to attain Him by our own strength but find at last that we have not

attained anything. Then we realise our helplessness and find that all our effort was made from the egoistic standpoint. We also come to know that God's grace alone can save us. We become like the kitten and cry to God in all meekness. Meekness is essential, without which we cannot reach God. But we are proud. Pride goes before a fall.

WORDS OF PUJYA MATAJI KRISHNABAI

A child of God need have no fear of anything. The Divine Mother who always watches over it looks after it in every way.



Be the eternal child of the eternal Mother. Then there will be no separation from Her in any circumstances, and there will always be the bliss of sweet union.

Whenever you do anything, understand that whomsoever you may serve, you do the service of the Divine Mother, because it is She who has assumed all forms.

We should become like children and be as wilful with Papa as a child is with its mother, when it wants something and won't take a 'no' for an answer. Unless you become wilful and insistent, Papa will not give you Sakshatkar. I was like that. I was day and night after Papa, insisting that he grant me Sakshatkar, so much so that finally He had to grant it to me.

If we want to attain Papa (God), we must develop that Prem for Him that the Gopis had. They thirsted for Krishna and wanted none other than Krishna. We can have Papa only if we thirst for Him in the same manner. Attaining Papa is like the reunion with the mother for a child that had gone out to play and returns home. Both the mother and the child are infinitely happy by the reunion. Likewise, both the devotee and the Guru, the giver and the receiver, are happy when the devotee attains Sakshatkar.

WORDS OF PUJYA SWAMI SATCHIDANANDA



Do not forget that Beloved Papa is our Saviour. He is with us, within us and everywhere about us. He will continue to protect us in future also. So keep the holy Ram Nam always on your lips. Be

brave and fully conscious that Beloved Papa is always guiding you and protecting you from within and without, moment to moment. You know well that our worries and anxieties are not going to change what Beloved Papa has willed for us. Instead if we, from the bottom of our heart, say: “Thy will be done!” we can always remain happy and cheerful regardless of our external conditions. So, you should never allow yourself to be cowed down by difficulties. Call Beloved Papa, as a child would call its mother. He will surely come to your aid in His own inscrutable way.

Try to remember God as much as possible. When you go to bed you can feel you are sleeping in the lap of God, the Supreme Mother and when you get up, feel that you are a child waking up from the lap of the Mother. God-remembrance will then continue even during your sleep hours.

The more you pray to Him, the more love you will be able to develop for Him and the less will be your attraction for worldly things. You should feel that you want nothing but God and live only for attaining Him. If you leave yourself entirely in His hands, He

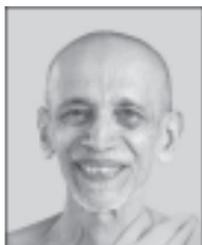
will take full care of you like a mother taking care of her child.

When you say you have found Beloved Papa in your heart, why all this lamentation? When you throw yourself in His hands, why ask for death? Death of the body is not the solution for all the problems. What is wanted is death of the ego. Try for that and all will be well. Say: “Thy will be done. I am your child. I am entirely in your hands. Make use of me in whatever way you will.” Thus feel that whatever you are doing is done by His power and you do not have to worry about what happens afterwards.

THE FIRST STEP

By Swami Chidananda

What should God mean to each and every one of us? What is our relationship with God and God’s relationship with us? Being all-pervading and indwelling, He is our constant companion. He is our life-long companion from the moment we draw our first breath until our last breath.



You are never alone. If at all anyone is constantly with you, it is that Being who is called God. He is a

Sakshi, a constant silent witness. All-knowing, He not only knows everything about you and knows you best, He knows even more about you than you yourself know. There is nothing that He doesn't know.

He knows you totally, and He also tolerates you totally, with all your shortcomings, minus-points, drawbacks, imperfections and insufficiencies. He is the most tolerant of all beings.

