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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 ETERNAL WITNESS

IN the silence of the Spirit
 Which witnesseth all things,
 The Divine Light shines;
 The cosmic play goes on.
 In the shadows of nescience,
 Man stands a tool — a doll,
 Acting to the urge of his base nature.
 When the Sun of knowledge supreme rises,
 The soul is transfigured with supernal radiance.
 Such a one is a blessing on earth.

— *Swami Ramdas*

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THE VISION

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PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.com

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FROM THE EDITOR

To remain unaffected in all circumstances, as spiritual aspirants, we have been advised to develop an attitude of a witness to all movements by detaching ourselves from them. Though this is easy to say, it requires persisting efforts and intense prayer.

Mental chanting of Ram Nam does help us for achieving this state. This will gradually enable us to become the observer of chanting. When we start observing, it will become clear to us that the observer is different from the observed. That means the chanter will become aware of the chanting. Now the attention is to be shifted to the observer/chanter. The chanting then automatically stops.

Beloved Papa said: “Watch the dynamics of the mind. When the detachment from it is perfect, the mind disappears, and you will be in a state of perfect bliss. Now you rise above the body-consciousness. The bliss you enjoy will remain at all times and in all conditions — when physically active or at rest. There will be no returning to your old life of ignorance and confusion. You will live, move and have your being in the Eternal. You will always be in the awareness of the Self. Realizing

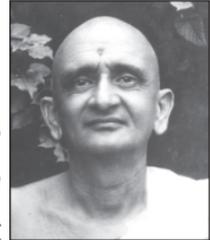
that you are the Self or Brahman, you move and act in the world. This is the highest attainment.”

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

WITNESS OF THE WORLD-PLAY

By Swami Ramdas

If we examine, with a close and clarified vision, the events that happen in the world, with regard to ourselves and others, we cannot but perceive that a mysterious Power, which cannot be grasped by the intellect, and which is beyond the petty calculations of the human mind, is adjusting and determining all the things around us. Man, in his arrogance, denies the suzerainty of this supreme Power; nay, sometimes he denies Its very existence.



In spite of repeated experiences of abject failure and woeful frustration of his plans, man still does not recognise God as the one great ruler of the universe. In his ignorance, he is an obstinate creature, and blunders at every step, receiving repeated knocks and blows. Surely, these knocks and blows that come to him are for his good; the more he gets them, the better for him.

Because, they tend to drive out of him the ignorance that has obsessed his soul. Blessed is he who is beset with sufferings and misfortunes, for they open his eyes and lead him to the reality of his immortal existence.

God teaches us the great truth that He is seated in the hearts of all beings. Sri Krishna says to Arjuna, in the Gita: "The Lord dwelleth in the hearts of all beings, by His illusive Maya or power causing all things to revolve, as though mounted on a wheel." God is the one, formless, changeless, everlasting Reality. He is the only Truth. The worlds we see are nothing but the fleeting forms assumed by Him for His Lila or cosmic play. He it is who, through His Maya, has taken the form of the innumerable bodies of beings and things in these worlds. He it is who moves, moulds and revolves every being and thing according to His omnipotent will or Shakti. The shadowy forms are unreal and perishable. They come and go. They appear and disappear. Beings act in the world in various ways as actors do in a drama, for the appointed time only, as prompted by God who is the Sutradhari. They all dance according to His will, while all the time He remains the dispassionate witness of His own play, ever free and peaceful.

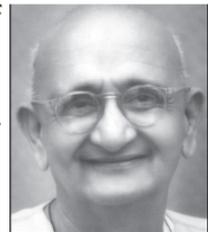
When we say that we are suffering or that we are

happy, it is really He who makes us say so. For He is residing within us. This talk of misery or joy belongs only to His play and acting. He is always above all dualities, above birth and death, pleasure and pain, good and bad, honour and dishonour, likes and dislikes, success and failure, gain and loss, friend and foe, etc. This Lila is played by Him through the aid of His own Maya or Prakriti of the three Gunas — Sattwa, Rajas and Tamas. The Eternal One Himself chose to be many. In all these multifarious forms, He pretends to be affected by the pairs of Dwandwas or opposites mentioned above. In fact, the Supreme Lord — who pervades the whole universe — is Trigunatita, is Dwandwatita, is ever pure, free, untouched and eternal. He is enacting this Lila or world-play only to enjoy everlasting bliss as a witness of it.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Q: How to develop the attitude of detachment in our worldly dealings?

