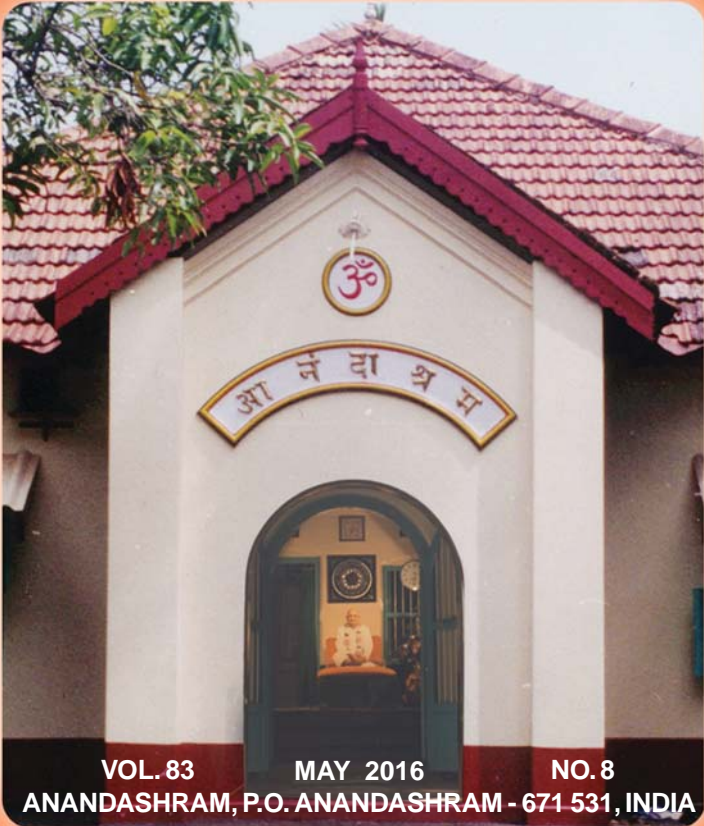




# *The Vision*

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



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*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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### DIVE DEEP

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THOU art the Truth – the great Truth  
That underlies all that is seen and unseen.  
Why play on the surface?  
Dive deep within thyself  
And find this priceless pearl – the Truth.  
Thy name, fame and wealth,  
Are bubbles that break and disappear  
In the twinkling of thine eye.  
Truth is Eternal – thou art Eternal.  
Know this and be ever free and blissful.

- Swami Ramdas

**CONTENTS**

Dive Deep Within	- Swami Ramdas	5
Words Of Beloved Papa Swami Ramdas-		7
With The Divine Mother	- Swami Shuddhananda	10
Words Of Pujya Swami Satchidanandaji -		11
The Egoic Self	- Eckhart Tolle	15
Witnessing	- Nisargadatta Maharaj	17
Individual Self And Eternal Self	- Swami Ranganathananda	20
Watching Our Thoughts	- Dr. Bhujang Shetty	22
How Long Will You Stand Outside?	- Swami Shantananda Puri	26
Gleaning From Writings Of Mahatmas -		26
Me To We	-	27
Dear Children	-	28
Epistles Of Swami Ramdas	-	31
In Memoriam	-	32
Anandashram News	-	33
From The Editor	-	33

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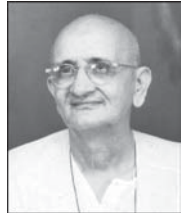
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## DIVE DEEP WITHIN

*By Swami Ramdas*

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Religion is the bedrock on which a true regeneration of mankind can be raised. But this religion should bear all the marks of a universal conception, in strict accordance with the teachings of the great Masters from whose lips flowed the same wisdom and truth. Dogmatism, superstition and inconsistent traditions have today enveloped the pristine light of spiritual culture.



If we want to walk on the divine path, we ought to regulate the conduct of our life in such a way that we might gradually maintain in our hearts a consciousness of the great Truth dwelling in us and pervading everywhere. Useless frittering away of our energy, especially mental, must be avoided. The mind must be controlled. By a steady process of concentration on the great ideal alone, can we resist the attacks of worries and anxieties. Let us keep the goal of perfect peace dazzling in front of our mental vision. A deep introspection and a persevering attempt to enter into the higher and exalted consciousness of our being, will enable us to raise an invincible power

within ourselves, so that we can wield the internal and external forces to our best advantage. Let us realise that we are the immortal and all-blissful Spirit, and not merely a body which is only an ephemeral mask assumed by the Spirit for its play. Let us dive deep within ourselves to know the secret and eternal Source of our existence. The way to success, peace and power lies in this direction.

