

Rs. 40/- ANNUAL



The Vision

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



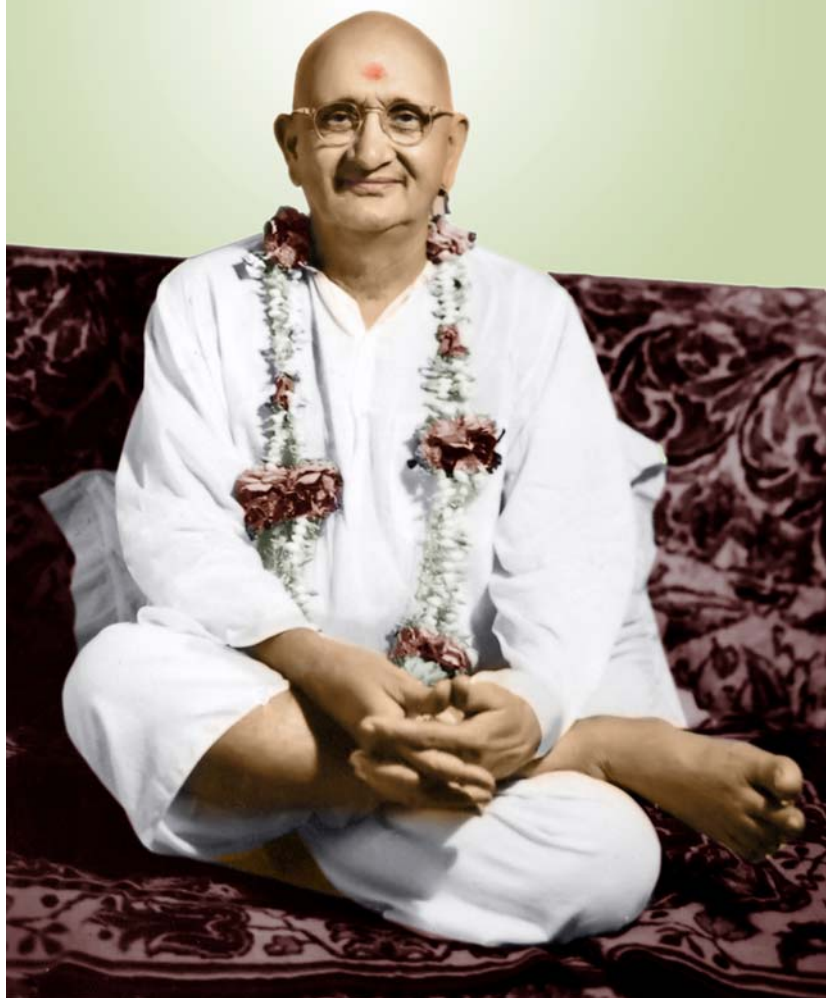
VOL. 81

JANUARY 2014

NO. 04

ANANDASHRAM, P.O. ANANDASHRAM - 671 531, INDIA

**Beloved Papa Swami Ramdas
(1884-1963)**



Om Sri Ram jai Ram jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

LOVE PLAYS IN MY HEART

IN the temple of my heart
 Dwells a beauteous babe
 Of surpassing charm.
 Its name is Love.
 It wanders freely inside the temple
 Throwing light wherever it goes;
 A festival of flowers of varied hues
 Adorn the soft pathways.
 The pools of crystal water shine
 Here and there in its light;
 The tiny birds with multi-dyed feather
 Fly lightly over the bewitching scene;
 Strains of their music fill the fragrant air
 Throbbing with sweetest sound OM.
 Love's enchanting spell hovers over all things;
 A holy presence permeates space.
 The babe smiles – a smile unique
 Radiating joy and peace for ever and ever.
 Lo – the babe vanishes into the lustrous ether
 And becomes the temple and all the worlds.
 Now It alone is – all is It.

- Swami Ramdas

CONTENTS

You Are The Truth	- Swami Ramdas	99
Words Of Beloved Papa Swami Ramdas-		101
Words Of Pujya Mataji Krishnabai	-	104
Words Of Pujya Swami Satchidananda-		106
Enlightenment And Innocency	- Ramesh S Balsekar	107
Dear Children	-	109
The Saviour	- Swami Shuddhananda	113
Equanimity About People	- Swami Tejomayananda	117
From The Leaves Of The Back Issues	-	121
Epistles Of Swami Ramdas	-	125
In Memoriam	-	126
Anandashram News	-	127
Important Days In 2014	-	127
From The Editor	-	127

THE VISION*A Monthly Magazine***Anandashram**

PO Anandashram 671531, Kanhangad, Kerala, India

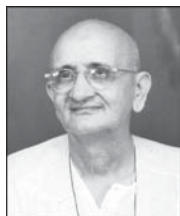
Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.compapa@anandashram.orgFor free edition of "THE VISION" on the web,
please visit: www.anandashram.org