Ramdas: Only by Vichara or discrimination between the real and unreal. We generally say, 'my body, my mind, my senses, my property, my wife, my



children, my house, etc.’ The possessor of a thing, we must know, is necessarily different from the thing possessed. So it is clear that the one who says, “this is my body” is not the same as the body. It is wrong to identify oneself with what one merely owns. When pain is felt on your hand or foot, you say you are suffering. You here wrongly identify yourself with the body. You must learn to detach yourself from your body and other possessions. Know that you are only the Sakshi or witness of all that is happening here. When the body dies, you don’t die. Be a witness of both your life and death.

To think that you are the body is like thinking that you are the dress which you put on. You are not really also the mind, but its witness, the witness of its wanderings and pranks. You must watch your mind when it roams about like a monkey, and develop the witness-consciousness.

You will thus be able gradually to control it and know that you are beyond all these changing manifestations. Then you will realise that you are the changeless, formless, nameless, eternal Reality.

Q: How to develop this witness-consciousness?

Ramdas: The easiest way is by repeating Ram Nam. Then your mind will gradually become pure, steady and detached. Ultimately, it will disappear and you will realise that you are yourself the immortal Truth.

WORDS OF PUJYA MATAJI KRISHNABAI

O Papa, compassion, love, peace, bliss, power, the very being of knowledge! For Your child Krishnabai You are all and all-in-all. For her, except You there is none. Having manifested Yourself as the entire universe You are at once the player and the witness of all play. Having Yourself become everything, You and Krishnabai are one. O Krishnabai, the almighty and all-pervading Papa is dwelling in your heart! He and you are verily one. You are formless and also with form. You are invisible and You are also visible. Peace is Yourself, confusion is Yourself. Eternal is Yourself, non-eternal is Yourself. Purity is Yourself, impurity is Yourself. Filling all space You are the peace and bliss which are the basis of Your cosmic manifestation. You are He! He is you!



O Papa! When You blessed me with the vision that I am the entire universe, all diseases are none other than Myself. With such an exalted experience so graciously granted by You, O Papa! I ever remain blissful within and at once, am a witness to myself without, mind calm and serene, bereft of any untoward thoughts whatsoever.

O my Beloved Papa! Wonderful is the Lila that is enacted by You on the world-stage. Verily, O Papa! You are the body, You are the disease. You are the witness thereto. You are the enjoyer of bliss both within and without. You are the bliss itself. You are beyond thought. All is Yourself. All is Yourself.

WORDS OF PUJYA SWAMI SATCHIDANANDA



Thou Art The Doer Or The Non-Doer:

Most sages and scriptures say: “You are not the doer, you are the non-doer, you are the witness.” In either case, whether you say ‘I am the doer’ or ‘I am the non-doer’, you are giving emphasis to the ‘I’. That is what Mataji wanted us to remove. Do not say ‘I’. Say, ‘It is Thou who art the doer or non-doer’. By doing so, you cease to associate yourself with the individual

consciousness. What then remains is universal consciousness.

Witnessing The World-Lila:

If you look at the world with a detached view, you will find that everything has its place and the world is exactly as it should be — tragedies are purely on the surface as enacted in a drama and that all the players are only transitory forms of the Divine seated in their hearts. The player is He. The witness is also He.

This play should be watched as such, dispassionately. But we forget that this world is also a play. If we identify ourselves with this play we are lost in it and suffer the pains or enjoy the pleasures of the play. All the individuals act, taking the responsibility of doership. When the sense of doership is there, he has to bear the fruits of such actions, which means when he does good actions he has to reap the sweet fruits and bad actions will naturally bring bitter fruits. Thus the cycle of Karma goes on.

CULTIVATING THE WITNESS

By Ram Dass

One way to get free of attachment is to cultivate witness consciousness, to become a neutral observer

of your own life. The witness place inside you is simple awareness, the part of you that is aware of everything — just noticing, watching, not judging, just being present, being here now.

