



The Vision

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DEDICATED TO UNIVERSAL LOVE AND SERVICE

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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

BLISSFUL INNER WITNESS

The pattern of my life was woven by You,
So also of all lives.

The outer patterns are different,
But You, who are the inner Spirit,
Are one and the same in all.
In the quest of You, I found
You are the blissful Inner Witness,
The Spirit in me and in all beings,
All patterns are Mine, designed by Me —
My forms, My bodies, My outer expressions.
Ultimately the truth dawned in me,
I am in all Yourself, or You are in all myself.

— Swami Ramdas

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FROM THE EDITOR

 All our external spiritual practices are done to attune our inner equipment to take up the inward journey. The senses and the mind have been unknowingly trained to go outward. So, it is really a tough job to change their course. Unless and until the mind takes up the inward journey, one will not be able to realize the core of one's being. Only after realizing the real Self within, will one be able to see the same Self manifest as the rest of the Creation. So, inward journey is imperative.

Various methods have been prescribed by Mahatmas for inward journey. Contemplation and meditation are some of the most universally recommended means.

Concentration and meditation are purely mental disciplines through which a wave-less and fixed state of mind is attained by focusing the mind on one thought to the exclusion of all others. This thought must represent or symbolise the Eternal Reality dwelling within one's heart.

As a means to inward journey, our Gurudev, Beloved Papa Swami Ramdas, had suggested

dwelling on the glorious attributes of God, viz.: He is eternal, omnipresent, all-powerful, all-knowing, changeless, ever-peaceful and blissful Truth.

When one makes the mind continuously dwell on these attributes, it will have a telling effect on the way one acts and reacts when dealing with events and individuals, thus, transforming life into a blissful stream of God-consciousness.

This month's issue of THE VISION carries articles of various Mahatmas on different approaches to inward journey. □

— Editor



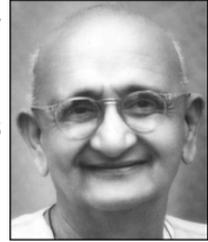
O *m Asato Ma Sad Gamaya; Tamaso Ma Jyotir Gamaya; Mrtyor Ma Amritam Gamaya. The meaning of this Mantra is obvious: 'Lead me from the unreal to the Real; Lead me from darkness to Light; Lead me from mortality to Immortality.' This prayer is supposed to be a regular meditation to enable the soul to reach the Supreme Being.*

— Swami Krishnananda

YOUR BELOVED EVERYWHERE

By Swami Ramdas

The mind which constantly contemplates upon God, imbibes into its being His immortality, love and joy. The saying: “As a man thinketh, so he becometh,”



is eminently true. The individuality conceived of by the mind as a stable and real existence, must, by means of meditation, merge in the universality of God's existence. It is the experience of every aspirant on the spiritual path that the more he devotes the mind to the exalted thought of God, the more he is absolved from its impurities.

The principle is: take in brilliant and elevating ideas, and automatically the low and grovelling thoughts will be purged off. Just as the application of soap removes the dirt of the cloth turning it clean and white, or just as light dispels darkness and illumines space, so also a sustained recollection of God, destroys all the distempers of the mind, purifies and ennobles life. It is rightly said that one should not unnecessarily exert oneself for subduing the mind, but what one has to do is to dwell in the contemplation

of God, and by this method not only purify the heart but also simultaneously fill it with the light, love and joy of God.

Verily, there is no peace for man until his mind is liberated from the clutches of passion, until the wisdom of the Eternal enlightens him.

Therefore, raise your heart, mind, soul and body to the throne of the almighty Lord within you in concentrated adoration and worship. Let the harassing complexity of life be substituted by harmonious simplicity. So regulate your life as to attain to a vision which enables you to be naturally friendly towards all creatures and beings in the world. Let humility be your shield, love your weapon, and a blissful life of service the aim and mark. Don't be satisfied with anything less than the universalisation of your outlook upon life. This is the Atma Darshan sung of by the sages of yore. It is a supreme state in which the notion of the body, the sense of apparent diversity and the erroneous consciousness of the ego have no place. It is the vision of the pure, resplendent Spirit that pervades all beings in the universe. It is a vision of yourself as the indwelling Reality in all the forms and existences. It is a vision of indescribable ecstasy born of the knowledge of one eternal

substratum or Soul that fills and overflows to infinity the world phenomena.

