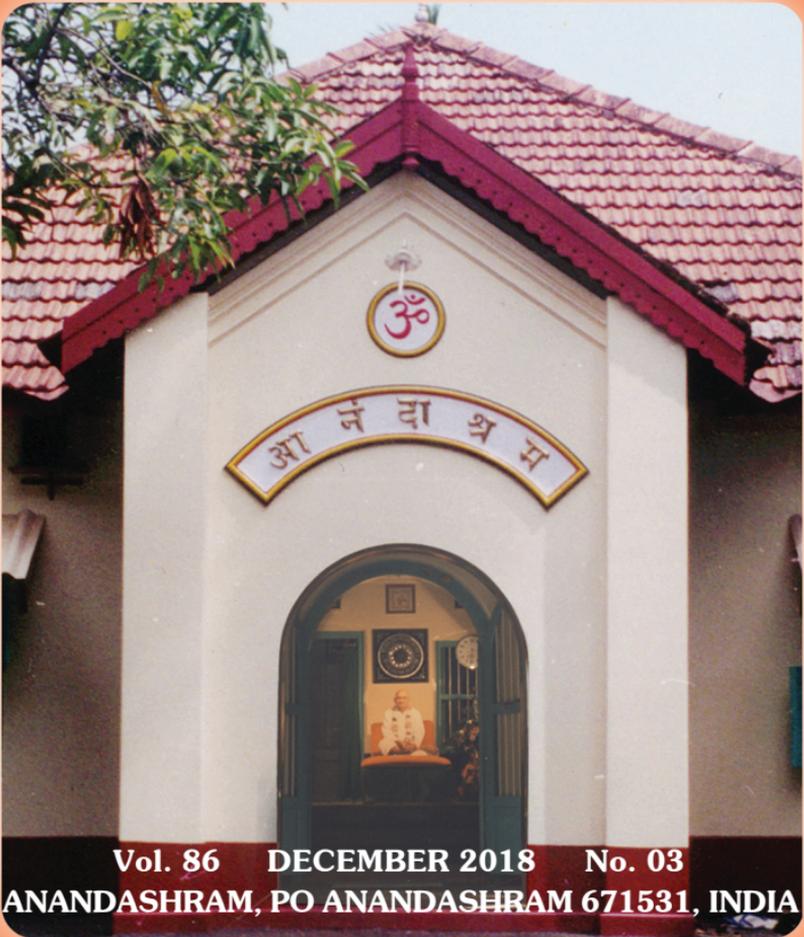


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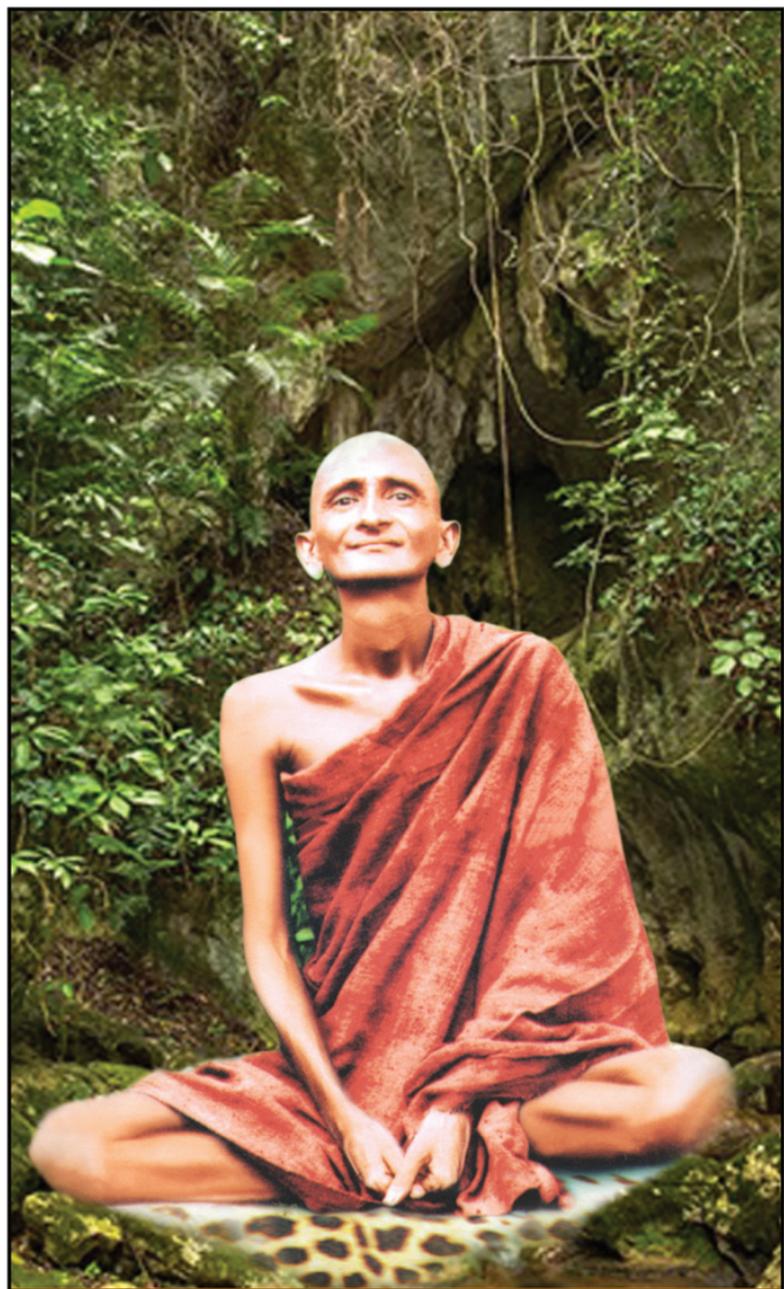
# *The Vision*

