

Rs. 40/- ANNUAL



The Vision

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



Vol. 87

JANUARY 2020

No. 04

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

SWEET RELATIONSHIP

If you want to taste immortal peace
And the fount of Love to flow for ever in your
heart,

Make God your all in all.

Seek Him above all things,

Hold Him as your dearest.

Then He is yours, you are His:

A relationship — simply sweet, ambrosial, glorious!

— *Swami Ramdas*

Vol. 87**January 2020****No. 04****CONTENTS**

From The Editor	-	5
Path Of Devotion	- Swami Ramdas	7
Words Of Beloved Papa	-	10
With The Divine Mother	- Swami Shuddhananda	12
Discipline Of Devotion	- Swami Satchidananda	14
Cultivate Divine Love	- Dada JP Vaswani	17
Path Of Bhakti Is Easy	- Sri Ramakrishna	18
Deep Love For God	- Sri Chandra Swami Udasin	20
Bhakti	- Swami Sivananda	23
Bhakti Yoga	- Swami Tapasyananda	25
Saints See Divinity		
Even In Worldly Things	- Sri Gondavalekar Maharaj	27
Dear Children	-	29
Epistles Of Swami Ramdas	-	31
In Memoriam	-	33
Important Days In 2020	-	34
Anandashram News	-	34

THE VISION

A Monthly Magazine

Published by

ANANDASHRAM

PO Anandashrama 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2970160, 2207403

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

For free edition of "The Vision" on the web,
please visit: www.anandashram.org

FROM THE EDITOR

The path of devotion or Bhakti is considered to be the safest for aspirants because it stands for expansion of the love-circle and not abdicating anything. The question of renunciation does not figure there with the tone of rigidity as is normally understood.

Bhakti or devotion is of two kinds. The more common is ceremonial and ritualistic method of expressing our devotion through elaborate external worship. This type of Bhakti has always a tinge of self-seeking through the meticulous following of the injunctions of the scriptures regarding Puja.

But the Bhakti that crowns us with liberation is Nishkama, which seeks nothing but the great privilege of loving the Lord. Here, even if something is offered by the Lord, it will not be accepted because what the devotee wants is nothing but God. He realizes that all created things are temporary, transitory, subject to decay and dissolution. They are perishable and imperfect. Though they are useful for that moment, they can become a diversion, a bondage, a net, a nuisance and a prolific sense of sorrow.

Devotion to God does not consist merely in talking and discoursing about Him. It is an experience

of intimate contact and union with Him. Beloved Papa says: “If you want to enjoy real bliss and peace, you should cultivate entire and full devotion for God. Let God be your all in all. Your one and sole aim or ambition in life should be to realize Him. God wants you to be His simple, trusting and loving child. Worldly attainments like wealth, learning and position do not count at all. God looks at your heart. If He finds you sincere, guileless and pure, He becomes yours. If you are sympathetic to the distressed, kind towards all creatures, forgiving in your nature, patient and self-sacrificing, God bathes you in the radiance of His grace. In all humility approach Him in your heart, for there He dwells — the Master and Mother of your soul and life.”

When we love Him, our whole mind will be filled with Him and there will be no other thought intruding. There is dispassion towards everything else. Gradually this attitude will also pave the way to experience everything as a form of God. Thus, the love-circle keeps on expanding with the God-dimension behind it.

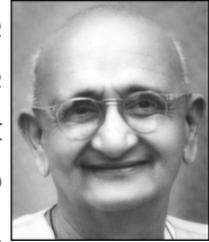
This month’s issue of THE VISION brings out the various approaches to Bhakti through the words of great Masters.

— **Editor**

PATH OF DEVOTION

By Swami Ramdas

The path of devotion means the adoration of God in His supreme personality in which the aspirant forms a near and dear relationship with the Supreme Lord and, through constant remembrance of Him, and with prayers and singing and speaking of His glories, rises himself to the Divine consciousness. Through this devotion the devotee effects his union with and absorption in the Lord, and thus not only attains the knowledge of the Atman or the Nirguna aspect of God, but also gets the highest vision of God manifested as the universe. The peace and joy which a devotee experiences are maintained in all conditions of life and activity. The devotee becomes totally Divine, both internally and externally, i.e. in the knowledge of the Atman and in all the actions of Prakriti. The path of knowledge leads the aspirant only to the knowledge of the Atman and that is through a rigorous discipline for the subdual of all the passions and desires of the heart and mind. Of course, the aspirant realizes the indestructible, the infinite and eternal Truth, but he misses the supreme



ecstasy of action. The path is therefore not only difficult, because to subdue the mind and senses by severe austerities is a hard thing, but also it does not take the soul to the supreme personality of God who is at once the impersonal and formless Purusha and the manifest Prakriti. This Supreme Person is the Purushottama of the Gita.