The witness is actually another level of consciousness. The witness co-exists alongside your normal consciousness as another layer of awareness, as the part of you that is awakening. Humans have this unique ability to be in two states of consciousness at once. Witnessing yourself is like directing the beam of a flashlight back at itself. In any experience — sensory, emotional, or conceptual — there's the experience, the sensory or emotional or thought data, and there's your awareness of it. That's the witness, the awareness, and you can cultivate that awareness in the garden of your being.

The witness is your awareness of your own thoughts, feelings, and emotions. Witnessing is like waking up in the morning and then looking in the mirror and noticing yourself — not judging or criticizing, just neutrally observing the quality of being awake. That process of stepping back takes you out of being submerged in your experiences and thoughts and sensory input and into self-awareness.

Along with that self-awareness comes the subtle joy of just being here, alive, enjoying being present in this moment. Eventually, floating in that subjective awareness, the objects of awareness dissolve, and you will come into the spiritual Self, the Atman, which is pure consciousness, joy, compassion, the One.

The witness is your centering device. It guides the work you do on yourself. Once you understand that there is a place in you that is not attached, you can extricate yourself from attachments. Pretty much everything we notice in the universe is a reflection of our attachments.

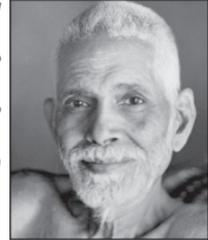
Jesus warned us, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt... For where your treasure is, there will your heart be also.” Desire creates your universe; that’s just the way it works.

So your first job is to work on yourself. The greatest thing you can do for another human being is to get your own house in order and find your true spiritual heart.

Source: Polishing the Mirror — How to Live From Your Spiritual Heart

TALKS WITH SRI RAMANA MAHARSHI

(In a conversation with Maharshi, a gentleman said that sleep was a state of oblivion, the wakeful state was the mind's activity and that the mind was in a potential state in sleep.)



M.: Were you not in sleep?

D.: Yes, I was. But in a state of oblivion. There must be a witness of oblivion and of the mind which says that 'I' am continuous in both states.

M.: Who is this witness? You speak of 'witness' there must be an object and a subject to witness. These are creations of the mind. The idea of witness is in the mind. If there was the witness of oblivion did he say, 'I witness oblivion'? You, with your mind, said just now that there must be a witness. Who is that 'I' again? You are identifying yourself with the ego and say 'I' again! Is this ego 'I', the witness? It is the mind that speaks. It cannot be witness of itself. With self-imposed limitations you think that there is a witness of mind and of oblivion. You also say, "I am witness". That one who witnesses the oblivion must say, "I witness oblivion". The present mind cannot arrogate to itself that position.

The whole position becomes thus untenable. Consciousness is unlimited. On becoming limited it simply arrogates to itself the position. There is really nothing to witness. IT is simple BEING.

Bhagavan said that Sattwic mind is Absolute Consciousness. "The object to be witnessed and the witness finally merge and Absolute Consciousness alone reigns supreme. The Self is ever the witness, whether so imagined or not. There is no need to so imagine except for that purpose. But it is best to remain as one's Self."

GURU STUTI

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
 द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्
 एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
 भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि

Brahmaanandam Parama Sukhadam

Kevalam Jnaanamurtim

Dvandvaateetam Gaganasadrusham

Tatvamasyaadi Lakshyam

*Ekam Nityam Vimalamachalam
Sarvadheesaakshibhuutam
Bhaavaateetam Triguna Rahitam
Sadgurum Tam Namaami.*

I prostrate myself before that Guru, the Bliss of Brahman, the bestower of Supreme Happiness, who is Knowledge absolute, transcending the pairs of opposites, expansive like the sky, the goal indicated by the great sayings like “Thou art That”, the one eternal, pure, unchanging, the witness of functions of the intellect, who is above all Bhavas (mental conditions) and the three Gunas (Sattwa, Rajas and Tamas). Salutations to that Holy Guru.