YOU ARE THE TRUTH

By Swami Ramdas

True freedom and peace are things of the Spirit. They are the inherent truths of every human being. When you dwell in the Spirit, when you realise the glory of your immortal existence, then alone you enjoy the blessedness of real liberation. This state is not conditioned by external situations and circumstances. In all places, at all times, the dazzling spirit of your being ever sheds its immortal splendour. For one who has attained this supreme state, there is no adversity, no sorrow and no perplexity. He is free from the clutches of fear and doubt because he has realised himself to be the deathless and ever-blissful Spirit. His individual life, so far presumed as something apart from the rest of the universe, has now dissolved, as it were, in the immutable consciousness that pervades the vast manifestation of nature, and transcends it to infinity. The sense of duality which had so long circumscribed his vision and set limitations on him has vanished. Put him anywhere, however undesirable and unpleasant the situation may be, his freedom and peace remain untouched and unaffected.



His life is a continued experience of eternal light, love and peace. A devotee illumined with the realisation of this supreme Truth exclaims: “Cast me, O Lord, into the worst of hells and by the power of a single drop of the infinite ocean of joy which I possess, I can convert the very hell into heaven.” Such is the greatness and magnificence of the immortal state of bliss which is your true existence.

Your life is a ceaseless flow singing the song of eternity. Your life is the sun that ever emits the rays of immortal radiance. Your life is the very expression of exquisite beauty and grace. Your life again is a veritable flood of joy that inundates the worlds. This life covers, envelops, permeates and absorbs into itself the visible universe and the invisible essence – unchanging and unmanifest. To know this Truth, to realise this Truth, is to attain to a freedom and joy – an ecstasy and delight – which is simply inexpressible.

O friend, you are this life, this Truth, this God in totality, in all His subtler and grosser aspects – a full-blown Divinity. Your nature is pure bliss, limitless love and absolute peace. Your true being is cosmic; your real essence is universal. You are the great Truth, the supreme One than whom there is none other. Think

of, meditate on and live in this Divine state and declare yourself to be the Truth imbued with infinite possibilities and powers, and through the consequent transformed vision behold the world as yourself, your own body, your very image. Know this – that to possess this vision itself is to do good to the world, to love the world, to serve the world; because this vision does not admit of anything else, since it fulfils itself in a spontaneous revealment of its glory in all ways for the beneficence of the world.

WORDS OF BELOVED PAPA SWAMI RAMDAS



Papa: Attachment to the physical body of the Guru is an obstacle. Ramdas was away from his Guru during the first year of his wandering life. He never longed to see him. On return he met him – he saw him, that is all. There was no longing.

Devotee: Was Gurudev's presence established within Papa?

Papa: Yes. He had been told and he had read from the teaching of saints that one must see the Guru within as the all-pervading, eternal Reality – as Nirguna Brahman. He is appearing in human form to

give you guidance. There ends the Guru's work. Act according to what he says. Wherever you happen to be, you will feel his presence within you and then everywhere about you – as the formless Truth, you will behold him everywhere.

So Ramdas had no longing to see the Guru. He never asked him any question. In fact, he never asked any questions to any saint he met. He had no questions to ask – no doubts. He had only to do what his Guru told him. “Repeat Ram Nam constantly and you will enjoy everlasting peace and bliss.” This was the instruction. May be, Ramdas' case is a unique one. Before he met the Guru he was sufficiently ripe and by the Guru's touch he became fully ripe. So there was no need for him to be under Guru's guidance or protection. When Ramdas was in Jhansi during one of his tours, Gurudev was bed-ridden. A letter came from Ramabai that Gurudev was seriously ill and he wished to see Ramdas. Ramdas came back like a shot. He had no money for travelling expenses and he was leaning more towards not coming to see him. But the letter was read by a devotee in Jhansi and he said, “You must go, I will meet your expenses”. Then he got a through ticket from Jhansi to Kasaragod. At

that time it cost only Rs.30/-. When Ramdas came, Gurudev was better. He was happy to see Ramdas. After a few days, Ramdas went to him and asked, "Shall I go again?" "Go," he said. He was still bed-ridden. Two years later, after this Ashram was started, he passed away. Ramdas did not feel his physical absence at all, because his spiritual presence was established within him. He has no sense of separation even now. The inner oneness is there. So many of Ramdas' dearest friends passed away, but he remained untouched. He fully knows that perishable objects would perish but the Eternal One will never perish. So there is no sense of loss.

It is better to switch on from the personal to the impersonal as early as possible. This was what Ramdas was telling Mataji. Her love for this body was inordinate. It was a stumbling block. This is 'touch and go'. How long can you be with a person's body? That was why Ramdas was sending away Ramcharandas now and again. Ramdas said, "If you do not try to find the Guru in your heart, what would you do when he sheds his body? You will be stranded. Now only practice the presence of the Guru within and without. Bodies come and go." This was taught

to Ramdas from the very start. Visions and forms appearing before him did not impress him. Some people attach great importance to them. Ramdas was not after them; and whatever visions he had, they came unasked. They cannot satisfy you. For the moment you may feel some exultation. Forms appear when you are in Sattwa Guna, which will not be permanent; it will be overcome by other Gunas, and the mind will be as restless as ever. Transcend the Gunas; then at all times you will be enjoying the bliss through the realisation of the Atman everywhere.

