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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

GRACE DESTROYS NESCIENCE

The clear sky of the pure Spirit within
Is covered over by the smoky clouds
of nescience.

When the breeze of Grace blows,
The clouds pass away, revealing
The illumined sky in all its glory.
O Grace Divine! sweep away the dull vapours
That envelop the Spirit immortal,
The cause of discord, misery and pain,
And convert the world into one Home.
Only then can man with man live
In love, harmony and peace.

— *Swami Ramdas*

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FROM THE EDITOR

Open The Window And Embrace The Light



Grace (Kripa) is one of the oft-mentioned words in people's conversations, though its context and connotation may vary according to each person's understanding of the term. Often, we would have heard someone or the other saying: "By God's grace, our daughter's marriage went off very well," or "My illness, that was troubling me for years, has been fully cured by our Guru's grace." What does it exactly mean? Where does this apparent showering of benevolence, kindness or blessing of the Divine come from?

We tend to consider that grace is from an external source. It is indeed true that meeting a spiritually evolved soul may kindle an inexpressible feeling of peace and joy in our hearts. Similarly, when we bow down or prostrate before a powerful deity with overflowing devotion and fervent faith, we happen to feel an overwhelming sense of blissful reassurance. This serene and exuberant experience could be termed as grace.

Remembrance, Darshan and grace are synonymous, said Beloved Papa Swami Ramdas.

Though a Guru or deity may happen to be an instrument or channel through which the Divine grace flows towards us, the real Source is within ourselves. In other words, the outer factors are in fact helping us to know and realise this Source of grace inside. Beloved Papa said: “Grace is there always, but you are not aware of it. You must try hard until you become aware of it. You have closed the windows of your room and you are complaining of darkness. If you open the windows, you will get light.”

The Ever-Flowing Fountain

According to Beloved Papa, “Whatever we do, whatever we think, whatever we feel, in all our ways and movements, grace is working, but we do not recognize it. We think we do everything. That is the mistake. If we feel that it is by God’s grace that we do everything, then we are conscious of it.”

There is a thought-provoking parable that sheds light on this aspect: there were three mud pots lying on the ground. First one was facing down, with its mouth covered by the ground; the second one was lying sideways; the third one was facing straight up. And then it rained. Which one would have gathered the rainwater? As you guessed, the first pot didn’t get

even a drop of water, while the second one managed to get a quarter of its belly filled whereas the third one got itself fully filled up to the brim. As this parable implies, grace is always pouring on us and how much we gather, depends on how deeply we are aware of it.

This is indeed a quintessential theme that every Mumukshu (seeker of liberation) should always contemplate upon. The purpose of doing this Manana is not for ignoring, denying or belittling the outer sources. Rather, it is meant to be deeply aware of the ever-flowing fountain of Divine Grace within each one of us. Thus, constant remembrance of God helps us to become open, willing and receptive, like the pot facing the sky, and get ourselves fully filled up with grace.

This month's issue of THE VISION carries articles on grace.

— *Editor*

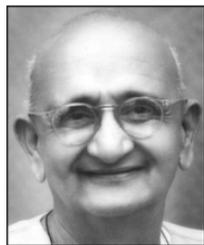
God's mercy pours down everywhere and at all times. One becomes aware of this by making oneself receptive to it. To pray constantly for His grace is man's duty."

— *Sri Anandamayi Ma*

GRACE

By Swami Ramdas

Grace is a word which is pregnant with so much Divine power and glory that it defies definition. In brief it may be described as love and power of God. Such love



and power are ever pouring on all mankind, nay, on all Creation, because this love and power dwell in and permeate all animate and inanimate objects of the world. But for grace the worlds would neither exist nor live on. To realize this grace in its fullness or comprehensiveness, in our individual lives and in the lives that surround us, is to liberate our life from the bondage of the mind and senses and transform it into the highest spiritual beatitude.

