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# *The Vision*

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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



**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*

## UNTHINKABLE AND INEXPRESSIBLE

To think of the unknowable is to still thought.

To express the ineffable is to be mute.

God is unthinkable and inexpressible,

So am I by the same rule.

Since all is He, I am also He.

Mystery permeates and envelops me.

Such a God is the Truth of my being —

At once personal, impersonal and beyond.

In all ways of life I realise I am He

And there is none but He. You too are He.

— **Swami Ramdas**

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## FROM THE EDITOR

**I**n the initial stages of Sadhana, it may not be possible for devotees to directly fix the mind on the impersonal aspect of God. Therefore, at this stage, it is easier to follow the daily routine of worship to a Deity at home as introduced by elders of the family.

As one grows up, naturally one tends to develop a reverential and subservient attitude towards this Deity. Proportionate to the intensity of faith and devotion, many times it is felt that one's prayers are heard. It is then that in a mysterious way the all-merciful Lord of the Universe gives the promptings through the Deity to contemplate deeply on bringing in the God-dimension in the activities of daily life. This leads to the gradual expansion from the personal aspect and to realize that the personal aspect is only a reflection of the impersonal Reality.

When we go through the words of incarnations like Lord Krishna, where He said: "Until the consciousness that all beings are My manifestations has been assimilated by the mind, one should commune with Me through external worship and action. By doing this, a devotee gains that knowledge by which he perceives everything as Brahman."

Beloved Papa says: “Krishna’s name and form are meditated upon only for attaining the impersonal Krishna who is residing in our hearts and pervading everywhere. He has assumed a form for the devotees to concentrate upon. By its help the devotees who have accepted that name and form as their guide will be raised beyond them into his vast, infinite, unmanifest existence. It is only then that the soul attains liberation and peace.”

This month’s issue carries a few articles on the personal and impersonal aspects of the ONE who is beyond everything, and a report of Pujya Swami Satchidanandaji’s Birth Centenary Celebrations.

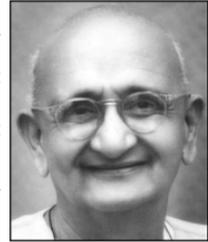
***If you accept the Nitya, you must also accept the Lila. It is the process of negation and affirmation. You realize the Nitya by negating the Lila. Then you affirm the Lila, seeing in it the manifestation of the Nitya. One attains this state after realizing Reality in both aspects: Personal and Impersonal. The Personal is the embodiment of Chit — Consciousness; and the Impersonal is the Indivisible Satchidananda.***

— Sri Ramakrishna

# GOD — THE SUPREME PERSON

By Swami Ramdas

**G**od is at once personal and impersonal. He is the Supreme Reality who pervades the worlds as a changeless, static and infinite existence. He is also a vibrant, active and all-enveloping Presence. Having these two aspects He is also a transcendent Person who is the intimate companion, friend, master and parent of His devotee. The devotee realizes Him in his own heart and holds constant communion with Him. He draws light, inspiration and guidance from Him through utter dedication of his life to Him.



It is this God who is all love and mercy that is the object of worship and adoration by devotees in all faiths and religions. It is the consciousness of this God that is awakened in the heart of the devotee when he goes into the presence of a saint. It is with this God that the devotee strives to unite his life and achieve eternal freedom and peace. It is by surrender to this great Truth that he aspires to become a vehicle for the manifestation of Divine power and glory.

The qualities to be developed for attaining the exalted state described above are — to sublimate thought into Divine knowledge and tune feeling with Divine love and joy. It is in fact by the complete divinization of life, in and out, that the devotee becomes the flaming expression of his adored ideal — God. As all his actions are based upon a universal consciousness, they assume the nature of spontaneity in which, even the least reflection of the self is absent. His petty individuality has given place to an all embracing, genial and blissful personality. He sees his Beloved in the face of every man, woman and child and in all creatures.

The spiritual perfection which the seeker aims at is not merely a matter of self-effort but it is solely dependent upon God's grace. Knowing this, he feels every moment the guiding hand of the Divine and beholds His will directing all events and happenings in the world. Even in all difficulties and trials he observes God's finger at work. So, God thought permeates him through and through, and it can be rightly said of him that he lives, moves and has his being in God.

