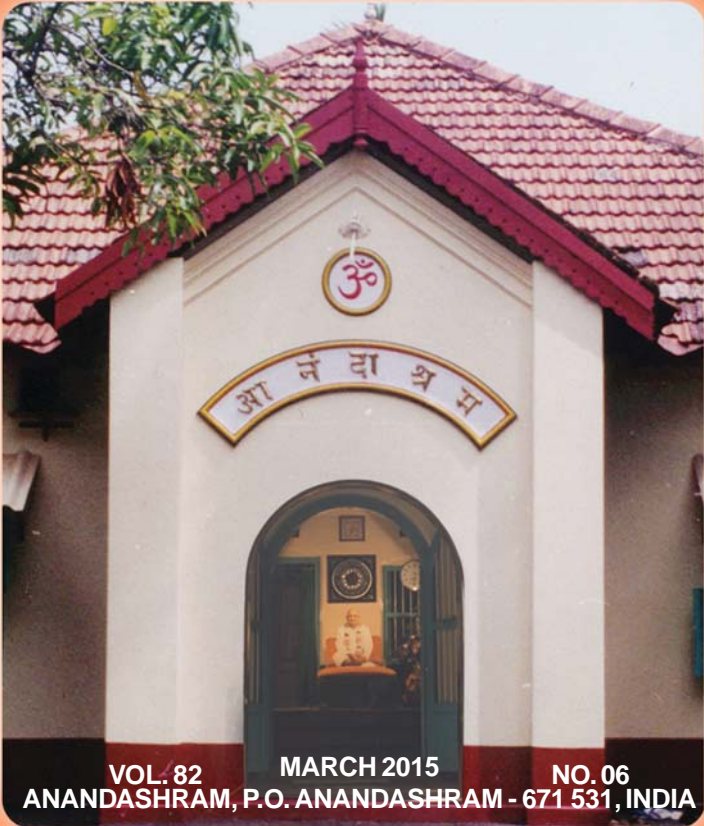


Rs. 40/- ANNUAL



The Vision

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



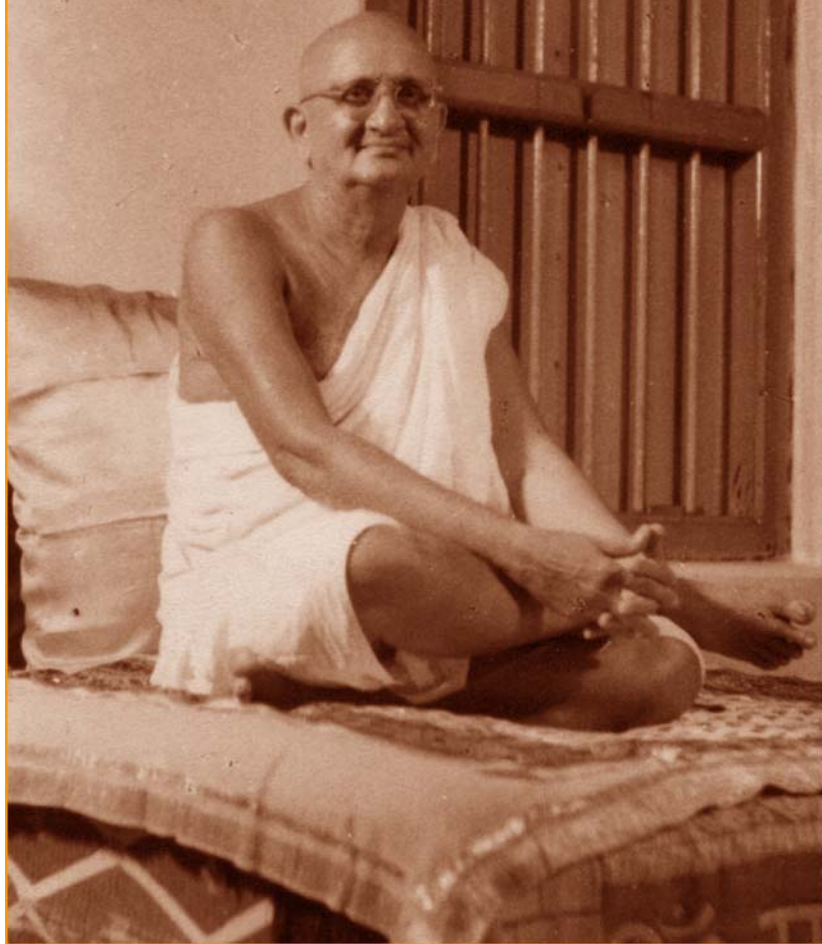
VOL. 82

MARCH 2015

NO. 06

ANANDASHRAM, P.O. ANANDASHRAM - 671 531, 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

LOVE

LOVE, the active spirit of the heart

Reveals in selfless service.