So, the struggle of an aspirant, whose ambition is to realize his union with God, is not to conquer any forces that seem to stand in his way but to recognize, believe and fully experience the power of grace working in and through him. Even otherwise, grace was still the dominating factor of his life but he was not aware of its existence as he was under the infatuation of a self-centred, ignorant and individualized life.

As the aspirant tunes his mind and heart more and more with God, he feels the power of grace and to that extent he will be drawn nearer Him. When he has come to know that grace is the one thing that envelops him and pervades his entire being and but for it, he is nowhere, his individual sense will disappear with the result that he will be like an arrow striking the target and melting away into it. Here the target is God. This is the positive way of approach. Here you do not contend against darkness but seek to reveal the light within you by understanding the redeeming and transforming power and influence of grace. God is the sun and grace is His light. God and grace are one.

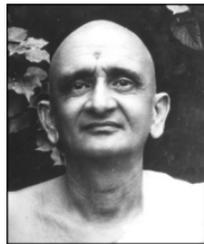
W*ithout dispassion or non-attachment or indifference to sensual enjoyments, no one can have Guru's grace. The senses cannot do anything without the cooperation of the mind which can be controlled only by Guru's grace. Disciple's mind turns away from the sensual pleasures when he lives under the guidance of the Preceptor.*

— Swami Sivananda

BELOVED PAPA

SWAMI RAMDAS ANSWERS

Devotee: What is God's grace and how to earn it?



Papa: To know God's grace and to earn it mean the same thing. God's grace is ever pouring on us, day and night. It is by God's grace we see, smell, taste, hear, move and act. All actions of the body, intellect and the senses are going on by His grace alone. If you realise this, then you have earned His grace. But we are not conscious of this. We take it that by our own will and power we are seeing, hearing, talking and acting. In fact, we are doing all these by His grace and power only. It is said that even a leaf does not move but by His grace. His power pervades everywhere. By His power alone everything happens in the world. To realise this fact is to earn His grace.

The moment we know that by His will alone everything happens and that we are mere puppets dancing and acting as He wills, then we have received His grace and have surrendered ourselves to Him. As Sri Ramakrishna says, 'The breeze of grace is always

blowing on you. You have to open the sails and your boat will move forward.' This means that you have only to be awakened to the existence of grace. It is not that grace has to come to you from anywhere. The sun shines brightly, but a man closes his eyes and says there is no light. For him there can be no light as long as he chooses to shut his eyes. Divine grace is ever on us, but we are only unaware of it. If a particle of dust enters your eye, you feel a sort of irritation and you are much disturbed and restless on that account. You ask somebody to remove the dust and when it is done, you feel quite happy. Is this a happiness that you have newly acquired? It was there even before. It was temporarily lost because of the irritation of your eye, and now that the irritation has gone, the original happiness is restored. You have only regained what you had lost.

You are always the Supreme Self whose nature is absolute peace and bliss. But, for the time being, you seem to be covered over by a veil of ignorance which makes you think you are not that Self. When the veil is removed, you will realise your true nature, which is, immortal bliss and peace. So, grace is and will be ever pouring on you, but you are unaware of it. The moment you become aware, by the contact of

saints, you realise that grace has ever been pouring on you that you are not the body, but God Himself.



Devotee: Is it not that we derive benefit and get blessings by the company of saints only so far as we are prepared for it, because illumination comes from within? Unless we are prepared, we cannot get anything from Him. It is only from within ourselves that we can get anything, and nothing can come from outside.