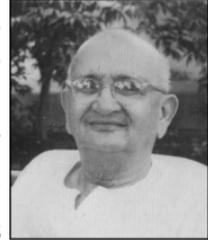


# BELOVED PAPA

## SWAMI RAMDAS ANSWERS

**D**evotee: Is your Sri Ram different from Dasaratha Ram?

Papa: Ramdas will answer you in Kabir's words. He was also put the same question. He said, 'My Ram is



the great Truth, Impersonal, dwelling in the hearts of all beings and creatures in the universe. My Ram is the all-pervading, immanent and all-transcendent Reality. My Ram has assumed the forms of all beings and things and my Ram is Dasaratha's son also. My Ram is the all-inclusive and all-transcendent Supreme Godhead'.

Devotee: By saying so, do you mean that Dasaratha Ram and other manifestations are same to you?

Papa: Yes.

Devotee: Then, how is Ram considered as an Avatar?

Papa: Though God manifests Himself in all beings, the intensity of the manifestation differs — in some it is more, in some others it is less. There are

some big waves and also small waves in the ocean. Big or small, both are forms of the same water.

Devotee: Hanuman did not agree with this view. He declared that his Rama was the Supreme Godhead.

Papa: Hanuman also said that as Atman, he and Rama were one; as body, he was the servant or Dasa of Rama.

Devotee: In the idea of oneness, can there be Dasa-Bhava? Are they not contradicting each other?

Papa: It appears contradictory but it is possible.

Devotee: That attitude may be purely based on faith or belief.



***That which permeates all, which nothing transcends and which, like the universal space around us, fills everything completely from within and without, that Supreme non-dual Brahman — that thou art.***

**— Sri Shankaracharya**

# WITH THE DIVINE MOTHER

By Swami Shuddhananda

**M**ataji referred to Beloved Papa's glowing description of Radha-Krishna Prem and that of the Gopis for Krishna, in the morning reading from RAMDAS SPEAKS VOL.



I and remarked that Radha and Krishna represented Papa's Purusha and Prakriti forms.

Mataji: In order to teach us how the two aspects of Divinity were co-related to each other, Papa had come as Radha and Krishna. Their frolic was, therefore, not of the common kind. It was rightly hailed as a Divine play, as Krishna was the Purushottama Nirguna Nirvikar Swarup, who had no name or form while Radha was the dynamic aspect. It was indeed very difficult to understand this love between Purusha and Prakriti. Yet, Papa had explained it so simply and beautifully!

Sriram: Papa also says that the greatest love was that of the Gopis who brought Purusha and Prakriti together and then enjoyed their Divine play of love.

Mataji: The Gopis are none other than our own selves after we attain Papa. After realising our oneness

with Papa, we choose to play the part of a Dasa or Bhakta and regard the Divine play as a witness thereof though we are all the time fully conscious of our oneness with both Purusha and Prakriti. The Gopis represent the devotees who, after realising their oneness with the Divine, witnessed God's Lila and enjoyed it.

Sriram: Papa used to take Tirtha and Prasad from other saints and even prostrate before them. Why did he do this when he knew that he was one with all creation? Before whom was Papa prostrating, then?

Mataji: Papa had chosen the role of a child and servant for the sake of enjoying His own Lila. So, he would bow before saints like Swami Anandashram and touch their feet in all reverence. Papa knew full well that he and Swamiji were one, yet true to his role as a servant and child, Papa bowed before His Holiness Swami Anandashram. The real truth is that in Papa's Lila, he has assumed the role of a servant of all saints who are none but the forms of his beloved Ram and he plays the role to perfection.

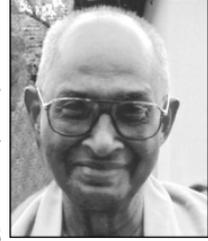
Sriram: We had thought Papa did that to teach us how to humble ourselves and revere all saints.

Mataji: That is correct. But the real reason was that Papa liked to play the role of a child before its adorable Mother and a servant before his Divine Master.

# WORDS OF PUJYA SWAMI SATCHIDANANDA

## Forms Are Solidified Consciousness

ome call the existence of the world an illusion and some call it a manifestation of God. God Himself manifests in different forms. They say the forms are consciousness solidified, like an iceberg. What is an iceberg? It is water in a different form, solidified. This is called ice; it is not different (from water).



So, the universe of names and forms is not different from the Self, or Truth or Reality. He Himself appears as names and forms, the names and forms are not different from Him just as the ice is not different from water. That is why they say that everything is God.

In the scriptures they say, Sarvam Khalvidam Brahma, everything is Brahman (Absolute Reality), there is nothing but Brahman. Because of ignorance we see them as diverse things, but when our vision is purified, we see them as forms of God Himself.



