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The Vision

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



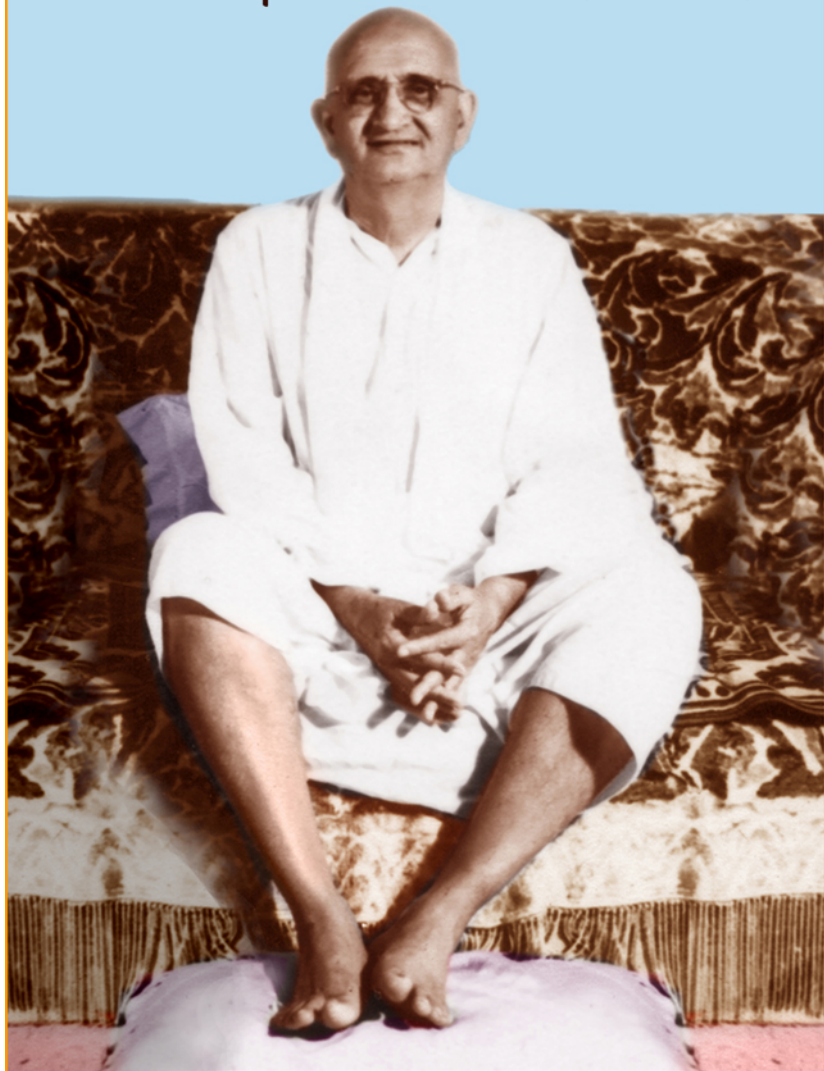
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Beloved Papa Swami Ramdas (1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

LIFE HAS BLOSSOMED

AS the moon floats in the sky
 In the still coolness of the night,
 So my soul swims in the tranquil ocean
 Of light and love of my Spirit.

* * *

As in the morning breeze the fresh blooms
 On green, delicate plants
 Wave their scented petals,
 So sweet melodies rise and waft
 From my finely strung heart
 In the beautiful presence of
 My Beloved Supreme.

* * *

In my inner being there is
 Quite a feast of joy,
 A joy that knows no beginning and no end,
 A spring that flows and ever flows;
 Nay, I'm that very joy ineffable.

— Swami Ramdas

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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,
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DEVOTEE IS GOD

By Swami Ramdas

(4th April 2015 marks Beloved Papa's 132nd Jayanti. On this day THE VISION fervently prays for His blessings on all devotees for their speedy spiritual progress, culminating in realising their oneness with Him.)



My eyes wander over hills and dales – the vast panorama of Divine manifestation. What power in the eyes! The small orbs encompass the universe and gaze on infinity, covering all space. O God, Thy glory is illimitable.

