



The Vision

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

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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

DRAW HIM BY SIMPLE FAITH

By simple faith and devotion

You make the Supreme Beloved your own.

With longing heart call Him

And He comes to you.

He is your teacher, wise and potent.

Give the strings of your life

In His skilled and loving hands,

And you gain immortality and peace. □

— **Swami Ramdas**



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FROM THE EDITOR



All of us are born with faith. Although umpteen numbers of times we are subjected to undergo tests given by Him that might shake our faith, in the shortest possible time, the faith comes back again by His grace. Why so? Because, right from our childhood we keep on living our lives based upon faith in everyone and everybody. “Faith alone can carry a man through. Where there is faith, there are no doubts and no questions,” said Beloved Papa.

Gandhiji also endorses the importance of faith thus: “It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches.”

For success in all our external dealings, though we know that faith is the first step, we realize that success lies in coupling our faith with sincere and persevering efforts simultaneously. In other words, the efforts we put in, based upon faith, authenticate the fact that the faith is true.

However, in our spiritual pursuit, though we first get inspired by spiritual Masters and develop faith and devotion towards them, because of its subjective nature, we do not bother much about going deeper into their teachings, with the result, our faith does not become firm, concretised. So, what is required is to apply the methodology adopted for the external fields to the spiritual field as well; that is, we should sincerely try to live up to what faith envisions for us. It is only then that faith can lead to the Truth.

This month's issue of THE VISION carries articles on faith by various Mahatmas. □

— **Editor**



Complete trust in and submission to God's will, under all circumstances, means the vision of Truth, the vision of the Root-Principle of all Creation. The words: "If God wills" mean only, "If you arouse and assert your real, inner, all-powerful Divine will." The solution therefore is to awaken the inherent power of your Soul. You are verily the immortal Truth — the great, deathless and changeless Reality.

— **Swami Ramdas**

FAITH AND SURRENDER

By Swami Ramdas

The first requisite for a spiritual aspirant when he is on the Divine path is faith in the existence of God. This faith comes through contact with saints. It is in their presence that he is awakened to the awareness of the eternal life. It is there that a real longing for this supreme Life is created in his heart. Here for a time the restless spirit finds peace and solace born of the Absolute. This experience thereafter becomes the basis of the aspirant's spiritual discipline.



Without faith nothing can be achieved and this is eminently true also in the life of an aspirant, a faith that sustains and strengthens his devotion to the Ultimate Truth. As the rudder is to the boat so faith is to him. Faith leads him to an implicit dependence upon God who is held by him as his sole Guide and Protector. He feels assured that the Divine is watching over him with all love, just as a mother over her child.

Such dependence ever fills the heart of the aspirant with His remembrance. Now he realizes a state of nearness and union with Him and resultant

purity, peace and joy. In all moments of dejection and despair, whenever he loses contact with Him, he throws himself on His compassion and mercy and through dedication of his entire life to Him regain the lost communion with Him.

So, **faith evolves into implicit trust which again develops into complete self-surrender.** Whenever the continuity in the flow of God-thought in the mind is broken, doubts and fears creep into it and darkness seeks to envelop the awakened soul again. The mind is a great player of tricks. It is only a child-like surrender to the Divine that can once more enlighten the heart of an aspirant with the Divine splendour. When God becomes the aspirant's sole friend and refuge and when his life is totally made an offering at His feet, and it is thus flooded with Divine love and ecstasy, it is freed from all limitations and attains the goal of spiritual perfection. □



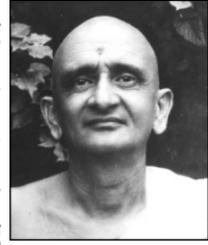
Fears and anxieties cannot affect you in all your undertakings, provided you are sure and firm in your faith. God is the Great Provider and he who trusts Him is never lost.

— Swami Ramdas

WORDS OF BELOVED PAPA SWAMI RAMDAS

Live A Carefree Life By Trusting

Him: If you rely on God and trust Him implicitly and have His sweet Name on your lips, you may be sure, your life will flow like a rippling river singing the song



of eternal love and joy. The excrescences that have gathered round your life and have made its outlook vitiated, narrow and cramped will automatically disappear. Your life will become pure, noble, enlightened and glorious in every way. God will take His seat in your heart and hold the reins of it. He will be your Inspirer, Guide and Protector. He will take you on the royal road of absolute peace and happiness. You are safe in His keeping. His grace will sustain you and you will realise that you are His immortal child — an embodiment of His radiance power and bliss. Let your aim be to attain this beatific state.