How do you reach the summit of this transcendental Reality? — by recollection, contemplation and meditation. Give your thought entirely to God and you are bound to realise that you are God Himself. Before the glory of this attainment, all other aspirations of man are flat and childish. When you can tune your mind with the all-powerful Master of the universe and realise deathless peace, liberation and bliss, is it worthwhile for you to pursue the ephemeral prizes and achievements of the world, however great and glossy they might seem? What a tremendous privilege this human birth is! Human life can have the full value set on it only when it is utilised for achieving the loftiest purpose for which it is meant.

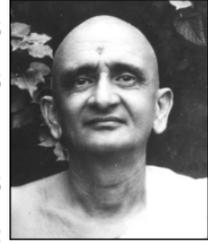
Hence, turn your mind, day by day, towards the immortal Source of your life — God. Let your life be more and more filled with Divine effulgence and love. Let your actions flow like a gentle stream singing the melodious song of Divine service. Be gifted with the sight of the sage, and behold your Beloved everywhere — aye, your Beloved everywhere. □



WORDS OF BELOVED PAPA SWAMI RAMDAS

Concentration precedes meditation, and perfect stillness of the mind follows meditation.

For developing concentration, various methods are employed. Of these, the



practice of fixing the mind on any form of God's many Avatars, or on the sound of His name, is the easiest way for one who is on the path of Bhakti. Any form or name of the Lord, or both, which you hold dear as your Ishta, may be taken up for practice.

You usually start with a picture or an image of the Lord before you, fixing your gaze upon it, take this object as a symbol of the Almighty Truth. After a period, the form to which you are devoted, your Ishta, gets, so to say, stamped on the mind; and then you can mentally concentrate upon that. Side by side, you can also repeat His name by the tongue. When you adopt mere repetition as a means for concentration, you have to assume that the sound of the Name is itself a symbol of God. By gradual practice, the external repetition will lead to an automatic repetition of the Name in the mind. When, thus, either the form

or the Name comes into the mind constantly, you will attain concentration.

By this Sadhana you will be able to curb the restless nature of the mind. Without this preparatory process, meditation becomes impossible. Meditation means making the mind dwell upon the attributes of the Lord, as described in the Gita, namely, that He is eternal, all-pervading, almighty, absolute freedom, peace, wisdom, love and bliss.

Then, a stage will be reached when all the waves of mind will cease, and it will be bathed in the stillness of the transcendent Reality within yourself. The object of meditation is to merge your individual sense and existence in the universal light and vision of God. You will, then as a result of your Sadhana, rise above the body idea and realize the omnipresence of God.

The above are a few hints on concentration and meditation. What is needed for a Sadhaka is earnestness, perseverance and steadiness of purpose. The path is difficult for one who is lukewarm about it, but it is easy for one who is really sincere and resolute. □



PUJYA MATAJI KRISHNABAI ANSWERS

Question: What Dhyana did Mataji do?

Mataji: Papa taught me to meditate on His Nirguna Nirvikara Swarup. He had warned me right at the outset not to meditate on any Name or form but grab hold of the Nameless Formless aspect of Papa if I wanted to attain the 'Real Ramdas'. So, my meditation was on the Nameless, Formless aspect of Papa.



Question: How did Mataji meditate on the Nirguna Nirvikara Papa?

Mataji: I brought to my mind all His universal attributes, telling myself all the time: 'Papa, Thou art Eternal, Infinite, birthless and deathless; Thou art beyond all name and form' and so on. In the beginning, such a thought used to come to me off and on. Later on, as my Japa increased in intensity, the meditation on Papa's universal attributes became of longer duration until it became a permanent state.

Question: Was there any particular 'Murti' that Mataji brought to mind in order to develop concentration?

Mataji: No, I brought only Papa's Divine attributes to my mind. I always remembered Papa's warning not to dwell on any Murti Puja, lest I should stagnate and remain at that stage only, without going any higher. Papa had told me that I should rise beyond all concepts of Name and form, even of the Guru, if I wanted to attain the 'Real Ramdas'. Of course, before I came to Papa, I used to do a lot of Murti Puja (idol worship), etc., and that brought me to Papa.