Papa: “Many are called, few are chosen”. This is one way of looking at it. But there are instances in the lives of saints where, by their mere contact, even criminals have suddenly become saints, while those who have been striving long for spiritual light do not seem to get anything. Take the case of St. Paul. He was a persecutor of Jesus before he became the latter’s disciple. Those who were with Jesus much prior to him did not however benefit as much as St. Paul did. In India there was a saint known as Valmiki, who was at one time a robber. He used to waylay passers-by, rob and kill them for maintaining himself and his family. But by the contact and grace of a saint, he himself became a saint. From the human

view-point, it would appear that he never deserved to be blessed with this great change. Indeed, the grace of a saint works mysteriously. No explanation can be found why it is so. Only we can say, "It is all the will of God." When He wants to free a soul from ignorance, He does it in an instant, whether that soul is fit or not. If grace is subject to conditions, it cannot be all-powerful. If it depends upon a man's qualification or fitness, it cannot be called grace.

Ramdas was often asked what he did to deserve God's grace. They thought it was all due only to Ramdas' severe austerities. Ramdas said he did not do anything by his own individual will, which is a myth. God Himself in His mercy inspired him to perform all Sadhanas for realizing Him. Sheer grace alone changed him from what he was, to what he is. Who are we mortals to qualify ourselves to deserve grace? If we do anything good or great, it is by His will and power. We are absolutely nothing. By His grace alone we can be saved, not by our merit or effort.

One worships His (God's) feet only by His grace.

— *Thiruvadi Thuli Baba*

WORDS OF PUJYA MATAJI KRISHNABAI

Unless Guru's Grace dawns on us and He wills it, we cannot turn to Him and get aspiration for merging into His infinite Being.



Never ask for Papa's grace for material things. Each one gets what he deserves, according to his or her Karma. Our one and only desire must be to unite with Satchidananda, which is Papa. Papa is ever ready to give. But, people are not ready to accept. Gurus like Papa are rare to find. Papa is, indeed, an embodiment of Divine Love.



If you want Papa's grace, you should give all attention to your Ram Nam and not squabble among yourselves.



What is destined to happen cannot be altogether averted but, by Papa's Grace and with the help of Ram Nam, instead of hitting our head as it were, it will graze over our heads and pass away. That is why we should increase our Ram Nam.

Look after your elders at home with all love. Only by their blessings can you receive Guru's grace and protection. Today, most of our troubles are because we have neglected our parents and other elders at home. We have virtually thrown them into the streets. Look after them well, regard them as forms of your Guru Himself and that it is your privilege to serve, love and cherish them, and all will be well with you.



There are many cases of people who took seriously ill and having tried all courses of medicine without any effect, finally turning in sheer despair to the Guru, got completely cured by His Grace. Such a Guru, who is seated in our hearts and who pervades the Universe, we should turn to and pray to, to come to our succour and save the world. If our prayers are sincere, He is bound to hearken unto us. He is so powerful that even if there is a pile of ammunition and war-like preparations galore, anywhere in the world, He can make the warring powers powerless to use their weaponry. For all that, we should increase our Ram Nam. We should pray to Papa with all intensity, fervour and sincerity. He will listen to our prayers.



WORDS OF PUJYA SWAMI SATCHIDANANDA

God's Grace Flows Through The Guru:



We can do Sadhana only by Guru's grace. When Guru's grace falls on us, we are awakened to the Reality and then the Sadhana begins. In fact, God reveals Himself in that heart which He chooses.



To Remember Him, He Should Remember Us First:

Unless Beloved Papa awakens the soul from within, nobody will turn towards Him. That is why it is said Atma Kripa comes first and then only Guru Kripa. Swami Rama Tirtha said in simple words, "Oh God, I remember you because you remembered me first." It is true, grace comes first. It is only by God's grace that we start doing Sadhana. Without grace, we would not have the aspiration to strive for the peace and bliss of the Eternal. Now it is up to you to make your Sadhana more and more intense and

do whatever is necessary, i.e. occasional Satsang, constant Japa, contemplation of God's attributes, attitude of surrender and aspiration only for God and nothing else. On the other side, reduce your worldly desires to the minimum, be content with whatever position or status God has given you and do not pray to God for anything worldly. This will quicken your progress.