When I love Thee, I love myself. O Beloved, I don't miss Thee. I am the world. I am the earth, the sky, all stars and planets. Thou art all these. There is nothing besides Thyself, that is, myself. Can I ever be separate from Thee? Why not I play – in play everything is possible.

Apart from Thee, I am another form of life. What a mystery! Like a bubble on the boundless ocean I live at all places knowing that I am the all-pervading Eternal Existence.

My Beloved is a being of unsurpassing beauty. The moment I saw Him I became one with Him. He was so fascinating. He said to me: "You are myself." So I am my Beloved. I am my God.

Duality is an assumed role. It is all He – the Supreme one, than whom there is none other. When I address you, my reader, I accost myself. I and you are two forms of one Truth. What a grand fact this is!

My friends are at all places. I meet them and talk to them. I see in them myself as eternal Self. They love me with a similar vision. The veil between us is lifted and there we stand fused into one Truth, one God.

Ignorance and knowledge are myths, so also Thou and I as two entities. The seeker is the sought. The way is the goal. The beginning is the end, the starting point is the destination. The devotee is God.

I gaze on myself. I listen to myself. I speak to myself. I think of myself. I touch myself. I give to myself. I receive from myself. I am myself.

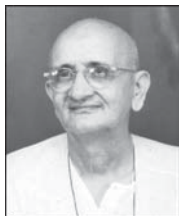
My love is like a scintillating gem. It gleams with Divine lustre. It shines by itself. It is surely self-luminous. My joy and my love are one. Nay, joy and love are synonymous. Am I apart from them? No. I am love and joy incarnate. Bliss is my being.

Bliss pervades everywhere. Wherever I turn, there are waves of bliss. How wonderful! I have become all! Verily I am all. There is nothing but bliss and I am that.

God is a mystery. Whatever I say about Him does not define Him. But I have found Him. I am ecstatic when I think about Him. Not that I fully visualise Him. I try to catch Him. He eludes my grasp. Still He is mine. He declares – and I agree – He and I are one.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Papa: God is a mystery. You cannot say what He is and what He is not. When you think of God, you are baffled. What then to say of Him? In such moods words flow out of Ramdas. He says something



about Him. Next moment he contradicts what he says. He is not speaking; words gush out of him. When opposites clash and disappear, what remains is silence. You can speak only about one of the opposites at a time – light or darkness. What can you say of that which is beyond light or darkness? You can conceive of light, conceive of darkness, but not of that which is beyond light and darkness. Even so, God can be

realized, but cannot be expressed, cannot be defined. It will be futile to describe the indescribable, to express the inexpressible. He is the witness of his silence, He is also the witness of his talk. He is silence; He is talk; and He is beyond silence and talk. Silence cannot describe God. Talk cannot describe Him. There must be neither talk nor silence. He is the all-pervading, all-inclusive, all-transcendent Godhead.

‘When I talk, I am dumb. When I walk, I am still. When I work, I am at rest.’ The ‘Gita’ brings us to that point where these opposites meet and lose distinction. Purusha is static; Prakriti is dynamic – one intensively active, the other completely at rest. The supreme, all-comprehensive Godhead spoken of in the ‘Gita’ is the Purushotama who is static, dynamic and beyond both. God is at once active and inactive. To describe Him is difficult. One visualizes Him and tries to describe Him. It is all imagination, not reality. We form our own ideas about Him, but He is beyond all ideas. He is beyond all thought, all imagination. Imagination cannot soar up to Him. Mind cannot grasp Him. Words cannot describe Him. Still, we try to set Him forth in words. His glories are infinite. His powers are infinite. He who is beyond conception, beyond

expression, has become everything. There is none but He. Therefore, the saint sees himself everywhere; sees God everywhere because God and he are not different. Ramdas cannot speak of Him except in this strain.

Devotee: 'I' is coming now in Papa's writings.

Papa: This 'I' is beyond first, second and third person. It is not the individual 'I'. This 'I' is equated with God. At a big meeting in America, since Ramdas was speaking as usual in the third person, one stood up and asked, "What became of your 'I'?" Another from the same audience said, "His 'I' has become God." Your 'I' should be transformed into the universal 'I' – God.