The Eternal Papa, whom we have to attain, is complete Void. The emptiness we see around us, the empty air in which we move our hands (Mataji demonstrates), that is Papa's true quality. To attain such a Papa, we have to completely efface our body-consciousness; our ego should get diluted and gradually cease to be. You must become utterly empty within — empty of all body idea, empty of all thinking processes, the mind itself should not be there. Papa had warned me that even attachment to one's own Guru could prove an obstruction to attaining the Guru's real Eternal Being. □



WORDS OF SWAMI SATCHIDANANDA

Ram Nam Chanting During Meditation:

The purpose of chanting the Mantra is to make the mind free from all other thoughts. By constant practice, this is possible. Ultimately, the mind will be free from even the God-thought and become still. One can judge one's progress by the kind of thoughts one gets and the frequency of such thoughts and the peace one is able to maintain.



So, when you are concentrating on the Ajna centre, the chanting of Ram Nam may stop by itself as the mind becomes still. After a little while, if the mind loses its stillness, you can chant Ram Nam again. This process may go on until the stillness is maintained for longer and longer periods.



Different Methods Of Concentration During Nama Japa:

When chanting the Name, there are different methods for attaining concentration. Beloved Papa used to concentrate on the sound of the Name itself and was enjoying the bliss of Ram Nam. Some others, who want some form to concentrate upon, have the form of the Ishta Devata before their mental vision or

keep a picture in front of them and concentrate on that. Some others, while chanting the Name, keep their mind on God as the all-pervading, Nameless, Formless, Absolute Existence that has manifested as the entire universe and is seated in everybody's heart. You are free to choose any of these methods and follow it. Ultimately, the mind has to be taken beyond all names and forms to rest on the Absolute Existence. Since you need some form, you may choose to concentrate upon the form of your Guru or Ishta Devata and meditate on the same.

What is important is to maintain God-remembrance. If you are able to achieve that without sitting and doing Bhajans, it is perfectly all right. In fact singing and chanting are eventually to lead one to silent meditation.

One may get visions when the mind is attuned to God and is in Sattwa Guna, whereas hallucination is the product of a disturbed mind.



Worshipping The Formless Through Forms:

God is nameless, formless and attributeless. He has manifested Himself or projected forth as the innumerable universes in which we are all included. To meditate on His nameless, formless and attributeless aspect is very difficult. Our Rishis,

who had the experience of God and who were very compassionate, found that it would be easier for man to worship and meditate on God in His manifested form. So they personified His different powers in the manifestation, such as the power of creation as Brahma, of preservation as Vishnu and of destruction as Siva. They also personified the other powers as gods and recommended worshipping them. Then came the Avatars, direct descents of that Supreme Power, like Rama, Krishna, etc. and also saints who realized their oneness with the Supreme Being,

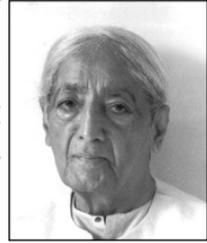
It must be understood that worship of any of the above forms is worship of the Supreme Being Itself. You need not have the fear that other Gods will be angry if you worship only one. When worshipping any one form of the Supreme Being, bring to your mind that that form is a symbol of the Supreme Being and that you are really worshipping the Supreme Being through that symbol.

If you take to the chanting of God's name — any Name of God — constantly, your mind will get purified and you will gradually be able to understand things clearly and all your doubts will be cleared from within, finally making it possible for you to realize the Truth. □



J KRISHNAMURTI ON MEDITATION

Meditation is the movement of love. It isn't the love of the One or of the many. It is like water that everyone can drink out of any jar, whether golden or earthenware; it is inexhaustible.



Meditation cannot be learnt from another. You must begin without knowing anything about it. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the jealousy — if you are aware of all that in yourself, without any choice, that is part of meditation.

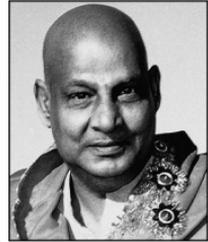


As long as there is the experiencer remembering the experience, truth is not. Truth is not something to be remembered, stored up, recorded, and then brought out. What is accumulated is not truth. The desire to experience creates the experiencer, who then accumulates and remembers. Desire makes for the separation of the thinker from his thought; the desire to become, to experience, to be more or to be less, makes for division between the experiencer and the experience. Awareness of the ways of desire is self-knowledge. Self-knowledge is the beginning of meditation. □

CONCENTRATION

By Swami Sivananda

Concentration is holding the mind to one form or object steadily for a long time. (Yoga Sutras, III-1). Dharana is fixing the mind on an external object or an internal Chakra or one abstract idea as 'Aham Brahmasmi'. (Yoga Sutras, III-1).