Whilst for him, who is the worshipper of the unmanifest Truth, the bliss resulting from all the spontaneous activities of life is not possible, the devotee, dedicating all his actions to the Lord and ever united with Him through remembrance and meditation, lives eternally in the Godhead in both His aspects. The devotee who throws himself completely on the mercy of the Lord and hands himself over in every part of his being is lifted and elevated by the Lord from the mortal plane to the transcendent status of immortality.

How is one to practise this devotion? The Lord says: “Concentrate your mind on Me. Let all your thoughts and faculties be stilled and merged into Me and undoubtedly you will ever dwell in Me. If your mind wanders from My meditation, through continuous practice of remembrance fix it on Me. In case your practice is not sufficient to control the

restless nature of the mind, have recourse to My service, i.e. do all your actions for My sake and thus attain Me. If you think that you are incapable of carrying out the above injunctions, there is still the easiest and the best way to reach Me, and that is, to take complete refuge in Me, to make Me your aim and goal of life and to abandon the desire for the fruit of all your actions.”

“The way of discrimination by which you free yourself from attachment to the unreal and transient, and identify yourself with the real and infinite, is superior to the path of hard and mortifying practices for the subdual of the mind and the senses. Better than the path of discrimination is the method of meditation through which you disconnect your mind with the perishable and fix it in the Imperishable. But still greater and the greatest and, at the same time, the easiest means is utter self-dedication in which the desire for reward of actions is absolutely renounced. The last path is the path of pure devotion and self-surrender. When thus the devotee lives and acts in life without expectation of the fruit of his works, he attains perfect peace and joy.”

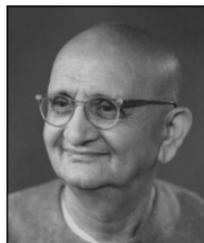


WORDS OF BELOVED PAPA SWAMI RAMDAS



ix Kinds Of Bhakti:

In the Bhakti literature you will find a description of six kinds of Bhakti.



One is, looking at God as your Lord and worshipping Him as an image. In such a devotion your heart is filled with the sweet emotion of love and you experience joy. This was the Bhakti of Ambarisha, a devotee of Lord Vishnu. This is called Shanta-Bhakti.

The second is Dasya-Bhakti. Hanuman found joy in serving God, looking upon Him as his Master. Hanuman was a true servant, obeying Him in every respect as his whole life was spent in the service of his Master, Rama. Here service itself is joy.

The third is Sakhya-Bhakti, in which you become a friend of God. Here the devotee talks and moves with Him on equal terms, as Arjuna did with Krishna. They used to sit, eat, talk and walk together as intimate friends. We can have this kind of relationship with God.

Then comes the fourth, Vatsalya-Bhakti. In this Bhakti, you look upon God as your child, as Yashoda did in relation to Krishna. In the practice of this devotion, you serve, feed and look after God generally as a mother does in the case of her child.

The fifth is Madhurya-Bhakti. Here, the relationship between the devotee and God is sweet and loving beyond compare. They feel one with each other, and still maintain a separateness for the sake of enjoying the bliss of the play of love between them. This is oneness in separation and separation in oneness. This was the relation between Radha and Krishna. This Bhakti is also called Prema-Bhakti.

The sixth and last is Sakhi-Bhakti, or Gopi-Bhakti. This is rightly taken to be the highest form of Bhakti. Whenever Radha and Krishna, after a long separation, were brought together by the efforts of the Gopis, they used to identify themselves alternately with Radha and Krishna and enjoy the bliss resulting from the meeting, and also feel immense delight by being merely witnesses to their beatific reunion. This is rightly considered the acme to which Bhakti leads the soul.