A man in his ego-centric attitude sits in judgment on other's conduct and ways, while, in himself, he has innumerable defects and frailties which need to be scrutinized and eradicated. It has been the habit with people to ignore their own weakness and see the same in others magnified, as through a microscope. Introspection and direct examination of his own heart are essential for a man who wishes to make himself pure and thereby prepare himself for obtaining eternal peace and happiness which his soul thirsts for. It is rightly said, 'judge not, lest ye be judged'. Let the torch of criticism aimed at others be directed against oneself. Let the pride with which one is obsessed, be laid in the dust. Let him know where he stands, what he is, what his inner cravings are, what is the disease that has seized his soul, what are the impurities lurking

in his mind, what is the great obstacle that stands between him and the immortal bliss and peace, and what are the bonds that keep him tied down to the low levels of life and prevent him from soaring into the heaven of his real life and being – the eternal Truth. When he has thus, by deep reflection, discovered what he is, he can through prayer, self-discipline, company of great souls, and acts of love and compassion, get rid of all impediments, mental obsessions, nay, darkness that envelops his soul, and realize the splendour, power, peace and joy of the great Truth that dwells within him.

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### WORDS OF BELOVED PAPA SWAMI RAMDAS

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If you closely examine with the necessary depth of thought, all the experiences you have gone through so far in life, you would inevitably come to the conclusion that your environment has



not been the cause of the peace or happiness you have enjoyed during certain moments or periods of it. The same environment which appears to have yielded peace at one time, appears to have caused dissatisfaction at another, and vice versa.

You yourselves make or mar your lives. Still you are busy blaming and finding fault with everybody in the world for your sufferings. You fail to probe within and remove the seed of discontent which is in your mind. You should turn your vision inwards, and by watching the working of your own heart, remove the evils lurking there.

\*\*\*

What is principally required is the withdrawal of his mind from without to within, which means that the restless and roaming nature of the mind must be totally arrested by right thought, right contemplation and right meditation. The mind has to settle down and the uncontrolled dynamics of it must be brought under subjection. Perseverance and an unflagging endeavour are the qualities of a true aspirant or seeker of Truth. Lassitude, idleness and heedlessness are the enemies of spiritual progress. Awareness, watchfulness and effort are the true qualities of a Sadhaka.

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It is essential the Sadhaka should watch every step he takes on the spiritual path. He must control his thoughts, feelings, words and actions. His thoughts should always dwell in the oneness of all objects and things. His feelings should be pure and go out in love



and sympathy towards the whole creation. His actions should be a spontaneous outflow of his dynamic nature. Thoughts are contaminated by being obsessed by diversity which is the cause of illusion. Feelings are vitiated by their hovering round egoism thereby creating attachment and selfishness. Words are weakened for lack of inspiration and purpose producing error and confusion. Actions are tinged with the desire for their fruit causing in its turn violence and misery. Let the intellect be awakened to the consciousness of the Divine; let the heart be permeated with infinite love; let words be gems of pure wisdom; let actions be done for the welfare and uplift of humanity.

\*\*\*

Watchfulness should be the principal trait in the nature of a Sadhaka, who is striving to purify and direct his mind towards the indwelling Reality. To let the mind conceive whatever thoughts it likes, and wander about without any check, and get itself entangled in a net of desires, causes the defeat of the Sadhaka in his attempt to push forward on the divine path. He should be alert, awake and heedful. He should closely watch the movements of his mind and gradually wean it away from the path of ignorance and guide it on the path of knowledge. He should

develop a witness-consciousness through meditation and self-surrender. It is a state of awareness of the immortal and radiant Truth within him. In fact, this awareness itself is God-realization.

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## WITH THE DIVINE MOTHER

*By Swami Shuddhananda*

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*11:00 am; Papa's room: Mataji said that in everything we did, we should give first consideration and precedence to others who were none but forms of Beloved Papa. If we overreached anybody else, we should do introspection and analyze our own actions, trace wherefrom sprang such an action of ours and trace it down to our ego and body-consciousness. By so doing, Mataji said, we would be eliminating our weakness.*



Mataji: “In the past, when anybody did something wrong before my very eyes, I used to gloss over the incident but, nowadays, I make it a point to tell the person concerned about his lapse then and there, so that he may not only correct himself but also use this opportunity to draw closer to Papa. After all, you all are for Sadhana. What Sadhana will you do if you do not, in the first place, learn to see Papa in all forms?