Sri Sankara writes in the commentary on Chhandogya Upanishad (VII-xx-1) that a man's duty consists in the control of the senses and concentration of mind. So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such unremitting practice, one-pointedness will accrue to the mind and instantly, all the hosts of thoughts will vanish. Concentration is opposed to sensuous desires, bliss to flurry and worry, sustained thinking to perplexity, applied thinking to sloth to torpor, rapture to ill-will.

You are born to concentrate the mind on God after collecting the mental rays that are dissipated on various objects. That is your important duty. You forget the duty on account of Moha for family, children,

money, power, position, respect, name and fame.

Concentration of the mind on God after purification can give you real happiness and knowledge. You are born for this purpose only. You are carried away to external objects through Raga and Moha (attachment and infatuated love).

Fix the mind on Atman. Fix the mind on the all-pervading, pure Intelligence and self-luminous effulgence (Svayam-Jyotis). Stand firm in Brahman. Then will you become 'Brahma-Samstha,' established in Brahman.

Practise concentration of mind. In trying to concentrate your mind or even project a thought, you will find that you require naturally to form images in your mind. You cannot help it. Fix the mind on one object, on one idea. Withdraw the mind, again and again, when it runs away from the Lakshya and fix it there. Do not allow the mind to create hundreds of thought-forms. Introspect and watch the mind carefully. Do not allow the mind to dissipate its energy in vain on vain thoughts. Make it hold on to one thought-form for half an hour by incessant practice. Make the mind shape itself into one shape and try to keep the shape for hours together through constant and incessant practice. □

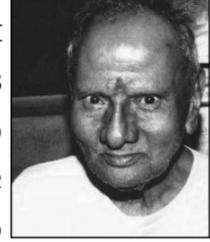
Souce: Mind — Its Mysteries And Control

MEDITATION

By Nisargadatta Maharaj



editation is a deliberate attempt to pierce into the higher states of consciousness and finally go beyond it. The art of meditation is the art of shifting the focus of attention to ever subtler levels, without losing one's grip on the levels left behind. In a way it is like having death under control. One begins with the lowest levels: social circumstances, customs and habits; physical surroundings, the posture and the breathing of the body; the senses, their sensations and perceptions; the mind, its thoughts and feelings; until the entire mechanism of personality is grasped and firmly held. The final stage of meditation is reached when the sense of identity goes beyond the 'I-am-so-and-so', beyond 'so-I-am', beyond 'I-am-the-witness-only', beyond 'there-is', beyond all ideas into the impersonally personal pure Being. But you must be energetic when you take to meditation. It is definitely not a part-time occupation. Limit your interests and activities to what is needed for you and your dependants' barest needs. Save all your energies and time for breaking the wall your mind has built around



you. Believe me, you will not regret it.

At the end of your meditation all is known directly, no proofs whatsoever are required. Just as every drop of the ocean carries the taste of the ocean, so does every moment carry the taste of eternity. Definitions and descriptions have their place as useful incentives for further search, but you must go beyond them into what is undefinable and indescribable, except in negative terms.

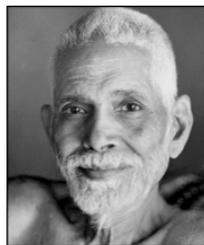
After all, even universality and eternity are mere concepts, the opposites of being place and time-bound. Reality is not a concept, nor the manifestation of a concept. It has nothing to do with concepts. Concern yourself with your mind, remove its distortions and impurities. Once you have had the taste of your own Self, you will find it everywhere and at all times. Therefore, it is so important that you should come to it. Once you know it, you will never lose it.

But you must give yourself the opportunity through intensive, even arduous, meditation. Give your heart and mind to brooding over the 'I am', what is it, how is it, what is its Source, its life, its meaning. It is very much like digging a well. You reject all that is not water, till you reach the life-giving spring. □

Source: I Am That

RAMANA MAHARSHI ON MEDITATION

Devotee: What is the difference between meditation and distraction?



Maharshi: No difference. When there are thoughts, it is distraction: when there are no thoughts, it is meditation. However, meditation is only practice (as distinguished from the real state of Peace.)

Devotee: How to practice meditation?

Maharshi: Keep off thoughts.