## **Personal And Impersonal God**

God with name and form is called personal God. The all-pervading, nameless, formless existence is impersonal God. Guru and God are one. The impersonal God seated within us is the Guru within and God coming in the form of a human being — a Saint — to guide us on the spiritual path is the Guru without. The Guru — personal God in human form — tells us that the real Guru is within.



## **Think Of Him — As A Personal God Or As An Impersonal God**

Let us chant the Mantra constantly, remember God ceaselessly and leave ourselves entirely in His hands. He will mould us and give us the right shape. Only thing we have to do is to leave ourselves in His hands.

While chanting His Name constantly, be aware of His presence within and without. In any way you can think of Him — as a personal God, or as an impersonal God. Once you feel His presence always with you, make Him your constant companion. He is closer to you than anybody else. Thus, have his close companionship and carry on with your Sadhana, live blissfully and be sure He will take you to the Supreme Goal — oneness with Him.

# LILA — THE COSMIC PLAY

By Mother Vanamali (Devi Menon)

**W**hy does the Brahman, the immutable, the eternal, the ineffable, manifest Himself? Why and how does the non-dual become dual? Advaita proclaims that duality is only an illusion. All is Maya. Brahman alone exists. He alone is Nitya. All else is Mithya. Once He is realised, the world of dualities will cease to exist.

The Puranas however give a sweeter explanation. Lord Narayana is the Supreme Person, equivalent to Brahman, and this creation is His Lila. His play — the cosmic game! He is pictured as lying on His serpent couch, with His consort Lakshmi sitting at His feet, with eyes half closed, immersed in bliss. From this abode of peace He decides to incarnate Himself in order to enjoy His own creation. He takes on many incarnations but His incarnation as Krishna is the exciting climax — a burst of joyful laughter as it were, exploring the frailties and beauties of His own creation, admiring its grandeur, plumbing the heights and depths of its meaning, sometimes flouting His own laws and sometimes obeying, for He is the Purushottama, the Supreme Being who possesses

both the immutable unity and the mobile multiplicity. Lord Narayana is Sat-Chit-Ananda — existence, knowledge and bliss — and His incarnation as Krishna is the expression of His Ananda or bliss. Krishna is the incarnate divinity of Love! He is the essence of the love of the Divine for the Divine, for the Jeeva is also Divine, and only the Divine is capable of loving the Divine with a love which is also Divine! Krishna is the Supreme's eternal, infinite, immortal self-play, self-issuing, self-manifesting and self-finding. The blue boy of Vrindavan is the Lord descended into the world-play from the Divine Ananda! The call of His flute seeks to transform the lower ignorant play of mortal life into this Divine Ananda! Those who are deaf to this enchanting call of love may be forced to listen to the crack of the whip at Kurukshetra, but to the seer that is only another aspect of His love. If He appears to break the established human moulds, it is only in order to create new moulds from the higher planes, and for this He has to shock the sleeping mind of man in order to change, liberate and divinise it. He is perfect Love and perfect Beauty giving rise to perfect Delight — the complete revelation of Satchitananda in a mortal frame.

If this is Krishna, then what about the Jeevas!

Why and how did they manifest? Are they not Divine and therefore part of the game? Why then do they not realise that it is a game? Why do they have to suffer and sin and laugh and cry? Why does the beggar not realise that he is in truth the Divinity clothed in tatters! The Puranas declare that the whole of life is indeed the Lila of the Lord in which He Himself is the hero and the villain, the actor and the audience, the director and the producer, the song and the silence and even the very stage on which the drama is enacted! It is by a large mobility of His Prakriti, His energy, His will and power that He manifests Himself in all this multiplicity. But then the question arises as to why He allows Himself to get caught in the web of His own creation! Can the spider be trapped in its own web? The explanation is simple. The best actors are those who can completely immerse their private lives in the personality of the character they are portraying. So also, in the cosmic drama, the Supreme Actor has to forget His true nature and allow Himself to be caught in the web of His own Maya if He is to completely and satisfyingly enact the different roles. He becomes the king on the throne, and the beggar on the streets, the murderer about to be hung and the victim lying in a pool of blood, as well as the

