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The Vision

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DEDICATED TO UNIVERSAL LOVE AND SERVICE



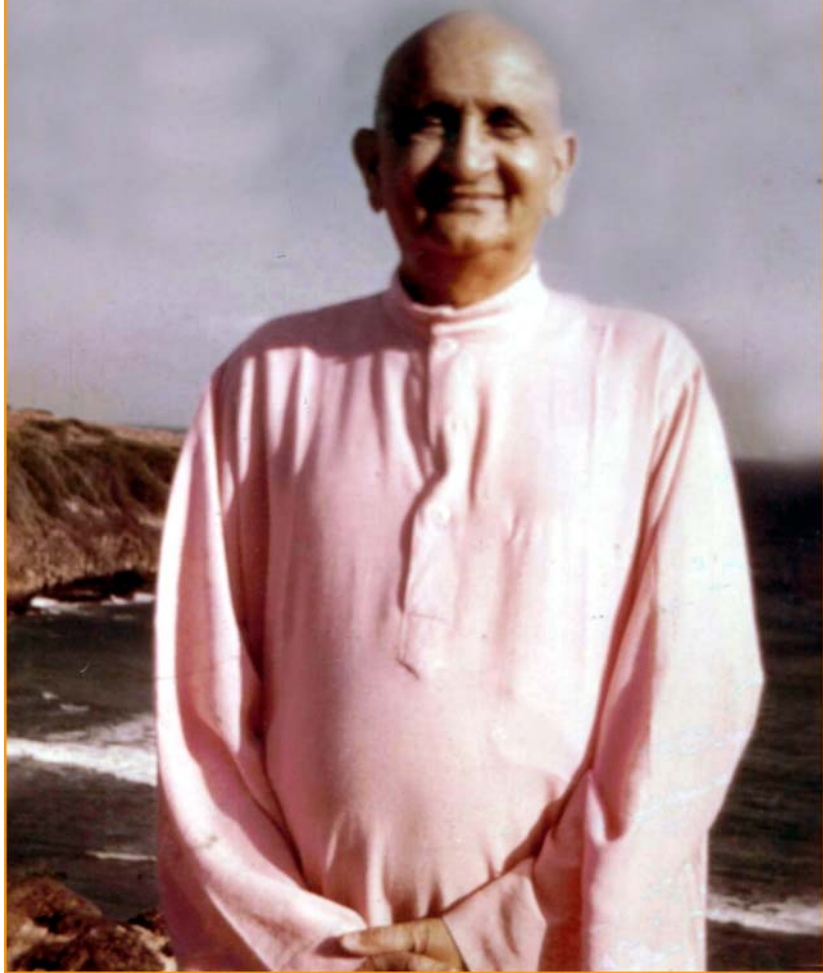
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Beloved Papa Swami Ramdas
(1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

NECTAR DROP IN NECTAR

MY God is within and without:
 Having become all, my Sun of suns,
 He shines in the face of all things.
 Sitting on my heart-throne,
 He, my King of kings, permeates
 My thoughts, feelings and acts,
 My senses, my breath and my life,
 And reveals through them all,
 My Beloved beyond compare, as pure wisdom,
 As all-absorbing love and ecstasy,
 I exist because of Him. Am His abode.
 The abode is also He. We exchange places
 And we often lose in each other
 Like nectar drop in nectar.
 What to call this sweet blessedness?

- Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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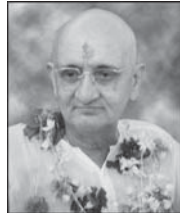
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DIVINE PROTECTION

By Swami Ramdas

When an earnest aspirant or devotee is on the path of God-realisation, he meets with innumerable obstructions and difficulties, but God's mercy is so great that the adventurous soul is endowed by Him with the necessary strength and will to endure or overcome them. The mysterious manner in which the benevolent Master of the worlds guides and protects him is simply wonderful. If we examine the earlier life of intense struggle of an aspirant for self-control and attainment of the Divine, in every case, we find that the Lord did, with infinite love and kindness, watch over and protect him. In fact, the opposing or resisting forces on the path seem to be a part of God's own plan so that the aspirant by contending against them may develop the needed will-power for the subdual of the mind and its restless nature.



The moment the devotee takes refuge in God, acknowledging Him as his all in all, the moment his entire being is surrendered up to Him, the moment all his life's activities are completely dedicated to Him, the feeling or consciousness of peace, security and

freedom which he attains is verily inexpressible. Then the devotee is ever free and blissful like a child under the benign care of the Divine Mother.