Trust Him And Repeat His Name: A man sits up for two hours for meditation, but does not tune himself with God. There is another who sits for only a minute or two and gets in tune with God. Who is the better of the two? If you put your heart and soul into the remembrance of God and sit only for one minute,

that is more fruitful than struggling to remember God for four hours. So, if you have full trust in God, repeat His Name but once with love and faith and go to sleep with the feeling: 'O God, I am Your child'. If you retire with this feeling, you will be nearer God than those who try without this feeling to remember Him for hours and struggle to become one with Him. When you are tired after a whole day's work, pray to Him: 'O God, You have enabled me to work for the whole day. I am tired now. Make me love You more and make me love all and make me pure'. With such a simple prayer, go to sleep. Then you are safe.



Trusting Him Is True Surrender: God is Our Divine Parent. To confide and place our entire trust in Him and look to Him for everything is the meaning of true surrender. At this stage the ego sense which is a separating wall between the devotee and his God dwindles away. A child-like ever cheerful and free nature manifests in the life of the devotee. He realizes eternal kinship and companionship of God. In an ecstatic union with Him, the devotee loses himself into Him. In this crowning illumination, everything stands transformed before the devotee's eyes as the very expression of his God. □

WITH THE DIVINE MOTHER

By Swami Shuddhananda



April 8, 1981, 7 a.m., Papa's Room: A devotee from Bombay rang up Mataji early today to tell her about his business troubles and the harassment he was facing from his



partner in trade. Referring to this call, Mataji said: "I told him that there was a time for patience and a time for swift and drastic action. You cannot remain patient all the time. I wanted him to have trust in Papa, take His name and then go ahead and break up this intolerable partnership. On this point (of having patience with wrong-doers), I used to often argue with Papa. I have always believed that there is a limit to one's patience. I told the caller that he was having so many doubts in his mind because his faith in Papa was not strong enough, so also his Ram Nam. If we have faith in Papa, then we should stop worrying and leave everything to Him to work things out. It is only when our faith is weak that we are assailed by doubts".



January 10, 1982, 6.30 p.m., Papa's room: Ramdas

Speaks Vol.1 had just been read. It contained Papa's reference to Yudhishtira's search for a bad man which proved in vain just as Duryodhana's search for a good man proved equally futile. A lady devotee who had suffered a number of heart-breaks in her young life, asked Mataji: "Mataji, there are times when someone whom we have taken as good on appearance turns out to be very bad. What should our attitude be in such cases?"

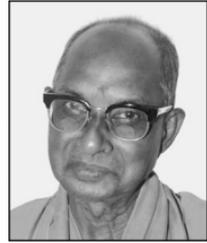
Mataji: "We should leave everything in Papa's hands and take whatever He does as for our good. In such cases where we have been misled by a bad person posing as a good man, either Papa seated in his heart will reform him from within or Papa will see to it that we cease to be associated with him or ever be in his company. Whatever happens, we should take it as for our own good — as all experiences are brought to us by Papa for our own good. We should trust Papa. As you said, we cannot always go by appearances and a so-called good man may turn out to be a bad man. In such cases, we have no other alternatives but to trust Papa with all our heart to do the best by us." A smile and a look of relief on the devotee's face greeted Mataji's remarks. □



WORDS OF PUJYA SWAMI SATCHIDANANDA

Entirely Depend Upon God:

Our primary aim should be to reach God. Those who have taken to serious Sadhana should realize that their Goal is the realization of God and the attainment of Eternal peace and bliss. As long as we have a body, we have to be doing something, but not necessarily with the idea of hoarding money, earning name and fame etc. The main purpose should be to realize God. If we are thus deeply devoted to God, sincere in our aspiration to realize Him, and earnest in our Sadhana to reach the Goal, we can be sure that God will take care of our material needs. He will look after us like a mother looking after her child. Any effort on our part must be only to think of Him constantly, to dedicate all our activities to Him and aspire only to realize Him. Given this, everything else will be taken care of. We must have complete faith in God. It has been told repeatedly by our Gurudev, our Mother and all the Mahatmas that we should entirely depend upon God and there is no need to worry about our material needs. In spite of such assurances, we do not have faith in their words. If we leave ourselves in the



hands of God and aspire only for God-realization, we can be sure that we will be looked after very tenderly by Him. At the same time, we must be prepared for the highest sacrifice and also lead an austere life. If we are devoted to God, we will not aspire for material comforts and prosperity. We will be satisfied with whatever position God chooses to place us in, as by God-remembrance alone, we will enjoy the peace and bliss of the Eternal, which the world cannot give us. So, we should properly understand the teachings of our Master, our Mother and all the Mahatmas and let our purpose in life be only to realize God.