EXCERPTS FROM BRAHMAJNANAVALI

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।

अनन्तानन्दरूपोऽहमअहमेवाहमव्ययः ॥

*Gunatrayavyateeto'ham Brahmaadeenaam Ca
Saakshyham*

Anantaanandarupo'ham Ahamevaahamavyayah

I am beyond the three Gunas — Sattwa, Rajas, and Tamas.

I am the witness of even Brahma and others.

I am of the nature of infinite bliss.

I am the very Self, indestructible and changeless.

द्वन्द्वदिसाक्षिरूपोऽहमअचलोऽहंसनातनः ।

सर्वसाक्षिस्वरूपोऽहमअहमेवाहमव्ययः ॥

Dvandvaadisaakshirupo'ham Acalo'ham Sanatanah

Sarvasaakshisvarupo'ham Ahamevaahamavyayah

I am the witness of all pairs of opposites.

I am immovable. I am eternal.

I am the witness of everything.

I am the very Self, indestructible and changeless

अहंसाक्षीतियोविद्याद्विविच्यैवंपुनःपुनः ।

सएवमुक्तःसविद्वानितिवेदान्तडिण्डिमः ॥

Aham Saksheetiyovidyaat Vivichyaivam Punah Punaha

Sa Eva Muktah Sa Vidvaan Iti Vedanta Dindimah

He who realizes after repeated contemplation

that he is a mere witness, he alone is liberated.

He is the enlightened one. This is proclaimed by Vedanta.

HOW TO CONTROL MIND?

By Swami Vivekananda

By power of will we must get hold of the mind and make it stop and reflect upon the glory of God. We have to seize this unstable mind and drag it from its wanderings and fix it on one idea. Over and over again this must be done.



The easiest way to get hold of the mind is to sit quiet and let it drift where it wills for a while. Hold fast to the idea: "I am the witness watching my mind drifting. The mind is not I." Then see it think as if it were a thing entirely apart from yourself. Identify yourself with God, never with matter or with the mind. Picture the mind as a calm lake stretched before you and the thoughts that come and go as bubbles rising and breaking on its surface. Make no effort to control the thoughts, but watch them and follow them in imagination as they float away. This will gradually lessen the circles. For the mind ranges over wide circles of thought and those circles widen out into ever increasing circles, as in a pond when we throw a stone into it. We want to reverse the process and starting with a huge circle make it narrower until at last we can fix the mind on

one point and make it stay there. Hold to the idea, “I am not the mind, I see that I am thinking, I am watching my mind act”, and each day the identification of yourself with thought and feeling will grow less, until at last you can entirely separate yourself from the mind and actually know it to be apart from yourself. When this is done, the mind is your servant to control as you will. The first stage of being a Yogi is to go beyond the senses. When the mind is conquered, he has reached the highest stage.

The flow of this continuous control of the mind becomes steady when practised day after day, and the mind obtains the faculty of constant concentration.

The purer the mind, the easier it is to control. Purity of the mind must be insisted upon if you would control it... Perfect morality is the all in all of the complete control over mind. The man who is perfectly moral has nothing more to do; he is free.

Source: <http://greenmesg.org>

SELF-AWARENESS IS THE WITNESS

By Nisargadatta Maharaj

Questioner: You told me that I can be considered under three aspects: the personal (Vyakti), the super-

personal (Vyakta) and the impersonal (Avyakta). The Avyakta is the universal and real pure 'I'; the Vyakta is its reflection in consciousness as 'I am'; the Vyakti is the totality of physical and vital processes. Within the narrow confines of the present moment, the super-personal is aware of the person, both in space and time; not only one person, but the long series of persons strung together on the thread of Karma. It is essentially the witness as well as the residue of the accumulated experiences, the seat of memory, the connecting link (Sutratma). It is man's character which life builds and shapes from birth to birth. The universal is beyond all name and shape, beyond consciousness and character, pure unselfconscious being. Did I put down your views rightly?

Maharaj: On the level of the mind — yes. Beyond the mental level not a word applies.

Questioner: I can understand that the person is a mental construct, a collective noun for a set of memories and habits. But he, to whom (mental construct of) the person happens, the witnessing centre, is it mental too?