Papa did the same thing to me. He used to tell me to see Him in whomsoever did me any wrong or whomsoever I did a wrong to. At first, Papa asked me to think of anyone nearest and dearest to me in my circle of relations. But, I could not think of anyone who was my “nearest and dearest”. I told Papa so. Papa then asked me to think carefully and, even on reflection, I realized that nobody was dear to me now except Papa Himself. Then Papa said, “All right, see Ramdas in the people around you. And, whenever you go wrong anywhere, just reflect to yourself – if it were Ramdas, would you have felt sore towards that person or done the same wrong”. By this process of self-analysis, the ego dropped away and I began to see Papa in all, as all. This was the beginning of God-realization. Seeing Papa in all and behaving towards everybody as we would towards Papa is indeed the means of overcoming our sense of injury or sore feelings towards anyone.

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### WORDS OF PUJYA SWAMI SATCHIDANANDAJI

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**Evaluate Progress In Sadhana On Birthdays:** Birthdays come round every year. Every birthday reminds us that we have lived one more year and have gathered experiences, which could have



made us richer and wiser. But seldom do we make good use of these experiences to enrich our lives. Mostly many events are forgotten except a few that have left deep impressions. Yet, if we try to evaluate the experiences that we still remember, we will be able to make out what we have gained. It will be worth our while, on each birthday, to take our mind back to the year that has rolled by and compare the state of mind then with what it is now. These questions we can ask ourselves:

- ◆ Is the pull of the lower nature less strong?
- ◆ Has our ego become less assertive?
- ◆ Is there sincere regret for having hurt the feelings of others?
- ◆ Are we less critical of men and things?
- ◆ Are we able to give love for hate and anger?
- ◆ Are we able to forgive others for their trespasses?
- ◆ Is the aspiration to realise God becoming stronger and more intense?
- ◆ Is the devotion to God increasing?
- ◆ Has our mind expanded so much as to enable many more to be the recipients of our love and service?
- ◆ Are we able to give happiness to more and more persons?

- ◆ Have we become more humble?
- ◆ Are we able to appreciate better the good done by others?
- ◆ Are we able to submit to God's will easily?

Many such questions can be asked about ourselves to find out where exactly we now stand, compared to the previous year. As one year is a long period and many things said and done are likely to be forgotten, Sadhakas had better evaluate their day's performance every night before they go to bed so that they will be able to do better the next day. While in Sadhana we are liable to commit mistakes, in thought, word and deed that hinder our progress and take us away from God. Instead of correcting ourselves we continue to commit mistakes and thereby slip down. Every day we have to deal with many persons of different characters. Some of them may be pleasant to deal with, some neutral and some very irritating. Our success lies in dealing with them with all love, with no tinge of irritation, whatever may be their behaviour. In this we unfortunately fail often. But if we understand where and why we have failed we will be able to do better the next day so that we may instead of slipping down, progress fast in Sadhana. Every day is a day of

examination for us and we have to judge ourselves. The Lord is ever watching over us. People come to us with problems in a depressed state of mind. It is for us to understand them and help them to regain their composure and return home with a better frame of mind. Instead, if we ourselves lose our balance, we will be creating only confusion, which means doing great disservice to others and ourselves. Why are we committing such mistakes? And how can we avoid them? It is definitely not by brooding over or by thinking of the mistakes committed. The reason for the mistakes is often slackness in our Sadhana. We can be sure that mistakes will not creep into our thoughts, talks and actions when we have God-remembrance. God-remembrance is like a light burning within us. So we must keep the light of God-remembrance aflame in us constantly during our waking hours so that we are not prompted to do anything wrong and whatever we do, say or think, will be conducive to our spiritual progress, and to the lasting benefit of others. God-remembrance is like a guard that keeps us away from mistakes. It is the light that keeps the darkness of ignorance away. It is the power that keeps fear and sorrow away. It is the way to keep God with us.

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## THE EGOIC SELF

*By Eckhart Tolle*

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The mind is incessantly looking not only for food for thought; it is looking for food for its identity, its sense of self. This is how the ego comes into existence and continuously re-creates itself.