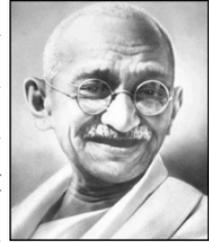
Practising Prayers Silently: It is better if prayers are done silently and nobody knows about them. Some may appreciate it, and at the same time, many may laugh at it. When they laugh at it, you may be affected. So, let nobody know anything about your views on God or about your spiritual practices. Whatever opinions others may hold, you must be firm in the faith that prayers are absolutely necessary for a happy and peaceful life, here and hereafter. You have that faith. So, don't be carried away by what others say. □



HAVE CHILDLIKE FAITH

By Mahatma Gandhi

I would have brushed aside all rational explanations and begin with a simple child-like faith in God. If I exist God exists. With me it is a necessity of my being as it is with millions. They may not be able to talk about it but from their lives you can see that it is a part of their life. I am only asking you to restore the belief that has been undermined. In order to do so you have to unlearn a lot of literature that dazzles your intelligence and throws you off your feet. Start with the faith, which is also a token of humility and an admission that we know nothing, that we are less than atoms in this universe. We are less than atoms, I say, because the atom obeys the law of its being, whereas, we, in the insolence of our ignorance deny the law of nature. But I have no argument to address to those who have no faith.



I claim to be a man of faith and prayer and even if I were to be cut to pieces, I trust God would give me the strength not to deny Him, but to assert that He is. ...I am surer of His existence than of the fact

that you and I are sitting in this room. Then I can also testify that I may live without air and water but not without Him. You may pluck out my eyes, but that cannot kill me. You may chop off my nose, but that will not kill me. But blast my faith in God, and I am dead. You may call this a superstition, but I confess it is a superstition that I hug, even as I used to hug the name of Rama in my childhood when there was any cause of danger or alarm.

Source: *Pathway To God*



F*faith in God means faith in your own higher Self who is your Real Being. The main qualities of this faith are absolute fearlessness and freedom from worry and anxiety of every kind, through a complete surrender in all things to the Almighty will of this Supreme Self. To attain to this surrender you have to keep your mind dwelling constantly in God. This highest Truth that resides in you is all compassionate and merciful. What you have to do is to trust this Great Truth and give up all cares. Faith can move mountains is a trite saying.*

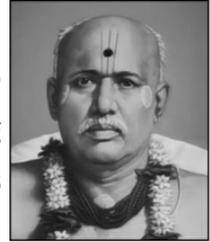
— Swami Ramdas

PARAMARtha DOES NEED DISCERNING FAITH

By Shri Gondavalekar Maharaj



Since we are born as humans, it becomes our natural goal to attain God. We have so long been through a cycle of births in various forms, and by the grace of God we have come to the human form, which alone enables one to attain God. The saints wake us to our heritage and potentiality, but in supreme disregard we pull the covers over our heads and refuse to be made alive to the Reality and our true and lasting interest. One who is really asleep can be awakened, but what can be done to a person who is purposely feigning sleep? Even those who undertake the long journey to Varanasi for a purifying dip in the holy Ganga do not believe themselves to be genuinely absolved of sin. Thus, their faith in the pilgrimage and its efficacy is clouded by lukewarm feeling, whereas even an unlearned rustic with sincere, undoubted faith may derive true benefit. We overlook the fact that even in everyday life we go about with trust in persons even previously unknown, persons whose credibility is unknown or even doubtful. We start from home with



a certain calculation of time, despite the experience that quite often we fail to make it. We reserve a sleeping berth on a train and travel confidently at night despite the knowledge that the driver of the train is, like any other human, far from being infallible, and that train accidents do take place now and then. On what ground can we refuse to trust God at least to the degree to which we trust the engine-driver who is absolutely an ordinary mortal quite liable to err?

Paramartha should be undertaken either with perfect understanding, or with the utter, undoubted faith of an ignorant person. We, however, go about with only half-knowledge 'or a conceit of knowledge; such persons are merely doubting Thomases, hard to convince and satisfy. He is a real ignoramus who does not put into practice what he is convinced of; truly wise are those who learn from experience and change themselves accordingly.