Devotee: How to reconcile work with meditation?

Maharshi: Who is the worker? Let him who works ask the question. You are always the Self. You are not the mind. It is the mind which raises these questions. Work proceeds, always, in the presence of the Self only. Work is no hindrance to realisation. It is the mistaken identity of the worker that troubles one. Get rid of the false identity.



Devotee: How should Dhyana be practised?

Maharshi: Dhyana serves to concentrate the mind. The predominant idea keeps off all others. Dhyana varies according to the individual. It may be

on an aspect of God, on a Mantra, or on the Self, etc.



Devotee: Should I not go on with repetition of sacred syllables, (Mantra Japa), e.g., Krishna or Rama's name, when I worship images?

Maharshi: Mental Japa is very good. That helps meditation. Mind gets identified with the repetition and then you get to know what worship (Puja) really is — the losing of one's individuality in that which is worshipped.



Devotee: What is the difference between meditation (Dhyana) and investigation (Vichara)?

Maharshi: Both amount to the same. Those unfit for investigation must practise meditation. In this practice the aspirant forgetting himself meditates on: 'I am Brahman' or 'I am Siva'; thus he continues to hold on to Brahman or Siva; this will ultimately end in the awareness of the residual Being as Brahman or Siva which he will realise to be Pure Being, i.e. the Self. He who engages in investigation starts holding on to himself, asks 'Who am I?' and the Self becomes clear to him. □

Source: Talks with Sri Ramana Maharshi



ATTAINING PEACE

By Sri Sri Anandamayi Ma

Jagat (world) means ceaseless movement, and obviously there can be no rest in movement. How could there be peace in perpetual coming and going? Peace reigns where no coming exists and no going, no melting and no burning. Reverse your course, advance towards Him — then there will be hope of peace.



By your Japa and meditation, those who are close to you will also benefit through the helpful influence of your presence. In order to develop a taste for meditation you have to make a deliberate and sustained effort, just as children have to be made to sit and study, be it by persuasion or coercion. By taking medicine or having injections a patient may get well; even if you do not feel inclined to meditate, conquer your reluctance and make an attempt. The habit of countless lives is pulling you in the opposite direction and making it difficult for you — persevere in spite of it! By your tenacity you will gain strength and be moulded; that is to say, you will develop the capability to do Sadhana. Make up your mind that however

arduous the task, it will have to be accomplished. Recognition and fame last for a short time only, they do not accompany you when you leave this world. If your thought does not naturally turn towards the Eternal, fix it there by an effort of will. Some severe blow of fate will drive you towards God. This will be but an expression of His Mercy; however painful, it is by such blows that one learns one's lessons.

The obstinacy of the mind must be curbed with resoluteness. Whether the mind co-operates or not, you must be adamant in your determination to do a certain amount of practice without fail — simply because Sadhana is man's real work. For so long you have been accustomed to perform actions that fetter, therefore from sheer force of habit you feel the urge to bind yourself by activity again and again. But if you try hard for some time, you will be able to see for yourself how you are caught in your work, and that the more you engage in Sadhana the quicker will be your advance.

As for self-surrender, by constantly endeavouring to live a life of self-dedication, it will come about one day. What does self-surrender mean, if not to surrender to one's very own Self! Keep in mind what this little daughter of yours is asking you to do! □

Source: Words of Sri Anandamayi Ma

OUR KINGDOM IS NOT THIS WORLD

By Daya Mata

When think that this world is the only reality. But there is something beyond this world, and the reason man goes on being dissatisfied is that his kingdom is not of this world. Everything here is temporary and subject to change, governed by the illusion of time. When one becomes united with the Divine, there is no past, present or future. God alone is eternal.



Instead of talking about God, instead of reading about Him, now is the time to feel Him. The world will not know peace until man has learned to feel peace in God.

Man has to change himself before he can change the world. Unless and until we, as individuals, learn to live together as God's children, beholding the one creative beam of light behind all forms, there will be division, war and misery. We must find God within, and then with humility share with others His peace, love and harmony. As we strive in this way to serve as God's instruments, we should pray, "Lord, Thou art the Doer. Thy will be done." Humbly seeking the

will of God does not imply idleness or lack of initiative and action. God helps him who helps himself. It means rather to surrender to God, that He may use you as His instrument to do good on earth according to His Divine will.