WITH THE DIVINE MOTHER

By Swami Shuddhananda

Bhajan Hall: It was nearly 2 pm when Mataji finished her meal and came out. As time was short, Mataji said that she would tell a story. And, she narrated the story of Samarth Ramdas who went for Bhiksha



and received from an angry housewife a dirty dishcloth and, how, ultimately, the benefit of even that ‘Daan’ went to the entire family as the woman’s husband, a Government official, got an early and unexpected release from the prison in which he had been clapped because the ruler was angry with him. Mataji commented: “When you don’t have devotion, God treats you as a mother would treat an ignorant child — with all love and consideration. But, once you became a devotee, you would be like a grown-up boy who would need a certain amount of discipline and the Guru would be stern and strict with you where necessary.”

“In the case of this angry housewife who used to abuse Samarth Ramdas and finally threw the dirty dishcloth at him,” Mataji went on, “Samarth Ramdas

gladly forgave all that she did — like a mother forgiving the ignorant prattle of her child. But, once you have devotion in your heart and you are on the path, the Guru is not indulgent. He would see to it that you observed all the rules.”

“Won’t the Guru ever treat his devotee like a mother treating an innocent child?” a Frenchman asked.

“Of course, he will,” Mataji assured, “But, for that, you have to carry out all his instructions and obey him implicitly. Then he becomes your mother, which he already is, and treats you like a child.”



The Bhakta speaks thus: “O God! Thou art the doer; all forms are Thine; everything is Thine.” And thus he realizes that he is Purusha, the unaffected, inactive, eternal witness. This is his way, different from that of the Jnani, who speaks thus: “All activity belongs to Prakriti or Shakti; I am Purusha, the dispassionate witness.

— Swami Ramdas

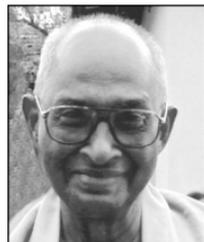
DISCIPLINE OF DEVOTION

By Swami Satchidananda

(Excerpt From Srimad Bhagavata)



ord Kapila said, “The discipline of devotion is recognised as manifold according to the ways of approach, and attitude of mind towards it. Men’s attitude of mind varies according to the diversity of their natural characteristics. A man who is given to anger and views Me as distinct from himself and who practises devotion to Me with a mind full of violence, hypocrisy and jealousy, is a devotee of Tamasic type. He who worships Me through an image etc., as distinct from himself with a view to acquiring objects of senses, fame and power is a devotee of Rajasic type. He who adores Me as distinct from himself, aiming at the eradication of his sins or with the intention of offering his actions to the Supreme, or again with the feeling that it is his duty to worship Me, is a devotee of Sattwic type. The distinguishing character of unqualified Bhakti Yoga is spoken of as the uninterrupted flow of mind-stream towards Me



at the mere mention of my virtues, like that of the waters of the Ganga towards the ocean. This should be combined with motiveless and unremitting love to Me, the Supreme Person, dwelling in the hearts of all. My devotees accept not in exchange for My service even the five forms of final beatitude, namely, residence in My divine realm, enjoying My powers, living in My presence, possessing a form similar to Mine, and absorption into My Being, even when they are offered to them by Me. This Bhakti Yoga has been declared as the highest goal. The devotees thereby transcend the three Gunas and become qualified for My state without any effort.

“By devoutly performing one’s duties in a disinterested spirit; by following every day a course of regular worship involving no destruction of life and actuated by no worldly desire; by beholding, touching, adoring, extolling and bowing to My images etc., by regarding all living beings as My own manifestations; by resorting to patience and dispassion; by showing great respect to exalted souls, commiserating with the afflicted and behaving in a friendly manner with one’s equals; by practising non-violence, truthfulness, non-thieving, continence, possessing things not exceeding the bare necessities of life, external and internal

purity, contentment, undergoing penance, study of sacred texts and meditation on God; by hearing spiritual discourses and chanting the Divine Names; and by unity of mind, speech and body, fellowship with holy men and absence of egotism, one's mind thus engaged in activities intended to please Me gets thoroughly purified. He conceives a liking for Me, without any effort, the moment he hears somebody talking about My virtues.”