Self-Effort Essential Along With Guru Kripa:

Faith and practice combined enables an aspirant to overcome any and every difficulty that confronts him in his struggle for control of mind. What is needed is determination and perseverance. Just as Kripa or grace of saints is essential for one's spiritual progress, one's own effort is also a must.



God is very merciful to those whom He sees struggling heart and soul for spiritual realisation. But remain idle, without any struggle and you will see that His grace will never come.

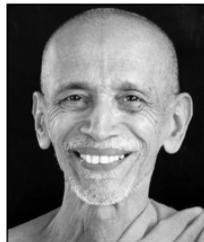
— Swami Vivekananda

NO ONE CAN GIVE YOU SALVATION

By Swami Chidananda



radiant Atman! This morning I share something with you that came to me from across the Ganga. Yesterday afternoon a holy man was admonishing gathered seekers and



devotees at Swarg Ashram, and as it was otherwise quiet, I could hear what he was saying over the loudspeaker. He was telling them that all individual souls who are striving to attain the good life, striving for Self-realisation, which is the purpose of human birth, should know one truth very, very clearly, and it is this: “No one can give salvation to any individual except that individual himself or herself.”

He was saying: “You have to work for liberation from sorrow and the attainment of bliss; no one can give it to you; you obtain it by your own effort. In spite of all that has been said about Guru’s grace and Divine Kripa and miracles, nevertheless, the truth is that supreme state of blessedness is something you can give to yourself; no one else can give it to you.”

He went on to elaborate: “What is it that makes it so very specific that it is the seeking soul that must ultimately grant to itself whatever it wishes to attain? Abundant Divine grace of the Lord Almighty is always available, it is never denied, it is ever available. But it will enter into your being and transform you only if you open yourself to it. If you do not open yourself to it, then there is no means by which grace can force itself into you.”

Coming to the practical aspect in the life of the seeker, he went on: “What is it that enables the seeker to attain grace, and what is it that prevents one from attaining grace? You will attain grace if you always place yourself in front of the Lord. If you want grace you must face the Divine. You must place yourself in the presence of the Divine, and you must lift up your face and look at the Divine. As long as your attention is diverted to other things, to that extent, it is you yourself who deprive yourself of His grace, not He. His grace is abundantly present at all times, to all beings.”

He then gave two examples. One is, a number of earthen pots are left outside during the rainy season. Some face upwards towards the sky, some are on their side, some are upside down. When the rain falls, only those pots that are upright, open to the

skies, will be fully filled. In the self-same open space and rain, those on their side will be partially filled and those that are upside down will receive nothing.

He gave another analogy: “On a day when the sun is shining brightly, if you open all the doors and shutters, your house will be brilliantly lit up, illumined. But if you close the doors and shutters, sunlight may be everywhere else, but the inside of your house will be in darkness.”

“In this way,” he said, “it is only you who can give liberation to yourself, not anyone else. If we expose ourselves to God, God pours into us, blesses us and makes our life Divine. If we are not in a state of being exposed to Divinity, then naturally our life, to that extent, will be denied Divinity, peace, bliss, light.”

He said: “The onus is on the seeking soul and not upon God. God did not want to lay the responsibility of granting liberation upon God. Therefore, you must face the fact that it is you who can give liberation to yourself, for God’s grace, that grants liberation, is always available; it is never denied, never withheld.” This is the truth. I am thankful I have been able to share this with you for your sincere reflection.

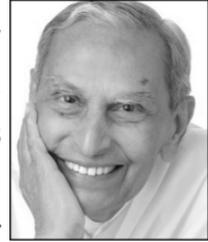
Source: Ponder These Truths

AMAZING GRACE

By Dada JP Vaswani



Selflessness is very necessary (in spiritual life) because if he (an aspirant) is selfish, he is, as it were, rooted to the ground. But he has to fly (in his spiritual pursuit). For