WORDS OF PUJYA MATAJI KRISHNABAI

If we pray to Beloved Papa and take the Name that He has given us, nothing can go wrong with us. When we forget our Guru, we expose ourselves to all sorts of happenings. If we chant Ram Nam more and more, no so-called evil spirits dare come near us.



The people around you are but forms of Beloved Papa and so they deserve not merely your physical love but also the reverential Love due to Papa Himself. Then only you can hope to realise Papa within you.

Whatever spiritual practices you have to undergo, the best place is your own home. You may come here (to the Ashram) to pick up a few hints but the practice of the same must be done in your own place. Lead your householder's lives, but associate God with everything you do, bring Him more and more into your place until complete dispassion seizes you and, like a ripened mango falling from the tree on its own, Realisation will come to you on Its own.

Sannyas is not meant for everyone. It is better, and safer, for you to lead the householder's life and make increasing room for God and His meditation in your daily routine. Beloved Papa used to say that leading a householder's life and doing Sadhana is like fighting a battle from the safety of a fortress. But, if you leave your house and go in for Sannyas, it would be like fighting the same battle on the plains, where you are exposed to every sort of danger.

Repeat your Guru Mantra always. It will protect you and shield you from every danger, wherever you go.

WORDS OF PUJYA SWAMI SATCHIDANANDA

Harmony And Love In The Family:

Human possibility is limited because the little “self” in everybody can move only in a small circle. Those who have given up the little “self” and embraced the universal Self can alone engage themselves in universal service, reaching divine possibilities. In the houses of devotees, there should not be any quarrel or misunderstanding. There may be differences of opinion. The differences should be settled by talks done lovingly. Make it a point amongst all of you in the house that nobody should raise his or her voice in anger for any reason. There cannot be any such reason that cannot be settled by a loving talk. For this, all should sit together and do Bhajan and chant Ram Nam regularly. This will bring more harmony. Love in the family should be maintained intact at any cost. Request all to sacrifice their petty interests for the sake of the larger interest, i.e. the harmony and love in the family.

**Have Equal Respect Towards All Temples:**

Everyone should have equal respect towards all temples. A person who normally goes to a particular

temple or is attached to a particular temple should have the same attitude towards all temples because the Lord who is worshiped in one temple is the same at all temples. Taking part in all temple activities regularly helps in keeping up the remembrance of God. However, full benefit will be derived only when one practices to chant His Name at the time of starting for the temple and continue the same till he gets back. By this exercise, the mind is tuned to receive the Divine vibrations, which helps in retaining His remembrance at least during that period. A glimpse experienced in this way will make him move closer and closer to Him.

So, when one decides to go to a temple, one should avoid any other topics, should not allow any of the negative tendencies, such as anger, jealousy, hatred etc., to come and occupy the mind. If at all any such thought arises, chanting of God's Name should be done more intensely.

ENLIGHTENMENT AND INNOCENCY

By Ramesh S Balsekar

I was once asked by a visitor, "Ramesh, are you enlightened? And what did you achieve through enlightenment?" I found myself answering, "I don't know what you mean by 'enlightenment', but



I would rather use the phrase ‘ultimate understanding’. **What is my ultimate understanding? It is that everything is happening according to a Cosmic Law; no individual can be the doer of any deed.** What have I achieved? Only the understanding that I cannot blame anyone for ‘what-is’ in the present moment – neither ‘me’ nor the ‘other’. This means that, whatever happens, I cannot hate myself or the ‘other’. The understanding has given me total freedom from hatred. And absence of hatred means the presence of peace with myself and harmony with the ‘other’. That is what I have received from the understanding.”

When the visitor heard this, there were tears in his eyes and he responded with the words, “I am really deeply impressed - not so much by what you precisely said, but by the utter innocency with which it was said.”

For some time afterwards I thought about the spontaneously used word ‘innocency’. I suddenly remembered that it was used by J Krishnamurti, who wrote, “One must be alone, but this aloneness is not isolation. This aloneness implies freedom from the world of greed, hate and violence with all its subtle ways, and from aching loneliness and despair. To be alone is to be an outsider who does not belong to any

religion or nation, to any belief or dogma. It is this aloneness that comes upon an innocency that has never been touched by the mischief of man. It is innocency that can live in the world, with all its turmoil, and not be of it.”

Innocency means that total acceptance of ‘what-is’ and not comparing it with any ‘what-should-be’.

Source: The One In The Mirror

DEAR CHILDREN

A group of fifteen soldiers led by their Major were on their way to the post in Himalayas where they would be deployed for next three months. They were happy that they were to relieve a set of comrades who had done their job.