Set aside time every day for meditation — deep, joyous communion with God. Out of the twenty-four hours in each day give one hour to the Divine Beloved. Wise is that man who takes to heart this advice. “Life is sweet and death a dream; joy is sweet and sorrow a dream, when Thy song flows through me. Thou art Wisdom. Thou art Bliss. Thou art Love”. And That, dear ones, is your Reality. □



The seeker of liberation devotes himself to meditation on the Supreme Lord. This is called Nididhyasana in Vedanta. Its essential characteristic is to abide in the Self as much as possible, until the stage is reached when he becomes fully God-conscious. This is a state of “being”, not of “doing”. Perfect abidance in one’s Self is called Self-realisation.

— Swami Chinmayananda

MEDITATE ON BREATHING

By Eckhart Tolle

Be aware of your breathing. Notice the sensation of the breath. Feel the air moving in and out of your body. Notice how the chest and abdomen expand and



contract slightly with the in and out breath. One conscious breath is enough to make some space where before there was the uninterrupted succession of one thought after another. One conscious breath (two or three would be even better), taken many times a day, is an excellent way of bringing space into your life. Even if you meditated on your breathing for two hours or more, which some people do, one breath is all you ever need to be aware of, indeed ever can be aware of. The rest is memory or anticipation, which is to say, thought. Breathing isn't really something that you do but something that you witness as it happens. Breathing happens by itself. The intelligence within the body is doing it. All you have to do is watch it happening. There is no strain or effort involved. Also, notice the brief cessation of the breath, particularly the still point at the end of the out breath, before you start breathing in again.

Being aware of your breath forces you into the present moment — the key to all inner transformation. Whenever you are conscious of the breath, you are absolutely present. You may also notice that you cannot think and be aware of your breathing. Conscious breathing stops your mind. But far from being in a trance or half asleep, you are fully awake and highly alert. You are not falling below thinking, but rising above it. And if you look more closely, you will find that those two things — coming fully into the present moment and ceasing thinking without loss of consciousness — are actually one and the same: the arising of space consciousness.

Source: A New Earth



The Yoga of meditation consists chiefly of three important components: (i) One-pointedness of mind (ii) Moderation and regulation in life to help attain one-pointedness (iii) Equanimity and evenness in outlook. A true spiritual quest is not possible without these three things.

— Acharya Vinoba Bhave

TRY AN AWARENESS BATH

By Marguerite Theophil



An old, uneducated woman approached the Buddha, wanting to meditate, saying that she was coming to it so late in life; she might not really be able to learn how.

He gently advised her, as she drew water from the well each day, to remain mindful and aware of every single movement of her hands, knowing that if she did so she would soon find herself in that state of alert and spacious calm that is meditation.

After several people had claimed that meditative awareness was hard enough to practise on the meditation cushion, to suggest that we bring it to the everyday life is perhaps one of those nice sounding but ridiculously impossible things. I suggested what I thought was a simple mid-session project on taking an ‘awareness bath’.

A woman leapt up, furious. Tired after a rough week at the office, she yelled at me about all the ‘rubbish’ I was talking. She had to knead, roll out and cook about 30 Chapattis every single evening soon after getting home from work. Completely

exhausted by dinner-time, she barely soaped all over in the shower before collapsing on her bed. She even added that maybe it was only ‘jobless’ people like me who could afford this silly luxury!

My first instinct was to argue with her, to convince her... but thankfully I remained aware — and shut up and went inwards. To my surprise, I got in touch with the sensory pleasures of making Chapattis.

Without addressing her directly, I acted out a slow, invisible Chapatti-making routine, all the time talking aloud of how my senses responded as I went along — measuring out the ingredients, the feel and colours of the deep red measuring bowl and flat silvery shiny Thali that reflected my hands and movements. Really feeling the dry flour on my hands, pouring in cool, clear water, then the sticky-clingy coming together of the dough, the rhythm of kneading, breathing and the alchemy of the transformed ‘just right’ feel of the dough, all the time noticing the aromas changing constantly in the process. Then the rolling and flattening of individual Chapattis, the feel of the weight of the rolling pin, sometimes the perfect round ones that showed up, the amazing smell of the fresh roasted ones, how they puffed pleasingly at

the end, then slowly flattened down... maybe a few drops of aromatic Ghee dribbled on each.

It took just a few minutes, and there was total silence. In fact, I recall the session for that day ended right there.