Maharaj: The personal needs a base, a body to identify oneself with, just as a colour needs a surface

to appear on. The seeing of the colour is independent of the colour — it is the same whatever the colour. One needs an eye to see a colour. The colours are many, the eye is single. The personal is like the light in the colour and also in the eye, yet simple, single, indivisible and unperceivable, except in its manifestations. Not unknowable, but unperceivable, un-objective, inseparable. Neither material nor mental, neither objective nor subjective, it is the root of matter and the source of consciousness. Beyond mere living and dying, it is the all-inclusive, all-exclusive Life, in which birth is death and death is birth.

Questioner: The Absolute or Life you talk about, is it real, or a mere theory to cover up our ignorance?

Maharaj: Both. To the mind, a theory; in itself — a reality. It is reality in its spontaneous and total rejection of the false. Just as light destroys darkness by its very presence, so does the Absolute destroy imagination. To see that all knowledge is a form of ignorance is itself a movement of Reality. The witness is not a person. The person comes into being when there is a basis for it, an organism, a body. In it the absolute is reflected as Awareness. Pure Awareness becomes self-awareness. When there is a self, self-awareness is the

witness. When there is no self to witness, there is no witnessing either. It is all very simple; it is the presence of the person that complicates. See that there is no such thing as a permanently separate person and all becomes clear. Awareness — mind — matter — they are one reality in its two aspects as immovable and movable, and the three attributes of inertia, energy and harmony.

Questioner: What comes first: consciousness or awareness?

Maharaj: Awareness becomes consciousness when it has an object. The object changes all the time. In consciousness there is movement; awareness by itself is motionless and timeless, here and now.

Source: <https://o-meditation.com>

MEDITATION AND CONCENTRATION

By Mata Amritanandamayi

By concentrating on a form, sound or light, we learn to constantly be in that state of inner aloneness and to be joyful in any situation.



That stillness, or center, is what a true seeker yearns for, and this is why he doesn't

bother about the past or the future. His focus is on the here and now. That is what is known as remembrance of God. Remembrance of God can only take place when you let go of the past and stop dreaming about the future. Then the pendulum of the mind stops swinging back and forth; it reaches a point of stillness, and you dwell in the stillness of the present moment.

Meditation is remembrance of God, constant and loving remembrance. Consider Him as your beloved or just consider yourself as His child. Or consider Him as your father or mother. Simply try to think of Him just as we think of our father or mother or beloved. How does a lover remember his beloved? Certainly not by sitting in lotus posture. The remembrance simply happens in him while he is lying down, walking or sitting on the banks of a river, or it may happen while he is at work. It does not matter where he is or what he is doing. Likewise, remember your beloved deity whenever you can no matter where you are or what you are doing.

Children, when you sit for meditation, do not think that you can still your mind immediately. At first, you should relax all parts of your body. Loosen your clothes if they are too tight. Make sure that the spine is erect. Then close your eyes and concentrate your

mind on your breath. You should be aware of your inhalation and exhalation. Normally we breathe in and out without being aware of it, but it should not be like that; we should become aware of the process. Then the mind will be wakeful.

Children, don't try to still your mind by force when you sit for meditation. The thoughts will rise up with ten times their original force if you do that. It is like pressing down a spring. Try to find out where the thoughts arise from, and control them with that knowledge. Don't place the mind in any kind of tension. If any part of your body is tense or feels any pain, the mind will linger on that. Relax every part of the body, and watch your thoughts with absolute awareness. Then the mind will subside by itself.

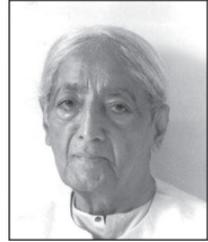
As you sit like that for a while, your mind will become calm. You can continue the meditation by focusing attention on your breath. Or you can start meditating on the form of your beloved deity. If the mind wanders, you should bring it back. If you are unable to do that, then it is enough to watch where it is going. The mind should be kept under observation. Then it will stop running around and will be under your control.