Paramartha certainly demands faith, complete faith, but not 'blind' faith, nor superstition. Our true Self is distinct from both the body and the mind and transcends them both; we should therefore practice and learn to live independently of both; this is easily and definitely achieved by no other means but Nama. □

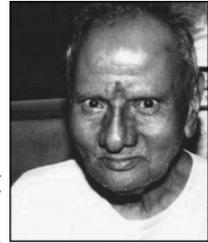
Source: Discourses

WITHOUT TRUST THERE IS NO PEACE

Nisargadatta Maharaj Answers

Questioner: Has devotion (Bhakti) any place in your teaching?

Maharaj: When you are not well, you go to a physician who tells you what is wrong and what is the remedy. If you



have confidence in him, it makes things simple: you take the medicine, follow the diet restrictions and get well. But if you do not trust him, you may still take a chance, or you may study medicine yourself! In all cases it is your desire for recovery that moves you, not the physician.

Without trust there is no peace. Somebody or other you always trust — it may be your mother, or your wife. Of all the people the knower of the Self, the liberated man, is the most trust-worthy. But merely to trust is not enough. You must also desire. Without desire for freedom of what use is the confidence that you can acquire freedom? Desire and confidence must go together. The stronger your desire, the easier comes the help. The greatest Guru is helpless as long as the disciple is not eager to learn. Eagerness and earnestness are all-important. Confidence will come

with experience. Be devoted to your goal — and devotion to him, who can guide you, will follow. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise.

The greatest Guru is your inner Self. Truly, He is the Supreme Teacher. He alone can take you to your goal and He alone meets you at the end of the road. Confide in Him and you need no outer Guru. But again, you must have the strong desire to find Him and do nothing that will create obstacles and delays. And do not waste energy and time on regrets. Learn from your mistakes and do not repeat them.



Questioner: Ups and downs in Sadhana are inevitable. Yet the earnest seeker plods on in spite of all. What can the Jnani do for such a seeker?

Maharaj: If the seeker is earnest, the light can be given. The light is for all and always there, but the seekers are few, and among those few, those who are ready are very rare. Ripeness of heart and mind is indispensable.

Questioner: Did you get your own realisation through effort or by the grace of your Guru?

Maharaj: His was the teaching and mine was

the trust. My confidence in him made me accept his words as true, go deep into them, live them, and that is how I came to realise what I am. The Guru's person and words made me trust him and my trust made them fruitful.

Questioner: But can a Guru give realisation without words, without trust, just like this, without any preparation?

Maharaj: Yes, one can, but where is the taker? You see, I was so attuned to my Guru, so completely trusting him, there was so little of resistance in me, that it all happened easily and quickly. But not everybody is so fortunate. Laziness and restlessness often stand in the way and until they are seen and removed, the progress is slow. All those who have realised on the spot, by mere touch, look or thought, have been ripe for it. But such are very few. The majority needs some time for ripening. Sadhana is accelerated ripening.

Questioner: What makes one ripe? What is the ripening factor?

Maharaj: Earnestness of course, one must be really anxious. After all, the realised man is the most earnest man. Whatever he does, he does it completely, without limitations and reservations. Integrity will take you to Reality. □

Source: I Am That

MATA AMRITANANDAMAYI ON FAITH

During her childhood, Mother and the children from the nearby houses used to play a game. Everyone would hit one person's palm and then run: "The person who comes to catch us cannot do anything if we reach a certain coconut tree and stand there touching it. He can catch us only when we stand away from the coconut tree. The one who comes to catch us will stand waiting for us to let go of the coconut tree. Now and then, we will run, leaving the tree to be chased by the person who comes to catch us. But again, if we hold on to the coconut tree, he cannot catch us. In the same manner, nobody can do anything to us if we keep holding on to God. Then there is nothing to fear. But if we let go of God, then the objects of the world will haunt us."



A person endowed with real faith will be steadfast. A person who has religion can find peace. The source of this peace is the heart, not the head. A person with faith believes in unity, love and peace, not in division and disharmony. Mother is not talking about religion in the narrow sense, but in the broader sense.

A person endowed with faith in the Supreme holds on to that principle when a crisis occurs. It is this faith, which gives him or her a strong and balanced mind to enable him or her to confront any trying situation.”