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When you think or speak about yourself, when you say, “I,” what you usually refer to is “me and my story”. This is the “I” of your likes and dislikes, fears and desires, the “I” that is never satisfied for long. It is a mind-made sense of who you are, conditioned by the past and seeking to find its fulfillment in the future.

Can you see that this “I” is fleeting, a temporary formation, like a wave pattern on the surface of the water? Who is it that sees this? Who is it that is aware of the fleetingness of your physical and psychological form? I am. This is the deeper “I” that has nothing to do with past and future.

\*\*\*

When each thought absorbs your attention completely, it means you identify with the voice in your head. Thought then becomes invested with a

sense of self. This is the ego, the mind-made “me.” That mentally constructed self feels incomplete and precarious. That’s why fearing and wanting are its predominant emotions and motivating forces.

When you recognize that there is a voice in your head that pretends to be you and never stops speaking, you are awakening out of your unconscious identification with the stream of thinking. When you notice that voice, you realize that who you are is not the voice but the one who is aware of it. Knowing yourself as the awareness behind the voice is freedom.

\*\*\*

The egoic self is always engaged in seeking. It is seeking more of this or that to add to itself, to make itself feel more complete. This explains the ego’s compulsive preoccupation with the future.

Whenever you become aware of yourself “living for the next moment”, you have already stepped out of that egoic mind pattern, and the possibility of choosing to give your full attention to this moment arises simultaneously.

By giving your full attention to this moment, an intelligence far greater than the egoic mind enters your life.

*Source: Stillness Speaks*



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## WITNESSING

*By Nisargadatta Maharaj*

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Q: How am I to know which of my desires are right and which are wrong?

M: ...Desires that lead to sorrow are wrong and those which lead to happiness are right. But you must not forget others. Their sorrow and happiness also count.

Q: Results are in the future. How can I know what they will be?

M: Use your mind. Remember. Observe. You are not different from others. Most of their experiences are valid for you too. Think clearly and deeply, go into the entire structure of your desires and their ramifications. They are a most important part of your mental and emotional makeup and powerfully affect your actions. Remember, you cannot abandon what you do not know. To go beyond yourself, you must know yourself.

Q: What does it mean to know myself? By knowing myself what exactly do I come to know?

M: All that you are not.

Q: And not what I am?

M: What you are, you already are. By knowing

what you are not, you are free of it and remain in your own natural state. It all happens quite spontaneously and effortlessly.

Q: And what do I discover?

M: You discover that there is nothing to discover. You are what you are and that is all.

Q: I do not understand!

M: It is your fixed idea that you must be something or other, that blinds you.

Q: How can I get rid of this idea?

M: If you trust me, believe when I tell you that you are the pure awareness that illuminates consciousness and its infinite content. Realise this and live accordingly. If you do not believe me, then go within, enquiring 'What am I?' or, focus your mind on 'I am', which is pure and simple being.

Q: On what does my faith in you depend?

M: On your insight into other people's hearts. If you cannot look into my heart, look into your own.

Q: I can do neither.

M: Purify yourself by a well-ordered and useful life. Watch over your thoughts, feelings, words and actions. This will clear your vision.

Q: Must I not renounce everything first, and live a homeless life?

M: You cannot renounce. You may leave your home and give trouble to your family, but attachments are in the mind and will not leave you until you know your mind in and out. First thing first – know yourself, all else will come with it.

Q: But you already told me that I am the Supreme Reality. Is it not self-knowledge?

M: Of course you are the Supreme Reality! But what of it? Every grain of sand is God; to know it is important, but that is only the beginning.

Q: Well, you told me that I am the Supreme Reality. I believe you. What next is there for me to do?

M: I told you already. Discover all you are not. Body, feelings, thoughts, ideas, time, space, being and not-being, this or that – nothing concrete or abstract you can point out to is you. A mere verbal statement will not do – you may repeat a formula endlessly without any result whatsoever. You must watch yourself continuously – particularly your mind – moment to moment, missing nothing. This witnessing is essential for the separation of the self from the not-self.

Q: The witnessing – is it not my real nature?

M: For witnessing, there must be something else to witness. We are still in duality!

Q: What about witnessing the witness? Awareness of awareness?

M: Putting words together will not take you far. Go within and discover what you are not. Nothing else matters.