The next Saturday the same woman said smilingly that Chapatti-time was now her stress management time. Not just that — it relaxed her enough to enjoy a really ‘aware’ bathing time.

Another called me last week — full three years after the sessions — telling me that over the years this has become her ‘holy time’ of the day. She willingly takes longer over it than before, and everyone, including her mother-in-law, agrees no one makes Chapattis that look and taste as good as the ones she makes.

We can bring meditative awareness to washing dishes, eating, writing, walking, relaxing. We can let go of our usual excuses of ‘no time’ or ‘wrong place’. Everyday things and actions can offer us unusual moments of holiness and blessedness. □

Source: <http://timesofindia.indiatimes.com/>

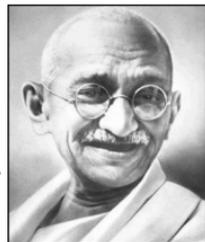


TRUE MEDITATION

By Mahatma Gandhi



correspondent writes: You say that the rule should be that during prayers, everyone should sit with closed eyes and think of nothing but God. The question arises as to how and in what form we have to think of God?



Gandhiji: True meditation consists in closing the eyes and ears of the mind to all else, except the object of one's devotion. Hence the closing of eyes during prayers is an aid to such concentration. Man's conception of God is naturally limited. Each one has, therefore, to think of Him as best appeals to him, provided that the conception is pure and uplifting.



Meditation and worship are not exclusive things like jewels to be kept locked up in a strong box. They must be seen in every act of ours. But I will not press you for a reply today. I simply want to set you thinking about this. You know that you are always in my thoughts. □

Souce: In Search Of The Supreme



DEAR CHILDREN



A man was very interested in self-knowledge, self-realisation. His search in life had been to find a master who could teach him meditation. He went from one master to another looking for guidance.

Years went by, then someone told him, “If you really want to find a master you will have to go to the Himalayas. He lives in some unknown parts of the Himalayas; you will have to search for him. One thing is certain, he is there. Nobody knows exactly where, because whenever somebody comes to know of him, he moves from there and goes deeper into the forests.”

The man was getting old, but he made the journey and reached the Himalayas. People said, “Yes, we have heard about the old man. He lives somewhere. Nobody is aware of where exactly you will find him, but he is there. If you search hard enough you are bound to find him.”

The man searched and searched. For two years he was roaming in the Himalayas — tired, exhausted. But he was intent that he had to find this man; even if it took his life, it would be worth it.

One day he saw a small grass hut. He was so tired that he was not even able to walk, so he crawled. He reached the hut. There was no door; he looked

in, there was nobody inside. And not only was there nobody inside, but there was every sign that for years there had been nobody inside.

Exhausted, he fell on the ground and said, “I give up.” He was lying there under the sun in the cool breeze of the Himalayas, and for the first time he started feeling so blissful, he had never tasted such bliss! Suddenly he started feeling full of light. Suddenly all thoughts disappeared. After a while he became aware that somebody was leaning over him. He opened his eyes. An old man was there. Smiling, the old man said, “So you have come. Have you something to ask me?”

The man said, “No.”

The old man laughed, a great belly laugh, and said, “So, now you know what meditation is!”

The man replied, “Yes.”

What had happened? That assertion which came from the deepest core of his being — “I give up” — in that very giving up, all goal-oriented mind efforts and endeavours disappeared. “I give up.” In that very moment he was no more the same person. He was bathed in bliss. He was silent, he was a nobody, and he touched the ultimate stratum of non-being. Then he knew what meditation is. Meditation is a non-goal-oriented state of mind.” □

Source: The Book of Wisdom by Osho

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...It is not sufficient merely to awaken the mind to the supreme sense of the Reality. A constant hammering of the truth on the restless mind is essential. When the mind is purified and concentrated through proper discipline and self-control, it imbibes and realises the highest Truth presented to it. Because, an uncontrolled mind, although it accepts the Truth, cannot retain it. The fitness of the mind to attain the knowledge of Divinity consists solely in the complete eradication of desire from it. This is done through discrimination, concentration and meditation, culminating in the realisation of God. All through these ascending processes of Sadhana, experience becomes the guide. Ramdas is glad that you are making rapid progress, and he would have you march onward steadily and fearlessly, until the goal is reached. Don't forget that as an aid to meditation, dedication of all your actions to the Divine Shakti is essential. By this double process, you realise the immortal state easily and swiftly. □

Ramdas

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IN MEMORIAM

- Smt Muthulakshmi Ramanathan, a devotee of the Ashram from Bangalore and the mother of Smt Chellam Subramanian from Delhi, was called by Beloved Papa on the 25th of January 2021.
- Smt Saraswathi Gopalakrishnan, an ardent devotee of the Ashram from Delhi and the sister of Sri K Subramanian, dropped her mortal coil on the 6th of February 2021.