What is required is a fixed faith and a steady aspiration or hunger for God. Thereafter the progress or evolution towards the vision of God becomes easy, for at every step, even when he has to conquer the worst enemies within the mind or the greatest obstacles outside, he feels that the hands of the Divine are ever holding him, infusing into him courage and enthusiasm.

Every saint, who has achieved the highest spiritual experience, lays before you that during the period of his Sadhana, God Himself saved him from many a pitfall and dangerous situation in inscrutable ways. He bears witness to the fact that God is all-powerful and His compassion and love for His devotees is unlimited. He tells you emphatically: put yourself in the hands of God and you are safe.

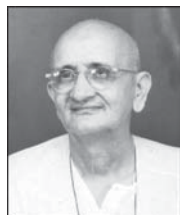
Life's fulfilment and the revealment of its glory, power and victory lie in its perfect dedication to God. Man has to rise beyond himself, transcend all the lower conceptions of his nature, subdue the false impulses of the mind and conquer the vitiating influences of

the ego and thus rising superior to them all, meet his supreme Beloved in his own heart and in the hearts of all objects in the world.

The Divine assurance, “My devotee perisheth never”, is a promise of the utmost significance. Really, there is none who is so full of kindness and love as our eternal Mother, none so forgiving, none so tender, none so benevolent as She. Realising this let everyone entitle himself or herself to Her Divine protection and grace, through unshakable faith and entire self-surrender. Merge yourself, therefore, in Her resplendent being, and attain to a life imbued with the consciousness of immortality, peace and bliss.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: In Geneva you slightly touched upon one topic that you felt pain when somebody hurt a plant near you. Could you tell us something about the result of universal vision?



Papa: Before the universal vision is attained you get the knowledge or experience of the all-pervading, static, impersonal Self or God. In this realisation you have no relationship or connection with what is seen

in name and form before you in the universe. This is realisation of the static aspect of God. Thereafter it is that you attain this universal vision by which you see, in this material world, God Himself manifest as all beings, creatures and things. Your identity with the static aspect of God develops into your identity with the manifestation in name and form, and this identification with the name and form becomes so perfect that any pain which a person feels is strangely felt by you also because you feel one with him even physically. It is the physical identification that makes you feel the suffering of others. Ramdas had that feeling even before he left Mangalore on his first pilgrimage. When he was passing through a street, he found a cart-man beating the bullocks mercilessly. He was inflicting blows after blows upon the dumb creatures. Ramdas felt intense pain on his own body as if the blows were given to him. Ramdas asked the man not to beat the bullocks but he would not listen and argued that unless beaten the bullocks would not go. He was about to give some more blows but before he did so Ramdas ran away from there as he could not bear the sight.

In Ramdas' presence once a young man was twisting a plant idly. When he saw it he felt as if his

hand was being twisted and so requested the young man to stop it. Whenever Ramdas saw another in agony he was pained at heart. One side of his inner being is static, calm and unaffected but in the external physical and emotional part of his being he feels pain at the sight of suffering. He knows there are two aspects of his being – the impersonal and the personal – the former is unaffected and the latter, affected. This is indeed mysterious. God is both personal and impersonal. As personal He is all love to us and showers His grace on us. If He is not personal our prayers will be of no avail. But God responds, God has a heart and is very loving. When we realise Him, we will have a heart as tender and soft as His heart and we will feel sympathy for others. As stated in the Bible, we cannot expect God to forgive our trespasses if we do not forgive the trespasses of our neighbours. Our heart must be as forgiving as God's heart. Then we will realise that we and God are one. This is the integral realisation of God in all His aspects and we become God Himself.

Question: Is it possible to understand and feel the suffering of others before this realisation of the static?

Papa: Some are naturally soft-hearted and they cannot bear to see the sufferings of others. It is indeed a gift of God. This is not true of all persons. Some persons have no sympathy for the sufferings of others. For those who have a kind heart God is very near and if they strive to attain God they will have Him in no time. They are always drawn towards God and they think of Him and pray to Him to make them perfect so that their love for all beings may flow out of their heart spontaneously and thereby may get inner peace.

Question: When we actually feel for the suffering of others, can that help those who suffer?

Papa: By feeling for them, sharing the suffering with them, we can bring relief to them to some extent, but the better way is to relieve it by rendering some tangible help.

WORDS OF PUJYA MATAJI KRISHNABAI

Do not think that you have become unfit for God-realisation because you have defiled your body through unholy thoughts and actions. The moment you feel the hunger for God, you have become fit.