judge pronouncing judgement in the court! He the mono-actor, the sole enjoyer, the only experiencer, oblivious of His Divine origin, submerged in the role He is playing — laughing, crying, dancing, singing, living and dying! The Avatar comes in order to free the Jeeva from this complicated web of Divine origin and enable it to realise Its own nature. Fortunate are they who happen to catch the lilting strains of His sweet music, emanating from His magic flute. For them the mundane world ceases to charm and like the Gopis of Vrindavan they run in rapture to that enchanter in the forest, forgetting everything, spell-bound by the form of that Lord of Love and Beauty — Shyamasundara Manamohana Vanamali! Advaita seeks for that indefinable existence beyond personalities, but the devotee of Krishna sees in Him that indefinable personality! By adoring Him and union with Him the Jeeva can come to enjoy its own Divine status. This is the promise made by Him to Uddhava and Arjuna. Only then does the beggar realise that he was in truth the king who had taken on the role of the mendicant. Then, the cosmic drama comes to a close, the curtain falls and the actor-director-audience, remains in blissful, enraptured consciousness of Himself as Sat, Chit and Ananda.

*Source: Sri Krishna Lila*

# SYNTHESIS OF THE FORMLESS REALITY & GOD WITH FORM

Excerpt From *The Gospel Of Sri Ramakrishna*

**M**aster: The devotees — I mean the Vijnanis — accept both God with form and the Formless, both the Personal God and the Impersonal.

In a shoreless ocean — an infinite expanse of water — visible blocks of ice are formed here and there by intense cold. Similarly, under the cooling influence, so to say, of the deep love of Its worshipper, the Infinite reduces Itself to the finite and appears before the worshipper as God with form. Again, as, on the rising of the sun, the ice melts away, so, on the awakening of Knowledge, God with form melts away into the same Infinite and Formless...

Looking at the younger Naren, Sri Ramakrishna said: “What will you gain by merely being intuitively aware of God’s existence? A mere vision of God is by no means everything. You have to bring Him into your room. You have to talk to Him. Some have heard of milk, some have seen milk, and some have drunk milk. Some have seen the king, but only one or two can bring the King home and entertain him.

# PUJYA SWAMI MUKTANANDA'S VISIT TO SOUTH AFRICA

By Datta Prasad

**A**round two years ago, Revered Swami Shivshankaranandaji Maharaj of Sri Adi Shankara Ashram in Johannesburg, came to Anandashram and requested Pujya Swami Muktanandaji to visit South Africa. Swami Shivshankaranandaji took the initiative of making elaborate plans for the month-long visit in four major cities — Johannesburg, Cape Town, Durban and Pietermaritzburg and coordinated with other Ashrams there. Swamiji and I landed there on the 28<sup>th</sup> of August 2019. Words are inadequate to express the utmost care, love and meticulous attention showered on us by Swami Shivashankaranandaji of Adi Shankara Ashram, Swami Vidyanandaji of Anandakutir in Cape Town, Swami Ramakripanandaji of Sarva Dharma Ashram at Durban, Swami Nischalanandaji and Prem Kanthilal family at Pietermaritzburg.

All the centres draw their inspiration from Gurudev Swami Sivanandaji Maharaj. His influence on the South African devotees is deeply felt even now. A series of Satsang sessions, consisting of Bhajan,

Ram Nam and a talk by Pujya Swamiji, followed by a question-answer session were held at all the places Pujya Swamiji visited. All the questions were very pertinent to Sadhana and came from the depths of devotees' hearts.

The visit to DLS, South Africa brought to mind the close association of the Late Swami Sahajanadaji Maharaj, the founder of DLS, South Africa, with Anandashram since several decades. His labour of love in the form of printing a number of Anandashram publications at DLS Press in South Africa was also intensely remembered with gratitude.

Here is a brief summary of Pujya Swamiji's programmes in South Africa:

**Satsangs at Johannesburg (9 days):**

- Adi Shankara Ashram
- Sri Kumaraya Namaha Ashram (Sri Guru Jaya Naidoo)
- Sivananda School of Yoga (Swami Eashwaramayananda)
- Bharata Sharada Mandir School
- Visit to Tolstoy Farm set up by Gandhiji and
- The Museum on the Apartheid Period, the freedom struggle and finally the independence of South Africa

**Satsangs at Cape Town (4 days):**

- Ananda Kutir (Swami Vidynandaji)

**Satsang at Durban (8 days):**

- Sarva Dharma Ashram at Durban (Swami Ramakripanandaji)
- Divine Life Society of South Africa
- Sri Ramakrishna Centre, Phoenix,
- Phoenix settlement set up by Gandhiji
- TSA Centre, Tongaat
- Chinna Tirupati, Tongaat
- Veera Bhoga temples at Tongaat,
- Vishwarupa Temple and Dharmashala, Tongaat,
- Sivananda Vedanta Institute (Swami Lokasangrahananda)