Another batch, which will be relieved, would be waiting anxiously for their arrival so that they could fall back to safer confines of their parent unit. Some would proceed on leave and meet their families.

It was a treacherous climb and the journey was to last till the next evening. Cold winter with intermittent snowfall added to the torture.

If only someone could offer a cup of tea, the Major thought, knowing completely well that it was a futile wish.

They continued for another hour before they came across a dilapidated structure which looked like a small shop. It was locked.

It was 2 o'clock in the night and there was no house close to the shop where the owner could be located. In any case it was not advisable to knock any doors in the night for security reasons.

It was a stalemate. "No tea boys, bad luck" said the Major.

The Major told the men to take some rest since they had been walking for more than three hours now.

Sir, this is a tea shop indeed and we can make tea. We will have to break the lock though.

The officer was in doubt about the proposed action but a steaming cup of tea was not a bad idea. He thought for a while and permitted for the lock to be broken. The lock was broken.

They were in luck.

The place was a shop indeed and had everything required for preparing tea, and also a few packets of biscuits.

The tea was prepared and it brought great relief to all in the cold night. They were now ready for the long and treacherous walk ahead of them and started to get ready to move.

The officer was in thought. They had broken open the lock and prepared tea and consumed biscuits without the permission of the owner. The payment was due but there was no one in sight. But they are not a band of thieves. They are disciplined soldiers.

The Major didn't move out without doing what needed to be done. He took out a Rs.1000/- currency note from his wallet and kept it on the counter, pressed under the sugar container, so that the owner sees it first thing when he arrives in the morning.

He was now relieved of the guilt and ordered the move.

Days, weeks and months passed. They continued to do gallantly what they were required to do and were lucky not to lose any one from the group in the intense insurgency situation.

And then one day, it was time to be replaced by another brave lot. Soon they were on their way back and stopped at the same shop, which was now open with the owner in place. He was an old man with very meagre resources and was happy to see fifteen of them with the prospect of selling at least fifteen cups of tea that day.

All of them had their tea and spoke to the old man about his life and experiences in general, selling

tea at such remote a location. The poor, old man had many stories to tell all of them, replete with his faith in God.

“Kya Baba, yadi Allah hota to kyaa aap ke jaisa ‘Allah kaa bandaa’ is haal main hota, said one of them”; moved by his poverty and faith in God.

“Nahin Sahib, aise mat kaho, God actually exists. I got the proof a few months ago.

“I was going through very tough times because my only son had been severely beaten by the terrorists who wanted some information from him which he did not have. I had closed the shop early that day and had taken my son to the hospital. There were medicines to be purchased and I had no money. No one would give me a loan from fear of the terrorists. There was no hope, Sahib.

“And that day Sahib, I had prayed to Allah for help. And Sahib, Allah walked into my shop that day.

“When I returned to my shop that day and saw the lock broken, I thought someone had broken in and had taken away whatever little I had. But then I saw that ‘Allah’ had left Rs.1000/- under the sugar pot. Sahib, I can’t tell you what that money was worth that day. Allah exists Sahib, He does.

“I know people are dying every day here but all

of you will soon meet your near and dear ones, your children, and you must thank your God, Sahib, He is watching all of us. He does exist. He walked in to my shop that day and broke open the lock to give me the money I desperately needed. I know He did it.”

The faith in his eyes was unflinching. It was unnerving. Fifteen sets of eyes looked at their officer and read the order in his eyes clear and unambiguous, ‘Keep quiet!’

The officer got up and paid the bill and hugged the old man.

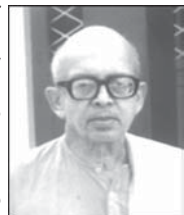
“Yes Baba, I know, God does exist – and yes the tea was wonderful.”

Fifteen pairs of eyes did not miss the moisture building in the eyes of the Major, a rare sight. And the real truth is that any one of us can be a God to somebody.

THE SAVIOUR

By Swami Shuddhananda

The Guru is an embodiment of mercy and kindness, nay, he is the very instrument of Divine Power and only his touch can transform you into an embodiment of divine bliss yourself. The Guru is more than father and mother. The latter can,



with all the love in the world, take care of your body, whereas the Guru takes care of your soul, elevates it and, at the right time, gives it the prod that merges it with the Cosmic Consciousness. The Guru is the veritable Saviour par excellence”, said Papa.

There was pin-drop silence when Papa stopped. A lady devotee then asked Papa, “Papa, won’t you be our saviour too?” Papa turned to her and smiled, “Ramdas is ready, but are you?” He is like the boatman who takes his boat out on the stormy seas, in torrential rain, and tells the man struggling in the sea to come into the boat. The foolish creature says, ‘Oh, no, I want to continue my own way,’ and refuses to be saved.”

“Can’t the boatman lift him bodily into the boat as his business is to save people from drowning?” one devotee asked.