Ram Nam is to the soul what is food and water to the body. Ever cherish and keep Ram Nam in your heart. Then your liberation is assured.

Where there is no Abhiman, there is Prem.

Never ask Papa's grace for material things. Each one gets what he deserves, according to his or her Karma. Our one and only desire must be to unite with Satchidananda, which is Papa. Papa is ever ready to give. But, people are not ready to accept. Gurus like Papa are rare to find. Papa is, indeed, an embodiment of Divine Love.

Before Papa took me into His own Swarup, I was striving for my own liberation. But, after starting this Ashram, I have been striving my best to see that everyone who comes into contact with Papa makes quick progress on the spiritual path and attains spiritual liberation.

I am greatly disappointed to see that there is no one who is prepared to take real advantage of Papa's presence when he is with us in flesh and blood, ready to

shower his Grace on all. Though many may talk about spiritual liberation, nobody truly wants it. You are only after petty material pleasures and worldly pursuits.

Should you not love your own people, serve your elders properly in their old age? Do you think you and your children will prosper if you neglect your elders out of ill-will and deny them the bare necessities? The same will be your fate as well, in your old age.

Why do you come all the way to the Ashram, if it is only to talk about worldly things? Such talks you may as well have at your own place.

Be the eternal child of the eternal Mother. Then there will be no separation from Her under any circumstances, and there will always be the bliss of sweet union.

If you are after your Beloved, lessen your talk about worldly matters. Love and serve all alike without attachment. Think of your Beloved at all times. Be sincere in this and in His service. Then, your goal is achieved.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

On Surrender:

From the time Beloved Papa was called to adopt Sannyas, breaking the small family circle to embrace the entire universe as his own, in the year 1922, till his Maha Samadhi in 1963, he was closely moving with devotees of all types and was talking to them about God, in his newly found ecstatic joy. He was dinning into their ears the purpose of human life, their imperative need to come out of all limitations, caused by the self-imposed ego and the resultant misery, to realize their divinity and thereby enjoy eternal freedom and happiness. Though there are several paths leading to this goal, he taught us from his own experience that the chanting of the all-powerful Name of God is the safest and most suitable to all.



You will find from Beloved Papa's writings that he gives great emphasis to constant chanting of God's Name, His ceaseless remembrance and absolute surrender to His will. He even adds that these three are synonymous with God-realization. This means, he

who chants God's Name constantly, has ceaseless remembrance of God and his surrender to God is absolute, is as good as having realized God.

“Surrender” is a word that appears in Beloved Papa's utterances very often, because it is a magic word for him. He is very fond of it and extols it whenever he gets an opportunity. He assures that the moment we surrender to His will, we are flooded with peace. But, for a common man, especially a brave man, “surrender,” means a sense of defeat and disappointment. When two persons or countries are engaged in a fight, the one who feels too weak to defeat the opponent decides to admit defeat and face the serious consequences of humiliation and ignominy. He raises his hands in surrender. The fight ends – one in deep dejection because of the defeat and the other boisterous in his victory.

To a devotee, however, “surrender” has an entirely different meaning. There is no fight. There is no defeat. There is no humiliation. There is only victory and the consequent joy. If at all we call it a fight, it is a fight of the ego, the individuality, for its survival. The ego that is apparently fighting for its survival does not really exist. It is only a product of the illusory

veil put on by the Atman, on Himself, just for play – Lila – as the devotees say. “Surrender” here is the process of tearing of the illusory veil, which caused a sense of separation between the devotee and God. The result is the realization of the devotee’s oneness with Him. So “surrender” here denotes the vanishing of the non-existent ego and therefore a victory of the devotee.

The truth is, as explained by saints and sages from their own experience and realization, God alone is and God’s power is absolute. This means, whatever is, is God. The universe is God. Any movement in the universe – however minute or gross – is taking place by His power only. The act of creation, preservation and destruction is going on by His power only. Every man, animal, plant – every created being – is He Himself and is activated by His power only. Yet man thinks he is an individual as also all others, and that by each one’s power alone everything is being done. He does not acknowledge the Supreme Power – the Absolute Power. As long as he feels and thinks this way, he does not know anything of the life of freedom. He is bound by his own actions and reaps the sweet and bitter fruits of his good and bad actions

respectively, continuing to rotate in the cycle of birth and death.