**Satsangs at Pietermaritzburg (4 days):**

- Integral Yoga Centre (Swami Nischalananda) and Residence of Prema Kanthilal

During our stay in South Africa, Pujya Swamiji got an opportunity to interact with many locals, Caucasians and people of Indian origin. He could also explore many places associated with the life of Revered Mahatmaji, such as the Phoenix Settlement, where he met Gandhiji's grand-daughter Smt Ela Gandhi, the remains of Tolstoy Farm (a cooperative commune

set up by him) and the museum at Pietermaritzburg Railway Station where he was pushed off the train — a crucial incident that changed his life, forever. He also visited the Apartheid Museum in Johannesburg, that illustrated the 20<sup>th</sup> century history of South Africa, the apartheid and the role played by Nelson Mandela in his motherland's long walk to freedom. Learning more about these two great icons of modern history — Gandhiji and Nelson Mandela, their incredible journeys and how they transformed millions of lives was a humbling experience.

During one of the Satsangs, Pujya Swamiji said: “We must learn from the life-journey of our Masters, not from watching them at the zenith they have reached, but from the arduous struggles they endured in the beginning, the obstacles they overcame on the way and their unshakeable faith in the ever-present Truth.”

Thus came to a close the illuminating month-long visit to South Africa.

*(Pujya Swamiji's talks delivered at different places may appear in the later editions.)*



# **BIRTH CENTENARY CELEBRATIONS OF PUJYA SWAMI SATCHIDANANDAJI**

he year-long programmes held in the Ashram and various places in commemoration of Pujya Swami Satchidanandaji's Birth Centenary Year concluded with 10 days of special programmes held in the Ashram from the 3<sup>rd</sup> to the 12<sup>th</sup> of November 2019.

Pujya Swami Satchidanandaji always emphasised that celebrations should be for exclusive God-remembrance. So, keeping this in view, the programmes were organised for providing the participants an opportunity for intense God-remembrance.

## **Akhand Ram Nam Saptah**

An Akhand Ram Nam Saptah was held from 6:00 am on the 3<sup>rd</sup> of November till 6:00 am on the 10<sup>th</sup> of November. The Ashram reverberated with the thrilling sound of the Divine Name sung in a variety of tunes with gusto and jubilation. The very ambience was surcharged with the power of the Name chanted collectively.

## **Sri Krishna Lila**

From the 3<sup>rd</sup> to the 10<sup>th</sup> of November the afternoon Satsang sessions and the session in the morning of the 11<sup>th</sup> of November, were dedicated to the reading of SRI KRISHNA LILA authored by Vanamali (Devi Menon). The book gives a delightful take on the playful life and activities of Sri Krishna interspersed with profound Vedantic teachings.

The portrayal of every act of the Lord in the personal aspect has an underlying message to simultaneously remember that He is also the impersonal Truth and the One that transcends both. Mother Vanamali states: “Krishna is the human version of the metaphysical ‘Satchidananda Brahman’ of the Upanishads, who took on a human form in order to help the ordinary mortal who cannot rise to union with the formless Brahman through the path of meditation and Samadhi as advocated in the Upanishads.”

The picturesque description of His Divine Lila — from the “birth of the unborn” to the “death of the deathless” — is simply enthralling. Mother Vanamali explains: “The Vedantic view postulates that everything is Divine. Every particle in the universe is imbued with the Divine Spirit. Far from the “Unborn”

being unable to assume a form, Vedanta declares that all forms are the endless reflections of that One, Unborn Spirit who is without beginning and without end. The assumption of imperfection by the Perfect is the whole phenomenon of this mysterious universe and can only be attributed to the Divine Lila or play.”

The illuminating sessions of the narration filled the hearts of all present with deep devotion.

### **Commemorative Satsang Programme**

A special commemorative Satsang programme was held on the 12<sup>th</sup> of November in the Panchavati immediately after the flag hoisting.

The session commenced with the chanting of some Shlokas from the Guru Gita and lighting the lamp by HH Swami Padmanabhananda Saraswati, General Secretary of Divine Life Society, Rishikesh.

Pujya Swami Muktanandaji presented the introductory remarks.

Pujya Swami Padmanabhanandaji then released the new book called EXPERIENCES AND REFLECTIONS which has some words culled out from Pujya Swami Satchidanandaji's write-up about his early life and Sadhana days and also some passages from an interview with Sri John David, a devotee from Germany, who conducted interviews with many Mahatmas for his book.