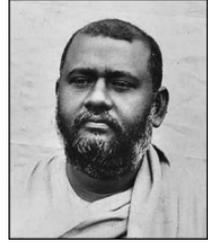
that he needs the grace of Guru and God. Because without grace there is always this danger that the disciple may become proud, and pride is the worst poison in spiritual life. Therefore, at every step, as the disciple moves, he has to thank the Lord. He has to feel grateful to Him! It is God who has brought him into contact with the Guru. And the words: “Gratitude to Thee, O’ Lord!” should be on the lips of the disciple all the time! Without His blessings, without His favour, the disciple is nothing! There have been cases where a person has not been conscious of the blessings of the Lord. It appears as though he had done it on his own. But let me tell you, behind all his efforts, without his knowing it, there is the blessing of the Lord! He may know it; he may not know it; but the lift that he has received is grace. Blessed is the man who knows it, because then he walks the way of humility.

Source: www.youtube.com

DIVINE GRACE

By Swami Brahmananda

What is the goal of spiritual practices? It is to realise God, to attain Divine grace. The (spiritual) practices are meant to clear the heart of all the impurities brought there by lust and greed. Unless this is done, you can never reach your goal, however much you may try.



You cannot attain God's grace nor realise Him unless you purify your heart. Impurities have gathered in it through innumerable lives, and they are to be removed. Sri Ramakrishna used to cite a beautiful illustration: "So long as the needle is covered with mud, it is not attracted by the loadstone. But when the mud is washed off, the needle is naturally drawn towards the loadstone."

Similarly, the dirt of the mind is washed away if one can think of the Lord and meditate on Him; if one can cry unto Him with repentance, saying, "Lord! forgive me. I will not do wrong in the future." At once the magnet of God draws the needle of the mind. Divine grace flows the moment the mind becomes

pure; and then the realisation of God takes place as a matter of course.

God is the sun of knowledge. He can be seen only when He reveals His glory to the seer. In fact, so long as a person cherishes a desire for worldly enjoyment, he cannot have sincere yearning for the knowledge or vision of God. Children forget themselves when they get dolls to play with or sweets to eat. But after a time the dolls lose all charm for them; they want to go to the mother.

Such is the case with men. Only after they become satiated with the enjoyments of the world do they long for God. Then the thought of God-realisation becomes uppermost in their mind. They are eager to hear what others have to say about God and they try to realise Him in their own lives.

Source: Spiritual Teachings Of Swami Brahmananda

Even within the seemingly most unacceptable and painful situation is concealed a deeper good, and within every disaster is contained the seed of grace.

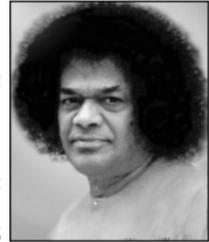
— Eckhart Tolle

ESCAPE KARMA-PHALA THROUGH GRACE

By Sri Sathya Sai Baba

People may act as they please, but they cannot escape from the consequences of their actions.

Whether he is a simpleton or a noble soul, he has to face the results of his



actions. Let no one be under the illusion that one can commit sin and still go scot-free. Hence, one should enquire before undertaking any activity whether it is good or bad. Wherever you go, the results of your actions will follow you like your shadow.

You may wonder if there is a way to escape from the consequences of Karma. Yes, it is possible for those who earn the grace of God. Once you become the recipient of God's grace, you will not be affected by Karma-Phala. Hence, you should strive to earn Divine grace. Scholars say, it is impossible to escape Karma. What they say is true to a certain extent. But once you earn Divine grace, even if you have to experience the consequences of Karma, you will not feel the pain. Take for instance a bottle containing

medicine. You find the expiry date mentioned on the bottle. After the expiry date, the medicine will lose its potency. Likewise, God's grace will make the Karma-Phala 'expire', i.e., it nullifies the effects of Karma. Hence, it is possible to escape from the consequences of Karma. Man should cultivate the necessary strength and will power to deserve Divine grace. You will be free from the shackles of Karma once you attain Divine grace.