The spiritual aspirant learns from his Master, all about his divine nature, the reason of his being caught up by the limitations of the ego and how he can cut asunder all the limitations and realize his true nature. He starts his practice to get rid of his ego sense. He tries to accept God's power as absolute. He tries to see everything as the manifestation of God. He tries to bring to his mind that whatever is done in the universe through others and through his body is done by God Himself. He gradually understands that the little "I" he was clinging to so far, has no place anywhere; it does not really exist and God alone is. This is absolute surrender. This is God-realization.

So what is to be done by us? Try to keep constant remembrance of God. Try to see everyone and everything as the manifestation of God. Try to feel that what all others do is by God's power only; what we do is also by His power alone. As a practice we should feel and say:

"Oh Lord! You are everything and beyond everything.

It is Your power that works through everybody.

It is Your power that activates me.

Make me realize that as a separate individual I do not exist.

Make me merge in Your eternal Being and Existence.”

With this prayer and Ram Nam in our mind, our mind will get gradually purified and we will be able to look upon everything as different forms of God and as a result our heart will be overflowing with love – real love – for everybody. We will be able to face all situations, however difficult or unpleasant, calmly, as then we will be seeing God’s hand in every event.

This practice of surrender is a ‘must’ not only to all spiritual aspirants for their progress and attainment, but also to all those who aspire to lead a life of peace and happiness. Every one meets with difficult situations in life. The only way to successfully overcome them is to bring in God there. The moment we are aware that it is God, who is behind every event, we will be raised from all gloom and fear to strength and courage. Every day we get occasions to practise this and thus free ourselves from worries and anxieties and maintain tranquillity whatever may happen.

ME TO WE

“To possess a heart full of love, and then to live a life selfless, free and cheerful, is the goal of all lives” – Swami Ramdas

In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values, which stand for ‘me’ to ‘we’, into academics.

Class: 8, Subject: English, Chapter: Princess September

Text Content: The King of Siam had a peculiar habit. Instead of receiving gifts on his birthday, he gave them.

Example: At the time of the marriage of his daughter, Sri Abdulla Latheef Upla Gate, Kasaragod in Kerala, instead of accepting gifts on the occasion and spending all money only on his daughter, conducted the marriage of ten financially backward couples.

Value Co-related: Consideration for others

*For more details contact:
vital4education@gmail.com*

DEAR CHILDREN

Raja Mahendra Pratap hails from Hyderabad, Andhra Pradesh. When he was five years old, a small bet changed his life forever. His friend threw him a challenge to touch an open electric wire with an iron rod. Taking up the challenge, Pratap did just that. A massive bolt of electricity surged through his body. The resultant accident caused his legs and hands to be amputated.

Since that day till the age of 16, Pratap never moved out of his house. Pratap therefore couldn't attend school. When he reflects on those ten years of his life, he states: "I would stay in my room. My father felt embarrassed to call me in front of guests. He considered me a burden and good for nothing."

During that period, he read a lot. Since he couldn't walk, he would crawl on the floor, which caused his skin to rub off at the joints. Gradually he learned to walk. He tried to lift things with the help of his mouth.

Pratap managed to pass Class 10, and then Class 12, without attending school. There was no looking back for him after that. He then cleared his B.Com and later completed a course in Finance for which he

received a scholarship from the Delhi-based National Center for Promotion of Employment for Disabled People, and then completed his MBA from Osmania University, Hyderabad. Today, he gives scholarships to physically differently-abled students.

Pratap received many interview calls while hunting for a job but once the interviewers saw him, their attitude changed. Nobody was willing to believe that he would be able to work. This did not lead him to give up hope, however. Finally, he landed a job as Assistant Manager in the National Housing Bank in Delhi and now works as Finance and Accounts Officer in the Oil and Natural Gas Commission in Ahmedabad. He enjoys the support, respect and love of his colleagues and superiors. In his current as well as previous organizations, Pratap has always earned respect and love. “He never feels awkward, he is self-made and never fails to do work assigned to him,” says a colleague. Another colleague adds, “Whenever a new task is assigned, Pratap leads from the front.” His colleagues relate that they have never witnessed any negative attitude from Pratap.

Pratap is unmarried. He does all his work by himself, including cooking and washing his clothes.

He travels without any assistance and enjoys playing games.

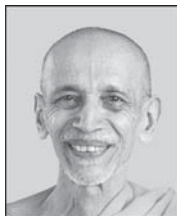
“Assign me any work; I am capable of doing it all. I don’t need sympathy of people. Treat me normally and I will love it. I wish that people and society treat disabled with respect and accept them,” he says.

Pratap, who has represented India at the ‘World Disabled Forum’ in China and Japan, wants to lead an independent life rather than depending on others.