We pray for Beloved Papa's blessings on the departed souls 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 15500-Crore Nama Japa Yagna For World Peace in the month of January is 210 crores. The grand total of the Japa done so far in this round now stands at 9586 crores.



STATUTES REGARDING 80-G EXEMPTION: As per recent amendments in the Income Tax rules, any donor to a charitable

institution who wishes to, or intends to, claim benefits under section 80-G needs to furnish PAN, AADHAR details and full postal address while making the donation.

These details must reflect in the Annual Statement of Donations to be filed by the donee institution so as to make the donor eligible for the exemption.

Devotees are therefore requested to kindly furnish, while making a donation, their PAN, AADHAR details and also full name and postal address. □



Meditation is one of the great means of controlling the rising of the waves (in the mind). By meditation you can make the mind subdue these waves, and if you go on practising meditation for days, and months, and years, until it has become a habit, until it will come in spite of yourself, anger and hatred will be controlled and checked.

— Swami Vivekananda

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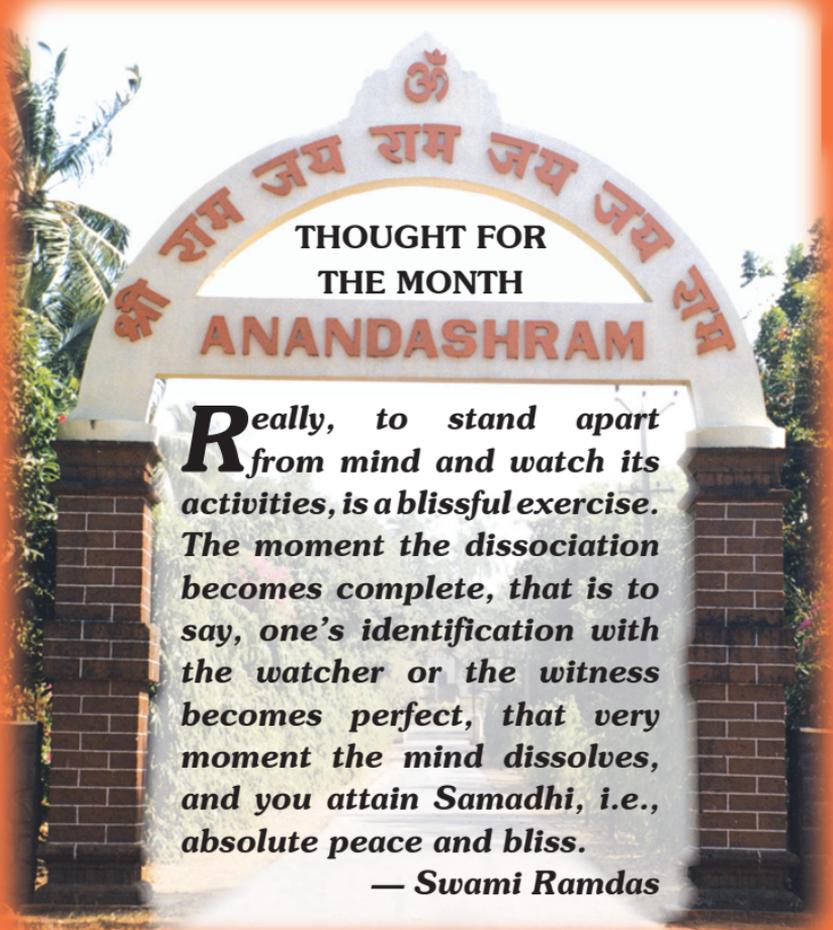
I, Swami Muktananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Really, to stand apart from mind and watch its activities, is a blissful exercise. The moment the dissociation becomes complete, that is to say, one's identification with the watcher or the witness becomes perfect, that very moment the mind dissolves, and you attain Samadhi, i.e., absolute peace and bliss.

— Swami Ramdas

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