As perfume in the flower –

As light in the sun;

So love unveils itself and blesses.

Love sacrifices freely,

Love suffers nobly.

As river offers drink to all

And knows no distinction;

So love sheds its lustre on all

And transcends all diversity.

Love is nectar of the Gods

Love is life – love is Truth.

Love is God of Gods.

– Swami Ramdas

CONTENTS

The Purpose Of Life	- Swami Ramdas	5
Beloved Papa Swami Ramdas Answers	-	7
Words Of Pujya Mataji Krishnabai	-	12
Words Of Pujya Swami Satchidanandaji	-	14
Me To We	-	16
Dear Children	-	17
Doubts We Have About Ethics And Morality	- Swami Chinmayananda	18
Overcome Anger With Discrimination	- Mata Amritanandamayi	21
From The Leaves Of The Back Issues	-	25
Epistles Of Swami Ramdas	-	27
Interactive Satsang Program 2014	-	29
Anandashram News	-	32
From The Editor	-	33

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

THE PURPOSE OF LIFE

By Swami Ramdas

The purpose of life is to live in the consciousness of the Divine and be active in the service of humanity. The conflicts in the world have afforded us ample opportunity to shed our selfish ambitions and utilize the energies – mental and physical – which God has granted us for the relief and rescue of the sufferers. True liberation, peace and bliss can come to the share of a spiritual aspirant only when he or she combines the inner Sadhana of remembrance and meditation with the outer dedication of actions to the Divine. Every action performed in an impersonal spirit becomes a worship of God. Such actions are prompted by love, sympathy and goodwill towards those who are in distress. Unless the heart is softened with the feeling of compassion for those who are stricken with misery and pain, the soul cannot progress on the Divine path and reach God. These are not the days for living an easy, luxurious and inactive life. All personal comforts and petty desires for one's own material advancement and the sense of invidious distinctions and likes and dislikes and all the various weaknesses of human nature



that stand for strife and disunion have to be given up so that life may be offered in its totality to the service of God in the world.

How momentary and ephemeral is the nature of things around us! At the same time we cannot but realize that there exists a Spirit of immortal radiance which death cannot touch and change cannot affect – a Spirit of supreme peace, power and knowledge.

The message which is ringing in our ears at the present hour is: Stand up as heroic soldiers of God and fight in the cause of justice and truth and bring unity, peace and harmony in the world. Let fear, depression and hesitation be wiped out of your lives. You are the expressions of the immortal Spirit – God. You have assumed a body only for service and sacrifice.

Therefore assert your Divinity and fill your life with the rapture of selfless action. Young men and women, you have a great task before you. The future of the world is in your hands. You can create, through a dedicated life of service, a new world in which all people in it can live in mutual friendliness and goodwill. It is in your power to so inspire your life with Divine Shakti that you can dispel the darkness of discord and violence and establish universal love and peace.

Spiritual discipline and attainment does not mean to live a life of seclusion – cut off from the world of activity. Knowing that you are by nature eternally free from change and death, that you are ever in union with the Absolute, permit your life to flow like a river to protect and nourish the needy and helpless. May Divine grace enlighten your path; may Divine power actuate you to great, noble and, selfless deeds; may Divine grace fill your hearts with peace, love and compassion; may Divine grace transform your lives into the images of the Divine.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: Is there any difference between a vacant mind and a still mind?

Papa: Vacant of what?

Devotee: Of thoughts.

Papa: Stillness means no thoughts.

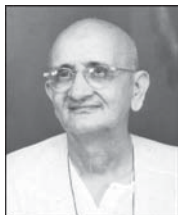
Vacant mind and still mind mean the same thing.

Devotee: Truth is revealed in a still mind.

Papa: What is Truth?

Devotee: One's own Self.

Papa: You remove the veil that covers the Atman. Suppose a diamond is covered with cow-dung. When you remove the dung, the diamond reveals itself.



Atman is covered with the mind which is nothing but a bundle of thoughts or desires. When desires are not there, the mind ceases to be. Sadhana is done to attain mental purity, freedom from desires. Purification is essential for God-realization. In the fire of Jnana all desires are burnt to extinction. That is due to the grace of the Guru. He alone can give you spiritual perfection.