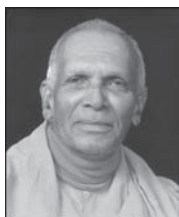
*Source: I AM THAT*

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## INDIVIDUAL SELF AND ETERNAL SELF

*By Swami Ranganathananda*

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In each one of us there is an individual self and an eternal Self. The individual self is the “I”, and the eternal Self is the witness of this “I”. When we use the word “I”, our finger points towards our body. Actually it implies a profound Reality hidden inside our psychophysical system. In the absolute sense it refers to the Reality that witnesses the “I”. That is the eternal Self. But in our deluded state, “I” is understood as the individual self. So this pronoun “I” has a profound meaning. It is an important datum needing serious investigation.

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In this body there is an individual self as well as the eternal Self. These are the appearing self and the real Self respectively. There is the “I” and there is

one who witnesses the “I”. The “I” is in mundane affairs, eating sweet and bitter fruits. Every time it receives a severe blow, it looks up at the one who is witnessing in silent majesty, and moves up a little, aspiring to become like that. In this way it goes on moving until one day it realizes that it is one with the witnessing Self, and that it never existed separately. What existed was the supreme witnessing Self alone. The little “I” was only a reflection of the witnessing Self.

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What is that wonderful reality? We see, and, the same time, we see also our act of seeing. That is the witnessing Self, called Sakshi in Sanskrit. This Sakshi has entered even into psychology today. The supreme Self is the witness witnessing the individual self. We have to discriminate between them and be established in the supreme Self. Our waking self is confined to the waking state. It has no place in dream and sleep. The dream self is confined to dream, having no reference to waking and sleep. Both waking and dream selves disappear in sleep. Yet there is one entity witnessing all the three selves and registering their deeds. It is that which says, “I dreamt, I woke up,

and I slept”. That “I” is not the waking, the dreaming or the sleeping “I”. That is the eternal witness of these changing “I”s. Technically it is called “the fourth” in relation to the three changing selves. That is our true state. This is the depth study of our experience as revealed in the three states. It is a universal experience needing our penetrating investigation through which we can sift out the supreme Self from the individual self. It is a deep study of human consciousness wherein we discover the unchanging consciousness behind the changing consciousnesses.

*Source: Vivekchudamani*

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## WATCHING OUR THOUGHTS

*By Dr. Bhujang Shetty*

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Emerson, one of the greatest philosophers of our time, has said, 'A man is what he thinks all day long'. A man's life is what his thoughts make of it. A man's mind is compared to that of a monkey - always restless, always wandering, never idle. To exercise control over our thoughts, we must first learn to just watch and observe them. Try to see what is going on within. Observe how our mind can never stay on one subject for long. The more our mind is disturbed, the more fickle it becomes.

Nevertheless, even being able to be aware of it is the first step in the right direction. Once we practice this, then we can start analysing what is happening in our mind. We will soon observe that most of our thoughts are concentrated on worrying about the past, anxiety about the future, blaming others for our present state or justifying ourselves for what we have done. How strange that our mind is never in the present! The past is history, the future is a mystery; it is the present that is a gift - no wonder, it is called the present! The present is all there is, so be it. All sorts of thoughts run through our minds - good, bad and ugly. Since we feel certain that nobody else has access to our mind, we take the liberty to think as we want about any person or thing. This is where we are wrong. Our minds are connected to each others' and our thoughts have a tremendous influence on the minds that we concentrate upon. If we consistently think badly of a particular person, then these thoughts automatically attract a similar response from that very person and the reverse also is very true. So it is absolutely important to think only good of all the people at all times.

This is absolutely necessary if we want others to think and be good to us. Of course, bad thoughts may

occur in the mind now and then, but we must actively try to throw them out and not harbour them for long as they will do more harm to us than to the person we are thinking about. **We may not be able to stop crows from flying over our heads, but we can definitely stop them from building their nests up there.**

While thinking or talking about any person, we must imagine that the concerned person is right in front of us and has access to every thought, every word we utter about him. Would we have then thought or said in that manner? If not, then why entertain such thoughts and words?

It is our thoughts and beliefs that make up our world. To have total control over our outer world, we need to control our inner world through our thoughts. If we are to live in a world of joy, a world filled with happiness and harmony, a loving and a caring world, we need to have similar thoughts as well. If your thoughts are negative, if our mind keeps harping on harm and failure, on hate and vengeance, on greed and jealousy, how is it possible not to have the same around us?