“It does not really matter whether you are a believer or a non-believer or a sceptic. You can be a non-believer, but at the same time lead a happy and successful life, if you have faith in you. You do not have to believe in Amma, or in a God who resides up above in the sky on a golden throne. It is enough if you have faith in yourself. If you don’t have faith in yourself, then there is not much to gain even if you believe in God. Faith in God is to strengthen your faith in you, the faith in your own Self. This is, in other words, called Self-confidence, confidence in your own Self. If that is not there you cannot succeed in life, whatever your field may be. Self-confidence is nothing but mental balance, courage and control over your own mind to confront the problems of life. You cannot escape from the problems of life; they are inevitable, unavoidable. How are you going to face them if you do not have faith in yourself? You cannot.” □

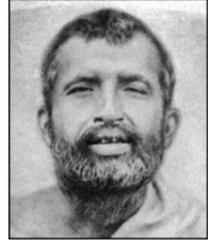
Source: <https://www.amritapuri.org>

REDEEMING POWER OF FAITH

Sri Ramakrishna Answers



Devotee: “Sir, is there no help for a worldly person?”



Master: “Certainly there is. From time to time, he should live in the company of holy men, and from time to time go into solitude to meditate on God. Furthermore, he should practise discrimination and pray to God, ‘Give me faith and devotion.’ Once a person has faith, he has achieved everything. There is nothing greater than faith.

(To Kedar) “You must have heard about the tremendous power of faith. It is said in the Purana that Rama, who was God Himself — the embodiment of Absolute Brahman — had to build a bridge to cross the sea to Ceylon. But Hanuman, trusting in Rama’s name, cleared the sea in one jump and reached the other side. He had no need of a bridge.

“Once a man was about to cross the sea. Bibhishana wrote Rama’s name on a leaf, tied it in a corner of the man’s wearing-cloth, and said to him: ‘Don’t be afraid. Have faith and walk on the water. But look here — the moment you lose faith you will

be drowned.’ The man was walking easily on the water. Suddenly he had an intense desire to see what was tied in his cloth. He opened it and found only a leaf with the name of Rama written on it. ‘What is this?’ he thought. ‘Just the name of Rama!’ As soon as doubt entered his mind he sank under the water.

“If a man has faith in God, then even if he has committed the most heinous sins — such as killing a cow, a brahmin, or a woman — he will certainly be saved through his faith. Let him only say to God: ‘O Lord, I will not repeat such an action’, and he need not be afraid of anything.” □

Source: The Gospel Of Sri Ramakrishna



Nothing is impossible for a devotee who has unshakable faith and implicit trust in the Almighty Guru who is within you. Trust Him in all things and He will fulfil all your aspirations. Let us not forget that the giver is always He. When He wills, He gives even unasked.

— Swami Ramdas

TRUST GOD!

Ramana Maharshi Answers

Devotee: “Kindly instruct me as to how the mind may be controlled.”

Maharshi: There are two methods. The one is to see what the mind is; then it subsides. The second is to fix your attention on something; then the mind remains quiet.

Devotee: Men of the world that we are, we have some kind of grief or another and do not know how to get over it. We pray to God and still are not satisfied. What can we do?

Maharshi: Trust God.

Devotee: We surrender; but still there is no help.

Maharshi: Yes. If you have surrendered, you must be able to abide by the will of God and not make a grievance of what may not please you. Things may turn out differently from what they look apparently. Distress often leads men to faith in God.

Devotee: But we are worldly. There is the wife and children, friends and relatives. We cannot ignore their existence and resign ourselves to Divine Will, without retaining some little of the personality in us.

Maharshi: That means you have not surrendered as professed by you. You must only trust God. □

Source: Talks With Sri Ramana Maharshi

DEAR CHILDREN

Misfortunes Are Temporary



A young boy was telling his Grandma how “everything” was going wrong: school, family, health problems, etc. Meanwhile, Grandma was baking a cake. She asks her grandson if he would like a snack; to which, of course, he said, “yes”.

Grandma said, “Here, have some cooking oil.”

“Yuck”, retorted the boy.

“Would you like some flour then? Or maybe baking soda?” earnestly enquired the Grandma.

Boy answered, “Grandma, those are all yucky!”

Grandma further added, “Yes, all those things seem bad individually. But when they are put together in the right way, they make a wonderfully delicious cake. God works in the same way. Many times, we wonder why he would let us go through such bad and difficult times, but God knows that when He puts these things all in His order, they always work for good! We just have to trust Him and, eventually, they will all make something wonderful!”

God is crazy about you. He sends you flowers every spring and a sunrise every morning. Whenever you want to talk, He’ll listen. He can live anywhere in the universe, and He chose your heart as one of those good places where He lives. □

EPISTLES OF SWAMI RAMDAS

Beloved Ram,
 ...What is faith? Unquestioning surrender to
 God's will is faith.