Source: www.amritapuri.org

MEDITATION IS TO BE AWARE OF EVERY THOUGHT

By J Krishnamurti

A meditative mind is silent. It is not the silence which thought can conceive of; it is not the silence of a still evening; it is the silence when thought — with all its images, its words and perceptions — has entirely ceased. This meditative mind is the religious mind — the religion that is not touched by the church, the temples, or by chants.



The religious mind is the explosion of love. It is this love that knows no separation. To it, far is near. It is not the one or the many, but rather that state of love in which all division ceases. Like beauty, it is not of the measure of words. From this silence alone the meditative mind acts.

Meditation is to be aware of every thought and of every feeling, never to say it is right or wrong but just to watch it and move with it. In that watching you begin to understand the whole movement of thought and feeling. And out of this awareness comes silence. Silence put together by thought is stagnation, is dead, but the silence that comes when thought has understood its own beginning, the nature of itself, understood how all

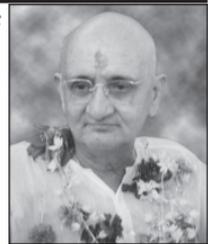
thought is never free but always old — this silence is meditation in which the meditator is entirely absent, for the mind has emptied itself of the past.

Source: <https://o-meditation.com>

AT ONCE THE WITNESS AND THE PLAYER

By Swami Ramdas

Q: How can we explain the Lila of God, especially when we see different religions springing up and differing from each other on many points?



Ramdas: Lila means play. When you look at the play, you stand apart from it, in which you do not see either good or evil, desirable or undesirable. There may be many characters in a drama, some good and some bad. Each one on the stage of this world is playing the part given to him or her. Your attitude towards all of them is equal. You appreciate the part played by each one, whether he be the hero or the villain. You have no likes and dislikes unless, of course, the part is not played well by any particular actor. It may be an actor personating the role of a robber; if he plays his part well, you appreciate him. So also you appreciate another who takes the king's part, or a saint's part and plays it well. You do not dislike the man who acted as

the robber, or adore the man who acted as the saint. Similarly, in the case of the play on the world stage also, we must have an equal attitude towards all the actors. We must have no likes and dislikes. It is God Himself who appears as all beings in the world. So you should see every one as God and everything as a play of the Lord. Your attitude should be alike towards all — good as well as bad, saints as well as sinners. You look upon all as manifestations of the Divine, playing on the world stage. This is the position of one who truly witnesses the Lila. When one goes within and finds the real Self, and sees the universe as a manifestation of that Self, he does not see in it anything wrong or evil. Shakespeare has said: “All the world’s a stage, and all the men and women merely players.” You are here to play your own part. Play it well, conscious that your inner Self is witnessing the play. Inwardly, be the detached witness while, outwardly, you play your allotted part.

PEARLS FROM THE DEEP

Those who are in touch with Anandashram would have surely felt the pulsating vibrations of Beloved Papa’s blessed life and enduring message. Listening to and repeating Ram Mantra would have indeed provided a sense of calmness and solace to most devotees.

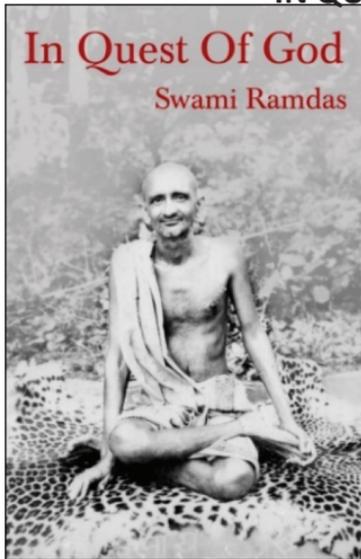
But, does that sense of euphoria stay sustained as we immerse ourselves in the 'whirlpool of the worldly life'? If not, then, what is the way forward?

Here comes the relevance of Beloved Papa's teachings brought out in many of his books. Only by deeply pondering over the quintessential learnings lying dormant in those teachings and trying to apply them earnestly in our work-a-day lives, the tempo can be sustained. Though it is hard to encapsulate his bountiful messages, spread across in various books of his; still, his recurring themes can probably be crystallised into five categories of paramount teachings:

1. God is within us. This is the central truth from which we have to start to know and realise Him.
2. Whatever happens, happens by God's will alone, meaning there is no divide between spiritual and worldly life.
3. Whatever happens, happens for our ultimate good, meaning no more labelling as good or bad.
4. To understand the above, we need to surrender totally at God's feet and feel that we are nothing and God is everything.
5. We need to universalise our vision by removing every trace of 'otherness' and seeing the Divine in everyone, everything and every situation.