THE FIRST STEP

By Swami Chidananda

What should God mean to each and every one of us? What is our relationship with God and God’s relationship with us? Scriptures tell us that He is the whole and we are a part. Being all-pervading and indwelling, He is our constant companion. He is our lifelong companion from the moment we draw our first breath until our last breath.



You are never alone. If at all anyone is constantly with you, it is that Being who is called God. He is your lifelong, constant, closest companion. He is a Sakshi, a constant silent witness. All-knowing, He knows

everything about you. He knows you best. He not only knows everything about you and knows you best, He knows even more about you than you yourself know.

Much about yourself is hidden within your mind, memory and subconscious. It is all dark to you; you just do not know. Sometimes, when you suddenly know, you are taken by surprise: “What! Can such a thing be within me? Can such a thing come from within me?” You are taken aback. Because, your interior is mostly in the dark. You don’t know; whereas, He knows. There is nothing that He doesn’t know.

He knows you totally, and He also tolerates you totally, with all your shortcomings, minus-points, drawbacks, imperfections and insufficiencies. He is the most tolerant of all beings. He is an impartial dispenser of the results of our actions. He Himself is the originator of the law, but He is neither a punisher nor a rewarder. The law fulfils itself. And what is amazing about Him is that not only does He know all your minus points and tolerate them, He even goes to the extent of not minding them, not counting them against you – simply brushing them aside. Whereas He is keenly aware of all your plus points. He notes them all, takes count of them. They weigh with Him, whereas the minus points

do not weigh with Him. He leaves them to us saying that they are our problem – let them solve it.

But, if you turn to Him for help in solving the problem, He is ever ready. Not only is He your constant companion, your silent, ever-patient, ever-tolerant witness, knowing more about you than you yourself know, but He is also your guide, friend and philosopher. He wants to guide you in the right direction. If you will ask Him, turn to Him, listen to Him, He is your greatest friend. He gives you the light of higher understanding.

And what is more, He is the helper of the helpless, ever ready to help if you but turn to Him. Many a times, even if you don't turn to Him, He comes to your help in the form of seeming difficulties, in the form of seeming adverse factors. He comes. His blessings come in disguise. Later on you understand: "What a great blessing that adverse factor was. I asked what is God doing to me, and all the while I did not know that He was trying to help me."

He never abandons the helpless. He never turns away one who approaches Him for help. He is never deaf to our prayers – ever listening to our prayers, ever ready to help, giving us what we seek. He is, therefore, more than a mere lifelong companion. He

is a very helpful companion, a very compassionate, understanding and sympathetic companion. All that and more. He confers upon us the highest blessedness.

But He wants us to take the first step towards Him. And the first step towards Him is to recognise that our heart is His dwelling place and that our body is His moving temple. Thus we must keep it worthy, clean, pure. The poet, Rabindranath Tagore, says: “O God, Thou who art the life of my life, I shall ever keep my body pure, knowing that Thy living touch is upon all my limbs. I shall ever keep my heart pure knowing that it is Your royal throne within this body temple.”

This then is His closeness, and knowing this we keep our heart pure. Knowing this we keep out from it all that is contrary to His nature, all that is undivine, all that is unspiritual, not sattvic, not holy and sacred. We say: “No, I shall not defile this divine abode of His by allowing anything that is not of the highest quality. For it is my privilege to give Him a worthy place. It is my humble privilege to constantly keep it holy, clean and pure by cleansing it every day, every moment of my life. What am I? What is He? And yet He dwells in me. What a great privilege, great blessedness. What have I done to qualify for this?”

Thus, filled with a sense of awe and gratitude, one does everything possible to keep the inner temple, the sanctum sanctorum, holy, clean and pure. And when, through constant effort and sincerity, through earnestness and great aspiration, the individual devotee, bhakta, sadhaka, yogi, works to keep the heart pure, then in that pure heart the recognition of God's great worth dawns.

Only a pure heart can recognise the great worth of God, how everything is petty, worthless, before this great One. Then dawns dispassion: "What folly I have been engaged in all these years. God knows for how many births I have been running after these worthless things. What a great folly! Never anymore! Enough!" Thus you turn away from all that is unworthy and seek only Him. So, purification of the heart gives place to devotion and renunciation. And through renunciation one attains the great peace which is God. Immortality comes only through renunciation.

God works by manifesting within us a keen longing for purity. Through purity comes devotion and through devotion comes dispassion, Vairagya. Through dispassion, through renunciation, comes the Ultimate. One attains immortality and the peace that passeth understanding.