The Guru need not transmit his influence by talk, but his presence is enough. Some people remain in his company and open themselves to his influence. The influence he casts on them is sufficient to remove the veil and bring them face to face with their Self. Very often such receptivity is not in evidence as the heart is closed and the mind is filled with doubts. Then the influence ceases to be effective. Some simple guileless souls get it very easily, like Narada who became a Devarishi because of the grace of the saints whom he was serving.

Some people are not able to get the full benefit of the influence. They get the awakening and take instructions from the Guru. They do Sadhana as instructed by him. That much of faith at least you must have. If not, Satsang cannot do you much good and you cannot be called a spiritual aspirant.

Devotee: What is the technique for opening the heart to the influence of the Guru?

Papa: Humility. You should feel you are nothing in his presence. The least pride in you prevents his influence from acting on you. Pride of learning, wealth and other things comes in the way. Humility is difficult to have. Therefore your spiritual progress is hampered. You have saddled yourself with many egoistic burdens.

You must go in the nakedness of your soul to meet the Lord. Then you will get His Darshan. Go as God made you, not as you have made yourself. God has made you a simple and egoless child. You stuff yourself with so much book-knowledge, pass examinations and earn degrees. The ignorance coupled with pride remains and you make yourself miserable. When you get rid of the ego, your life flows along like a rippling river, in all innocence and guilelessness. You have then a child-like nature.

Devotee: 'To love everybody is to love none.' Papa, will you kindly let us know what this means?

Papa: All-ness relates to forms. When you love all forms you love none. 'You love him' means you love not his form, but Him who is your Self. When you see your Self everywhere, you have none other to love.

Devotee: What does the term 'love' mean?

Papa: You see the Atman everywhere means you are everywhere. That is Self-realization. There is nobody else for you to love.

Devotee: Mataji looks on everybody as herself. Does Papa say that is not love?

Papa: She does it spontaneously, not out of love. When my body is dirty I clean it. Just like that I wash another's body. Do you think you clean the body out of love? No. Do you take food out of love for the body? Is it not a natural action? No such thing as love is necessary there. You may ask Mataji again. She will say, 'I am feeding others just as I feed myself; I clothe their bodies just as I clothe my body.'

Devotee: Does Papa say there is no element of love in that?

Papa: Love requires two. There is no 'two' there. Ask her whether she loves a person as different from herself. There is no love when there is nobody different from you. Ramdas has several times questioned her about this.

Devotee: Does she love Papa?

Papa: No. She says she is one with Papa and all beings.

Devotee: The definition of love is 'to treat another as oneself.'

Papa: When there is all-ness, there is no love. Loving everybody means loving none. Mataji says, 'I have got no love.' That means she does not have any thought of another.

Devotee: That is the highest form of love.

Papa: If there is love, there must be a lover. When you and I are one, where is the question of lover and the loved one? Why do you give food to another? The answer is, 'Because that another is myself. I feed him. That is all.'

Devotee: It is not love!

Papa: It is not. There must be another to love. There are no two entities at all here only one. Love is the relationship between two persons. Love is on a lower level. You love and afterwards become one with the Beloved. Ask Mataji if she loves Papa. Ramdas has tried to catch her several times. She slipped away.

There is no person whom she loves. Everybody is herself. There is a poem Ramdas wrote years ago:-
*In the infinite silence of the soul everything is naught;
It is beyond the utmost depths of the mind;
It is eternal rest, repose and peace;
The loftiest, the sweetest love stands
Aghast before that august presence;
Even it has no entry in that mysterious realm.*

*What then is mind? What then is love?
 Mind is movement in darkness,
 Love is movement in light.
 But the great Truth is beyond both –
 It transcends thought, name, form, movement,
 Change, time, space, causation.
 One sole Reality – one sole Existence.
 One supreme, colourless, attributeless, unthinkable
 Truth.*

Devotee: A Self-realized person says: “I am seeing the Atman in another. I feel spiritually one with another. But I need not attend to his body as I am attending to my body.”

Papa: He is only saying it. It is called ‘bluffing.’ Suppose his body has a boil which gives pain, will he not do something to relieve that pain? So also in another’s case. All bodies are his bodies.

WORDS OF PUJYA MATAJI KRISHNABAI

God is seated in your hearts. Why not make this “inner temple” pure so that God may reveal Himself in it? You must conduct your life in such a way as to make speedy progress in the path of spirituality. It is that which will please me.



Just as a child loves its mother and depends upon her entirely, and on no other, whether the mother is handsome or ugly, so we should love with all our heart a saint who has realised the Eternal, however bad his actions may appear to be in our eyes.