Source: saibaba.ws/discourses/2005/05Jul21.htm

Realization is the result of the Master's grace, more than teachings, lectures, meditations, etc. They are only secondary aids, whereas the former is the primary and essential cause. Guru's grace is always there. You imagine it to be something somewhere high up in the sky, far away and which has to descend. It is really inside you, in your Heart; the moment, by any of the methods, you effect subsidence or merger of the mind into its Source, the grace rushes forth, spouting as from a spring from within you. Contact with Jnanis is good. They will work through silence.

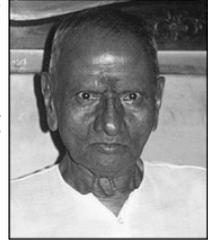
— ***Bhagawan Ramana Maharshi***

GURU'S GRACE

By Nisargadatta Maharaj

Questioner: Is there no such thing as the Guru's grace?

Maharaj: His grace is constant and universal. It is not given to one and denied to another.



Questioner: How does it affect me personally?

Maharaj: It is by The Guru's grace that your mind is engaged in search for Truth and it is by his grace that you will find It. It works unwaveringly towards your ultimate good. And it is for all.

Questioner: Some disciples are ready, mature, and some are not. Must not the Guru exercise choice and make decisions?

Maharaj: The Guru knows the Ultimate and relentlessly propels the disciple towards it. The disciple is full of obstacles, which he himself must overcome. The Guru is not very much concerned with the superficialities of the disciple's life. It is like gravitation. The fruit must fall — when no longer held back.

Questioner: If the disciple does not know the goal, how can he make out the obstacles?

Maharaj: The goal is shown by the Guru; obstacles are discovered by the disciple. The Guru has no preferences, but those who have obstacles to overcome seem to be lagging behind.

In reality the disciple is not different from the Guru. He is the same dimensionless centre of perception and love in action. It is only his imagination and self-identification with the imagined, that encloses him and converts him into a person. The Guru is concerned little with the person. His attention is on the inner Watcher. It is the task of the Watcher to understand and thereby eliminate the person. While there is grace on one side, there must be dedication to the task on the other.

Source: I Am That

W*ith devotion and reverence when we invoke the grace of the Guru, the inner equipment in us becomes tuned up to receive the experiences of the Self.*

— *Swami Chinmayananda*

DEAR CHILDREN

Grace For All Alike

 priest was preaching a sermon in the church. Hundreds of people formed the congregation in which there were some diseased, poor and crippled persons.

The priest told the people that God does not make any difference between the rich and the poor, the diseased and the healthy, the able-bodied and the crippled. His grace pours on all alike, whatever their external conditions. In the course of the sermon, the priest's eye lighted upon a broken candle lying on the floor. He got down from the pulpit, took the candle, and holding it before the congregation, lit it with a match and it gave light. The candle, though crushed and crumpled, burnt bright by the touch of the flame. The match did not deny its fire to the candle because it was broken, and the candle gave full light in spite of its broken condition.

This example struck Ramdas as unique. Really, God is all compassion and mercy. He pours His grace on any person who opens his heart to receive it.

Source: Stories As Told By Swami Ramdas

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...God's grace is ever upon you. Become aware of this, through continuous remembrance and meditation. Don't have anxiety about any matter. Know once for all that everything happens by God's will and therefore for good. "It is indeed difficult to cross over Maya", says the Lord, but He assures the struggling aspirant that to become free from her clutches easily and effectively, "Surrender to Me in every respect and manner and then you reach the goal i.e. Myself". Ceaseless remembrance of the Lord is the principal condition of self-surrender. The ultimate fruit is perfect liberation and peace, born of the universal vision of the Lord.

Ramdas

*



All the ups and downs are grace in different wrappings, sent to refine consciousness. Say thanks to them all.