The first copy of the book was received by Revered Ma Devaki, of Yogi Ramsuratkumar Ashram, Tiruvannamalai.

HH Pujya Swami Padmanabhanandaji Maharaj, Ma Devaki and HH Swami Vivikatanandaji Maharaj of Chinmaya Mission, Kerala then blessed all participants with their Ashirvachan.

Next, Reverend Larry Koler, of Seattle, USA released a book MY SPIRITUAL INDIA by Reverend Yogacharya David Hickenbottom. The first copy of the book was received by Nalini Amma.

The book is in two parts. The first part covers Reverend Davidji's visits to various places all over India and his meetings with various Mahatmas. The second part is a journal of his visits to Anandashram.

Reverend Davidji, the disciple of Mother Mildred Hamilton of the lineage of Paramahansa Yogananda, was scheduled to visit the Ashram for the Centenary Celebrations, however, as willed by the Lord, he attained Mahasamadhi on the 12<sup>th</sup> of August 2019.

Mother Hamilton met Beloved Papa during his world tour in 1954. Thereafter, Mother with her husband Ralph Hamilton visited Ashram. It was at this time that Beloved Papa helped her progress in her spiritual journey after the Mahasamadhi of her Master, Paramhansa Yogananda.

When Davidji, Larryji, Cateji and all the friends from Seattle visited the Ashram for the first time in 1998, they felt the presence of Mother Hamilton very strongly. Davidji was so deeply inspired by Pujya Swami Satchidanandaji that he called him his second Mother. From then on, a strong bond of love was forged between the disciples of Revered Mother Hamilton and Anandashram.

The commemorative Satsang programme concluded with the Arati in the Bhajan Hall.

### **Bhajan Programmes**

Soul elevating Bhajan programmes were held in the Ashram on the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of November:

- Local Bhajan parties performed on the 10<sup>th</sup> and 11<sup>th</sup> of November from 7:00 – 9:00 pm.
- Prof. Ananthraman from Bangalore, who visits the Ashram every year to perform Bhajans on the occasion of Pujya Swamiji's Jayanti, rendered Bhajans on the 12<sup>th</sup> of November from 3:30 – 4:30 pm.
- Sri Ranga Pai and friends, from Manipal also performed Bhajans on the 12<sup>th</sup> of November from 7:00 – 9:00 pm.

Thus, by the abundant grace of Beloved Papa, the 10 days' programmes came to a close leaving the devotees revelling in bliss.

## DEAR CHILDREN

### True Knowledge Of GodHead

**T**here was a boy who used to serve in the house in which Swami Rama used to live in India. That boy remaining all the while in contact with Rama, was one day walking on the top of the high mansion, and was shouting aloud, "I am God, I am God, I am God." There were some people in the other houses next door to the house on the top of which he was roaring. They spoke to him, "What are you raving, what are you saying? Do you say you are God? If you are God, do jump down from the roof and let us see whether you are hurt or not. If you are not hurt, then we shall believe in you as God; if you are hurt, we shall kill you, we shall persecute you. Why are you speaking that way? This profane language you have no right to employ."

The boy, full of Divine madness, spoke out, "O My own Self, I am ready to jump down; I am ready to take a leap into any abyss that you may point out; I am ready to jump into any ocean that you may indicate, but kindly let me know the place where I am not present already, because in order to jump down, we ought to have some spot where we can jump

down and where we are not present already; let me know the place which is void of Me; where I am not present already. I am the God of gods. Do point out to me the place where I am not present already, and I will jump. How can He jump who already permeates the whole? He alone can jump who is limited, who is present here and not there. He alone can take a leap.”

Then the gentlemen who had asked him to jump down said, “Oh, are you that God, are you that God? You are the body.” The boy said, “This body is made by your imagination: this body I am not. Your questions and objections cannot reach Me; they reach only your imagination. Similarly, how can He jump, or how can He do such things? Who is already all-permeating? There is not a single spot where He is not present already. The same am I. The same am I. If I be present only in this body and not in that, then of course I ought to work worldly miracles through this body in order to make good my claim to Godhead. All the bodies are mine; readymade they are mine. I have simply to make possession; I have to make nothing, everything is made by me.”