If our aspiration is to attain the knowledge of the Atman, what is needed is the development of the Sattwa Guna in us. In order to have Sattwa Guna, we should have the redeeming power of meritorious deeds done in the past lives and in the present life. To achieve this object, it has been emphasised by men of wisdom from ancient times that we should perform such good deeds as feeding the starving, clothing the naked, educating the ignorant and tending the sick – besides serving saints and elders.

The one great obstacle in the way of our attaining the Supreme is that, in the same breath we declare we love our Sadguru and criticise and look down upon other saints, whose attributes are also the same, namely, immanence and transcendence. When this thought of dislike for other saints comes into our minds, it constitutes really dislike for our own Sadguru. We

should love all saints alike, looking upon them as not different from our Sadguru.

Keep Ram Nam always on your tongue. Do all the work given to you repeating Ram Nam, and as worship. Avoid all unnecessary talk and gossip.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

Translate The Teachings Of The Mahatmas Into The Work-Day Life:



The utterances of saints are not merely to be studied but also to be practised. Even if we try to put into practice one or two lines of their teachings, that will take us to the supreme heights of realisation. Unfortunately we just hear and forget. But from now onwards, let us try to put them into practice.

Many people feel that by merely staying in the company of saints they can advance on the spiritual path. That is not correct. When they live with a saint they must understand what the saint stands for and do intense Sadhana so that every minute is made use of in the best possible way. Otherwise the life of such a one is only wasted.

The very meaning of God-realisation is, the transformation of the individual into the universal. As individuals, we are in a small circle. Unless we also aspire to break the small circle so as to embrace the universe, we will not be able to gain anything. The very purpose of Sadhana is not served. So we must try for expansion of the vision and practise it from the very beginning. Many people feel that doing the daily duties is different from spiritual practices. That is not at all correct. Whatever you do, can be turned into Sadhana, if you have the right attitude towards the action. The right attitude comes only when you have constant remembrance of God.

When you are engaged in activities, you must have the background of God remembrance and then when you work, you must feel that you are serving God through those forms. If that is done, any work you do becomes worship. Everybody can do this at any time. This must be your practice and by this you will be doing Sadhana all the time, nay, you will always be engaged in Sadhana only. May Beloved Papa bless you all with strength and courage to do Sadhana intensely and reach His eternal being and existence resulting in eternal happiness!

ME TO WE

“The liberation and peace of the individual is surely based upon his or her contribution towards the collective human happiness and harmony.”

– 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: 10, Subject: English, Chapter: 6 – What is civilization

Text Content: Fine buildings, fine pictures and books and everything that is beautiful are certainly signs of civilization. But even better sign is a fine man who is unselfish and works with others for the good of all.

Example: Even while deeply involved in activities for bettering the living conditions in a most backward village called Ralegan Siddhi near Pune in Maharashtra where illicit distillation and theft were rampant, the great social activist Anna Hazare set an example of a simple, austere and unselfish life by travelling in ordinary buses, sleeping in bus stops and bathing in sea-water.

Value Co-related: Selflessness

For more details contact: vital4education@gmail.com

DEAR CHILDREN

On December 2, 2014, Spanish athlete Iván Fernández Anaya was competing in a cross-country race in Burlada, Navarre. He was running second, some distance behind Abel Mutai – the bronze medalist in the 3,000-meter steeplechase at the London Olympics. As they entered the finishing straight, he saw the Kenyan runner, Abel Mutai – the certain winner of the race – mistakenly stopping about 10 meters before the finish, thinking he had already crossed the line.

Fernández Anaya quickly caught up with him, but instead of exploiting Mutai's mistake to speed past and claim an unlikely victory, stayed behind and using gestures, guided the Kenyan to the finish line and let him cross first.

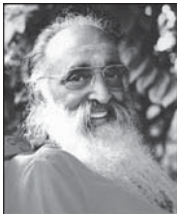
Ivan Fernandez Anaya, who is considered an athlete with a big future, said after the test: "But even if they had told me that winning would have earned me a place in the Spanish team for the European championships, I wouldn't have done it either. I also think that I have earned more of a name having done what I did than if I had won. And that is

very important, because today, with the way things are in all circles, in soccer, in society, in politics, where it seems anything goes, a gesture of honesty goes down well.”

He also added: “Unfortunately, very little has been said of this gesture. And it’s a shame. In my opinion, it would be nice to explain to children, so they do not think that sport is only what they see on TV: violent kicks in abundance, posh statements, fingers in the eyes of the enemy...”