If there is no question of high and low, there will be equality, peace and goodwill in the world. All will move with one another in perfect friendliness. The consciousness, 'I am greater than you,' is responsible for so much of strife in the world. God dwells equally in the heart of every one of us. If we are all united in God there will be harmony and peace in the world. If we really bear true love for our fellow-beings, based on the knowledge of the Truth or God, then there will not be competition and exploitation born of the sense of duality.

God stands for harmony and brotherhood. If we really believe in God, we must be friendly with all in the universe. On the other hand, what do we see? In the name of religion we are fighting. God, who must descend into our lives to bring unity, peace and goodwill, has been made the cause of strife. It shows how limited and narrow our idea of God is. We can understand when one fights with another for political or economic reasons, for gaining some material objects. But it is very strange that there should be fight in the field of religion. What is the meaning of these conflicts in the name of God? Why this quarrel over 'your God,' 'my God,' 'his God'? There is no multiplicity of Gods. God is one and we are all His children. If we look upon God as our father and mother and ourselves as His children, we have no reason to war with one another. In households also brothers and sisters fight. Friends also fight. Then which example can we hold out to show that we should love, serve, help and be kind to one another and live in perfect harmony and peace? Divine love, affinity, harmony cannot be compared to anything material. You do not find any similarity between what happens in the spiritual plane and what happens in the physical plane. There is a song by Tulsidas in which he tries to describe

the attributes of Sri Rama. Coming to the point of beauty he says, 'To whom shall I compare his face? Sri Rama's face is as handsome as his own.' So God can be compared to Himself alone. In the material sphere there is nothing that can be compared to things in the spiritual kingdom. Everywhere in the world there is confusion, dissension, competition and selfishness. We cannot live in harmony unless we transcend the lower levels and attain a spiritual life of peace, love and goodwill. Therefore, we have to raise our hearts to God, towards the all-pervading consciousness.

People asked Ramdas in America, 'Why is there so much of strife, misery and dissension in the world?' Ramdas' only reply was, 'The people have forgotten God.' If they really remember God, this state of things would never exist. They are busy making atom bombs. While they are speaking of disarmament they are piling up armaments. God is forgotten. That is why there is so much trouble and unrest. If even one man in a family raises himself to the higher level of consciousness, he will spread about him a peaceful atmosphere and those who come within the aura of his influence will change. If all strive and attain that blessed state, then they will spread everywhere nothing

but peace and goodwill. For, they will shed their selfishness, their sense of separation from their fellow-beings. They will achieve unity based upon the knowledge of the all-pervading Truth – God. They will have then a heaven upon earth.

WORDS OF PUJYA MATAJI KRISHNABAI

You should never allow yourself to be down-hearted. Total surrender to Guru is no easy task. At His command you must be prepared to bear humiliation and physical pain. To give up egoism and vanity is no joke. It is like playing with a cobra. It requires enormous strength of mind. Renunciation should come from within. But it does not mean you should shun the world. One must learn to live with people without attachment to them. That is the real test. By total surrender to Purushotam Papa, you are sure to get liberation.



As you repeat Ram Nam, concentrate on Papa and his great attributes. Pray to Papa silently in your mind: “O Omnipresent, Ever-gracious, Ever-merciful, Ever-kind, Ever-loving, Universal Papa, O Eternal Papa,

without beginning or end, beyond all states and description, to Thee I pay my homage.” Then, you will come to realise the true personality of Papa. You will see Him everywhere, in everyone and feel His presence every moment of your life. That is the true purpose of life.

Before Papa took me into his own Self, when I was feeling that I was this body and nothing more than that, I was doing Sadhana for my own spiritual evolution. Now, I offer prayers for the sake of the whole creation. I prostrate at Papa’s feet and pray to Him that He may give peace to all beings in the world.

Papa is so kind and loving that He will give the devotees anything. Every wish and prayer the devotee expresses will be fulfilled by Him – if not in ten years, at least in 15 years. That is the nature of Papa. Why don’t you ask Papa, pray to Him day and night, to make you realise His true greatness? But, even for that keen aspiration, you have got to take it from Papa alone. So, your prayer to Papa should be: “Make me hunger for your realisation, Papa; make me thirst for you.”