Lord Krishna says to Arjuna: “I’m the indwelling Principle, O Arjuna. I reside in the hearts of all beings.” “I am the eternal within the non-eternal.” “Yo Mam Pasyati Sarvatra Sarvam Cha Mayi Pasyati; Tasyaham Na Pranasyami Sa Cha Me Na Pranasyati (He who sees Me everywhere and sees everything in Me, he never becomes separated from Me, nor do I become separated from him).”

These are all direct assertions. There is no intricate philosophy, no concealed or indirect meaning. No one can fail to easily grasp the great truth proclaimed, the central fact of God and His creation, which has been declared so that you can make it the basis of your view of life.

Why is it that though this truth is being read a thousand times, we still do not succeed in maintaining this vision? The answer to this question is given right at the beginning of the eleventh chapter of the Gita. “Arjuna, It is subtler than the subtlest, the subtlest of all things. Your vision is gross.”

“Why is my vision gross?” This is the unasked question of Arjuna. Your vision is gross, because you perceive through a heart where there is not the purity of subtlety or the subtlety of purity. Your vision is

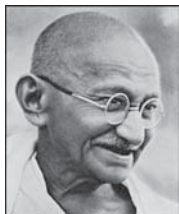
gross because you perceive and interpret through a mind which itself is gross. It is not pure, Sattvic, spiritual; it is not Divine. Purity has not been consciously cultivated.

“If the heart and mind are pure, you will see Me.” When the heart is pure and filled with light, God is perceived everywhere through human sight. God dwells in a pure heart and mind. Therefore, make yourself radiantly pure, immaculate. That is the key. That is the secret.

Source: A Call To Liberation

SPIRITUAL PRACTICES

By Mahatma Gandhi



To a question by a Missionary friend whether he followed any spiritual practices, Gandhiji said:

"I am a stranger to yogic practices. The practice I follow is a practice I learnt in my childhood from my nurse. I was afraid of ghosts. She used to say to me: 'There are no ghosts, but if you are afraid, repeat Ramanama.' What I learnt in my childhood has become a huge thing in my mental firmament. It is a sun that has brightened my darkest

hour. A Christian may find the same solace from the repetition of the name of Jesus, and a Muslim from the name of Allah. All these things have the same implications and they produce identical results under identical circumstances. Only the repetition must not be a lip expression, but part of your very being."

Source: Ramanama

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol. 14, October 1946

RAJA PIPAJI

By P Venkatesan

Pipaji was the ruler of a small principality called Mangalvat in the Gangetic plain. He was a keen student of the Bhagavad Gita, a good soldier, liberal and generous and lived in prosperity by the Grace of Mother Kali. He worshipped the Deity in sincere devotion every morning, and Kali Herself would appear in person and partake of the food offered by him in loving faith, and leave some in the plate to be taken by the devotee as Her Prasad.

One day she delayed appearing. Pipaji was much upset about it. Kali however answered his entreaties and intimated to him that a band of selfless and desireless Sadhus had come into the town, and as

long as they had been without food she could not think of taking any. It was a privilege to serve them as they were the Lord's own, and were worthy of all respect and love.

The King immediately took leave of the Mother, and hastened to the Sadhus and fell at their feet. He invited them all to the palace. Pleased with the hospitality and the loving manner he had given them food, the Sadhus blessed the King and directed him and the Queen to proceed to Benaras and seek the loving grace of Saint Ramanand, and he could get also the company of Mahatma Kabir.

Pipaji abdicated his throne and with his devoted wife proceeded to Banaras where the great Saint Ramanand lovingly received him and the Queen, and permitted their residing in the Ashram. The saint gave them Upadesh and initiated them into the Taraka Mantra. Ramanand congratulated the loving pair on their good luck in having had Mother Kali Herself as their first Guru, and exhorted them to have Universal Love, see the Lord in every object, and constantly meditate on the Lord and on the Mantra which would expand their vision.

Pipaji stayed with the saint for a month and then

proceeded on a pilgrimage to Dwarka, where they had a hearty Darshan of the Lord Sri Krishna, and spent a most blissful time in Bhajan and meditation. As they were returning to the Ashram of Ramanand on foot, which lay across a dense forest, a most ferocious looking tiger confronted them. The queen got terrified, but Pipaji had been meditating on the Lord as being the same occupant of the heart of every living being and that the tiger was none other than the Lord Himself. So he allayed the fears of his wife and in love accosted the tiger and called him near. The tiger ran to him like a pet dog and laid his head at Pipaji's feet. Pipaji stroked his head in great affection, and whispered into his ears the Name of the Lord and advised the tiger to give up bloodlust or any cruel method he had been accustomed to till then. Tears ran down the eyes of the tiger. Pipaji lovingly told the tiger that the Lord was the sole Master and He would provide for every one of His children.