DOUBTS WE HAVE ABOUT ETHICS AND MORALITY

By Swami Chinmayananda



Question: How would you interpret the words ethics and morality?

Answer: The right and healthy values of life that you preserve in yourself comprise ethics, while morality manifests in your behaviour vis-à-vis the outer world. Immoral thoughts are not possible. There are either unethical thoughts, or ethical thoughts. There is no ethical action, but moral and immoral activity. The two words are used in this sense that one is for the discipline of one’s behaviour in the outer world and in one’s relationships,

the other is subjective – ethical values and moral behaviour... So unless you have got healthy ethical values you cannot live a healthy moral life.

Question: Would you say that ethics is the theoretical aspect?

Answer: No, it is subjective. Ethics is more subjective, something you have to cultivate in yourself. Then its expression in the world outside becomes morality. A moral man springs from the ethical values he preserves in himself.

Question: Are we naturally moral beings or is morality something that emerged because of the needs of the social situation?

Answer: It all depends on your definition of man. The human being or 'man' (the general term that refers to human beings) is really an animal, a two-legged animal. A newborn baby has no sense of morality. Then we slowly train him, which in society we call giving him culture, education, and so on. It is then that morality comes. Suppose you are living on a solitary island, morality would have no meaning. Morality and self-discipline are necessary when you live in society.

Question: Since man has always been a social animal, does it follow that morality has always existed?

Answer: Yes, but morality will depend upon the social complexion of the society. There was no income tax in the cave man's life. But there was sharing with the other man what he had, helping him in need lest he may also need him. It's mutual. I think morality slowly built up that way.

Question: Do you mean to say it's only because, let's say, you may fall sick and need help from another later so you do it for him when he needs it, a kind of social contract?

Answer: Naturally. But that is the lowest level of human evolution. From the highest standpoint all individuals are nothing but the Supreme Reality, Brahman. So, you are only Me in that form. Me, meaning the Self, in that form. So, between you and me, the relationship is like that between my hand and my leg.

Question: Then at a higher standpoint morality comes naturally?

Answer: Yes, it comes naturally! It is not more morality thrust upon from outside. In the beginning it is a discipline thrust upon from outside, later on it becomes natural for you to live those higher values.

Question: Does the place of morality in the general scheme of things come after birth?

Answer: Yes, it comes much after, because in the early childhood period there is no morality. The child wants the other boy's toys without sharing his own. Then the mother and others will tell him, "No, no baby, you give it to that boy also. Play together." Very slowly, we try to make him understand.

Source: www.speakingtree.in

OVERCOME ANGER WITH DISCRIMINATION

By Mata Amritanandamayi

The root cause of our problems is the ego, the attitude of "I" and "mine". However, the ego does not have any objective existence; it is not something that we can "give" or "take". If one asks, "Is there any way to get rid of the ego?" the answer is humility. Only through humility can we remove our ego. When one says or thinks, "I am the master," one is becoming a slave to the "I", that is, the ego.



The greatest obstacles to enjoying life are this attitude and self-centred thoughts. Because of this, we are unable to serve others, forgetting ourselves. Everybody thinks, "I must get everything. I want everything." Unless we get rid of this attitude, we

will not experience happiness. One who thinks, “I am not the master, but only a servant,” becomes lord of the empire of love. When we are able to behold God in others, humility will naturally dawn in us.

Anger arises from the attitude of “I”. When anger arises, we should neither suppress it nor give vent to it. Expressing anger without restraint will harm the world. That is why it is said that anger is like a double-edged sword: it harms both the person who gets angry and the object of his or her anger. The wounds on our body may heal easily. But the wounds inflicted by cruel words uttered in anger will never heal. Therefore, instead of suppressing it or giving vent to it, we should overcome anger through discrimination. Anger is a sign of weakness.

Suppose, while standing in a crowd, a stone lands on us, causing a wound. Before rushing to find out who threw the stone, we should clean the wound and apply medicine to it. But if we first try to hunt down the culprit instead, the wound may become more susceptible to infection. Also, the person we apprehend may be innocent; or that person may have hurled the stone inadvertently. Suppose we manage to track down the culprit and deal with him or her appropriately, the delay in treatment will only aggravate the wound.

Anger is like a sore in the mind. We should first try to heal that sore.