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



Vol. 86 DECEMBER 2018 No. 03

ANANDASHRAM, PO ANANDASHRAM 671531, 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*

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## DO THIS: YOU HAVE GOD

**I**F you want God,  
Love all beings.

If you want joy,

Serve the distressed.

If you want freedom,

Know you are Eternal.

**- Swami Ramdas**

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**THE VISION**

A Monthly Magazine

**ANANDASHRAM**

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## FROM THE EDITOR

To provide the needed impetus in our Sadhana, our Gurudev, Beloved Papa Swami Ramdas prompted to have an Akhand Ram Nam Saptah and Satsang sessions from the 4<sup>th</sup> to 12<sup>th</sup> November 2018, coinciding with the 99<sup>th</sup> Jayanti of Pujya Swami Satchidanandaji. Such periodical orientation is a must for devotees who are subjected to face various challenges in their day-to-day lives.

While giving due importance to the mainstay of the Ashram, namely, chanting of the holy and all-powerful Ram Nam, He prompted to take up topics for the Satsang sessions in such a way as to make the Sadhana more effective and fruitful.

The need for seriousness in our Sadhana can be understood from the following words of Beloved Papa: “The first quality necessary in the Sadhaka when he strives to realize God is a heroic spirit. Lukewarm enthusiasm and a timid march on the path prolong the struggle often ending in uncertainty and disaffection. Be therefore earnest; employ all the resources of your being to advance towards the Supreme Goal. Let your thoughts, words and deeds have a background of Divine consciousness. Steadily

practice concentration of thought on God until you feel His nearness to you; until you become aware of His presence with you; until you have the vision of Him everywhere about you; until you realize your oneness with Him.”

This month’s issue of THE VISION carries the gist of topics taken up during the Satsang sessions.

— *Editor*



## WHO IS A SADHAKA?

By Swami Ramdas



**T**he life of a Sadhaka on the Godward path in a world full of temptations is not an easy one. Many souls who were seized with a sincere and earnest aspiration for God have been lured away from the quest by the desire for wealth, fame, power and sex. Absolute purity of thought, word and deed is the only condition for realising the Truth which is so stupendous and sublime.

So long as the mind of a Sadhaka still lays its hold upon material things, so long as its roots are still firmly fixed in worldliness, so long as it depends for satisfaction on external contacts, he ought to keep a strict sentinel over his thoughts and actions and should take the utmost precaution not to swerve from the path. He cannot trifle with the will of God by saying that whatever he does is by that Will. Surrender is a state of consciousness. It is not a mere verbal assertion or even a mental acceptance.

To rise above all human weaknesses that seek to keep the soul tied down to its lower nature, the course is to dwell continuously in the Divine through remembrance and meditation.

The first and foremost quality that manifests in a Sadhaka, who aspires to be a true servant of God is simplicity; simplicity in his ways, conduct and mode of life. He is a Tyagi not by any rule or imitation, but his life cannot but be imbued with a spirit of renunciation when it is utterly dedicated to the Divine. A happy-go-lucky life in which there is a glamour for worldly things, attraction for the ephemeral tinsels and vanities of life cannot be a passport to the realm

of the Infinite. It is a life of total self-sacrifice wherein service of God in humanity is both the means and the end.

The glorious examples of saints and sages are before us how they gave up everything for making God their own, how they laid all that they called their own at His feet. Such a surrender takes the soul to the highest spiritual eminence making him feel one with God who is the Absolute Reality, immanent in all beings and creatures. If a Sadhaka is tremendously determined to achieve Divine love, peace and bliss, his self or ego must go and all that is done for it must also go.

There is no compromise between Truth and untruth, between Light and darkness. The heart must be pointing always to Truth and Light, leaving behind untruth and darkness. Make believe and dilly-dallying devotion is delusive and deceptive.