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

Work Is His Worship: Any work that we do is His worship; because, every bit of our activity belongs to His Prakriti or will. So let us do all work as service, or as an offering to Him – the supreme Lord. In



other words, our service, whatever form it takes, for whomsoever it is done, is always rendered to God only. You have been provided with opportunities to render loving service at the hospital to take care of the elderly and others there. Make the best use of it.

As one saint of Karnataka sang: “When you fondle children, take them to be Krishna; when you are engaged in the kitchen, think of Him; when you are doing your daily ablutions, sing His glories. etc.” Thus in all your activities, if you keep Him in your mind, that itself will become your greatest Sadhana.

Spiritual attainment for eternal happiness: Early transformation in our life comes only as a result of our intense Sadhana in the previous life. The external contact of a saint, his blessings or reading something very striking is only an outside cause. If the inner preparation is not there, nothing from outside will

work suddenly. If one had been doing Sadhana from many lives before, the net result of that Sadhana will manifest itself at the proper time.

You know well that however high may be one's material attainments, they are nothing compared to the spiritual attainments. Material attainments and positions die with the body, whereas spiritual attainments make us realise our immortality. Our material attainments, besides making us feel great financially and status-wise, will give us only relative happiness and it will enable us to be of some service only to a few. Our spiritual attainment will give us eternal happiness and make us a blessing to humanity.

Accept the world as it is: When you look at the world, try to bring to your mind that it is the play of the Lord. Behind the apparent happiness and misery, there is the all-pervading Truth, unaffected by what happens externally. The so-called misery and joy belong to the surface, but deep within, there is the unaffected Witness. Try to bring your mind to accept this truth and train it until it fully accepts and gets used to it. As a wise man has put it: "Nothing is wrong with the world and nothing needs correction. What we have to do is only to change our attitude towards it".

ME TO WE

“Let your life be guided by the motto: ‘plain living and high thinking’.” – 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:** Henry David Thoreau

Text Content: In 1862 Henry David Thoreau died at the age of 44... His acts, his opinions, his writings are one. He lived what he wrote, and any attempt to understand this unusual man begins and ends with the man himself.

Example: Sri Lal Bahadur Shastri our former Prime Minister did not have a house of his own and he lived in perfect purity in thought, word and deed. He never sought power. He never worked for it. And yet power and authority came in search of him. Fame set a crown on his head. The short man grew into a colossus and a leader who filled the four corners of the world with the fame of India.

Value Co-related: Purity in public life

For more details contact: vital4education@gmail.com

DEAR CHILDREN

During World War-II, horror gripped the heart of a soldier as he saw his lifelong friend fall in battle. The soldier asked his lieutenant if he could go out to bring his fallen comrade back.

“You can go,” said the Lieutenant, “but I don’t think it will be worth it. Your friend is probably dead and you may throw your life away.”

The lieutenant’s words didn’t matter and the soldier went anyway. Miraculously, he managed to reach his friend, hoisted him onto his shoulder and brought him back to their company’s trench. The officer checked the wounded soldier, then looked kindly at his friend.

“I told you it wouldn’t be worth it,” he said. “Your friend is dead and you are mortally wounded.”

“It was worth it, Sir,” said the soldier.

“What do you mean by worth it?” responded the lieutenant. “Your friend is dead.”

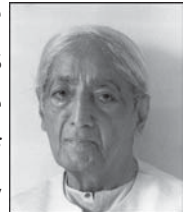
“Yes Sir,” the soldier answered, “but it was worth it because when I got to him, he was still alive and I had the satisfaction of hearing him say... ‘Jim, I knew you’d come’.”

Many times in life, whether a thing is worth doing or not, really depends on how you look at it. Take up all your courage and do something your heart tells you to do, so that you may not regret not doing it later in your life.

INTELLIGENCE IS NOT SEPARATE FROM LOVE

By J Krishnamurti

Modern education, in developing the intellect, offers more and more theories and facts, without bringing about the understanding of the total process of human existence. We are highly intellectual; we have developed cunning minds, and are caught up in explanations. The intellect is satisfied with theories and explanations, but intelligence is not; and for the understanding of the total process of existence, there must be an integration of the mind and heart in action. Intelligence is not separate from love.