Amma is reminded of an incident relating to a bus conductor. The bus in which he was working used to halt daily at a particular stop. One day, a six-foot-tall, robustly built man boarded the bus at this stop. The conductor duly went up to him and held out his hand for the fare. The man simply said, “Keshavan Kutty needs no ticket”. On hearing this, the conductor gazed upon the man from head to foot, taking in his heavy-built physique. The conductor, who was lean and weak, was scared to ask for the fare again. He thought, “If this man lands a blow on me, I will certainly collapse!” So the conductor quietly went back to his corner. The same incident repeated itself the next day. Anger welled up within the conductor. “Some way or other,” he thought, “I have to teach this man some manners.” He lost all peace of mind. In the following days, this same man continued to travel without paying the fare; the conductor’s tension continued to mount. However, as days went by, he found it increasingly difficult to contain his anger. He even stopped talking to his wife and children. The sole thought in his mind was, “I must teach that man a lesson.”

Finally, he took a few days of leave from work. He sought out a good karate master and began practising karate under him. He also began learning other martial art forms. After rigorous and sustained practice, he felt that he had become fit enough to deal with that man. On the day that he resumed work, he saw the stout man again board the bus. Without wasting any time, the conductor asked him for the fare. The man gave the same reply: “Keshavan Kutty needs no ticket.” The conductor retorted, “No! You should pay the fare. The bus will not leave until you pay up. Are you going to pay up now or not?” The other man said, “Cool down. Keshavan Kutty needs no ticket.” And he took out a pass from his pocket. The pass revealed that he was a high-ranking official and was entitled to travel on this bus without a ticket.

Who came off looking like a fool? How many days of leave the conductor wasted? How much money he squandered on martial arts classes? How much pain and tension he suffered? How much he compromised the peace at home? Did he benefit in any way? No. Anger causes such serious losses. When anger arises, we should try to quieten the mind and think discriminatingly.

Source: www.newindianexpress.com

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol.14, July 1947

A TALK WITH SWAMI RAMDAS

Sadhana is effort made towards God-realisation. It is possible for the average man i.e. the man in the world also. It has two aspects: inner communion and outward vision.

For inner communion, there is nothing so helpful as the Divine Name. The Name is a pill of bliss. It is a dose of nectar. It links the mind with the Supreme Being in no time. Only those minds which are deeply attached to worldly objects cannot enjoy its sweetness. When you have fever, sugar does not taste sweet. Similarly when one is suffering from the worldly disease (Bhava-Roga) one cannot enjoy its sweetness. Repetition of the Name is so simple and easy. There is no need for any external aid, no paraphernalia, no rules. The Name is self-sufficient.

Choose a time when you are not likely to be disturbed. Sitting comfortably in a quiet place repeat the Name for half an hour. Let this be followed by meditation for quarter of an hour. Let nothing come in the way of this daily practice. Never plead excuses. Regular and systematic practice will take you a long

way. Even at other times, whenever you are free repeat the Name. But never let go the three-fourths of an hour in vain. At the end of these forty-five minutes you should be in that blissful state when you forget your body-consciousness.

Meditation means dwelling on the attributes of the Supreme Being. He is Sat-Chit-Ananda. He is in you, outside you and everywhere. Deep meditation leads you to a state of ecstasy. You may come down after meditation but by practice you may be able to keep that consciousness throughout the day.

One thing which specially assists the practice of meditation is regulation of diet. Light Satwik food must be taken in moderate quantities. This will develop not only Satwik qualities of the mind but will also aid concentration.

Side-by-side with meditation and repetition of the Name, you should also practise looking upon the world as the manifestation of God. Even your thoughts are movements of God. Do not trouble yourself with notions of nationality, social reform and things of that kind. Let all differences disappear. Love and serve everybody as God. He who says that he loves God and not his fellowmen can never be believed. Everywhere, on all sides, you move with God.

Next, look upon every movement, every activity as movement of God. The entire universe is nothing but manifestation of God. Live, move and have your being in God. Tutor the mind to see that everything happens by the will of God.

God-idea must permeate you to the core of your heart. What you see and realise in meditation, you also see and realise in the outside world. The one is unmanifest, the other manifest. This leads to Cosmic Consciousness.