Therefore, O Sadhaka, turn to God with all the force of your being. Let His light flood your heart and make you a radiant vehicle for the revelation of His eternal attributes of love and joy.



# WORDS OF PUJYA MATAJI KRISHNABAI



Sadhaka should be continuously examining his actions to see for himself whether there is any tinge of selfishness in anything he does or says. He must always place others' happiness above his own. We cannot hope to make progress on the spiritual path at the cost of others' happiness. It does not matter if he has to at times sacrifice his own happiness. So, whatever you do, think for yourself if your action will make those around you happy or miserable. If it will make them miserable, desist from doing such an action. For that, the Sadhaka should be in constant introspection over his own thoughts, words or actions.



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When you feel that you are doing everything by the will of God then you have realised the secret of surrender.



# WHAT LIFE HAS TAUGHT ME

By Swami Satchidananda

*(Talk given by Pujya Swami Satchidanandaji on the occasion of his 80<sup>th</sup> birthday in November 1999.)*

It seems to be appropriate today to evaluate what the 80 years of life of this body has taught me and how the lessons have been made use of.

The passing away of a closest relation when I was only six or seven taught me that everything in the world was transitory. Though not a drop of tear was shed, the shock then I had helped me to get over all further shocks.

As a student, I learnt that I should give my full attention — one hundred percent attention — to the studies at that time and later to whatever type of work I had to do, forgetting everything else during that time. This brought success in life.

Watching different characters and the sufferings they had on account of their attachment to their own



relations and friends, their likes and dislikes etc., touched me deeply and made me feel that I should not be involved in a life like theirs.

I understood the hollowness of life, however brilliant it appeared from outside, like high position, possession of property, name and fame etc. as I saw that though all those persons had everything, they were still searching for peace and happiness.

Beloved Papa soon made it clear to me that 'life is God' and life dedicated to God is the true life and such a life alone can give real happiness. It was after that He brought about the external circumstances in such a way as to synchronise with the inner prompting He had given me to seek Him only. He brought me to the Ashram to be at His holy feet.

From then on, it was a new life and a real life. I could experience every moment what real love was, as compared to the worldly love experienced so far. I felt that such a life alone is worth living though there were minor struggles in adjusting to the new life because of the downward pull of the lower nature.

While leaving the old contacts for good, I was told: "Refuge in Ashrams for spiritual advancement is necessary only for those who have no backbone."

I admitted my backbone was too weak to withstand the pressure of worldly life and therefore needed protection. But coming here and engaging myself in the Seva of Beloved Papa, I found that a much stronger backbone is necessary to successfully perform Universal Service, than what is required to perform the ordinary worldly responsibilities. So, I preferred a life of meditation in solitude. But experiences and the strong will of Pujya Mataji made me accept that Guru Seva perfectly done can take one to the cherished goal, and the way to get perfection in Seva is Seva itself supported by Nama and Dhyana.

Beloved Papa made me understand what a saint is and how different he is from the ordinary. He taught me that living in the Ashram was alone not sufficient for spiritual progress and that unless it was backed up by intense Sadhana never losing sight of the Goal, chances of stagnation would be there.

One living in the Ashram should never be satisfied with the relative peace that he gets here because of the absence of other usual worries and anxieties. One should not rest content until he is able to attain the peace and bliss of the Eternal. He also taught me that we should aim at the realisation of the impersonal aspect of God followed by the universal vision and not

be content with the Darshan of God in any particular form as the former alone is permanent and therefore the highest experience. Another danger to overcome is attachment to personalities in the name of love. Love must be impersonal. In the Ashram, He taught me that the more we truly love others, the more our heart expands and the supply from within becomes unlimited. Our love should be without expecting anything in return; not even love or gratitude.

He taught me the joy of giving and how the more we give, the more God provides. I also learnt that when some deserving person asks for something, and if he is refused, we are not only wasting a good opportunity, but also not saving that amount as it will soon be spent in some other way. Only the regret of not having given will remain.

He taught me that our worldly attainments are like tinsels and that life lived to attain God and established in God alone is worth living. Though I claimed that I was doing everything, finally He taught me that it was He alone who was taking care of me from the beginning, making me pass through varied experiences and making me do many things only to work out His will through this body in His universal game. He alone is, there is nothing but He.

## **AKHAND RAM NAM & SATSANG IN ANANDASHRAM**

**I**n order to give a boost to the efforts of devotees to remember Him, the Lord arranges now and then congregational devotional programmes in a suitable ambience. Beloved Papa said: “The object of congregational prayers and Bhajans is to develop broadness of vision and expand the heart so that it may embrace all people as members of a common family. It is the spirit of brotherhood that takes the aspirant nearer God. So long as a human being is obsessed by egoism, thus making him feel that he is an individual separate from the world existence, he lives, as it were, in a mental prison shutting out the light, power, and joy of the Divine. When devotees sing the Name and glories of God together or sit in a prayerful attitude and in meditation of the Supreme Being, they should transcend the physical limitations and rise to the Divine ecstasy which dissolves all distinctions and grants them the knowledge of their identity with the Highest.”