— Mooji

IN MEMORIAM

Smt M Kumuda (aged 57), wife of Sri Mariappan, an ardent devotee of the Ashram from Chennai, was called by Beloved Papa on the 14th of March 2019. We pray for Beloved Papa's blessings on the departed soul for eternal rest and peace at His holy 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 March is 200 crores. The grand total of the Japa done so far in this round now stands at 5236 crores.



CLUSTER MEETINGS IN DELHI, DEHRADUN AND JAIPUR, AND VISITS TO SADHANA KENDRA ASHRAM & SIVANANDA ASHRAM:

As mentioned in the March issue of THE VISION, as a part of intensifying our efforts to move from the devotee level to the Sadhaka level, Beloved Papa prompted to have cluster meeting in different places.

This time 3 sessions were held in Delhi from the 9th to the 11th of March, 2 in Dehradun on the 13th and the 14th of March and 1 in Jaipur on 15th of March. Around 200 friends participated in the all the sessions at various places.

The Sessions:

Through interactive sessions, efforts were made to get some clarity on the indwelling and all-pervading Reality. Every participant was requested to observe the breathing, which made them realise that there is a Life Force within which is responsible for the breathing and all the vital functions in the body. Similarly, participants also tried becoming aware of the Consciousness witnessing the three states — waking, dreaming and deep sleep. These trials led to getting some clues to understand Beloved Papa's words that "Life is the expression of the Atman" and that "The supreme goal of human life and all life is to attain to that Cosmic Consciousness."

In order to understand spirituality in work-a-day life, Beloved Papa's poem: "I FIND HIM EVERYWHERE" was also intensely dwelt upon. In this poem, Beloved Papa has pointed out that he was able to see the God-factor in all objects and situations, "home" being one of them. The participants, through group discussions on seeing Divinity at "home", brought out brilliant dimensions.

The sessions also touched upon Nama, Dhyana, Seva and surrender.

The Jaipur session was exclusively on the practical application of a few Shlokas from Bhagavad Gita in one's daily life.

Sadhana Kendra Ashram, Dehradun:

The moment Beloved Papa gave the idea of visiting Dehradun, an intense remembrance of Param Pujya Sri Chandra Swami Udasin (of Sadhana Kendra Ashram) welled up. Through one of his quotations, Pujya Swamiji is inspiring us to ask ourselves this question: "What am I seeking? This is the most fundamental question which everyone should ask himself or herself. It is God and God alone, the Absolute Bliss/Consciousness, which is truly attainable and which once realised, is never lost. All else is like a mirage, which can never quench the thirst of any soul." May He bless all of us to speedily progress on the spiritual path.

Thus, He arranged a visit to Sadhana Kendra Ashram, where Pujya Chandra Swamiji, Swami Prem Vivekanandaji, Swami Krishnadasji and all the inmates there showered their love on Pujya Swamiji and the party.

Sivananda Ashram, Rishikesh:

Sivananda Ashram in Rishikesh was also visited. Here too, HH Swami Padmanabhanandaji,

Mahendranji and Gopiji poured their love and meticulous care and concern on the entire group.

Pujya Swamiji also visited and offered his Pranams to HH Swami Vimalanandaji Maharaj, the President of DLS.

During the stay at DLS, Pujya Swamiji addressed the students of Yoga Vedanta Forest Academy who are undergoing a two-month course. The details of this session will appear in the next issue of THE VISION.



PUJYA SWAMI MUKTANANDJI VISITED GURUVAYUR & TRISSUR:

Pujya Swamiji visited Narayanalayam in Guruvayur in connection with the inauguration of the Nama Japa Saptah organised by Swami Sanmayananda Saraswathiji of Nallepalli Ashram. Pujya Swamiji shared some thoughts on the role of Nama Japa in a Sadhaka's life, and also the need to develop the right attitude while doing the Japa, which is, to ensure that the Japa does not slip into a lip-level activity or become a mechanical repetition.

In Trissur, Pujya Swamiji attended a Satsang organised by the Brahman Sabha at Punkunnam.