The tiger sped away into the forest greatly happy and changed. He gave up his craving for blood and was occupied with the thoughts of the Divine Providence. Without food he sat near the base of a tree for over a week, and gave up his life. It is said

that it was this transformed tiger that was again born at Puratan-Vata as Narsi Mehta that great favourite of Lord Sri Krishna who solely depended on the Lord for everything that was wanted to make him happy.

Pipaji and his wife came back to the Ashram of Swami Ramanandji and spent the remainder of their lives in blissful thoughts of the Lord.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

Your loving letter of the 8th instant duly to hand.

The best way to concentrate your mind upon God is to repeat constantly His great and powerful Name. This will purify your heart and create pure emotion in it. Side-by-side, do all actions in a spirit of surrender to the Divine Will. Know that in the ultimate spiritual experience you and God are one in His impersonal and attributeless aspect. Devotion when it becomes intense leads you to this beatific vision. Your Guru is within you. May you be blessed by His grace and attain immortal peace and bliss.

Love and blessings,

Ramdas

IN MEMORIAM

Smt Krishnaveni (aged 74), the daughter of Sri Lakshminarasimaiah, an old devotee of the Ashram from Bangalore since the 1940s, was called by Beloved Papa on the 11th of November 2014. She had been unwell and had been hospitalised for a few days prior to her passing away.

Sri C R Krishnan (aged 76 years), an ardent devotee of the Ashram from Mumbai and the son-in-law of Sri N Sundaram who was an inmate of the Ashram, was also called by Beloved Papa on the 22nd of November 2014. He was on his way to Palakkad from the Ashram when he suffered a major heart attack and dropped the body.

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

IMPORTANT DAYS IN 2015

January 26	Mon	Pujya Mataji's Mahasamadhi Day
April 4	Sat	Beloved Papa's Jayanthi
July 31	Fri	Guru Purnima
August 19	Wed	Beloved Papa's Mahasamadhi Day
October 12	Mon	Pujya Mataji's Jayanthi

October 12 Mon Pujya Swamiji's Mahasamadhi Day
November 12 Thurs Pujya Swamiji's Jayanthi
December 27 Sun Beloved Papa's Sannyas Day

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of November 2014 is 260 crores. The grand total of the Japa done so far now stands at 8725 crores.

PUJYA SWAMI MUKTANANDAJI'S TENTATIVE ITINERARY FOR JANUARY:

- ◆ 2nd to the 8th of January 2015 at Hyderabad and Hanamkonda.

A NOTE FROM PUJYA SWAMI MUKTANANDAJI

By His infinite grace, this child has been prompted to intensely dwell on His remembrance by withdrawing from the routine activities for two months starting from 15th January 2015. As for the administrative purposes Sri Srikrishnaji has been requested to officiate the duties handled by this child. However he would spend one hour every day in the midst of friends visiting the Ashram.

FROM THE EDITOR

Each year that passes heralds a New Year. For most of us, this is a non-event while for a few, these are times to make new resolutions, new vows, fresh resolves. We should belong to the latter category as that alone will make us do something significant and justify our existence.

Let us make a fervent prayer to the Creator to help us remain steadfast in our commitment to remember Him in all actions and to see Him in all beings and creations. The Creator is not far away from His creation. It is sufficient to love and serve one and all with a universal vision.