B*hakti is an intense longing to attain God. The desire to reach God possesses us in such a manner that there would be no other ambition in life. This longing consumes us like fire, day after day, nay, a veritable madness for God seizes our mind, and all our mental and physical energies are utilized exclusively for taking possession of God. When this Bhakti has brought us face to face with the dearest object of our struggle and the quest of our life, we shall have found peace once for all. We are then one with the Supreme Truth — which is eternal joy.*

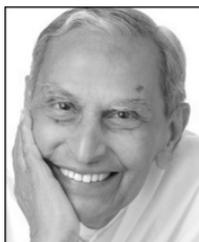
— Swami Ramdas

CULTIVATE DIVINE LOVE

Dada JP Vaswani Answers

Question: How may we grow in Divine love?

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



1. You must fall — or rather rise — in love with God. Therefore, it is necessary to establish a relationship with God. Make God your father, mother, brother, friend, master or your beloved. Let everything you do strengthen this relationship with God.
2. Live with God all the time. Therefore, talk to him, again and again. Engage yourself in a loving, humble, intimate conversation with God.
3. Speak softly. Treat everyone with love and kindness. Do not harp on the faults of others. For every blow you receive, give back a blessing.
4. He who loves God, refrains from doing anything which may displease God. He lives a life of purity.
5. Whatever you do, do it for the pure love of God.
6. The law of love is the law of service and sacrifice. Go out of your way to help others. And rejoice in the will of God.

Source: Dada Answers

PATH OF BHAKTI IS EASY

Excerpt From *The Gospel Of Sri Ramakrishna*

Bhakti Master: One cannot realize God without Prema-Bhakti. Another name for Prema-Bhakti is Raga-Bhakti. Unless one has learnt to love God, one cannot realize Him. There is another kind of Bhakti, known as Vaidhi-Bhakti, according to which one must repeat the name of God a fixed number of times, fasts, make pilgrimages, worship God with prescribed offerings, make sacrifices, and so on and so forth. By continuing such practices for a long time, one acquires Raga-Bhakti. God cannot be realized until one has Raga-Bhakti. One must love God. In order to realize God, one must be completely free from worldliness and direct all of one's mind to Him...

Devotion to God may be said to be 'green' so long as it doesn't grow into love of God; but it becomes 'ripe' when it has grown into such love. A man with 'green' Bhakti cannot assimilate spiritual talk and instruction; but one with 'ripe' Bhakti can. The image that falls on a photographic plate covered with black film is retained. On the other hand, thousands of images may be reflected on a mirror, but not one of them is retained. As the object moves away, the mirror becomes the same as it was before.

Vijay: Is Bhakti alone sufficient for the attainment

of God, for His vision?

Master: Yes, one can see God through Bhakti alone. But it must be 'ripe' Bhakti, Prema-Bhakti and Raga-Bhakti. When one has that Bhakti, one loves God even as the mother loves the child, the child the mother, or the wife the husband. When one has such love and attachment for God, one doesn't feel the attraction of Maya to wife, children, relatives, and friends. One retains only compassion for them. To such a man the world appears a strange land, a place where he has merely to perform his duties. When one develops love of God, one completely gets rid of one's attachment to the world and worldly wisdom.

One cannot see God if one has even the slightest trace of worldliness. Match-sticks, if damp, won't strike fire though you rub a thousand of them against the match-box. The mind soaked in worldliness is such a damp match-stick. Once Sri Radha said to her friends that she saw Krishna everywhere — both within and without. The friends answered: 'Why, we don't see Him at all. Are you delirious?' Radha said, 'Friends, paint your eyes with the collyrium of Divine love, and then you will see Him.'

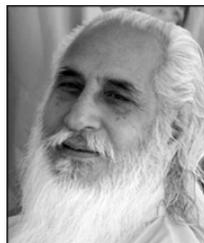
If the devotee but once feels this attachment and ecstatic love for God, this mature devotion and longing, then he sees God in both His aspects, with form and without form.

DEEP LOVE FOR GOD

Sri Chandra Swami Udasin Answers

Devotee: How can my mind be constantly absorbed in God?

Swamiji: Your mind can remain constantly absorbed in God when you are in deep love with God.



You constantly remember something you are in utter need of. Until and unless One has such deep love for God, one should try to remember Him through the practice of Japa and contemplation.