The next day, Pujya Swami paid a visit to Narayanashrama Tapovanam at Venginissery and had a blissful time with Param Pujya Swami Bhoomananda Tirthaji Maharaj, Ma Gurupriya, the Brahmacharis and Bhramacharinis. All were very loving.

Here too, Pujya Swamiji shared some thoughts. The association of Anandashram and Pujya Swami Bhoomanandaji Maharaj dates back to quite a few decades.



PARAM PUJYA JNANESWARI MATAJI'S VISIT TO ANANDASHRAM:

Param Pujya Jnaneswari Mataji of Shanti Ashram, Thotapalli, visited the Ashram along with a group of devotees from the 21st of March to the 3rd of April 2019.

The very presence of Pujya Mataji taught what the spiritual tenets of calmness, quietude, humility, self-effacement and all-enveloping love for each and every one really are.

Pujya Mataji lovingly urged all the devotees to spend at least 5 minutes every day for stilling the mind and then gradually to try and increase the time span to 15 minutes.

The bliss experienced in the presence of Pujya Mataji brought to mind the following words of Beloved Papa: **“The society of a saint intensifies and stabilises the spiritual aspiration of the devotee and grants him the foretaste of the sweetness of intimate communion with the Beloved.** It is by His grace the devotee pins strength, courage and hope in his march on the Divine path.”

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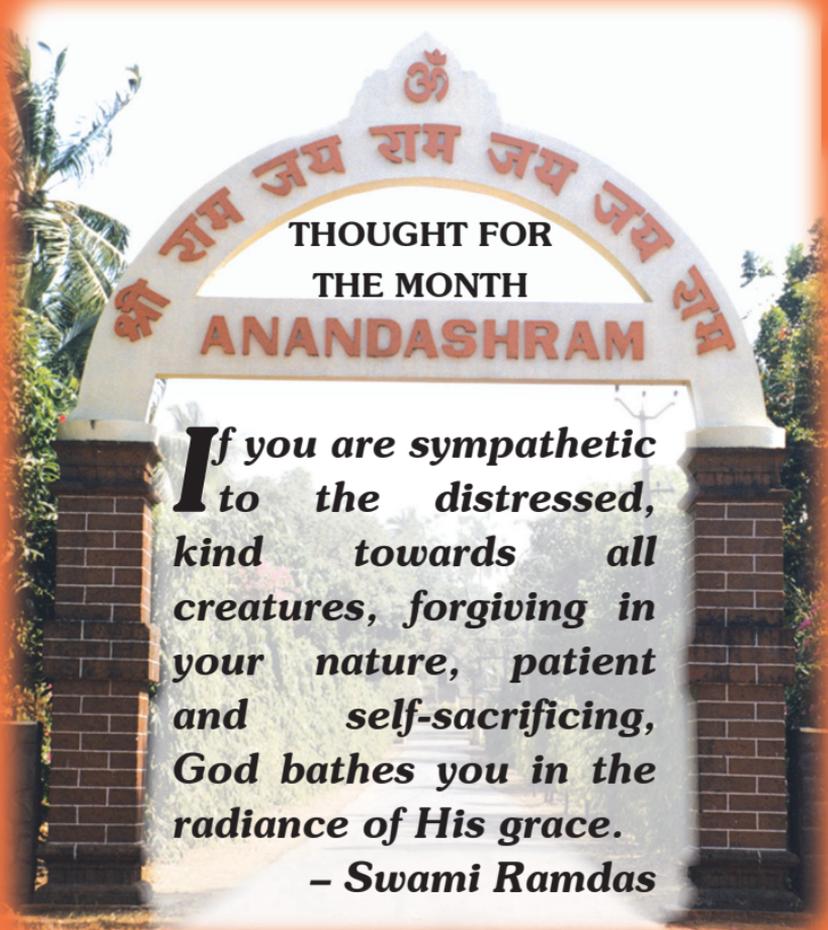
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