“Yes, he can do that too,” said Papa, with a wonderful smile playing on his lips. More silence followed and then Papa leaned forward in his chair (this talk took place in the open, one summer night, outside the Ashram, in the days before the present Panchavati was constructed). With his eyes aglow, Papa said: “All right, Ramdas is ready to lift you all, anyone, everyone, into his boat. Are you ready to be lifted?

He doesn't ask for any effort on your part – he will do all that for you – all he asks is, 'cease all your activity, your struggles, and stand still and give yourself up to him.' He will save you. Are you ready?"

None answered, as each one looked at the other. Papa continued to lean forward and said in a hushed voice, "Ramdas gives you three minutes (he looked at his watch). Whoever among you wants to be saved please say so. Only, you must be prepared to give up all that you have hugged so long as yours, to embrace the universe as His manifestation. Ready?"

Again, none answered. One of the muted ones, who appeared tongue-tied by the suddenness of the wonderful offer of Papa's, was myself, who had been held in Papa's arms, lain at Papa's feet within hours of his birth, had had Papa for his first playmate, had all the time in his life with Papa, had been christened by Papa, given Upadesh of Ram Nam at the age of eight and taught by Papa all that was good in the world.

Three times Papa made his 'offer' and three times he was greeted with silence by those who, only a few moments earlier, had begged to be saved. Then, with a smile of infinite sympathy and pity, Papa said in a low voice, "Three minutes are over. The offer is over."

None spoke much that night as they silently prostrated at Papa's feet and dispersed to their respective rooms or dwelling places.

Papa's full depth of 'disappointment' could be glimpsed later that night when he recounted to Mataji the talk and the offer made by him. "They didn't want to be saved," said Papa in a low voice, Papa was lying on his cot and was being massaged by Mataji and another Ashram devotee.

'Papa, you are seated in their hearts also," Mataji replied, "Why didn't you open their mouths and untie their tongues to say the right thing?"

Papa merely smiled – again that smile of infinite pity and sympathy. "Ram's will be done," Papa said.

After Papa had retired, as I prostrated at Mataji's feet, I happened to glance at Mataji's face. It portrayed the same look that I had seen twice that night on Papa's. Then Mataji said, "Do you people realise what a golden opportunity you have lost, an opportunity that comes but rarely in one's life? Papa, whom you call your Guru and to whom you write long letters in flowery language, had come to your doors, as it were, begging you to follow him, and you shut your doors on his face! And, you call yourselves Papa's devotees, Papa's children!"

EQUANIMITY ABOUT PEOPLE

By Swami Tejomayananda

We need equanimity to live with people. The Gita says (6.9), “He, who is same to the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, relatives, the righteous and the unrighteous excels.”



We categorise people based on their relationship with us, and our relationship with them. A person may be our well-wisher, another may be our intimate friend, yet another an enemy. One may be neutral or indifferent, another hateful for no reason, yet another an enemy. Remember, a person may be friendly to me, but inimical to someone else. I may also be friendly to someone and neutral with respect to someone else. Taking myself as the reference point, I need to live with all types of people. They may be close relatives or mere acquaintances. Living with near and dear ones is the most difficult. Initially, when I heard Jesus Christ’s saying ‘Love thy neighbour’, I thought that it was a limited vision and should have said ‘Love all beings’ but later, I realized that he was right, because loving all beings is easy, but loving our neighbour or a person

close to us is indeed difficult. If someone tells me that a man in Timbuctoo has been criticizing me, it does not affect me at all, but if someone tells me that a disciple of mine is saying negative things about me, I will be keen to know who it is, and it will affect me.

The Gita advises us to have equanimity (Samata) with respect to people. There are two kinds of people – those who have difficulties and those who are difficult. We have to live with them, learn to accept every individual per se, without agonising over why that person is the way he or she is. For instance, we see various types of trees, plants, flowers and fruits in a garden and accept them as they are. We do not say that the apple should be like a mango, a mango like an orange and so on. We accept the mango as it is, the orange as it is and the lemon as it is. We do not complain about the sourness of the lemon and insist that it should be sweet like a mango. Similarly with vegetables – the bitter gourd is bitter and that is its speciality. We visit a zoo and enjoy seeing all the animals, without saying that a lion should be like a tiger, a tiger should be like a deer and so on. We do not want to see a lion that is tame like a cow. We want the lion to be like a lion, true to its nature. We also know that we can go near a

deer, but we can't go near or play with a tiger, a lion or a snake. We don't hate those animals; we just accept them as they are.

We do not complain that fire is hot. Being fire, it is hot; we accept the fact and learn to use it. If we have to live with different types of people, we should know their nature. We will have to understand who is inimical to us and which person is friendly towards us. We should understand it, without beginning to categorise each one as good or bad, or wondering why that person is what he/she is. Based on our knowledge of the persons, we should modulate our relationship with them. If I know that a particular person is dependable, I can entrust him with responsible work, but if I know that he is not dependable, then I should avoid giving him any major work. However, we often entrust such undependable people with our work and set ourselves up for disappointment and frustration. The fault is entirely ours. When a person is rude to us, we react in dismay, 'How can that man be so rude?' But he has already shown how rude he can be. If we ask him how he could say such a thing, he may well respond, 'I have already said it!!'