In line with the above words, on the occasion of ushering the Birth Centenary Year of Pujya Swami Satchidanandaji, Beloved Papa not only prompted

and facilitated to organise a non-stop chanting of Ram Nam for 7 days at the Ashram from the 4<sup>th</sup> to 11<sup>th</sup> November 2018, but also poured His grace and blessings on innumerable participants from different places with sustaining enthusiasm and invigorating fervour throughout.

The whole Ashram was reverberating with thrilling and positive vibrations of peace through the power of the Name. Groups were formed for the Ram Nam chanting sessions and each group chanted for 2 hours during the day and 2 hours during the night on each day. The power of the Name was such that nobody appeared to feel fatigued or stressed.

Apart from the thrilling Ram Nam Saptah, Beloved Papa also facilitated to have Satsang sessions every day at the Panchavati in the afternoon for 8 days to intensify the progress of devotees towards Him. The central theme of the Satsang — Sadhaka and Sadhana — was discussed every day drawing anecdotes and quotations from the lives of Masters and luminaries.

Every session started with heartfelt and touching prayers in various languages.

Due to paucity of space it has not been possible to reproduce the entire deliberations. However, an

attempt has been made to bring out some of the salient points covered in the sessions.

The topics covered and the take-home messages can be summed up as follows:

## **Graduating From The Level Of A Devotee To Sadhaka**

**P**ujya Swami Satchidanandaji, in his book **DIVE DEEP AND SOAR HIGH**, has written, in the last but one chapter entitled **TEACHER AND SEEKER**: “All of you are blessed with love and devotion and a desire to have God-vision. Desire alone won’t do. Your aspiration to realize the Truth must be fiery and your Sadhana well-disciplined. Instead of being merely devotees, you must turn into real Sadhakas, not remaining merely as Aarthas and Artharthis. Devotees are those who are devoted to God but aspire mainly for worldly things. They are not generally keen to have anything higher. Whereas, Jijnasus (Sadhakas) aspire only for God.”

Similarly, in his last letter to all of us, Pujya Swamiji has also mentioned: ‘Be a little more serious in your Sadhana’, and ‘be a model to others.’ Through these words, Pujya Swamiji is gently reminding us that we have to graduate from devotees to Sadhakas.

Doubts may then arise whether this can be done while leading a normal family and professional life. The answer to this has also been given by him: “What is required is intense aspiration to realize God, a high degree of dispassion, which will enable the Sadhaka to be in communion with God constantly through chanting of His Name, prayer and meditation, besides dedicating all the activities to Him.”

## **How To Become A Sadhaka**

Once we know that our Masters expect us to become Sadhakas, and have explained to us who is a Sadhaka, the natural course of our thought would lead us to ask: “How can we become Sadhakas?” A pointer in this direction is given by Beloved Papa in the following words: “True liberation, peace and bliss can come to share of a spiritual aspirant only when he or she combines the inner Sadhana of remembrance and meditation with the outer dedication of actions to the Divine. Every action performed in an impersonal spirit becomes a worship of God.”

It is therefore incumbent for a Sadhaka to be watchful and vigilant over the antics of the mind. If the mind is given free reign, Sadhana would be impossible. Beloved Papa has therefore cautioned

and guided us thus: “It is essential the Sadhaka should watch every step he takes on the spiritual path. He must control his thoughts, feeling, words and actions. His thoughts should always dwell in the Oneness of all objects and things. His feelings should be pure and go out in love and sympathy towards the whole Creation. His actions should be a spontaneous outflow of his dynamic nature. The obstacles in the way of the Sadhaka are self-centeredness, reliance on his own puny strength, and wisdom. His dependence upon the perishable and impotent objects of life deprive him of Divine care and protection. His likes and dislikes, favours and prejudices, set up a thick wall on his path. Suspicion, distrust and sensitiveness keep him always on the rack giving him no rest and peace. He should fling himself into the infinite Life. His individual sense must merge in the Cosmic Spirit.”

The harrowing pairs of opposites — good and bad, happiness and sorrow, right and wrong, etc. — have their way to let the mind keep oscillating, Beloved Papa had therefore stressed the need for a Sadhaka to take his stand on the Infinite as that alone would keep him centred in the Sadhana. The means to overcome this, as suggested by Him is: “Instead of allowing ourselves to be upset by the change

in the transient, let us strive to fix our mind upon the deathless, formless, eternal Truth. This is done only by stilling the mind, by quelling of all waves of thought that trouble it. The path is the repetition of God's name and meditation, and the surrender of all our actions to God."