Whatever happens is attributed to the working of God. God is taken as great, good and kind. He is the sole dispenser of all things. Since all events proceed from a heart ever filled with goodness, love and mercy, there is nothing to grumble at, nothing to find fault with, nothing to grieve over, nothing to be anxious about, and nothing to be afraid of. All, all is His doing. He works always for harmony and joy.

In the heart of all things and happenings, it is He who exists and is at work. When this faith is ours, God becomes our never-failing companion, guide and friend.

We do all actions by His will, i.e., by His prompting. He is in us and everywhere about us. All doubts and fears then vanish away and we attain a state of freedom which is itself absolute peace and bliss. □

Ramdas

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IN MEMORIAM

- Dr. Murlidhar Gupta (aged 79), a veteran devotee of the Ashram from Hyderabad and the son-in-law of Sri Sagarlal Gupta, was called by Beloved Papa on the 12th of December 2021.

He was closely involved with Puja Swami Satchidanandaji's treatment after his stroke in 2004.

- Smt Suguna Kiran (aged 64), an ardent devotee of the Ashram from Chennai, was also called by Beloved Papa on the 15th of December 2021. She had been closely associating with the activities of VITAL for nearly 8-9 years.

- Sri VK Chidambara Iyer (aged 97), another veteran devotee of the Ashram from Bangalore, dropped his mortal coil on the 19th of December 2021.

He had been associating with the Ashram for more than 7 decades. He was running the Ashram canteen for some years in the 1970s and then had done Seva in Sri Rama Temple at Mavungal in Kanhangad for several years.

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

BELOVED PAPA'S SANNYAS CENTENARY



Commencement Programmes:

In the midst of uncertainties caused by the pandemic, God still made it possible for innumerable devotees from different places to reach Ashram for the programmes in connection with Beloved Papa's Sannyas Centenary.

After a lapse of nearly two years, Ashram wore a festive look and was full. Devotees enthusiastically participated in all programmes.

Apart from Akhand Ram Nam held in the Samadhi Mandirs from the 24th to the 26th of December, in the specially erected Pandal in the Panchavati, programmes were held everyday highlighting the importance of the occasion, coupled with the enthralling Bhajans rendered by Sri Prahlad Tipanya of Madhya Pradesh. Glory to Him for facilitating everything!

On the 27th of December 2021, HH Swami Padmanabhanandaji Maharaj of Divine Life Society of Rishikesh, launched the year-long Swadhyaya-Sadhana Sankalpa with his Ashir-Vachan.

HH Swami Padmanabhanandaji's Ashir-Vachan:

Some of the major points that Pujya Swamiji touched upon in his Ashir-Vachan were:

- **Swadhyaya — an important component of**

Sadhana: Pujya Swamiji said that the year-long Swadhyaya of the book IN QUEST OF GOD is a befitting decision because Swadhyaya is an important component in the spiritual journey.

- **Shravana, Manana and Nidhidhyasana:** Pujya Swamiji pointed out that first we should undertake Shravana, which can be either through hearing or reading; this should be followed by Manana — contemplation on what we have heard or read, which is subsequently followed by Nidhidhyasana — absorbing what we have read/heard and contemplated upon.
- **Effective clue for undertaking Swadhyaya:** An easy clue given by Pujya Swami as a means to effectively undertake Swadhyaya or an in-depth study was to dwell on some of the point in the chapters. For example: Pujya Swamiji took up the 2nd chapter, “RENUNCIATION”. In this chapter, he read out the following sentences: *“Thou art the sole Protector in the world. Men are deluded when they declare, ‘I do this, I do that. This is mine, that is mine’. All, O Ram, is Thine, and all things are done by Thee alone. Thy slave’s **one prayer** to Thee is to take him under Thy complete guidance and **remove his***

I'-ness.” He dissected them, as it were, and elaborately spoke on them, touching upon all important facets.

ONE prayer: Pujya Swamiji highlighted the fact that Beloved Papa had only one prayer at heart, there was no other, and therefore it was heard.

Pre-requisite for renunciation: Pujya Swamiji continued reading Beloved Papa’s words: *“This prayer was heard. Ramdas’ heart heaved a deep sigh; a hazy desire to renounce all and wander over the earth in the garb of a mendicant — in quest of Ram — wafted over his mind.”* He then said that Beloved Papa was aware that this prayer was heard and it was only then that he took Sannyas. Therefore, the pre-requisites for Sannyas are: ‘a sincere prayer from the innermost core of the heart and a realisation that the prayer has been heard by Bhagavan’. Only then Sannyas becomes real Sannyas.