There is no point in constantly complaining about people. The first step is to accept them as they are. The next step is to learn to relate with them in an appropriate manner. You can scold or correct your child, but not the elders in the family or your boss in the workplace. You can lay rules for the maid in your house, but not in someone else's house.

In one of the houses I visited, I found a poster saying, 'Accept me as I am, do not try to change me.' We want to be accepted by everyone as we are, but we are unable to accept others as they are! There is an oft quoted incident in the life of Socrates. His wife was very short-tempered and she never understood his greatness. One day, when he was in the midst of a serious philosophical discussion with a group of people, she rushed in, abused him in a terrible manner and finally brought a bucket of water and poured it over him! He remained quiet and calm. When someone asked him why he did not protest or scold his wife, he smiled and said, "It is nature's law that thunder is followed by a shower." He knew her nature and also knew that she did not understand. He simply accepted her as she was and learnt to put up with her.

In our relationship with people, equanimity (samabuddhi) means acceptance of all. With respect

to experiences, it means maintaining our balance of our mind. With respect to objects, it means looking at things as they are, understanding their value and dealing with them accordingly.

Reflect deeply on these thoughts and assimilate them, so that they became useful in your daily life.

Source: Gita in Daily Life

FROM THE LEAVES OF THE BACK ISSUES

THE VISION, October 1946

SUFISTIC STORIES

By Principal N B Butani

What does God Almighty accept as deserving of immediate Grace, leading to self-realisation, which special Sadhana, which specific act, which peculiar prayer? Whichever he likes!.

What does a child love to have? Whatever he at any moment chooses to be pleased with!

So once upon a time, a great King had a great wrestler with him, who never had been beaten by any other. The wrestler was naturally proud of this strength and his skill and the King was proud of possessing him.

The King, on one occasion, gave out that on a given particular day, there would be wrestling contests,

and that if any wrestler, from anywhere came and succeeded against his own, he, the King, would give to the successful one, an enormous sum of money, a portion of his vast kingdom, and a beautiful damsel to marry. The news went far and wide and the day arrived and all the usual preparations were made – a large open ground chosen for the contest, with suitable seating arrangements for the spectators all round, with the King and his retinue in the centre of one side of the huge rectangle.

The drums were sounded and the famous wrestler entered the field proudly – but nobody turned up to stand against him. His fame had travelled everywhere, and no one expected to be able to make even a decent show against him. The drums were sounded again and still none appeared. At the third call a tall but lean Saiyad, with nothing in his mein to suggest that he was a wrestler at all, entered the lists. There was a titter all round; this lean one, everybody thought, had obviously decided to meet his end.

The two met, the famous one and the lean, trembling one. When the arms of the famous one went round the waist of the other, the other spoke to the famous one in his ears thus, “You see, I know nothing of wrestling, I am Saiyad and have a number

of daughters and have been all my life a poor man. I have tried my best to procure the necessary money but have not been able to get any so far. Nobody helps. When I heard of this contest, I was in despair. But then I decided to meet you here and make a request. If you can, in your generosity, manage to fall and as a free gift grant me the success I have no reason to expect, I shall get what the King has offered to the successful combatant against you – and I shall be able to help my daughters. If you cannot, I shall certainly fall as expected, and die in the fall. Then too I shall be free from the sense of responsibility that is now gnawing at my heart. Either way, this is the best I could do. So I decided to come and stand against you. Now it is for you to do whatever you please. May He guide you and lead you into this act of great sacrifice, and reward you!”

The famous, erstwhile proud wrestler was deeply touched, and without saying a word he began with his business. In the first round, he managed to fall down himself, after some apparently clever tricks of his art. And the spectators were dumbfounded. In the next round, after a show of some great skill, he himself succeeded against the lean one whom he was careful to save against a deadly fall. In the third, the last round, again he fell

down himself, having managed by skilful manoeuvring, to keep the spectators on tenterhooks regarding what would be the final result of the whole show.

The contest ended. But so also ended the worldly life of the famous wrestler. His heart opened and he left the lists as a God-realised man, a great dervish – guiding and saving all he met thereafter in his life.

One single act! And the whole show was over. The man's mission in this world ended. Brought back to Himself! Why? The human mind must bring in, its implements of cause and effect and the usual shop-keeping – and after the event, make out some rules governing it. The man was proud - the self was strong – the end of the ladder (in this case, that of wrestling) had been reached – so the inner life also must have been strong, capable of taking a sharp turn. A single act of real generosity on the part of such a strong self would mean such an intense concentration that the veil would be torn asunder and he would find himself free to face with his real self and become Himself. So easy to explain! The human mind is made that way. It would not accept the child. It must have its 'give and take' business. Shop-keeping is its essential nature and it would transform even God, the law-less Love, into the law-abiding merchant.