Devotee: Does sacrifice accompany love?

Swamiji: Sacrifice is natural in love. You don't feel any difficulty in sacrificing anything for your beloved. The same is the case with God. When you fall in love with God, you can make the biggest sacrifice for the sake of God. You can even give up your life for Him. But such love for God is very, very rare. A Jesus or a Ramakrishna, or Ramana Maharshi is a very rare phenomenon.

Devotee: Tell us how to love God.

Swamiji: Love is in you. It is directed to the temporal world, its things, situations and relationships.

When your mind stops flowing in the direction of the world, it starts flowing to the Divine. The same energy that becomes worldly love is transformed into Divine Love. The energy to accomplish sacrifice comes to a seeker from the love he or she has for the Divine. Love is a great power. Even the ordinary love of a lover for his or her beloved in this world gives so much strength to the lover that he or she can joyfully make any sacrifice for the sake of the beloved. The lover can give up anything for the Beloved.

In Sufism they say that there is Ishqa Hakiki and Ishqa Mijazi. Ishqa Mijazi is the love of one human being for another human being. Ishqa Hakiki is the love of a human being for the Divine, the infinite and eternal Consciousness, which people call by different names.

Devotee: Divine Love transforms one's whole personality. What is the role of emotions on the spiritual path?

Swamiji: Emotions, like desires, should not be suppressed, nor should they be indulged in blindly. They have to be purified, sublimated and directed to Self-realization. Emotions consume a lot of energy; they can destabilise the personality when they are violent. They have to be Divinised before they can

be transcended completely. Pleasure caused by an emotion brings frustration when it ends.

Devotee: One has to remain balanced and unaffected in the situations that bring up emotions. What is the aim and purpose of your life?

Swamiji: The purpose of my life is to experience Divine Love. When Divine Love is the purpose of life and one sincerely lives for it, it transforms one's whole personality, including desires, emotions, thinking, intentions, actions, beliefs and concepts. Then the emotions and desires don't create problems and obstacles; on the contrary, they become instruments for a happy, independent and blissful life.

Source: Song Of Silence, Vol. III



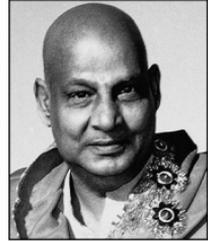
Let us pray to Him to grant us an
Unbroken remembrance of Himself.
***To fulfil this prayer, He brings about such
changes in our life as to enable us to be in
touch with Him always. Here he proves to
us that He is infinitely kind.***

— Swami Ramdas

BHAKTI

By Swami Sivananda

Bhakti is resting on God. Bhakti is flow of devotion like the flow of a river. Bhakti is continuity of devotion, just as there is continuity in the flow of oil from one vessel to another vessel. Bhakti is attraction of the Jiva to the Lord, just as there is attraction of the needle to the magnet.



Bhakti is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here. There is no fear also. Is the son afraid of his father who is a Sessions Judge? Is the wife afraid of her husband? So also, a devotee entertains the least fear of God. The fear of retribution vanishes in him. He feels, believes, conceives, and imagines that his Ishtam is an ocean of love or Prem. Bhakti transmutes man into Divinity. It intoxicates the devotee with Divine Prem. It gives him eternal satisfaction. It makes him perfect. It weans the mind from sensual objects. It makes him rejoice in God.

Emotional excitement is not devotion to God.

Devotion is pure love. Fanaticism is not devotion. It is frenzy. It is mere excitement. Bhakti is not mere emotionalism, but is the tuning of the will as well as the intellect towards the Divine. It is supreme love of God. It blossoms afterwards into Jnana. It leads to immortality or God-realisation. Bhakti is the direct approach to the ideal through the heart. Love is natural to everybody.

Bhakti can be practised under all conditions and by all alike. Learning, austere penance, study of the Vedas, and brilliant intellect are not needed for the attainment of Bhakti or devotion. What is wanted is constant and living remembrance of God, coupled with faith. That is the reason why the path of Bhakti is available for everyone.

Nishada was born in a low caste; Sabari was a rustic woman; Dhruva was an uneducated boy; Vidura and Sudama were very poor; Vibhishana was an ugly Rakshasa; Hanuman was a monkey; Jatayu was a bird; Gajendra was an elephant; the Gopis of Brindavan were not initiated into Vedic rites; but all of them attained God-realisation on account of their devotion and self-surrender.