For most of us, to accomplish this inward revolution is extremely arduous. We know how to meditate, how to play the piano, how to write, but we have no knowledge of the meditator, the player, the writer. We are not creators, for we have filled our hearts and minds with knowledge, information

and arrogance; we are full of quotations from what others have thought or said. But experiencing comes first, not the way of experiencing. There must be love before there can be the expression of love.

Information, the knowledge of facts, though ever increasing, is by its very nature limited. Wisdom is infinite, it includes knowledge and the way of action; but we take hold of a branch and think it is the whole tree. Through the knowledge of the part, we can never realize the joy of the whole. Intellect can never lead to the whole, for it is only a segment, a part.

We have separated intellect from feeling, and have developed intellect at the expense of feeling. We are like a three-legged object with one leg much longer than the others, and we have no balance. We are trained to be intellectual; our education cultivates the intellect to be sharp, cunning, acquisitive, and so it plays the most important role in our life. Intelligence is much greater than intellect, for it is the integration of reason and love; but there can be intelligence only when there is self-knowledge, the deep understanding of the total process of oneself.

What is essential for man, whether young or old, is to live fully, integrally, and that is why our major

problem is the cultivation of that intelligence which brings integration. Undue emphasis on any part of our total make-up gives a partial and therefore distorted view of life, and it is this distortion which is causing most of our difficulties. Any partial development of our whole temperament is bound to be disastrous both for ourselves and for society, and so it is really very important that we approach our human problems with an integrated point of view.

To be an integrated human being is to understand the entire process of one's own consciousness, both the hidden and the open. This is not possible if we give undue emphasis to the intellect. We attach great importance to the cultivation of the mind, but inwardly we are insufficient, poor and confused. This living in the intellect is the way of disintegration; for ideas, like beliefs, can never bring people together except in conflicting groups.

As long as we depend on thought as a means of integration, there must be disintegration; and to understand the disintegrating action of thought is to be aware of the ways of the self, the ways of one's own desire. We must be aware of our conditioning and its responses, both collective and personal. It is

only when one is fully aware of the activities of the self with its contradictory desires and pursuits, its hopes and fears, that there is a possibility of going beyond the self.

Only love and right thinking will bring about true revolution, the revolution within ourselves. But how are we to have love? Not through the pursuit of the ideal of love, but only when there is no hatred, when there is no greed, when the sense of self, which is the cause of antagonism, comes to an end. A man who is caught up in the pursuits of exploitation, of greed, of envy, can never love.

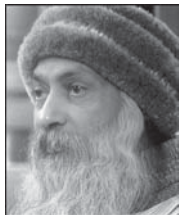
Without love and right thinking, oppression and cruelty will ever be on the increase. The problem of man's antagonism to man can be solved, not by pursuing the ideal of peace, but by understanding the causes of war which lie in our attitude towards life, towards our fellow-beings; and this understanding can come about only through the right kind of education. Without a change of heart, without goodwill, without the inward transformation which is born of self-awareness, there can be no peace, no happiness for men.

Source: www.krishnamurtiaustralia.org

“JUDGE YE NOT” – ZEN STORY

By Osho

There was an old man in a village, very poor, but even kings were jealous of him because he had a beautiful white horse.



Such a horse had never been seen before – the beauty, the very grandeur, the strength. Kings asked for the horse and they offered fabulous prices, but the old man would say, ‘This horse is not a horse to me, he is a person, and how can you sell a person? He is a friend, he is not a possession. How can you sell a friend? No, it is not possible.’ The man was poor, there was every temptation, but he never sold the horse.

One morning, he suddenly found that the horse was not in the stable. The whole village gathered and they said, ‘You foolish old man. We knew it beforehand, that some day the horse would be stolen. And you are so poor – how can you protect such a precious thing? It would have been better to sell it. You could have fetched any price you asked, any fancy price was possible. Now the horse is gone. It is a curse, a misfortune.’

The old man said, ‘Don’t go too far – simply say that the horse is not in the stable. This is the fact; everything else is a judgment. Whether it is a misfortune or not, how do you know? How do you judge?’

The people said, ‘Don’t try to befool us. We may not be great philosophers, but no philosophy is needed. It is a simple fact that a treasure has been lost, and it is a misfortune.’