He is an impartial dispenser of the results of our actions. He Himself is the originator of the law, but He is neither a punisher nor a rewarder. The law fulfils itself. And what is amazing about Him is that not only does He know all your minus points and tolerates them, He even goes to the extent of not minding them, not counting them against you, simply brushing them aside. Whereas He is keenly aware of all your plus points. He notes them all, takes count of them. They weigh with Him, whereas the minus points do not weigh with Him. He leaves them to us saying that they are our problem, let them solve it. But, if you turn to Him for help in solving the problem, He is ever ready. Not only is He your constant companion, your silent, ever-patient, ever-tolerant witness, knowing more about you than you yourself know, but He is also

your guide, friend and philosopher. He wants to guide you in the right direction. If you will ask Him, turn to Him, listen to Him, He is your greatest friend. He gives you the light of higher understanding. And what is more, He is the helper of the helpless, ever ready to help if you but turn to Him.

Many a times, even if you don't turn to Him, He comes to your help in the form of seeming difficulties, in the form of seeming adverse factors. He comes. His blessings come in disguise. Later on you understand: "What a great blessing that adverse factor was. I asked what is God doing to me, and all the while I did not know that He was trying to help me."

He never abandons the helpless. He never turns away one who approaches Him for help. He is never deaf to our prayers, ever listening to our prayers, ever ready to help, giving us what we seek. He is, therefore, more than a mere life-long companion. He is a very helpful companion, a very compassionate, understanding and sympathetic companion. All that and more. He confers upon us the highest blessedness.

But He wants us to take the first step towards Him. And the first step towards Him is to recognise that our heart is His dwelling place and that our body

is His moving temple. Thus we must keep it worthy, clean, pure. The poet, Rabindranath Tagore, says: “O God, Thou who art the life of my life, I shall ever keep my body pure, knowing that Thy living touch is upon all my limbs. I shall ever keep my heart pure knowing that it is Your royal throne within this body temple.”

Thus, filled with a sense of awe and gratitude, one does everything possible to keep the inner temple, the sanctum sanctorum, holy, clean and pure. And when, through constant effort and sincerity, through earnestness and great aspiration, the individual devotee, Bhakta, Sadhaka, Yogi, works to keep the heart pure, then in that pure heart the recognition of God’s great worth dawns.

Only a pure heart can recognise the great worth of God, how everything is petty worthless, before this great One. Then dawns dispassion: “What folly I have been engaged in all these years. God knows for how many births I have been running after these worthless things. What a great folly! Never anymore! Enough!” Thus you turn away from all that is unworthy and seek only Him. So, purification of the heart gives place to devotion and renunciation. And through

renunciation one attains the great peace which is God. Immortality comes only through renunciation.

God works by manifesting within us a keen longing for purity. Through purity comes devotion and through devotion comes dispassion, Vairagya. Through dispassion, through renunciation, comes the Ultimate. One attains immortality and the peace that passeth understanding.

Source: A Call To Liberation

ETERNAL COMPANION

By Swami Vivekananda

The Bible says, “If you cannot love your brother whom you have seen, how can you love God whom you have not seen?” If you cannot see God in the human face, how can you see him in the clouds, or in images made of dull, dead matter, or in mere fictitious stories of our brain? I shall call you religious from the day you begin to see God in men and women, and then you will understand what is meant by turning the left cheek to the man who strikes you on the right. When you see man as God, everything, even the tiger, will be welcome. Whatever



comes to you is but the Lord, the Eternal, the Blessed One, appearing to us in various forms, as our father, and mother, and friend, and child – they are our own soul playing with us.

As our human relationships can thus be made Divine, so our relationship with God may take any of these forms and we can look upon Him as our father, or mother, or friend, or beloved. Calling God Mother is a higher ideal than calling Him Father; and to call Him Friend is still higher; but the highest is to regard Him as the Beloved. The highest point of all is to see no difference between lover and beloved. You may remember, perhaps, the old Persian story, of how a lover came and knocked at the door of the beloved and was asked, “Who are you?” He answered, “It is I”, and there was no response. A second time he came, and exclaimed, “I am here”, but the door was not opened. The third time he came, and the voice asked from inside, “Who is there?” He replied, “I am thyself, my beloved”, and the door opened. So is the relation between God and ourselves. He is in everything, He is everything. Every man and woman is the palpable, blissful, living God. Who says God is unknown? Who says He is to be searched after? We have found God

eternally. We have been living in Him eternally; everywhere He is eternally known, eternally worshipped.

Source: Complete Works of Swami Vivekananda

HOW TO GROW IN DIVINE LOVE

Dada JP Vaswani Answers

Questioner: How may we grow in Divine love?