- **Two types of Sannyas:** Vividisha Sannyasa (renunciation of the seeker) and Vidvat Sannyasa (renunciation of the knower). Usually, people take Sannyas to make this prayer and to realise it at some point of time. Whereas, in Beloved Papa’s case, the prayer was heard after which he took Sannyas.

- **Spiritual practices should not be done mechanically:** All of us make prayers for worldly things, supra-worldly things and also for realisation. How far are the prayer sincere, do we realise that? What our prayers mean to us and to Bhagavan was explained through a story: *A man found a baby parrot when he was out on a walk. He brought it home. As this man was accustomed to singing the Divine Name, the parrot also learnt it. Whenever guests visited, this man proudly made his parrot chant the Divine Name, which fascinated the visitors.*

Once a mischievous visitor taught the parrot to say: "Master, you have imprisoned me. Release me!"

The next time visitors came to this man's house and he asked the parrot to chant, the parrot chanted the Divine Name for few minutes and then uttered, "Master, you have imprisoned me. Release me!" Immediately the man opened the cage and set the bird free. As the bird was bred in captivity, did not know what freedom was; it flew about for a while and came back to its cage and sat inside.

We are much like that parrot. We pray for freedom, but do not know how to be free! We take a leap,

and then in short while forget about our Ultimate Freedom. As our spiritual endeavours are not as deep as they should be, we are unable to become 'free-birds'. Therefore, prayer and spiritual practices should come from the inner core of our being.

- **Introspection:** Introspection should be done to know how far we have progressed.
- **Seeing God everywhere:** All our spiritual practices should enable us to see God everywhere. This was explained through an interesting anecdote of a little child who goes into the garden to pluck flowers for his father's Puja: *One day, the little boy did not return on time. So, the parents went out to look for him. They found him standing in front of a flower with folded hands. They enquired and all he said in response, pointing to a flower was: "Bhagavan, Bhagavan". It was a flower that looked like a Shivalinga. The regular Puja had made the pure-hearted child see Divinity in everything, which is the true purpose of worship.*
- **True Service:** Service becomes service only when we feel the presence of Bhagavan in all forms. Pujya Swamiji explained this through an inspiring story called, "MARTIN, THE COBBLER": *Martin was a devout cobbler. One day when he was*

reading the Bible, he heard a Voice: "Martin, Martin." He looked around and couldn't see anyone. Therefore, he continued reading. The Voice called again: "Martin, Martin."

He asked, "Who is it?"

The Voice answered, "It's Me, GOD! I shall visit you tomorrow."

Martin was excited. The next morning, he prepared some tea for the Lord and awaited HIS arrival. However, no one special came that way. He saw the sweeper shivering in the street and invited him to have some tea. Then continued to wait for the Lord.

After a while he saw a lady fruit vendor and the boy who carried her fruits to the market, arguing as they walked. He invited them to have some tea. He urged the boy to hasten his pace so that they would reach the market on time. He told the lady to be calm with the boy as he was just a boy. He offered them some tea. They too left after having tea. Then he continued his wait for God...

On and off looking out the window, he happened to see a lady with a new born baby, shivering in the cold. He invited her in. He gave her some tea and something to eat. When she was leaving, he offered her his coat for warmth. Thereafter, he

continued to wait...

Soon it started getting dark outside. He thought to himself that he may have hallucinated about God speaking to him. He picked up his Bible and continued reading. Soon he heard the Voice call out: "Martin."

He immediately said, "God, I waited for you. You didn't come."

God replied, "I came to you. I was hungry and you fed me. I was thirsty and you gave me a drink. I was naked and you clothed me."

God wants us to see HIM in all forms and serve HIM in all.

Pujya Swamiji then concluded by saying that internally, the Divine Name should continually resonate within us and externally we should try to serve Him in all forms. This is what Beloved Papa wants all of us to do. Our meditation on the book, IN QUEST OF GOD, should help us in doing this.

Insights On IQG Through Weekly Videos:

Special videos are being released on every Sunday at 9:00 IST since the 2nd of January 2022, giving some insights on the text, IN QUEST OF GOD through the YouTube channel — Papa's Sannyas Centenary Year: <https://www.youtube.com/channel/UCeR6V3tgBu218XpMEzpZsXQ>

The text of the videos is being shared on Google Drive in various languages: <https://drive.google.com/drive/folders/1dpuzEekNCFFNjkqH5PovXjtVuqaEB6qu?usp=sharing>

New Year:

The New Year was ushered in with Ram Nam. This year, to intensify our inward journey from the get-go, Beloved Papa brought about external circumstances in such a manner that the Ram Nam had to be done silently, mentally. By HIS abundant grace, more than 3 hours were spent in mental repetition of the Divine Name.