Source: Bliss Divine

BHAKTI YOGA

By Swami Tapasyananda

Bhakti means the service of God with body, speech and mind. An aspirant for devotion must make God the supreme end of life without any condition or desire for fruits of actions. Bhakti ends in complete self-surrender which generates knowledge by the grace of God.

The practice of Bhakti is divided into two levels the preparatory and the final phase. The injunctions for the practice of Bhakti are given by the Upanishads and the Puranas. The performance of one's duties without any personal desire and as an offering to God is the principal part of preparatory Bhakti. Worship of the Divine images, visit to holy places, study of devotional literature, repetition of the Divine Name, participation in Bhajans and, above all, association with holy men, are some of the means for helping the growth of the infant plant of devotion. The end-phase of devotion is the passionate and undeviating love of God. In the case of one who has attained this state, the mind naturally and effortlessly engages itself with the qualities and forms of the Divine. There is uninterrupted recollection and absorption, and it

brings the knowledge of the spiritual nature of the Self and its relation with the Divine.

An important part of the practice of devotion is self-surrender. It evokes God's grace and leads the aspirant to the Supreme Status. Self-surrender is divided into six phases:

1. Resolve to cherish love for all, as all animate and inanimate beings constitute His body.
2. Abstaining from hostility to Him. It means abandonment of all evil ways and enmity to others.
3. Faith. It is the strong conviction that God, the refuge of all, will protect the devotee. Seeking His protection means maintenance of an attitude of prayerfulness for it.
4. Choosing Him as one's shelter
5. Entrusting oneself, one's near and dear ones, possession etc., to Him and throwing one's burdens, one's 'I and mine', on Him.
6. Humbleness. It consists in absence of pride and the conceit of agency and the readiness to submit unperturbed to any misfortune or failure, accepting it as the Divine will. All who have these requirements can adopt the path of resignation. It is the central part of Bhakti.

Source: Bhakti School Of Vedanta

SAINTS SEE DIVINITY EVEN IN WORLDLY THINGS

By Sri Gondavalekar Maharaj

Feveryone possesses the emotion of devotion, for, broadly speaking, devotion is nothing but deep liking or love. Liking for worldly objects is due to body-consciousness; people instinctively like worldly objects, and are devoted to them. Unless this liking is diminished, devotion to God will not arise. So, the first step in the Bhakti-Marga is to remember God's name selflessly, without expectation of any fruit or reward. The last stage consists in being completely unaware of the body and of 'self'. The body is to be preserved and protected for the sole purpose of attaining God. It is better to die than to live solely for passion and the pleasures of the senses.

All our religious festivals, like the birthdays of the Divine incarnations and the anniversaries of the saints, aim at creating love for God. Even if we have no love for the Divine to begin with, we seek to create it by making such offerings as we would to a living loved person. There is a reciprocal relation between love and such offerings. Such offerings bring us

closer to God and enhance our love for Him. It is common for a mother to dress her child with the best clothes and trinkets she can afford, because she enjoys doing it, although the child itself may be feeling uncomfortable in them, and may even protest against them. Similarly, we try to heap offerings on an icon of God for our own pleasure; otherwise, what does God lack or want?

Saints see the Divinity even in sense-objects, whereas we seek sense pleasures even in icons of the Divinity. For instance, we praise the elegance of the sculpture of an idol, or the beautiful architectural design of a temple. Our mind being full of sensuousness, we notice even Divine things from a sensuous viewpoint. On the other hand, the mind of a saint is all occupied with God, and so he sees God in everything.

It is said that one can see Lord Rama on completing thirteen crores of Japa of Rama-Nama; this requires a dozen years or so to complete. With such intense longing and perseverance, one's mind naturally becomes thoroughly charged with Rama. Meditation on Nama never goes waste; only, we should take care not to expend it on any material desire. Meditation on Nama should be purely for the sake of Nama itself.

Source: Discourses

DEAR CHILDREN

Through The Forest Of Life

Jatila, a little boy, lived with his mother at the fringe of the forest in a broken cottage. His school was situated at the other end of the forest. Every day he had to make his way through the forest. When he left at dawn and when he returned at dusk, he could hear the fearful sounds of animals. Sometimes he felt so helpless. Fright and terror overtook him, almost every day, as he crossed the forest. He spoke of this to his mother.