## **Ashram Is A School & The Mission Of The Ashram**

**J**ust as we need to learn everything that is done in our mundane life through teachers, parents, etc., we also need to learn how to tread the spiritual path. This is the mission of spiritual institutions. Hence, Pujya Mataji Krishnabai said: "The Ashram is a school. You have come here to learn Universal Love and Service. What is the use of coming here year after year and staying here for months if you have not imbibed even the rudiments of Universal Love and Service? What use is an Ashram, Math or Mandir if the devotees who go there make no progress at all on the spiritual path? Does any school allow its children to simply come to the classes, sit for some time and go away without passing a single examination? How can you prepare yourself to appear for "examinations" when you have not gone even beyond 'A', 'B' and 'C' alphabets?"

When we think of the word Anandashram, what is to be remembered is the ideal spelt out by Beloved Papa at the time of the inauguration of Ashram on 15<sup>th</sup> May 1931: “The ideal which the Ashram holds before it is Universal Love and Service based upon a vision of Divinity in all beings and creatures of the world. Here every man, woman or child, to whatever denomination, creed or caste the person may belong, shall have free access. This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realised within its walls may prove as an example for the right conduct of human life in outside world. The Lord is our help and guide in all matters. May He with all His bounty shower His blessings on the great service which this home of love and bliss has undertaken to discharge.”

As Sadhakas, we first need to understand what is meant by ‘vision of Divinity’. A deeper study into Beloved Papa’s teachings reveal that Divinity stands for the Spirit (God) expressing itself in the form of the Cosmic Life Force and Cosmic Consciousness, in which the sense of individuality exists. When the individual realises this truth, all his thoughts, words and deeds become expressions of Universal Love and Service. It is not merely love and service; it is

Love in the purest form. It is Love that makes us see no otherness. Through this Love we overcome the ‘me’ and ‘mine’ in us.

For attaining this goal of Universal Love and Service, Beloved Papa has given us the triune path of Nama (trying to remember Him through chanting of His Name), Seva (dedicating all activities to God) and Dhyana (feeling His presence within through inward journey).

## **Prescribed Sadhanas**

### **Nama**

**T**he purpose of chanting the Divine Name is to remember God. While repeating Ram Nam we should be aware that Ram Nam and God are one and the same. In order that repetition does not stay at the lip level, Beloved Papa cautions us thus: “When we are repeating the Name, we must also have the consciousness that we are repeating the name of One who is within us, who is our true life and being. Without it, the repetition becomes merely mechanical and does not help us in any way. When we tune ourselves with the Name, we tune ourselves with God. We must keep this central fact in our mind when doing Japa. Then the practice will gradually

make us aware of the Divine Existence within us.”

Just as when you think of milk, all the qualities of milk will automatically flash before your mind. Similarly, the chanting should bring to mind the attributes of the Divine — Love, Truth, Awareness, Existence, etc.

Ram Nam helps purify the mind and free it from the clutches of ‘me’ and ‘mine’. Though at the time of chanting we do find great joy and upliftment, immediately after that the pull of senses and the ‘me’ and ‘mine’ have their sway over us. Therefore, while chanting, we should also keep praying for His grace to be able to overcome these down-pulling tendencies.

Beloved Papa has given us the following guidelines to make our chanting more effective: “The efficacy of the Mantra lies not merely in its incessant repetition but also in paying constant attention to it. The sound of the Mantra will then be found to have a most soothing effect on the mind. It will lull the feverishness of the mind. This equanimity will in its turn awaken the sleeping Divine Consciousness bringing the soul in direct contact with the indwelling and all-pervading Reality.”

The following words of Gandhiji further reinforce our faith in Ram Nam: “Each repetition has a new

meaning; each repetition carries you nearer and nearer to God.” He also said: “Parrot like repetition signifies failure to recognize Him.”

Beloved Papa assured us that if Ram Nam is chanted with the right frame of mind, doubts would not arise in our mind. If doubts arise, we should know that Ram Nam has not been chanted properly.

Whenever we feel we are not progressing, Beloved Papa asked us to resort to Satsang, solitude and Ram Nam. Satsang makes us aware of the potency of Ram Nam. It helps us become aware of the heights to which the Nama will take us. So, whenever the morale is sagging, or our effort becomes lukewarm because of our preoccupations with so many activities in the world, we need Satsang. Satsang is not necessarily with a person. Satsang can be had through the revelations of the Mahatmas in their works; Satsang is also within.

## **Seva**

**S**pirituality must enter every activity of life. Beloved Papa said: “It is by the power of the Spirit that our life is activated in its manifold expressions. In the class-room, hospital, office, market-place, factory and field as well as in temple, church and mosque we

should tune ourselves with this Spirit. Divine thoughts and feelings should permeate us.” This is possible through Seva — the dedication of everything that we do, from the moment we awaken in the morning to the moment we retire at night, to the Divine.