Thereafter, Pujya Swami Muktanandaji shared a few words. The same are given below:

Though our life and its ingredients are impermanent, it does not mean that they are insignificant in any sense. Everyone and everything in our life are here for a valid reason and valued purpose. If we comprehend this essential learning of life, we would consider this New Year as a meaningful moment to form new resolves and resolutions, reform our words, thoughts and actions and thus transform our lives. We won't be here forever, for sure; so, we better find a meaning and purpose of our very existence and fulfil it; sooner, rather than later.

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 His manifestations. The Creator is not far away from His creations; in fact, He dwells in the heart of His each and every creation. All we need to do is to love and serve our co-creations, with a universal vision. Our heartfelt prayer is that the Divine within may bless all of us to be able to do so in this New Year and all years ahead of us!

Thus, by the abundant grace of Beloved Papa, the commencement programmes came to a close.

May the Lord, who has prompted all of us from within to take up the Swadhyaya-Sadhana Sankalpa, bless us all to be able to imbibe the themes from the in-depth study and apply them in our daily lives; thus hasten our march towards the Goal Supreme! □



ANANDASHRAM NEWS

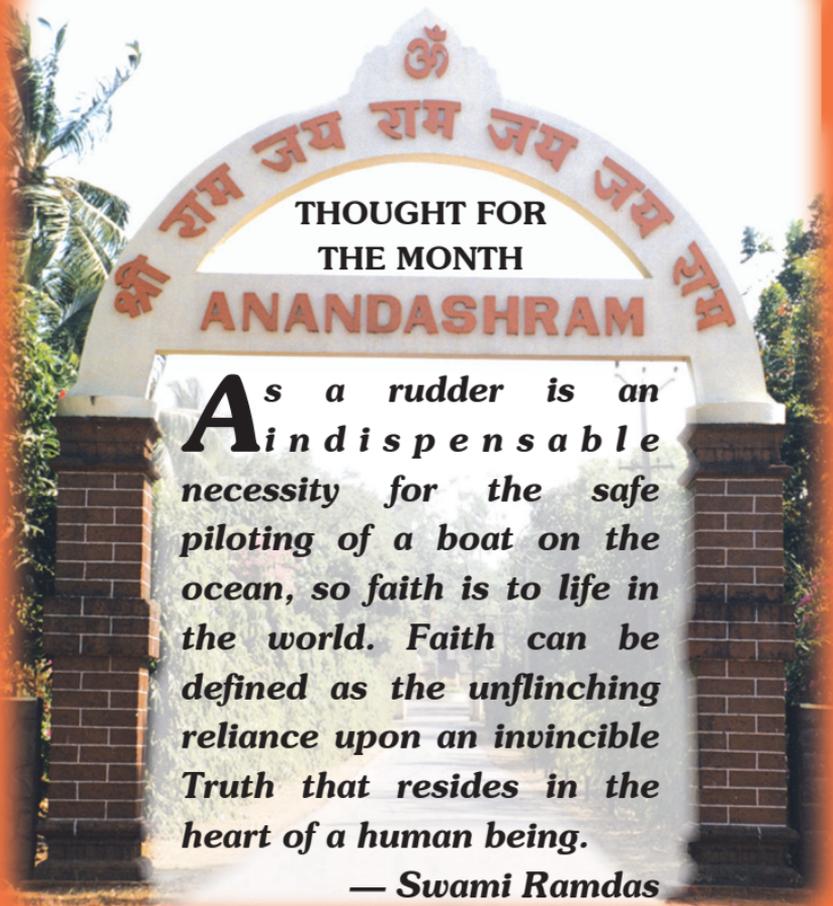
15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of December is 230 crores. The grand total of the Japa done so far in this round now stands at 12006 crores. □



33rd MAHASAMADHI DAY PUJYA MATAJI KRISHNABAI

On 7th of February 2022, we observe Pujya Mataji's 33rd Mahasamadhi Day. Pujya Mataji was a personification of Universal Love and Service, as well as Guru-Seva. May this day be instrumental in reminding us of these noble ideals that she epitomised, and may she bless us to live up to the teachings of our Guru and thus make our lives blessed.

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