We present to the readers a series of articles which will dwell on these unique teachings of Beloved Papa as we travel through his writings; thus commencing this series with Beloved Papa's first book: 'IN QUEST OF GOD'. Perhaps, those who have read the book IN QUEST OF GOD without reading between the lines may have missed the core teachings wrapped in the anecdotes. We hope that this series of write-ups will inspire aspirants and devotees to dive deep into the ocean of Beloved Papa's teachings and themselves gather the pearls of wisdom for their own spiritual journey.

IN QUEST OF GOD



IN QUEST OF GOD is a graphic narrative of Swami Ramdas' unique experiences during the first year of his wandering life all over India after renouncing everything. This inspiring autobiographical account highlights his total reliance on God alone, his positive acceptance of all situations

and the absence of otherness in his Universal vision.

This travelogue truly opens itself to reveal its

hidden profundity if and when we come to realise that this is indeed an inward journey, pregnant with exceptional experiences of Upanishadic wisdom. This book captures in picturesque detail the transformation of Vittal Rao into Beloved Papa Swami Ramdas.

Languages Available: English, Gujarati, Hindi, Italian, Kannada, Malayalam, Marathi, Tamil, Telugu.

DEAR CHILDREN

While shopping in the city, one day, I was sitting at the corner, waiting for the light to change when I noticed two other people ahead of me; a well dressed woman of about 70 and a one-legged soldier on crutches.

Suddenly I saw the lady hump her shoulders. Her formerly erect figure seemed to take on added years as hesitatingly she turned to the young man standing next to her and asked, "May I follow you across? These crossings frighten me."

The soldier looked at her and said, "Sure, grandma, if it will help you."

I walked behind them as they crossed the street. The woman thanked the soldier and then went on her way. I watched and observed that as she moved along, she straightened up and was again erect. Intrigued, I stepped up to her and asked, "Why this act?"

“Well,” she smiled and told me, “did you observe that the young man seemed so dejected. I thought he might be thinking that he is worse off than anybody. Did you see his face light up when he felt that he could help an old woman?”

EPISTLE OF SWAMI RAMDAS

Beloved Ram,

...The ego or ignorance is utterly unreal. It is He, in separation, in union, in oneness. There is none but He. ...Co-existing with this immortal, immutable, unaffected and unattached witness, there is the universal, mutable aspect of God, manifested as the innumerable universes and all creatures and things in them. ...The calm, changeless Spirit witnesses the play of this Shakti or Power in manifestation. ...So, all movement, activity and work in the universe belong to this Divine Shakti. The nature of Shakti is pure love and Anand. ...Her movements are only for the fulfilment of unity, harmony, love and Anand. ...The notion that I am the doer is a pure myth; the ego sense itself is a fabrication. ...Identification with the eternal witness, giving rise to knowledge, sublimates the unreal ego into the Divine Essence...

Ramdas

REVERED DADA JP VASWANI ATTAINED MAHASAMADHI



Revered Dada JP Vaswani, the head of Sadhu Vaswani Mission, attained Mahasamadhi on the 12th of July 2018 in Pune, just a few days before his 100th birthday.

When we think of Revered Dada we are immediately reminded of love, humility, self-effacement, devotion to his Master and a deep sense of oneness with all.

A devotee once asked Dada, “Dada, how may I be of service?” Without any reflection, in a crisp yet gentle voice, he immediately cupped his frail hands and replied, “I seek your tears of compassion.”

THE VISION joins all in offering mental Sashtang Pranams to Revered Dada, who is now in the form of remembrance, and prays for his blessings on all for speedy spiritual progress culminating in realising our Oneness with Him!

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 June is 220 crores. The grand total of the Japa done so far in this round now stands at 3435 crores.