The old man said, ‘I will stick to the fact that the stable is empty and the horse is gone. Anything else I don’t know – whether it is a misfortune or a blessing – because this is just a fragment. Who knows what is going to follow it?’

People laughed. They thought the old man had gone mad. They always knew it, that he was a little crazy; otherwise he would have sold this horse and lived in riches. But he was living like a woodcutter, and he was very old and still cutting wood and bringing the wood from the forest and selling it. He was living hand to mouth, in misery and poverty. Now it was completely certain that this man was crazy.

After fifteen days, suddenly one night, the horse returned. He had not been stolen: he had escaped to

the wilderness. And not only did he come back, he brought a dozen wild horses with him.

Again the people gathered and they said, 'Old man, you were right and we were wrong. It was not a misfortune, it proved to be a blessing. We are sorry that we insisted.'

The old man said, 'Again you are going too far. Just say that the horse is back, and say that twelve horses have come with the horse – but don't judge. Who knows whether it is a blessing or not? It is only a fragment. Unless you know the whole story, how can you judge? You read one page of a book, how can you judge the whole book? You read a sentence in a page – how can you judge the whole page? You read a single word in a sentence – how can you judge the whole sentence? And even a single word is not in the hand – life is so vast – a fragment of a word and you have judged the whole! Don't say that this is a blessing, nobody knows. And I am happy in my non-judgment; don't disturb me.'

This time the people could not say much; maybe the old man was again right. So they kept silent, but inside they felt that he was wrong. Twelve beautiful horses had come with the horse. A little training and

they could all be sold and they would fetch much money.

The old man had a young son, only one son. The young son started to train the wild horses; just a week later he fell from a wild horse and his legs were broken.

The people gathered again – and people are people – again they judged. Judgment comes so soon! They said, ‘You were right, again you proved right. It was not a blessing, it was again a misfortune. Your only son has lost his legs, and in your old age he was your only support. Now you are poorer than ever.’

The old man said, ‘You are obsessed with judgment. Don’t go that far. Say only that my son has broken his legs. Who knows whether this is a misfortune or a blessing? – nobody knows. Again a fragment, and more is never given to you. Life comes in fragments, and judgment is about the total.’

It happened that after a few weeks the country went to war with a neighbouring country, and all the young men of the town were forcibly recruited in the military. Only the old man’s son was spared because he was crippled. The people gathered, crying and weeping, because from every house young

people were forcibly taken away. And there was no possibility of their coming back, because the country that had attacked was a big country and the fight was as good as lost. They were not going to come back.

The whole town was crying and weeping, and they came to the old man and they said, 'You were right, old man! God knows, you were right – this proved a blessing. Maybe your son is crippled, but still he is with you. Our sons are gone forever. At least he is alive and with you, and by and by, he will start walking. Maybe a little limp will be left, but he will be okay.'

The old man again said, 'It is impossible to talk to you people, you go on and on and on – you go on judging. Nobody knows! Only say this: that your sons have been forced to join the army and my son has not been forced. But nobody knows whether it is a blessing or a misfortune. Nobody will ever be able to know it. Only God knows.'

When we say only God knows, it means only the Totality knows. Judge ye not, otherwise you will never be able to become one with the Total.

Source: Email

LOVE THYSELF

By Swami Tejomayananda

We are often told to love others and know ourselves. But have you considered loving yourself? Isn't that being selfish? What does 'love' and 'loving ourselves' really mean? What happens when you really love something or someone? Look at a person who enjoys gardening. Every plant is showered with love; every leaf or flower brings joy and pleasure. Similarly, we find joy and contentment when we love another person. That's what love is all about.



Ask yourself whether you really love and take care of yourself. "Yes, of course, I love myself. I take care to look good, and spend time in the shower," you will say. But if you really loved yourself, you would first ensure the health of the body, then take care of your mind, emotional stability and maturity.