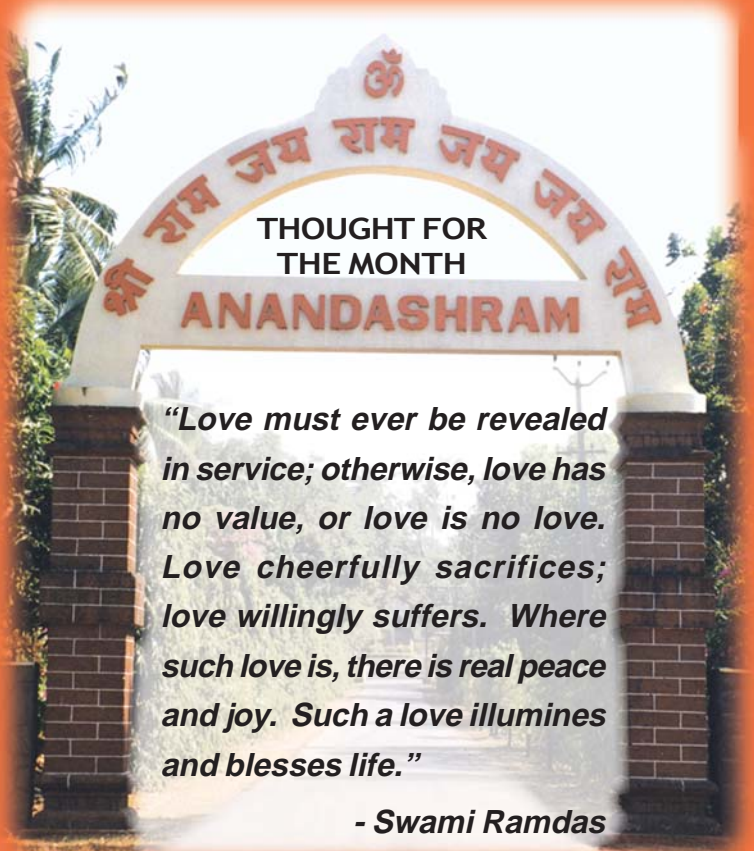
To constantly remind ourselves about our goal, great saints have suggested resolves and fervent prayers as a means to progress. Here is one such by Mata Narayani: 'At the dawn of this New Year, I place my head on the feet of all those who have given me love and helped me to experience life in the valley and the peak. May I never forget for one minute that without the Beloved Presence I am nothing. May Peace and Truth walk beside me, Gentleness and Caring go before me, Understanding and Awareness be within the heart at all times.'

— **MUKTANANDA**

LIST OF ASHRAM PUBLICATIONS

ENGLISH Arati Book At the Feet of God Call of the Devotee * Cherished Memories Dive Deep Soar High * Gospel of Swami Ramdas I & II * Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guru's Grace Hanuman Chalisa Hints to Aspirants In Quest of God In the Vision of God Krishnabai Mundane to Spiritual Passage to Divinity * Poems Points to Ponder Ramdas Speaks I* to V Set Shraddhanjali Stories as told by Ramdas Swami Ramdas on Himself Swami Ramdas' Talks * Swami Satchidananda * The Divine Life I & II * Set The Pathless Path * The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai With my Master With Divine Mother I to III Set World is God * Srimad Bhagavata * GUJARATI Glimpses of Divine Vision * In Quest of God *	50 50 25 25 25 30 115 55 25 35 55 120 30 100 50 30 225 25 60 25 25 45 25 20 30 35 85	In The Cave * In the Vision of God Swami Satchidananda The Sayings of Ramdas * World is God* HINDI At the Feet of God Gita Sandesh Guru's Grace In Quest of God * Swami Ramdas on Himself Swami Satchidananda The Pathless Path * Thus Speaks Ramdas Viswamata Krishnabai * Call of the Devotee God Experience Vol I & II KANNADA Anandashram Bhajanamrutha Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guru's Grace In Quest of God In the Vision of God I * Ramdas Speaks I to V Set Stories as told by Ramdas Swami Ramdas' Talks Swami Satchidananda * The Pathless Path * World is God * Viswamata Krishnabai World is God *	55 5 20 25 20 25 40 35 12 15 35	MALAYALAM Arati Book Bhagavad Gita Dive Deep Soar High* Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda Viswamata Krishnabai At the Feet of God Gita Sandesh* MARATHI Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas *	10 35 40 300 12 30 25 30 30 30 6 3 30	Thus Speaks Ramdas TELUGU Arati* At the Feet of God Call of the Devotee Dive Deep & Soar High Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guidelines* Guru's Grace Hints to Aspirants In Quest of God In the Vision of God * Mundane to Spiritual * Passage to Divinity * Ramdas Speaks Vol I & V Set Stories by Swami Ramdas Swami Ramdas on Himself Swami Ramdas' Talks Swami Satchidananda The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai ORIYA In Quest of God FRENCH Thus Speaks Ramdas* Guru's Grace	20 20 30 45 25 15 100 30 40 30 240 25 35 26 10 15 15 30 40 40 30
<p>(*) 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)</p>							

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“Love must ever be revealed in service; otherwise, love has no value, or love is no love. Love cheerfully sacrifices; love willingly suffers. Where such love is, there is real peace and joy. Such a love illumines and blesses life.”

- Swami Ramdas

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