'HARE RAMA' NAMA SAPTAH: The devotees of Sri Avadhoothendra Saraswati Swamigal from Andhra Pradesh will be visiting the Ashram and conducting a 'Hare Rama' Nama Saptah from the 1st of October 2018. The Saptah will conclude in the morning on Pujya Mataji's Jayanti Day, the 8th of October 2018.

Pujya Swamiji'S Visit TO TAMIL NADU: Pujya Swamiji visited several places in Tamil Nadu from the 30th of June to the 8th of July 2018. The details about the visit will appear in the next issue of THE VISION.

BELOVED PAPA'S MAHASAMADHI DAY

Beloved Papa's 55th Mahasamadhi Day will be observed on the 15th of this month. On this sacred occasion, THE VISION offers its humble homage to Beloved Papa with a prayer for the speedy spiritual progress of all, culminating in eternal happiness.

RAM NAM SAPTAHAM

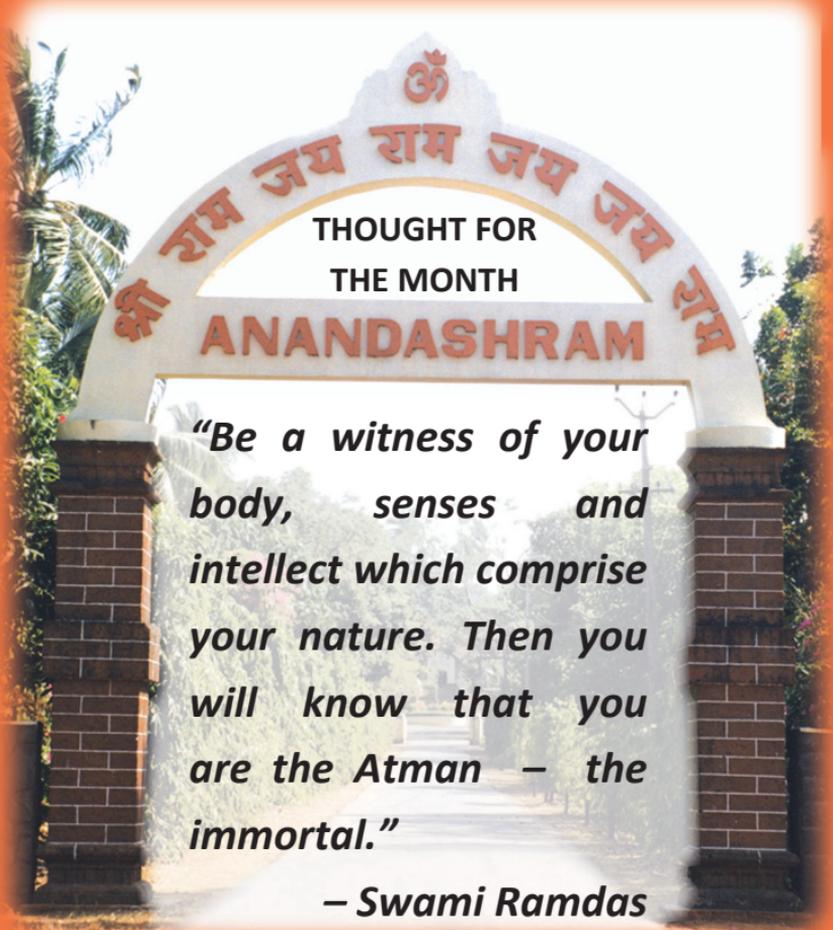
As mentioned in the June issue of THE VISION, the year-long Birth Centenary Celebrations of Pujya Swami Satchidanandaji are scheduled to commence with a Ram Nam Saptah from the 5th to the 11th of November 2018.

A special Satsang program will be held in the Ashram on the 12th of November with a view to intensely remember the different facets of Pujya Swamiji's life as moulded and shaped by Beloved Papa and Pujya Mataji.

Devotees who would like to participate in the same are requested to reach Ashram latest by the 4th of November 2018 so that the groups can be formed and the timings can be fixed for the sessions.

We also request all who would like to participate to inform the Ashram about the dates of arrival and departure latest by the end of September so that appropriate arrangements can be made.

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