Dada: Here are some practical suggestions on how to grow in Divine love:

1. You must fall – or rather rise – in love with God. Therefore, it is necessary to establish a relationship with God. Make God your father, mother, brother, friend, master or your beloved. Let everything you do strengthen this relationship with God.
2. Live with God all the time. Therefore talk to him, again and again. Engage yourself in a loving, humble, intimate conversation with God.
3. Speak softly. Treat everyone with love and kindness. Do not harp on the faults of others. For every blow you receive, give back a blessing.

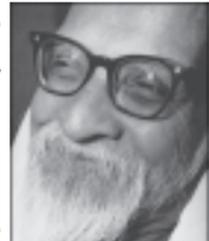
4. He who loves God refrains from doing anything which may displease God. He strives to live a life of purity.
5. Whatever you do, do it for the pure love of God.
6. The law of love is the law of service and sacrifice. Go out of your way to help others. And rejoice in the Will of God.

Source: www.speakingtree.in

LORD EVER AWAITS OUR CALL

By Acharya Vinoba Bhave

At first, (during the Sadhana) the Lord stands at a distance. The teacher asks the pupil to solve a problem and then stands at a distance and watches. Likewise, the Lord lets the Jiva grapple with the problems when it is immersed in the life of self-indulgence. The Jiva thereafter ascends to the moral plane. Now the Lord can no longer remain neutral. Finding the Jiva doing good deeds, He approves them and compliments the Jiva. When the good deeds cleanse the mind of gross impurities and time comes for the removal of subtle impurities, human efforts prove to be inadequate. Then we beseech the



Lord and He responds. He rushes to help us. Whenever the Bhakta begins to lose heart, He is there ready to help. The sun is ever waiting at your door. But it would not forcibly open the door and barge into the room. It would not even knock on the door. Its job is to serve and it behaves accordingly. But the moment you begin to open the door, it will come in with all its rays and dispel darkness. The Lord acts likewise. The moment you call Him for help, He will rush to you with His arms outstretched. Tukaram has said, “With outstretched hands, the Lord Pandurang is calling you.” If the nostrils are open, air is bound to come in. If the door is open, light is bound to come in. But I find even these examples unsatisfactory. The Lord is nearer to us, He is more eager to come in.

So He does not remain content in being a Witness or a Permitter, He becomes a Supporter – one who helps and supports wholeheartedly. When we find ourselves unable to purify the mind completely, we make impassioned pleas, we cry helplessly, “I am wholly in your hands; O Lord, take care of me.” We pray, “You are the only one to help me. I need Your support.” Will the Lord, who is all compassion, then stand aloof? He will rush to help His devotees, to provide whatever

they lack. It is out of such compassion that He helped Rohidas in tanning leather, Sajan the butcher in selling meat, Kabir in weaving cloth, Janabai in grinding corn.

Source: Talks On The Gita

RELATIONSHIP WITH GOD – A STEPPING STONE

By Swami Ramdas

Ramdas shall tell you about the path that leads the soul to God. The first thing necessary is Grace. It is Grace that makes us long for God. Longing for God develops into constant remembrance of Him, and this gives us the vision of Him, the experience of Him. This brings us whole-hearted love for God, and this in turn enables us to behold Him – our Beloved, – everywhere, inside and out. This is the final stage wherein the soul reaches the goal and finds complete peace, bliss and freedom. In the Hindu way of approach, three things have been described as the ascending steps from the state of ignorance to the state of comprehensive knowledge, vision and realisation of God.

First is Bhakti, which means devotion to God. The aspirant looks upon God as his father, mother, friend or master, and develops a close relationship

with Him, looks to Him for his elevation, for the necessary strength to control his mind and the senses, prays to him with all his heart for perfect purity so that he can have the knowledge and vision of God. In this state he will be struggling hard to get nearer and nearer God. By chanting His Name constantly and turning his mind entirely to God, he comes to the second stage of Vairagya or dispassion. When the heart is longing for God, the devotee wishes to think of Him always. Then automatically he is freed from the attraction for the things of the world, which drags the mind away from meditation and remembrance of God. The aspirant struggles to keep his mind ever engaged in the thought of God and ever to remember Him. Whenever he forgets God, he feels utterly miserable. When the mind goes out to the objects of the senses, as it was doing before he started his spiritual quest, he becomes most miserable, and he prays to God to give him one-pointed devotion to Him. He develops intense longing for and continuous remembrance of God, and, through that very intensity, he merges in God and realises that he and God are one. This is what is called Jnana, the third stage.