Then your life flows like a river with joy and many others will be benefitted by coming in touch with this flow. You will be a blessing to humanity.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

May Sri Ram bless you all. Sri Ram is love. He is compassion, and kindness itself. He is ever dwelling in the hearts of us all. To trust Him means freedom from all anxiety, fear and doubt. He is our all in all. When we have such a Lord of the universe to depend upon, why should we be afraid or anxious about anything? His great assurance should always sustain us and infuse into us courage, strength, peace and

joy. He says:

*“To those men who worship Me alone,
Thinking of no other, to those ever harmonious,
I bring full security.”*

Ours is to remain ever in complete surrender to Him. He does everything for our best. No condition is miserable for us, if we put full faith in this truth. Kings and potentates are unhappy in spite of their wealth and external glory, because of their lack of faith in the beneficent providence of God. The Almighty Lord of the worlds seated in our hearts is the sole doer. We are mere puppets. Let Him make us dance as He wills. Ours is not to question why. Difficulties and worries are not due to outside causes. They are due to a mind not surrendered up to God, “My Bhakta perisheth never.” Trusting Him, let us take heart and brave any storm. He is at our back. He is with us, in us. He is ever watching and protecting us. This watching and this protection are real. Fly away all doubts! All glory to Him and His great and powerful Name!

Love and Namaskars to yourself...

Ramdas

INTERACTIVE SATSANG PROGRAM 2014

Synopsis of the deliberations during the annual spiritual retreat held at Anandashram from 26th to 28th of December 2014.

Generally devotees visit Anandashram for some solace, seeking blessings to get over many of their worldly problems or for the joy they had tasted during their earlier visits. While they stay in the Ashram, their mind is somewhat free from their fixed notions, likes and dislikes, rights and wrongs etc. They get relief and feel joyous because of their faith in the Masters as well as in the chanting of the holy and all-powerful Ram Nam. However they may not think about everlasting solution for all the problems. Probably that is why Beloved Papa facilitates the yearly retreat where devotees get an opportunity to get more clarity on the purpose of life vis-à-vis God-dimension.

Through six sessions for three days as mentioned above, He made every participant to dwell on how to bring in spirituality in daily life in the midst of challenges and problems arising while discharging duties as well as honouring commitments.

To make it lively and interesting, the programme in the sessions included:

- Reading of selected portions from texts of Beloved Papa, Vinobaji, Swami Chidanandaji Maharaj, Dr. Bhujang Shetty
- Inspiring Bhajans coalescing with the theme of the session
- Videos and Powerpoint presentations conveying the theme of the session

The lively discussions really helped the participants to realize that though everyone feels that he/she has faith in God and accepts that it is He who is behind everything, that faith is not deep enough, with the result we hardly bring in His ‘presence’ (God-dimension) in all that we think, talk and do. That is why we label certain things as challenges or problems.

It was well remembered by all in the session that Beloved Papa’s solution to this basic problem is to remember Him by chanting His Name properly. Dwelling upon the word ‘properly’ some clarity welled up that chanting is to be done with a heartfelt prayer to Him to make us aware of His attributes and also that the remembrance must develop into an intoxication of God, which should in turn develop into God-consciousness, so much so that one is aware of the Divine presence at all times. One must also try to

realise that everything is happening only by His will including the very act of chanting.

On the mind's assertion of its independent existence, interaction among the participants highlighted Beloved Papa's suggestion of the 'three-way method' of chanting, namely: vocal, silent and mental, which would help arrest the mad rush of thoughts, thus giving us glimpses of His presence in the form of stillness.

To give a push on the above lines, the deliberations in the sessions exhaustively dwelt upon the various facets of the methodology to train our mind to:

- observe and learn everything outside us with a positive outlook.
- recognise that there exists only the three in the world, that is, He the Lord, me the devotee and rest of the things as articles of worship.
- realize that He is the real owner of everything as we came alone into the world and we never brought with us our vaunted wealth and relations
- involve in acts of love and compassion wherever possible to actualize 'me' to 'we'

- accept that the labelled challenges and problems are means to realise Him
- develop right concept of God to make our Sadhana effective
- differentiate between matter and spirit that means, the eternal 'I' (the Spirit) and the individual 'I'(the matter)
- feel grateful to Him for all that he has provided and is providing.

The final session witnessed recap of all points that came up during the programme by the participants to make everyone know that all points were well received.

Now our prayer to Beloved Papa is to enable us to retain all that He gave through these sessions and to put them into practice.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of January 2015 is 260 crores. The grand total of the Japa done so far in the second round of the 15,500-Crore Nama Japa Yagna for Vishwa Shanti now stands at 9245 crores.