People around us behave just the way we expect them to behave with us. Our spouse, children, our superiors, our helpers and the whole world respond to



our expectations of them. Have you noticed that when we expect our children to be responsible, they live up to it? When we expect them to be irresponsible, they do exactly so.

You might have noticed that all our subordinates behave in the same manner, for the way they behave has nothing to do with them; it has everything to do with us. So, even though we may get to know new people, their behaviour will be similar to the old ones because the common factor is us. Even our boss is actually controlled by us. If we expect him to be rude and demanding, that is what he will be and if we expect and believe him to be loving and caring and working for our benefit, then that is exactly how he will respond to us. Our experience is the mirror image of our expectations. So, actually the whole world is a puppet show and we are the masters in control. Without being aware of this, we go through life crying and fretting, blaming everyone and everything outside for our present situation, although we are directly responsible for it, as we have created it all. Fill your mind with good thoughts and good things shall follow you; fill the mind with bad thoughts and bad things shall follow you, for today's thoughts are the seeds for tomorrow's outcomes.

*Source: Power Of Love*

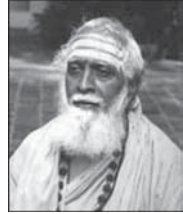
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## HOW LONG WILL YOU STAND OUTSIDE?

*By Swami Shantananda Puri*

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Rabbia was a great woman saint in the Sufi tradition. Hassan was also a contemporary saint and also close friend of Rabbia. Once he came as a guest to the cottage of Rabbia. Early in the morning Rabbia was engaged in preparing a cup of tea. Hassan came out of the house and was charmed by the scenery of sunrise from behind the mountains nearby. He shouted in sheer delight: “Rabbia, what are you doing inside? Come out and enjoy the beauty outside!” Rabbia replied from inside in a voice of agony: “Oh Hassan, Hassan, how long will you continue to stand outside? Come inside, man. The source of all the beauty, the perfect beauty is only inside. The outside is a mirage. The inside is the Reality.”



*Source: Stories For Inspiration*

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## GLEANING FROM WRITINGS OF MAHATMAS

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Silence is not a quality of the mind. Mind cannot be made silent. Silence is the quality of your inner soul, of your inner being. It is always there but because of the constant chattering of the mind, you cannot

hear it. Whenever you become passive, non-thinking, you become aware of it. Then you are unoccupied. In that unoccupied moment, meditation happens. – Osho

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Drink your tea slowly and reverently... As if it is the axis on which the earth revolves. Slowly, evenly, without rushing toward the future. Live the actual moment. Only this moment is life. When you touch one thing with deep awareness, you touch everything. When you touch one moment with deep awareness, you touch all moments. – Thich Nhat Hanh

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The sense 'I am' is the first born, but Awareness is the unborn. It is not an object, but objects manifest in it, in the realm of consciousness and mind. Nothing affects Awareness and Awareness is not a belief. You cannot 'believe' in Awareness. You can only be Awareness. – Mooji

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## ME TO WE

*(Dwelling On The Values Describing  
The Lord's Dearest Devotee In Srimad Bhagavad Gita)*

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*Intensely dwelling on the last eight Shlokas in Chapter 12 of Srimad Bhagavad Gita explains how an aspirant can become the dearest devotee of the*

*Lord. Let us try to understand and then emulate the values described in these shlokas through an example from daily life:*

***SANTUSHTA SATATAM YOGI (Ever Content):***

Sri Kalayanasundaram, who worked as a Librarian for 30 years in Coimbatore, had been donating his entire salary to help the needy. Being totally contented, he lived on the bare minimum which he earned by serving in a hotel.

On retirement, his entire pension amount of Rs.10 lakhs were also given away to the needy.

In recognition to his selfless service, the American government honoured him with the 'MAN OF THE MILLENNIUM' Award with a sum of Rs.30 crores, which also he distributed entirely. He still stays a bachelor and has dedicated his entire life for joyously serving the society.

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**DEAR CHILDREN**

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A Japanese film actor lived in Hollywood, in America, before the Second World War; he earned much fame and earned much money; so much that he had no need to work anymore. He could live for many lifetimes in luxury. So, he decided to go back to

Japan, but he wanted to see Paris first, so he went via Paris.