Jnana is knowledge of God, knowing that you and He are one. This is the impersonal realisation in which the duality is transcended and the devotee becomes one with God by continuous remembrance of and meditation on Him. After knowing that he and God are one, still there is a step higher to be reached wherein he sees the whole universe of name and form as the expression of God. This is Parabhakti.

Parabhakti is the highest state of God-realisation. It is not enough if you know Him and realise Him as the impersonal Truth. You have also to see Him as the vast manifestation. This is the all-comprehensive realisation of God. In this state you can freely move in the world, do whatever work God has entrusted you with and enjoy supreme bliss. It is not rejection of life, but divinisation of life. There is nothing to be renounced because everything for you now is God and God alone – the seen and the unseen, the so-called real and the unreal, the manifest and the unmanifest, that which has name and form and that which is without name and form. All these aspects you realise as one supreme Godhead. This does not mean merely retiring and spending the time in solitude and meditation. You

come out and look upon the whole universe as God. The change has to take place within you and not anywhere outside.

So, these are the several stages. Bhakti means devotion to God; Vairagya means dispassion towards the world; Jnana means the realisation of oneness with God, and Parabhakti is to see Him in all the manifestations before you. Parabhakti is the ultimate state, the crowning experience which you get when you reach the peak of God-realisation.

DEAR CHILDREN –
RAM’S WILL BE DONE
By Swami Shuddhananda

“Ram’s will be done,” said Beloved Papa suddenly and smiled broadly.

“Apropos what, Papa?” I asked.

“Apropos nothing and everything. Should there be a specific reason for Ram’s will?” Papa countered.

“There must be a reason why Papa should say ‘Ram’s will be done,’ Papa,” I persisted. I had noticed Papa introducing frequently in casual conversations the line that was Lesson No.1 in Papa’s Primer – Ram’s will be done – and I had always meant to ask Papa in

what connection he made this statement. I felt that the opportunity had finally arrived, for I was then alone with Papa and could take any ‘liberty’ with the Master.

“It just so happens, there isn’t any particular reason.” Papa said firmly. “Ram says day and night, sitting, walking, talking or sleeping, His will alone matters.”

“Isn’t that an old story, Papa?” I asked.

“Yes, that is what Ramdas told Ram,” Papa said. “Ramdas told the Fellow, ‘is there anyone who denies that Your will be done? It is Your will alone, O Lord and none else’s.’ But Ram is not satisfied. He wants Ramdas to remind you all in season and out of season – in fact, all the 365 days of the year – of what Ram Himself considers the basic fact of all creation – His will be done.”

“Papa,” I said after some silence, waiting till Papa had finished the work in his hand – going through the proofs of The Vision – it was mid-afternoon and a few minutes were left for Papa to take his afternoon walk, “Isn’t Ram a persistent fellow?”

“Of course, He is,” Papa agreed heartily. “Once He woke up Ramdas out of his sleep just to tell him in

a whisper, ‘Look here, My will is supreme’. ‘All right’, Ramdas told Him, ‘Has Ramdas ever denied the fact? Now let Ramdas go back to sleep.’ Ram explained: ‘I just thought I had better make myself once again clear on this important point.’”

“What did Papa do then?” I asked, all set to burst out laughing. The vision of Papa teaching Ram His manners was always just too good for words.

“Ramdas took the biggest piece of sugar-candy and stuffed it into Ram’s mouth before He could realise what was coming. As Ram was busy chewing the chunk of sugar-candy, into small bits and swallowing the lot, Ramdas went back to sleep. Of one thing Ramdas was sure—Ram loved His sugar-candy and would not open His mouth lest He should lose any bit.” Papa joined me in roaring laughter at the picture he had conjured of Ram as a sugar-candy addict.

“Even when Ramdas is talking to the devotees,” Papa said some time later, as we were strolling through the Ashram grounds, “Ram butts in and whispers in Ramdas’ ears — ‘Have you told them My will be done?’ Ramdas once had to tell Him that it was not manners to interrupt conversations. But, Ram had of course the last word, ‘Who are all these

forms sitting before you but Mine?’ He asked. Now, what reply could Ramdas give to an incorrigible person like this? So, to appease Him, Ramdas had to suddenly say ‘Ram’s will be done’ right in the middle of the talk, surprising everyone who wondered why Ramdas should be speaking about Ram’s will when the talk was all about Krishna and Gopis’ Love!”