PUJYA SWAMI MUKTANANDAJI'S TENTATIVE ITINERARY FOR MARCH:

- 27th February to 5th March in Chennai
- 21st to 23rd March in Palayamkottai, Tuticorin and Rajapalayam

SATSANGS IN TIRUNELVELI, TUTICORIN & RAJAPALAYAM: Satsang programs with Pujya Swami Muktanandaji are scheduled to be held in:

- Palayamkottai on the 21st of March at Saratha Ladies College. Contact: Sri D Venkatachalapathy (09994027324) and Sri Belamohan (09486627227).
- Tuticorin on the 22nd of March at Yogi Ramsuratkumar Dhyana Mantapam. Contact: Sri Thirumalai Nambi (09442289696).
- Rajapalayam on the 23rd of March. Contact: Sri Balaram Raja (09442057193).

FROM THE EDITOR

Each and every creation of God has been blessed with a particular mission for which He has given the needed potential. The purpose of our life is to make it fully manifest. Our first effort is to know this inner content and then the ways to bring it out. By trial and

error method only we will know what we have in us and by gradual process it will become possible for us to translate the same into our life. Of course we have to pay the full price for the same in the form of sacrifice and struggle. Whether we are moving in the right direction can be known only by the end result, viz. inner satisfaction. Hence our regular prayer should be for the right guidance with grit, patience and perseverance. Otherwise many a time we may end up with frustration, exhaustion and dejection.

Another contributory factor towards the objective is to bring in as many positive incidents as possible which will kindle the positive aspect in us. Let us devote at least fifteen minutes every day, preferably when we are alone and in a quiet place, where we can ponder over the said incident. If this practice goes on regularly, the values that stand out in those incidents will have their subtle influence on all that we do and say. This will pave the way for feeling a sense of fullness within.

– **MUKTANANDA**

“Take the Name as Brahman Himself and using it as a ladder ascend the summit, the supreme Godhead with whom you are eternally one.”

- Swami Ramdas

**Statement Of Ownership And
Other Particulars About THE VISION**

*(To be published in the first issue every year,
after the last day of February)*

FORM IV

(See Rule 8)

1. Place of Publication : Anandashram, Kanhangad
2. Periodicity of Publication : Monthly
3. Printer's Name : Swami Muktananda
Nationality : Indian
Address : Anandashram
Kanhangad 671531
4. Publishers Name : Same as in Item 3
Nationality and Address
5. Editor's Name : Same as in Item 3
Nationality and Address
6. Name and Address of : ANANDASHRAM TRUST
The Owner Managing Trustee
Swami Muktananda
Anandashram PO
Kanhangad 671531

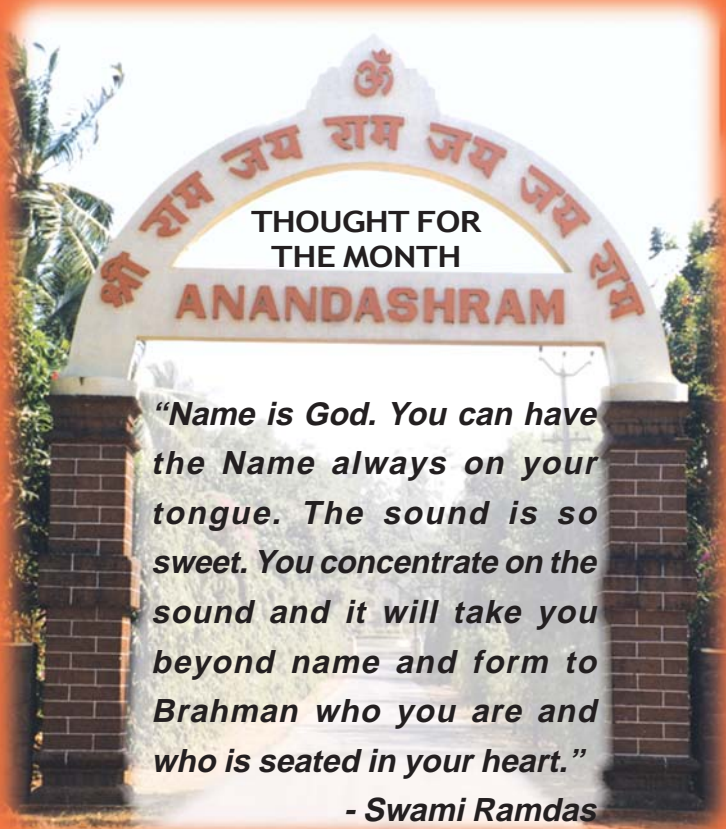
I, Swami Muktananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: 1st March 2015

(sd/-)

Swami Muktananda
Signature of Publisher

R.N.: 3047/57 || Registered: KL/KSZ/8/2015-17
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/2015-17
Licensed to post without prepayment
Date of Publication: 01/03/2015



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