“My child Jatila, why must you worry?” the mother exclaimed. “Your elder brother lives in the forest, why don’t you call out to him?”

Surprised, the child asked, “Elder brother? Who is he, what is his name? Where was he for so long? Why didn’t you mention this to me earlier?”

“Your elder brother is named Krishna,” said the mother. “Whenever you feel frightened, whenever you need anything, call out to Him, He will come and appear in front of you. He will escort you to school.”

The next day when Jatila reached the forest, he cried out, Krishna, Krishna! Come to me and lead me out of this forest.”

There was no answer. But out of the fullness of his heart, with faith and devotion, out of a heart that felt utterly helpless, Jatila cried out again, and again, “Krishna! Krishna! Come to me.”

Seeing the faith and love of this child, Krishna appeared before him in the form of a young man and said to him, “Jatila brother, here am I!”

He held Jatila’s hand and walked with him to his school and said to him. “Jatila, never feel lonely! Whenever you need Me, just call out to Me. I shall come and be with you.”

This life, too, is a forest. Temptations surround us, fears daunt us, difficulties and problems overpower us and we feel helpless, frightened, lonely. All we need to do is to call out to Krishna with faith and devotion, and He will appear before us.

Source: Snacks For The Soul



Trust God and adjust yourself to every changing situation in which He chooses to place you.

— Swami Ramdas

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

B...It is perfectly true that mere learning and knowledge gained from reading religious literature cannot grant you the supreme vision by means of which alone a man realises his immortal and exalted state...

Bhakti is the root, Vairagya is the tree, Jnana is the flower, Para-Bhakti is the fruit and Brahmanand is the sweet essence of it. Bhakti means a whole-hearted adoration of the Master of the worlds. Vairagya means the dedication of our usual everyday actions to the same Lord, thus making them free from the taint of desire. Knowledge means the realisation through an awakened intellect, of our perfect identification with God, in His all-pervading changeless and immortal aspect. Para-Bhakti means beholding the whole universe as a manifestation or expression of God in all its varied activities and multitudinous forms.

The first essential for this highest realisation is a perfectly calm and motionless mind, freed from the waves of passions and desires. The Sadhana for attaining this state of mind is constant repetition of

Ram-Mantram and dedication of all your actions, in the office or at home, to the Lord of the universe who is seated within you. Spend an hour at least in the early mornings and evenings for repetition of the Mantram, dwelling in mind upon His great attributes as described in the Gita, followed by a silent meditation, in solitude, on the formless aspect of God. Solitude does not necessarily mean going to a place outside your house. You may have solitude even when you sit alone in a room in the house...

One word more. In your Sadhana, don't leave behind your wife and children. Request them on Ramdas' behalf to repeat the same Ram-Mantram constantly. Sometimes you may join them in the evenings for singing together the Ram-Mantram to any tune, and for singing some Stotrams describing His mighty glories.

Ramdas

T*Truth is one; still, love wants the same Truth to assume duality, for playing at being distant and near.*

— **Swami Ramdas**

IN MEMORIAM

mt Susheela Bhat (aged 67), who was born and brought up in the Ashram, was called by Beloved Papa on the 18th of November 2019.

That evening too, she sat in the portico of Ramana building to watch the evening Aarti, as was usual for her, and had a heart failure.

On and off, Susheelaji's health would be a cause of concern as she was suffering from an enlarged heart, diabetes and various other ailments. Her stoic forbearance was indeed commendable.

She had been involved in some of the Bhajan Hall Sevas after the passing of her mother Smt Lakshmi Bhat.

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

The Lord says, he is a Bhakta who always remembers Him and surrenders all his actions to Him.