**MORAL:** One, who has true knowledge of Godhead, believes himself to be everywhere.

*Source: Parables of Rama*

## EPISTLES OF SWAMI RAMDAS

Beloved Ram,

Ramdas remembers the thrills of ecstasy he experienced when your body and his clasped each other in a fond and blissful embrace. O Lord, how gloriously pure you are! Indeed, to embrace you is to embrace the whole universe. You are the one, immutable, eternal, all-pervading, imperishable Truth, beyond name and form, whose nature is pure splendour, bliss and peace. The worlds are your manifestation. All form, change and movement in it, are the workings of your infinite Power or Shakti. This manifestation, this Shakti of yours is your love and Anand. You are Shiva. You are Shakti. You are Saguna. You are Nirguna. You are the motionless, invisible, changeless, all-pervading Spirit. You are the moving, visible, changing worlds and universes. You are the One. You are the many. You are the Eternal Witness of your own play. As witness, you are immortal peace; as player, you are immortal love and Anand. You are all in all. You are Sat and Asat. You are beyond Sat and Asat. You are the doer and non-doer at once. You are the incomprehensible, the inexpressible First Cause. You are higher than the highest, more perfect than the perfect, the ultimate,

grand, transcendent Existence and Reality. You are the God of gods. Ramdas is your child, blood of your blood, Soul of your soul, Being of your being, in love separate from, in Spirit one with you.

Love to you all.



## IN MEMORIAM

Sri Sagar Krishnamurthi, an ardent devotee of the Ashram from Bangalore and the husband of Smt Sunanda Sagar, was called by Beloved Papa on the 5<sup>th</sup> of October 2019.

We pray for Beloved Papa's blessings on the departed soul for eternal rest at His lotus feet.

## ANANDASHRAM NEWS

**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the third round of the 15,500-Crore Nama Japa Yagna For World Peace in the month of October is 240 crores. The grand total of the Japa done so far in this round now stands at 6596 crores.

**PUJYA SWAMIJI TO VISIT ANDHRA PRADESH AND TELANGANA:** Pujya Swami Muktanandaji will visit Andhra Pradesh and Telangana from the 10<sup>th</sup> to the 22<sup>nd</sup> of January 2020.

The Satsang programmes are scheduled as follows:

- 11<sup>th</sup> January: Vysya Hostel, Kachiguda, Hyderabad, from 4:00 pm to 8:00 pm. (Contact: Smt Swarajyam — 040-27632106 or Sri M Anand — 9246968266)
- 12<sup>th</sup> January: Sri Ramana Kendram, Bathakamma Kunta, Shivam Road Bagh Amberpet, Hyderabad 500013, from 09:30 am to 10:30 am. (Contact: Sri Hari Rao – 9440808030 / 040-27424092)
- 12<sup>th</sup> January: Anandashram Satsang Samithi, “JYOTI”, 8-2-610/54/B/2, Road No.10, Gaffar Khan Colony, Banjara Hills, Opp. Sharmila Yoga Zone, Hyderabad 500034, from 4:00 pm to 8:30 pm. (Contact: Sri Anirudh Gupta — 9849044400; Email: anirudhgupta@tibarumals.com or Sri Mahaveer Prasad G — 98498 93936)
- 13<sup>th</sup> January: Anandashram Satsang Samithi Hanamakonda, from 10:00 am to 1:00 pm. (Contact: Smt. Shankar Lakshmi — 9849076636 or Sri CH Lakshminarayana — 9908765323)
- 14<sup>th</sup> January: Spiritual Retreat at a villa in Ashoka Liviano Puppalguda, Opp ORR Toll Gate, Nanakramguda, Narsingi Road, Hyderabad, from 11:00 am to 4:00 pm. (Contact: Smt Prasanna Gupta — 9348028208 or Sri Ravi Gupta — 9849028208)

- 15<sup>th</sup> January: Sri Satyanarayana Swami Temple, Ashok Nagar, Hyderabad, from 6:00 pm to 8:00 pm (Contact: Sri Krishnaiah — 9885420367 or Sri Kasi Visveswara Rao — 9866512516)
- 16<sup>th</sup> January: Ram Nam and Satsang at the residence of Smt Radha Reddy and Smt Pramila Reddy, 69, Hillridge Villas, ISB Road, Gachibouli, Hyderabad, from 9:00 am to 12:30 pm (Contact: Smt. Pramila Reddy — 9885394411 / 040-23754411)
- 17<sup>th</sup> January: Nirvana Guest House, Chilukur, Rangareddy District, from 11:00 am to 3:00 pm. **Prior confirmation of participation required.** (Contact: Smt Leela — 9701895629)
- 19<sup>th</sup> to 22<sup>nd</sup> January: Sri Santhi Ashram, Thottapalli, East Godavari Dist (Contact: 7382009962, 9346511137)