“Papa, is that why you always have sugar-candy in that small bottle near your chair?” I asked. “Of course,” Papa replied, “how did you guess? Ramdas knew Ram’s weakness for sugar-candy. So, whenever He opens His mouth when He shouldn’t, Ramdas quietly opens the bottle and takes out the biggest piece and thrusts it into Ram’s mouth. That keeps Him silent for some time.”

On another occasion, when Papa similarly uttered “Ram’s will be done,” and disarmingly explained that Ram made him say it, I asked Papa in turn “Will Ram never stop these interruptions?”

“Never,” said Papa firmly. “He is Ramdas’ constant companion. But, what Ram says is a fact, you know. His will alone matters.”

Source: With My Master

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Prem is born of the universal vision, that is, of Nirguna Darshan. It is like the Ganges reaching the ocean and becoming one with it. The true devotee is he who has realized that he and the Lord of the universe are not separate. It is not a vision, merely external or merely internal. It is the spiritualization of his entire being, through complete union with and absorption in the Cosmic Spirit and Power. Thereafter, he may assume, for the sake of Prem-Lila, any role in his relation with God. He is ever enjoying the peace and bliss of a supremely blessed and transcendent state. No doubt communion with saints is a great help and their sayings teach us the right path, but we ought to outgrow all external helps and obtain liberation through our own experience and realization.

The great Truth you are in search of is within yourself. Until a man becomes conscious of this and lives in the full knowledge of it, he cannot come by real peace. The Divine Child is the Divine Mother Herself. The true Bhakta is Bhagawan Himself. You may play at being separate from the Divine Mother or

Bhagawan but let the play be based upon the knowledge that both are eternally one. Verily, you are all; you include all, and there is none but you. Strive to reach the summit – this supreme height and consummation. All else is utter ignorance. Don't be carried away by the notion that it is given only to particular persons to scale these heights. What others have done and can do, you also can achieve. Don't allow your mind to be externalised, even though it be on saints. Get the inner vision and behold the universe as yourself. You cannot be eternally demeaning yourself in the presence of saints. Receive the touch and be the saint yourself. Be the Truth yourself. Be the self-dependent, self-luminous, self-existent Reality yourself. Make all your life's activities a – blissful expression of the Divine.

Ramdas has been telling you what you already know. Realise, realise, realise! Give up all preconceived notions and thoughts borrowed from the expressions and sayings of saints who gave vent to them in the various moods of their Self-realisation. See for yourself, understand for yourself and assert and make manifest your own Divine nature.

Ramdas

PUJYA SWAMI PADMANABHANANDAJI VISITS ANANDASHRAM

Revered Swami Padmanabhanandaji, the General Secretary of Divine Life Society, Rishikesh visited Anandashram from the 29th of January to the 2nd of February 2018. The gist of the talk given by Pujya Swamiji during the Satsang sessions in the Ashram is reproduced below.

- Beloved Papa said, “God is love and that love is the deity of your heart.” This means that all our worship must end in worshipping Him within.
- Bhagavan is Prem Swaroopa. The concept of God is abstract. How then can we understand that God is love? When we love someone, say a relative or a friend, if we remove the person (or object of love) from the equation and also ourselves, all that is left is LOVE. And that love is God!
- In SIVANANDA LAHARI, Sankaracharya said that people go to forests, ponds or mountains to pluck flowers to be offered to God. The one flower dear to the Lord is the Hridaya Kamalam (heart of the devotee). The mind is the veil that does

not allow us to see Him. The flower of the heart when offered to the Lord will relieve us from all tensions and set us free.