Next, you should work on your intellect. Intellect doesn't mean an ability to memorise facts and figures or an ability to garner degrees. With the internet, there is information and technology, but no transformation or intrinsic change. I may have lofty and great ideas, but if my attachments are elsewhere,

I only achieve frustration. If I love myself, I must bring total integration within myself. Accordingly, discover your aptitude, ability and capability. Inspiring goals and inspiration from within can bring forth hidden abilities. History shows ordinary lives being transformed by inspired goals. Valmiki, a robber and murderer, became a sage when he discovered a greater purpose in life. Devotion to God, the nation, to art or culture can transform a person.

If I love myself, I will not be a victim of circumstances, but instead will create situations to achieve what I want to accomplish. I will not blame others when things don't go my way. If we love ourselves and the world, our love will manifest itself in action. We will understand the things that matter, and grow beautifully.

Source: www.speakingtree.in

FROM THE LEAVES OF THE BACK ISSUES

THE VISION Vol. 9, December 1941

ACQUIRE SPIRITUAL WEALTH

By Swami Sivananda Saraswati

Atma or Brahman or the Supreme Self is the hidden treasure. It is the pearl of incalculable value. It is the jewel of jewels. It is the gem of gems. It is the

imperishable, inexhaustible, supreme wealth which no dacoit can rob. It is the Chintamani of Chintamanis that will give man whatever he wishes.

O Nectar's sons! Enough of this mundane life. Enough of this life of passion in this earth plane. You have spent your whole life, energy and time in obtaining material wealth, power, name and fame. All your efforts have gone in vain. All your wealth is broken shell only when compared with the inexhaustible or supreme wealth of Atma. Obtain this priceless spiritual wealth. Give up this vain selfish struggle. Too long you have walked with passionate eyes in this Universe. Give up this lustful look. Meditate. Look within now and behold the marvellous Self and be free.

Brahman or Supreme Self is beyond space, time and causation. It is limitless. It is tranquil and shines with equal effulgence in all bodies. It cannot be any particular thing. It is Chaitanya or pure consciousness. It is Vastu. It is Sat-Chit-Ananda.

Knowing the nature of Brahman or Atma as such attain freedom or perfection. Think yourself as bodyless. Identify yourself with Supreme Self and enjoy the Supreme peace and eternal bliss of your all-pervading soul.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Your occasional letters come like shots fired at Ramdas with the fullest force of love. They simply intoxicate and stun him, and it takes at least three days before he can bring himself round to indite a reply. Your love is a power to be counted, and Ramdas feels it. You have a method of your own in the exercise of love. You simply take Ramdas by storm as did the Germans when their howitzers attacked the Fort of Antwerp. What a lovely soul it is that you encase in your pure heart! What fire, power and glory in it!

True, Ramdas is a meek child in the all-powerful hands of Love. Let that Love wield him as He wills. Ramdas has no concern with what is to be or not to be. His will be done! Here is a short story in point. Once Surdas, the blind saint, fell into a ditch. Krishna, finding his devotee in trouble, came as a lad and lifted him out of the pit and led him as far as the road. Krishna now wanted to leave him, and so, loosening his grip on Surdas' forearm, withdrew his hand. Surdas tried to capture him with the other hand but failed. Krishna ran away. Then Surdas exclaimed, "Krishna,

where are you running away to? You think you are very clever. From the external hold you may escape me, but in my heart I have caught you once and for all and there you have absolutely no chance to deceive me and flee away.” Don’t you think, Janakinath, that the story is very suggestive?

By the way, how is it you have the trick of forgetting Ramdas’ present address? You sent your last letter to Bombay wherefrom the letter had to be forwarded here. You may say that it is all due to love which has so far turned your mind and heart that you do not know what you are doing – like the Gopis of Brindavan. Love is a strange thing; but it is magnificently sweet. It is worthwhile going mad for it. All hail, O Love Divine, O Love Infinite, all hail!



IN MEMORIAM

Sri P V Kasinath (aged 68), an ardent devotee of the Ashram from Bangalore since several decades, was called by Beloved Papa on the 19th of February 2015. We pray for Beloved Papa’s blessings on the departed soul 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 February 2015 is 264 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 9590 crores.

PUJYA SRI M'S VISIT TO ANANDASHRAM: The Ashram was humming with joy and the sound of the 'Chanda' as Pujya Sri Mumtaz Ali popularly known as Sri M led the Pada-Yatris participating in the 'Walk of Hope' into Anandashram in the afternoon on the 4th of March 2015.