We must have the right attitude while being involved in Seva. Beloved Papa said: “Let your service be done in a spirit of spontaneous love, which is by itself a great balm and a source of unlimited joy and peace. True service lies in your not being conscious of having done anything for anybody, while you are busily engaged in relieving the pains and sorrows of people around you. A marvellous depth of patience, a spirit of never-failing forgiveness and a capacity to suffer cheerfully for the sake of others, will then be yours.”

He also said: “In Karma Yoga, work is done as worship. Then alone it gives joy. It should be done as perfectly as possible, with great care and love and never in a slipshod, clumsy, irregular or half-hearted way. The inner beauty must reveal itself in outer conduct.”

This means that there is no divide between spiritual and worldly life. We should take it that every object we touch is a manifestation of God. Everything should be done with deep devotion and

perfect attention, be it bathing, dining, sleeping, etc. Every action should be done in a spirit of worship.

Vinobaji, in his book TALKS ON GITA said: “All the means of worship are sacred. How grand this vision is! Worship does not mean offering flowers etc. to the image of the Lord; keeping anything neat, clean and tidy is its worship — be it a lamp, a scythe or a door hinge. The means of worship should be spotless and faultless.”

Thus, we can make Seva more effective by dwelling on the dimension that nothing is irrelevant, nothing is unimportant, nothing is insignificant; nobody is irrelevant, nobody is unimportant, nobody is insignificant.

Pujya Swamiji used to say that this attitude will come only when we are aware that we are serving God in that form. All action of Beloved Papa, Pujya Mataji and Pujya Swamiji were imbued with this attitude of worship.

Pujya Mataji also said that when you hurt anybody, you are actually hurting God. When we do something in a clumsy, slipshod, half-hearted way, we are neglecting God, disrespecting God.

When we keep on pumping these ideas into our mind and keep on chanting the holy and all-powerful

Ram Nam with the prayer to Him to enable us to see Him in everything, we will slowly find that even while doing simple acts, we will be careful and joyful.

Thus, Seva is done to cleanse our equipment by moving from 'me' to 'we', individual to universal. The dominance of the sense of 'me' and 'mine' should be brought down to the barest minimum, only then can we expand at the outer level and traverse towards the inner level.

Along with Nama, if we do not practice the Seva attitude, we will not be able to take to the inward journey properly. If our outer activities are not compatible with our inner aspiration, the moment we sit and close our eyes and try to concentrate upon the sound of the Name, our mind will be vacillating and tense.

## **Dhyana**

**D**hyana is an attempt to move from 'me' to 'Him'. The 'me' idea exists in a thought. In deep sleep we are not aware of the 'me' factor because there is no thought there. So, 'me' to 'Him' means that the thought is trying to know its Source — Stillness. 'Me' to 'Him' at the inner level is called Dhyana.

Beloved Papa said that the utterance of God's name is to make the mind still and it is in the stillness that you know and realize God. Stillness is the base

and thoughts are floating in it. For example: a site is purchased, and a building constructed there. After the building comes up, we do not remember the plot of land as such. Similarly, though the thoughts exist on the substratum of Stillness, the thoughts tend to come to the foreground and the Stillness remains unrecognised. When the thoughts are quelled, the Stillness alone is! This is the purpose of Dhyana.

In our spiritual journey, Beloved Papa keeps on reminding us that unless we do the preparatory work (Japa and Seva), simply sitting and trying to meditate will not help. Meditation or Dhyana is the natural outcome of our spiritual practices. For this, what is needed is to delve deeper and make our Japa more effective so that it would easily take us to the next stage.

Japa means repetition of God's name, meditation means contemplating upon His attributes. Japa is of four kinds:

- 1 Chanting of God's name loudly. Some prefer this method because they can hear the sweet music that comes from the repetition.
- 2 Chanting God's name silently, the voice will not be audible though the tongue and lips will be moving.

- 3 Chanting God's name mentally. Here, lips or tongue do not move, nor does the sound emanate. This is purely a mental process.
- 4 The last is what is called Ajapajapa. God's name is repeated with the ingoing and outgoing breath. When mingled with breathing, the Japa becomes automatic without any effort whatsoever. This Japa is possible only after a long and constant practice of verbal Japa and when the mind is completely absorbed in God-thought. Japa is the means by which we can go beyond the Japa Sadhana and still the mind.

Beloved Papa has also given us four methods for controlling the mind and taking up the inward journey: concentration on the sound of the Name; concentration on some form or light; bringing in the God-dimension to wherever the mind wanders, that is identifying everything with God; and lastly trying to be the witness of the mind and detaching ourselves from it. Then the Witness or Awareness alone remains.