He was staying in one of the most luxurious hotels, on the topmost floor. And there was a casino in the hotel. He went there – it must have been late evening and he staked everything that he had earned, not even saving money for the ticket to reach home. He lost everything, and he went back to the room.

There was complete silence because never before had anybody staked such a vast amount of money. Kings had been there, emperors had been there – he defeated them all. And they all had sympathy for the man because he lost everything on just one stake. In deep silence he simply moved all around.

The next morning in the newspapers, it was announced that a Japanese had committed suicide by throwing himself under a fast-running train. The hotel manager, the hotel staff, and everybody who had seen what had happened the night before, immediately thought that this Japanese could not be anyone other than the man who had staked everything.

They all rushed to the room of the Japanese actor. They knocked, he opened the door. He asked, “What is the matter, why this crowd”?

They said, “We are sorry, really very sorry, but we read in the newspaper about a person who had thrown himself under a train and the body was almost crushed making the face unrecognisable. So, we thought perhaps you were the person, because last night you staked everything and you lost everything, and these are the moments when people commit suicide”.

The actor laughed. He said, “I am not the one. I had earned, I had staked, I have lost. But it was only money; I have not lost myself. I can earn again; and believe me, if I earn again, I will come again and stake again! I am not such a coward as to commit suicide for money which any one can earn. It does not matter; if I had won the money I would have remained the same. I have lost the money – I am the same”.

“Before I became an actor I was with a master who taught only one thing: remain the same in every situation, good or bad, success or victory, failure or loss – as long as you are there, be only a witness”.

“I had a good sleep, and just now I was thinking from where to start again. But it has not scratched me”.

*Source: OSHO - Light On The Path*

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...It is perfectly true that Sri Ram's gigantic Lila is wonderfully humorous. To look upon the whole thing as Lila, we must stand apart from it, identifying ourselves with the immutable, Eternal Witness, who is unaffected by, and unattached to, what is going on. ...All movement in the universe, i.e. all activity, motion and work, belong to God's Will or Shakti. The individualities, I, you, and he, are all myths. It is all God's will or Shakti. ...Identifying ourselves with the calm, equal, ineffable, all-pervading Spirit, the Witness, we rise above pleasure and pain, success and failure, gain or loss, praise and blame, honour and dishonour, like and dislike, etc., and look upon the world as play. There is nothing to be miserable or anxious about here. It is all the play of God's power... We are merely Her instruments; and She uses us as She wills. No activity is then distasteful to us. In the depths of our being, we are ever fixed in absolute peace. We only look and watch unperturbed over our and others' actions and movements determined by God's Will, which has become our will. Actions do not,

then, leave a stain or impression behind; they are spontaneous; there is no seeking for the result. And there does not exist even the pride of actorship.

Love to you all.



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### IN MEMORIAM

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- ◆ Adv. Sri A V Krishna Rao (aged 89), who had been associating with the Ashram since several decades and rendering loving service whenever need arose, was called by Beloved Papa on the 27th of March 2016. His earnestness and meticulous Seva will ever be remembered.
- ◆ Sri Seevaratnam (aged 83), an ardent devotee of the Ashram from Sri Lanka was also called by Beloved Papa on the 27th of March 2016. Seevaratnamji met Beloved Papa during his visit to Sri Lanka in 1954. His outstanding life and devotion have been a perennial source of inspiration not only to his family but also to all his friends and acquaintances.
- ◆ Mr. John Joseph Thamann (aged 70), an ardent devotee of Revered Mother Hamilton and Revered David Hickenbottom, who was on a visit to the



Ashram from the US, was also called by Beloved Papa on the 1st of April 2016.

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

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## ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of March 2015 is 235 crores. The grand total of the Japa done so far now stands at 12735 crores.

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## FROM THE EDITOR

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Every endeavour in which we are involved, if it has to succeed, needs periodical analysis and evaluation normally termed as a process of trial and error. Right from our young age, all of us have been doing it. What exactly happens is that we impartially observe what has been done and the result that came out of it. If the result moves towards success we retain it and if it moves towards failure we correct by either our own efforts or by seeking guidance from those who have advanced on the path.

Mahatmas keep on telling us that we should have

the same approach in our spiritual path also. Beloved Papa says: “Watchfulness should be the principal trait in the nature of a Sadhaka, who is striving to purify and direct his mind towards the indwelling Reality. He should be alert, awake and heedful. He should closely watch the movements of his mind and gradually wean it away from the path of ignorance and guide it on the path of knowledge”.