EPISTLES OF SWAMI RAMDAS

Beloved Mother,

Ramdas is very happy to see your loving letter of the 30th ultimo. We had almost fixed up our visit to Africa, but God's will was different and we had to cancel it. Whatever God does is always for the best.

Truly, when we submit to the will of God at all times, we can enjoy infinite bliss and peace. All that we do should enable us to tune our mind with the universal Spirit - God. In this state, our work becomes worship because it is the outcome of the spontaneous flow of Divine energy in us and through us. All parts of our being, physical, emotional and intellectual should be permeated with the Divine power, love and wisdom. God is at once almighty power, infinite love and eternal knowledge. He is omnipresent and everlasting peace and bliss. He is all in all, and He is all.

Although we seem to be separate, yet we are all one in Him; nay, we are all His embodiments, that is, concrete expression of the all-pervading, changeless and undying Spirit. Our love towards all beings is based upon the knowledge of this — our exalted life and existence. It may seem wonderful but it is the truth that we are at once one

with Him and separate from Him; in oneness we are He, and in separation also we are He. This is a paradox, for we can think and talk of Him only in the language of paradox, for He is an inscrutable mystery who can be realized or experienced, but cannot be described. All glory to Him!

It is a joy to write to you because you are also that Supreme Being.

Love and blessings,



IN MEMORIAM

Sri B Jagadeesan (aged 66), a devotee from Pudupalayam and the son-in-law of late Sri Devasenapathi, was called by Beloved Papa on the 9th of October after suffering from a heart attack.

Sri Nirmal Pardhanani (aged 59), a devotee from Raipur, dropped the body on 13th November at Hyderabad due to some complications after a by-pass surgery there.

Smt Amuli B Naimpally (aged 92) also dropped the mortal coil on the 29th of November at Vellore. She had lived in the Ashram for several years and had also been very close to Pujya Mataji. Her soft and loving approach to everyone endeared her to everybody.

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 Nama Japa for world peace received in the month of November 2013 is 250 crores. The grand total of the Japa done so far now stands at 5686 crores.

IMPORTANT DAYS IN 2014

Feb 6	Thur	Pujya Mataji's Mahasamadhi Day
Apr 15	Tues	Beloved Papa's Jayanthi
Jul 12	Sat	Guru Purnima
Aug 1	Fri	Beloved Papa's Mahasamadhi Day
Sep 23	Fri	Pujya Mataji's Jayanthi
Oct 12	Sun	Pujya Swamiji's Mahasamadhi Day
Nov 12	Wed	Pujya Swamiji's Jayanthi
Dec 27	Sat	Beloved Papa's Sannyas Day

FROM THE EDITOR

The month of January reminds us of the New Year. As spiritual seekers, we have only one prayer to offer and that is to make us more and more intense in our pursuit to reach the goal without losing any more time. The untold message we hear at the end

of every year is that one more year has gone by without any significant progress.

A recap of major events in our life in the preceding year will help us know the positive and negative factors that are dominant in us. We will therefore take a firm view that while dealing with men and matters during the year 2014 we would try to bring in the dimension of God who stands for Pure Love.

May the year 2014 thus be a milestone in our life by aspiring to achieve something noble, holy and sublime so that it does not pass off without any significant gain.

— MUKTANANDA

To wish “Blissful New Year” to those who, by their very nature, are Bliss itself, is a paradox. It may however be natural and necessary from the relative plane in which we live now. But ours is not to merely loiter in the lower plane but to transcend time and space to dwell in the higher plane of consciousness where there is only ONE – the Infinite and Eternal Existence.