The Walk of Hope addresses six crucial issues of social co-existence in India: interfaith harmony, equality for all, sustainable living, women empowerment, community health and education and youth development. It was flagged off by Manav Ekta Mission, from Kanyakumari on January 12. The walk will go on for 15 months, covering a distance of 6500 kms to Kashmir. The Pada-Yatris cover around 20-22 kms every day.

Sri M and around 150 Pada-Yatris were received

by the devotees at the arch of the Ashram and led to the Bhajan Hall where everyone whole-heartedly participated in the chanting of the holy and all-powerful Ram Nam.

A special Satsang with Sri M was held at 6:00 pm in the Panchavati. The inspiring talk was interspersed with various anecdotes. Sri M concluded the session by chanting Ram Nam followed by a short meditation.

Sri M and the Pada-Yatris resumed the Walk of Hope the next morning at 6:00 am.

It was indeed a blessed day for all devotees who could spend some time in Sri M's Divine presence.

FROM THE EDITOR

The month of April is very special for all of us – it reminds us of a very significant point. If the transformation in a person takes place, that person will be instrumental in awakening the hidden moral, ethical and spiritual values in innumerable persons thereby leading them to a purposeful, successful and blissful life. By this process therefore not only the individual becomes a Mahatma but the society also stands to benefit by the said transformation as such a step breaks down all barriers and reaches a wider

dimension of the society. This is what had happened in April 1883 when our most revered Beloved Papa came to earth in his physical form as Vittal Rao. Why and how was it possible? If we closely observe, we realise that he could do so because of the way he lived his life, because of the values he stood for and because of his care, concern and compassion for one and all.

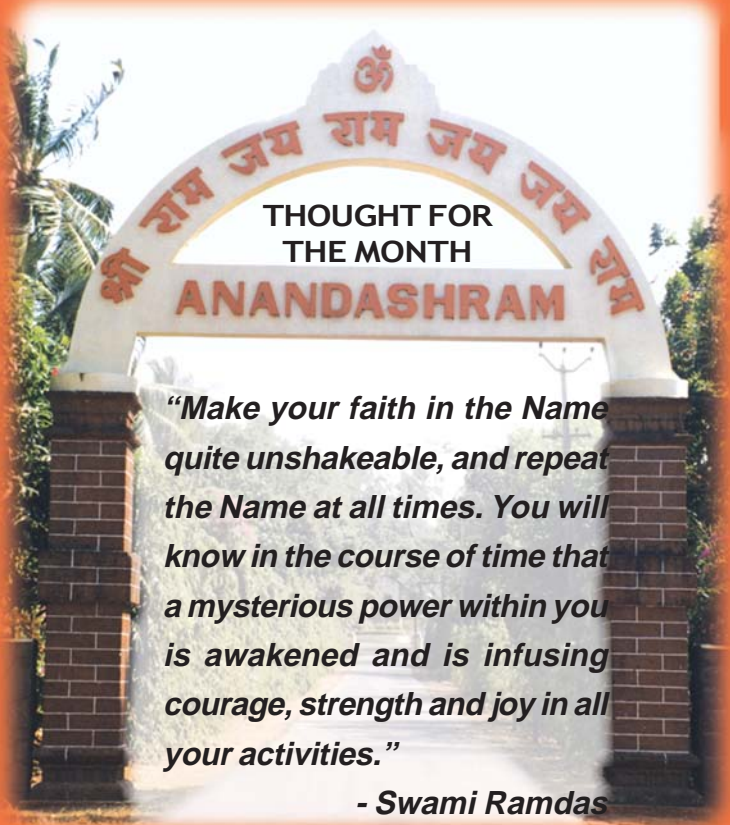
Mahatmaji authoritatively stated, “I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.” Therefore, it is clear that this goal can be achieved by any of us provided we are willing to pay the price that the Almighty asks for. Unceasing remembrance of Mahatmas, their teachings and their way of life will enable us strive to achieve what they could in their lifetimes.

— MUKTANANDA

“Be conscious always that the God that you pray to is within you and everywhere about you. His protection and grace are there ever for you. Be always aware that He is guiding you from within.”

— Swami Ramdas

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