Beloved Papa made Pujya Mataji consciously do everything by putting in whole-souled efforts in it so that the mind is trained to think of one thing to the exclusion of everything else. For this, he asked her

to chronologically remember everything that she did throughout the day. When she was successful at this, he then made her chronologically remember every thought that arose in the mind throughout the day. This made her become conscious of every action and every thought. Thereafter when Beloved Papa made Pujya Mataji sit for meditation, she could immediately go into the superconscious state.

Another practical clue given by Beloved Papa is to choose a time when we are not likely to be disturbed, sitting quietly we should chant the Name for half an hour. This should be followed by meditation for 15 minutes. At the end of the 45 minutes we should be in a blissful state where we forget our body consciousness. This is the litmus test. Beloved Papa has assured that a regular and systematic practice will take us a long way.

Solitude is an aid to inward journey. He said: “You have to retire within yourself. The thought of your real Self should so seize your mind that the mind as such should cease to exist and the radiance, peace and joy of the Divine should alone be revealed in you. Life is intended for achieving this goal.”

He also said that to effect complete surrender to the Divine Master dwelling in our heart, a dedication

of the entire life is essential. Constant thought and meditation of Him is the only way to achieve this end.

Therefore, the transition from 'me' to 'we' at the outer level is called Seva. And the transition from 'me' to 'Him' is Dhyana. The mainstay for both is Nama.

Nama, Seva and Dhyana are the steps through which we are trying to become Sadhakas and finally become one with Him by surrendering ourselves entirely to Him!

## **Self-Surrender**

**P**ujya Swamiji said that we should be a model to others, which means that looking at us, people should know that we are Beloved Papa's devotees. The moment we think about Beloved Papa's spiritual life, what comes to mind is self-surrender. Surrender is the essence of Beloved Papa's life. Based on his own experience, Beloved Papa emphatically made it clear that by Sadhana alone one cannot progress. Only by surrendering to the Divine, the Goal can be achieved.

Self-surrender means to surrender yourself to the Divine will. If we realise that the 'I' sense is utterly false, and that it is God's will alone, that is God's

power alone that is responsible for all movements and changes taking place in the entire universe, then we know what self-surrender is. This consciousness can dawn in us only when God-thought runs in the mind in a ceaseless and continuous stream. So, constant remembrance and meditation of God automatically leads to self-surrender.

What comes in the way of one's achieving it is the ego sense. Therefore, Beloved Papa said: "Surrender your little 'I' to the cosmic 'I', relative to the Absolute life... Do not be deceived — stand on the ashes of your cremated ego and know and declare with all your being 'I am the immortal, ever free; the only one resplendent Truth; I am all and all in all'."

Surrender is no joke. It is not a verbal assertion, it is not a mental acceptance, surrender is a state of consciousness.

Presently the sense of individuality is arrogating within us by saying: I am doing, I am this, I am that... We do not realise that we exist because of the Life Force — God. If the Life Force is not there the sense of individuality will not exist for a second. Beloved Papa explains thus: "Life is the expression of the Atman, though seemingly two, they are one!"

In the state of surrender, the body becomes

the willing instrument, the mind is enlightened with Divine radiance, and the soul unites and identifies with the Supreme Spirit.

## **Role Of Ashram Routine In Sadhana**

**A**shram is a school and therefore the daily programmes have been planned by Pujya Mataji in a way as to help the devotees to learn the different aspects of Nama, Dhyana and Seva and practice them in their daily lives. Daily programmes now are broadly as mentioned below:

- Chanting of Ram Nam starts at 6 am, and goes on till 6 pm, every day in the Samadhi Mandirs, where men and women join alternately every half an hour.
- The 'Mouna Mandir' is for inward journey.
- Seva activities connected with the running of the Ashram as well as reaching out to others go on silently. Whatever offerings are received, minus the Ashram maintenance, go back to the society as Seva. All Seva activities are done as a part of Sadhana and are meticulously done.
- In the main shrine, the Bhajan Hall, assorted programmes like Vishnu Sahasranam, Guru

Stuti, Solo Ram Nam, Flower Offering, Bhajans, Chorus Ram Nam, Prayer for World Peace, Universal Prayer, Arati, etc. are included to help the participants to dwell on God-remembrance. These programmes go on from 5.00 am till 9.00 pm, with a short break in the afternoon.

- Satsang sessions from 3.30 pm to 4.30 pm cover reading of inspiring articles of Mahatmas and interaction with the participants.

Thus, the Ashram routine is designed to help us in expanding the love-circle from 'me' to 'we', from the individual to the universal.

## Epilogue

**A**ll the Satsang sessions provided clues through the words of Beloved Papa and other Mahatmas for disciplining our mind and for devotees to advance on the spiritual path by graduating first to the stage of Sadhakas and then Siddhas.

After the conclusion of the Akhand Ram Nam Saptah, devotional programmes were held in the Panchavati from 6:00 pm onwards. Some of the programmes included: a dance to the tune of a Bhajan by tiny tots, Bhajans rendered in various languages, video of Pujya Swami Satchidanandaji, etc.