- We do not grasp the teachings of Papa because we feel different from Him. If we feel one with Papa, we will understand the teachings. As long as one entity teaches another entity, it is only at the intellectual level. When our ideologies agree, there is acceptance of knowledge. So, for the disciple to grasp the teachings of the Master, they have to feel one. Easwara Himself has become the Guru and Easwara Himself accepts the Upadesh as the disciple.
- A person who is alone cannot be happy. If people are forced to stay alone they will go mad. Also paradoxically, if there are two, it gives rise to fear of loss. If you feel, I and the other are one, there will be no problem. Problem in life is our sense of 'I'-ness. How do we reconcile to this truth then? So, here 'we' must be brought into the picture. Let not the concept of 'I' be there. Let there be 'we'. The core teaching of all Sastras is the transition from 'me' to 'we'.

IN MEMORIAM

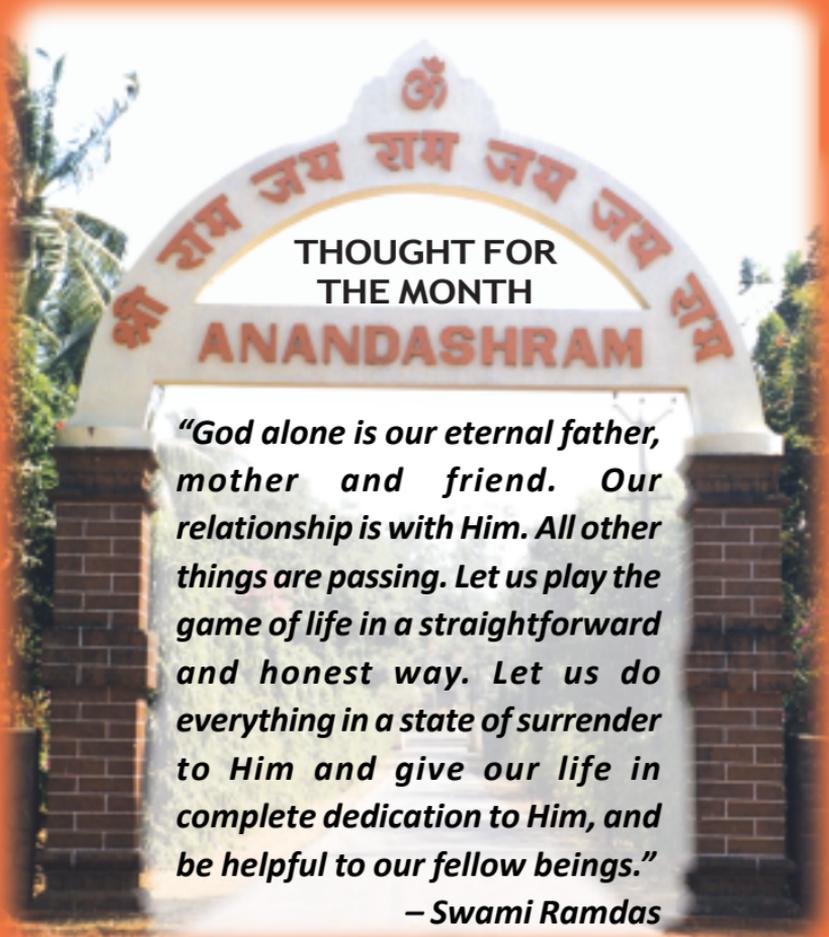
- Smt Ratna Bai Seetaram Bhat (aged 89), an inmate of the Ashram, was called by Beloved Papa on the 19th January 2018. She had been ailing for a few months.
- Sri CH Swaminathan (aged 92), an old and ardent devotee of the Ashram from Bangalore, was also called by Beloved Papa on the 20th of January 2018.
- Smt PS Radhalakshmi (aged 86), who was also an inmate of the Ashram, dropped her mortal coil on the 1st of February 2018.

We pray for Beloved Papa's blessings on the dear departed souls for eternal rest and peace at His lotus feet.

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 January is 200 crores. The grand total of the Japa done so far in this round now stands at 2365 crores.

R.N.: 3047/57 || Registered: KL/KSZ/8/2018-20
License to post without prepayment of postage
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/2018-20
Date of Publication: 01/03/2018



“God alone is our eternal father, mother and friend. Our relationship is with Him. All other things are passing. Let us play the game of life in a straightforward and honest way. Let us do everything in a state of surrender to Him and give our life in complete dedication to Him, and be helpful to our fellow beings.”

– Swami Ramdas

Edited and published by : Swami Muktananda on behalf of
Anandashram Trust, Kanhangad.
and printed by him through : Latha Unlimited, Mangalore.