— Swami Satchidananda

LIST OF ASHRAM PUBLICATIONS

ENGLISH		MALAYALAM	TELUGU
Arati Book	20	Arati Book	10
At the Feet of God	50	Bhagavad Gita	35
Call of the Devotee	25	Dive Deep Soar High*	20
Cherished Memories	25	Guru's Grace *	30
Dive Deep Soar High	25	In Quest of God	45
Gospel of Swami Ramdas I & II*		Jnaneswari	25
Gita Sandesh	25	Swami Satchidananda	15
Glimpses of Divine Vision	30	Viswamata Krishnabai	100
God Experience I & II Set	115	At the Feet of God	30
Guru's Grace	55	Gita Sandesh*	30
Hanuman Chalisa	25		30
Hints to Aspirants	35	MARATHI	
In Quest of God	55	Guru Krupa*	
In the Vision of God	120	In Quest of God	
Krishnabai	30	Prem Sudha	
Mundane to Spiritual*		Prem Sudha (with English)	
Passage to Divinity *		Swami Satchidananda	
Poems	50	Thus Speaks Ramdas	
Points to Ponder*			
Ramdas Speaks I* to V Set	225	TAMIL	
Shradhdhanjali	20	Arati Book	
Stories as told by Ramdas	60	At the Feet of God*	
Swami Ramdas on Himself	25	Gita Sandesh	
Swami Ramdas' Talks *		Glimpses of Divine Vision	
Swami Satchidananda*		Guru's Grace	
The Divine Life I & II* Set	45	In Quest of God	
The Pathless Path *			
The Sayings of Ramdas	10		
Thus Speaks Ramdas	10		
Viswamata Krishnabai	30		
With my Master	35		
With Divine Mother I to III Set	85		
World is God *			
Srimad Bhagavata *			
GUJARATI			
Glimpses of Divine Vision *	15		
In Quest of God*			
In The Cave*	55		
In the Vision of God	5		
Swami Satchidananda			
The Sayings of Ramdas*			
Thus Speaks Ramdas*			
World is God*			
HINDI			
At the Feet of God	20		
Gita Sandesh	25		
Guru's Grace	40		
In Quest of God*			
Swami Ramdas on Himself	35		
Swami Satchidananda	12		
The Pathless Path *			
Thus Speaks Ramdas	15		
Viswamata Krishnabai*			
Call of the Devotee	35		
God Experience Vol 1	60		
KANNADA			
Anandashram Bhajanamrutha	35		
Arati Book	10		
At the Feet of God	20		
Gita Sandesh	25		
God Experience Vol 1	50		
Gospel of Swami Ramdas *			
Guidelines	8		
Guru's Grace	35		
In Quest of God	40		
In the Vision of God I	50		
Ramdas Speaks I to V Set	98		
Stories as told by Ramdas	45		
Swami Ramdas' Talks *	12		
Swami Satchidananda *			
The Pathless Path *			
Viswamata Krishnabai			
World is God *			
ORIYA			
In Quest of God	40		
FRENCH			
Thus Speaks Ramdas*	30		
Guru's Grace			

(*) denotes books out of print.

NOTE: 1. Packing and Postage Extra;

Payments may be made by MO or DD favouring "ANANDASHRAM PUBLICATIONS"

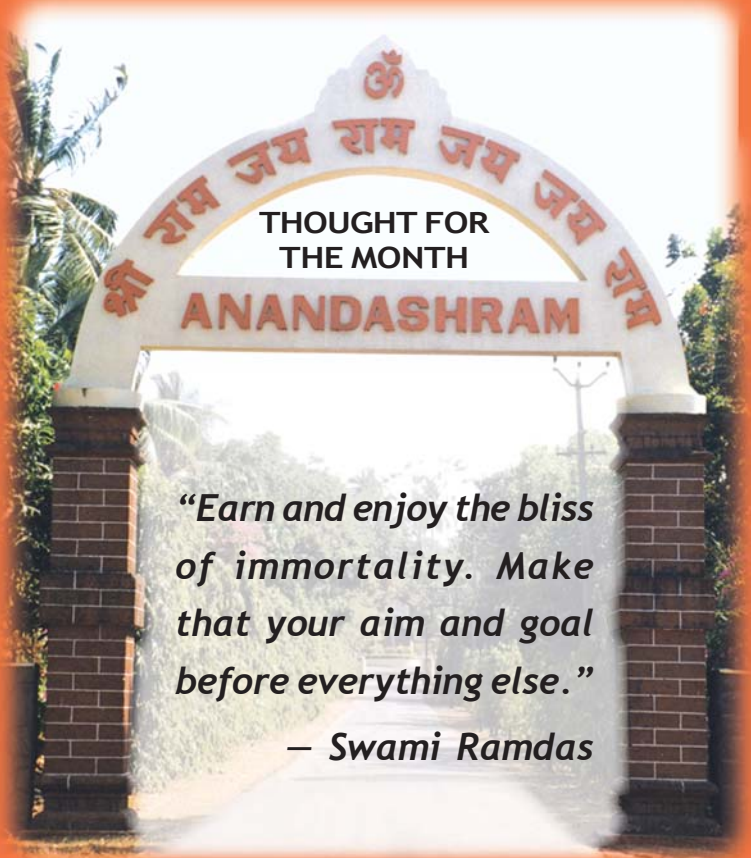
payable at Anandashram PO 671531, Kanhangad, Kerala

2. GUJARATI books are available with Shri Ramkrishna Seva Samiti,

Shri Ramkrishna Kendra, L G Hospital Road, Maninagar, Ahmedabad 380008.

(Telephone Number 079 25430031)

R.N.: 3047/57 || Registered: KL/KSZ/8/2012-14
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/12-14
Licensed to post without prepayment
Date of Publishing: 01/01/2014



*“Earn and enjoy the bliss
of immortality. Make
that your aim and goal
before everything else.”*

— Swami Ramdas

Edited and published by : Swami Muktananda
and printed by him through : Latha Unlimited, Mangalore.