## The Finale

**T**here was an unprecedented number of devotees who attended Pujya Swamiji's 99<sup>th</sup> Jayanti Celebrations on the 12<sup>th</sup> of November 2018.

The programmes for the day included flower offering, flag hoisting, Go-Puja, special Bhajans by Prof. Anantharaman, Tayambaka, release of the book THE SILENT SAGE, etc.

The concluding programme was the soul-stirring Bhajan session rendered by HH Sri Swami Keshavananda Bharathi Maharaj of Edneer Math.

Thus, by His abundant grace the enthralling sessions from the 4<sup>th</sup> to the 12<sup>th</sup> came to a close leaving the devotees enraptured with God-remembrance.



## 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 October is 220 crores. The grand total of the Japa done so far in this round now stands at 4186 crores.

## INSTALLATION OF PLAQUE

After a year's itinerant life, Beloved Papa Swami Ramdas came to the Kadri Hills in Mangalore. He stayed in a small cave called Panch Pandava Cave and continued with intense Sadhana. While in this cave, he wrote the manuscript of the first book IN QUEST OF GOD.

The Appendix 1 of this book, entitled IN THE CAVE, brings out the heart-pourings of Beloved Papa. It portrays his intense inner struggle and illumination.

On the 26<sup>th</sup> of December 2018, the eve of the 96<sup>th</sup> Sannyas Day of Beloved Papa, a granite plaque will be installed on the entrance wall of the Panch Pandava Cave, Near Yogi Math, Kadri, Mangalore. A Satsang on this occasion is scheduled to be held between 9:00 am and 12:00 noon at Panch Pandava Cave. Devotees who wish to participate are welcome to do so.

For details contact Sri Satish Kamath: 9449834484.

### Papa Swami Ramdas at Kadri Cave

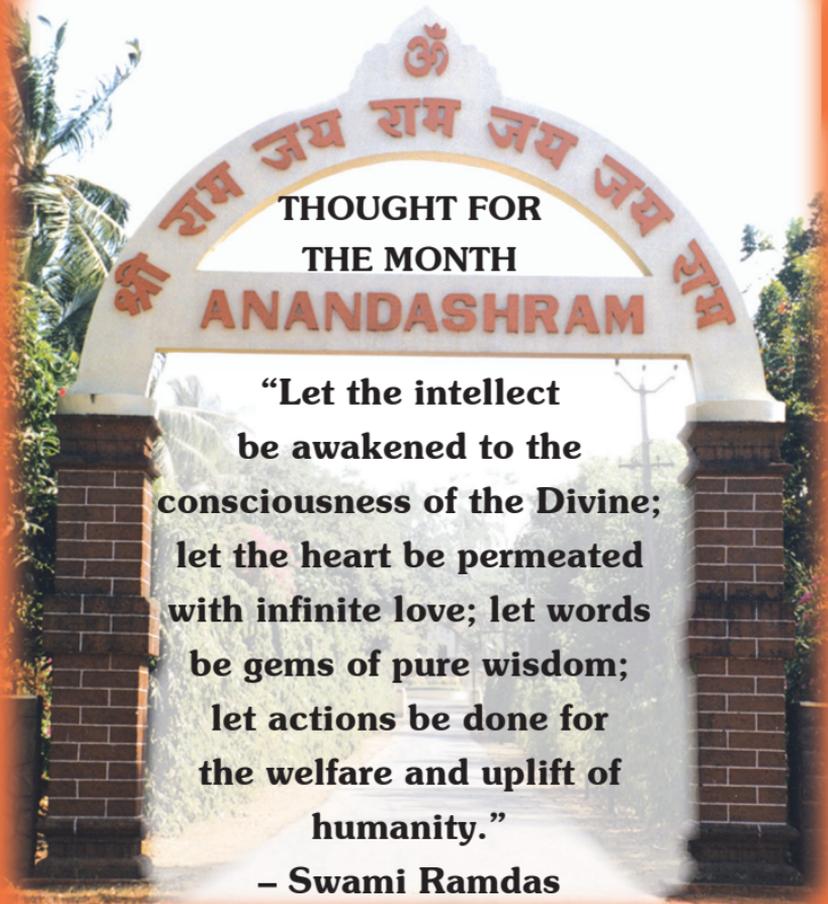


### FROM A SEEKER TO A SEER

Papa Swami Ramdas (1884 - 1963) of Anandashram, Kanhangad, had visited this place during his childhood. Later, after taking Sannyas and wandering all over the country for a year, he retreated to this cave for intense sadhana during 1924-25. Here, he immersed himself into the silence and calmness of the spirit. He could sense his soul getting expanded like the blossoming of a flower. The fullness and magnificence of a universal vision of the Divine was revealed to him during his stay.

Here, a seeker became a seer.

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