In the aspect of self-discipline we have been advised that the first step is to create some order around ourselves. Order not for its own sake but to get things so well arranged that we can leave them anytime and walk away. Order gives freedom. So called spontaneity is chaos. Real spontaneity arises after order has been created. Our room should be in order. Our books should be in order and our work of any type – household or professional should be in order. We should order our eating and sleeping habits. Order is firm but not rigid. Order and flexibility are in fact complementary. We have to be firm in our convictions and at the same time flexible when it affects others.

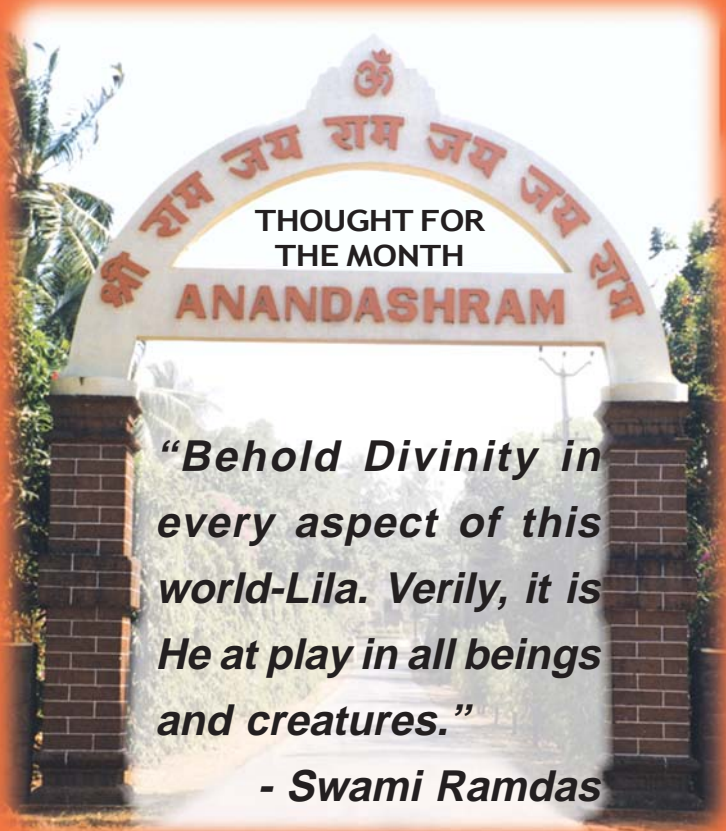
The contents of this month’s issue of THE VISION carries views on self-analysis and self-discipline by various Mahatmas.

– **MUKTANANDA**

## LIST OF ASHRAM PUBLICATIONS

<b>ENGLISH</b> 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*, II* 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 60 120 30 100 50 30 225 25 60 25 25 45 25 20 30 35 85 50	In The Cave In the Vision of God Swami Satchidananda The Sayings of Ramdas Thus Speaks Ramdas World is God <b>HINDI</b> 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 <b>KANNADA</b> 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 Ramdas Speaks I to V Set, I*, III * Stories as told by Ramdas Swami Ramdas' Talks Swami Satchidananda The Pathless Path Viswamata Krishnabai World is God	15 55 5 10 90  20 25 40 35 12 15 35	<b>MALAYALAM</b> Arati Book Bhagavad Gita Dive Deep Soar High In Quest of God Jnaneswari Swami Satchidananda Viswamata Krishnabai At the Feet of God Gita Sandesh <b>MARATHI</b> Guru Krupa In Quest of God Prem Sudha Prem Sudha (with English) Swami Satchidananda Thus Speaks Ramdas <b>TAMIL</b> Arati Book At the Feet of God Gita Sandesh Glimpses of Divine Vision Guru's Grace In Quest of God In the Vision of God The Sayings of Ramdas Viswamata Krishnabai Hints to Aspirants	10  40 300 30 25  6 30  10 35 35 30 50 100 30 40 30	Thus Speaks Ramdas <b>TELUGU</b> 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 <b>ORIYA</b> In Quest of God <b>FRENCH</b> Thus Speaks Ramdas Guru's Grace	30 10 30 45 25 100 30 40 30
(*) 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)							

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