— Swami Ramdas

IMPORTANT DAYS IN 2020

Feb 1	Sat	Pujya Mataji Krishnabai's Mahasamadhi Day
Apr 8	Wed	Beloved Papa Swami Ramdas' Jayanti
Jul 5	Sun	Guru Purnima
Jul 25	Sat	Beloved Papa Swami Ramdas' Mahasamadhi Day
Sep 17	Thu	Pujya Mataji Krishnabai's Jayanti
Oct 12	Sat	Pujya Swami Satchidanandaji's Mahasamadhi Day
Nov 12	Tue	Pujya Swami Satchidanandaji's Jayanti
Dec 27	Fri	Beloved Papa Swami Ramdas' Sannyas Day



ANANDASHRAM NEWS

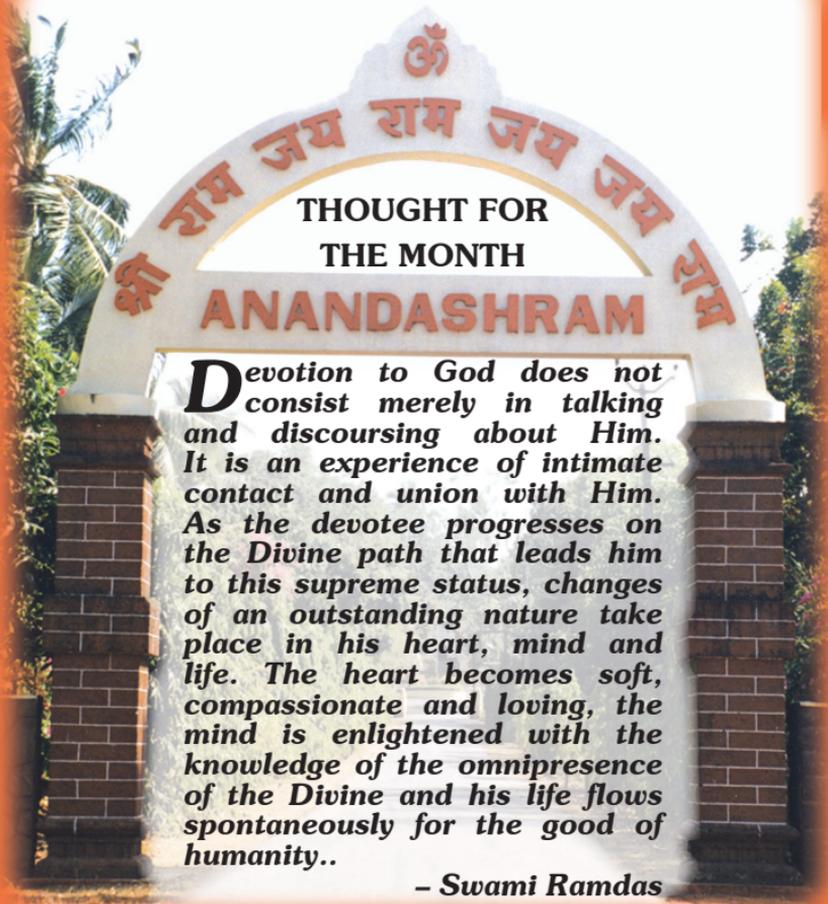
15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of November is 220 crores. The grand total of the Japa done so far in this round now stands at 6816 crores.

MESSAGE FOR THE NEW YEAR

ॐ श्री राम जय राम जय राम

Each year that passes heralds a New Year. For most of us, this is a non-event; while for a few, these are times to make new resolutions, new vows and fresh resolves. We should belong to the latter category as that alone will make us do something significant and justify our existence. Let us make a fervent prayer to the Creator to help us remain steadfast in our commitment of remembering Him in all actions and seeing Him in all beings and creations. The Creator is not far away from His Creation. It is sufficient to love and serve one and all with a universal vision. May He bless all of us to be able to do so in 2020 is our fervant prayer!

R.N.: 3047/57 || Registered: KL/KSZ/8/2018-20
License to post without prepayment of postage
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/2018-20
Date of Publication: 01/01/2020



Devotion to God does not consist merely in talking and discoursing about Him. It is an experience of intimate contact and union with Him. As the devotee progresses on the Divine path that leads him to this supreme status, changes of an outstanding nature take place in his heart, mind and life. The heart becomes soft, compassionate and loving, the mind is enlightened with the knowledge of the omnipresence of the Divine and his life flows spontaneously for the good of humanity..

– Swami Ramdas

Edited and published by:

Swami Muktananda on behalf of
Anandashram Trust, Kanhangad.

and printed by him through: Prakash Offset Printers, Mangalore.