**BELOVED PAPA SWAMI RAMDAS'  
97<sup>TH</sup> SANNYAS DAY**

*Beloved Papa's 97<sup>th</sup> Sannyas Day falls on 27<sup>th</sup> December 2019. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and seek His blessings to be able to do so.*

## LIST OF PUBLICATIONS IN ENGLISH

Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
6	Glimpses of Divine Vision	60
7	God Experience, Vols. 1 & 2 (Set)	240
8	Gospel Of Swami Ramdas, Vols. 1 to 3 (Set)	750
9	Guru's Grace	150
10	Hints to Aspirants	100
11	In Quest of God	150
12	In the Vision of God	285
13	Krishnabai	80
14	Lectures of Swami Ramdas, Vols. 1 to 5 (Set)	1100
15	Letters of Swami Ramdas, Vols. 1 & 2 (Set)	240
16	Mundane to Spiritual	100
17	Passage to Divinity	120
18	Pathless Path	50
19	Poems	100
20	Points to Ponder	150
21	Religion — Its Universality	50
22	Sadhaka and Sadhana	30
23	Sayings of Swami Ramdas	60
24	Srimad Bhagavatam	380
25	Stories as told by Swami Ramdas	100
26	Swami Ramdas on Himself	120
27	Swami Satchidananda	50
28	Talks of Swami Ramdas	130
29	The Divine Life, Vols. 1 & 2 (Set)	380
30	The Mother of All	60
31	The Silent Sage	60
32	Thus Speaks Ramdas	60
35	Viswamata Krishnabai	70
36	With My Master	90
37	With the Divine Mother, Vols. 1 to 3 (Set)	540
38	World is God	210

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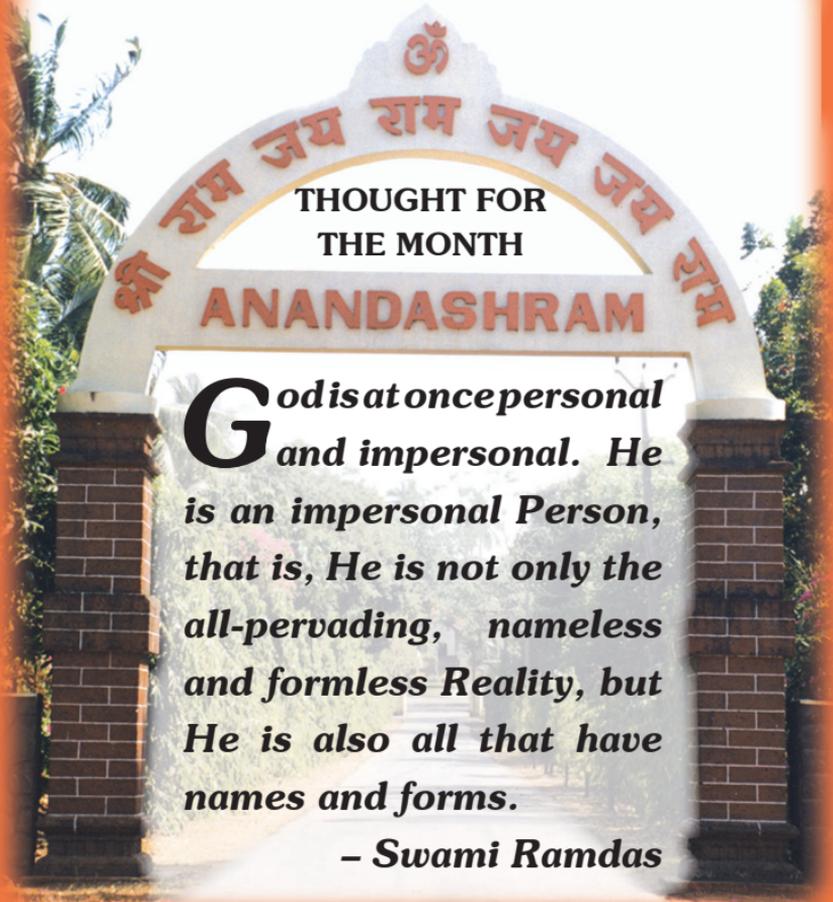
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**G**od is at once personal and impersonal. He is an impersonal Person, that is, He is not only the all-pervading, nameless and formless Reality, but He is also all that have names and forms.

– Swami Ramdas

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