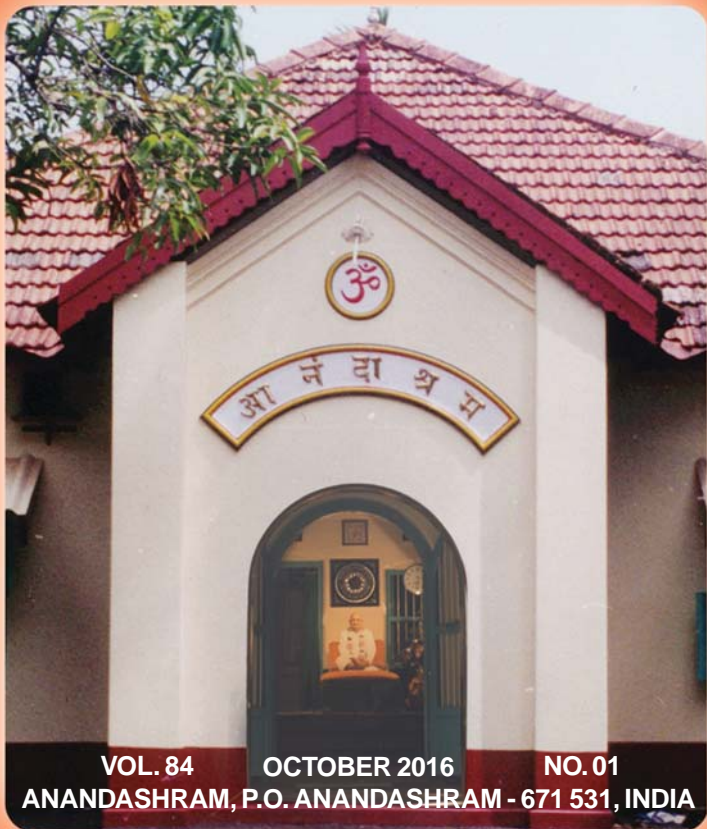




# *The Vision*

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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### WORLD AND GOD ARE ONE

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A strange light fills my being  
And takes me on to the heights of joy;  
My soul flowers and becomes  
The cosmic Oversoul.  
Now before my wondrous vision  
Time and space stand aghast —  
The universe bathes in the glory  
Of Truth absolute — ineffable.  
The jaws of eternity swallow up time:  
In stillness of the infinite, space is lost:  
Cause and effect each other clasp —  
Merge in the splendour of one  
All-absorbing life,  
In which, I know, I, World and God are one.

- Swami Ramdas

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## THE VISION

*A Monthly Magazine*

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## FROM THE EDITOR

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Beloved Papa, while emphasising the need to combine devotion, knowledge and action for bringing out the all-round magnificence of one's being, gives some clues on the path of knowledge, "When you transcend your mind or when the mind is still, you know that you are the Self, and you see the ego was not there at all. Actually there is only the Self and nothing but the Self. The truth is: I am He - *so'ham*; That thou Art - *tat tvam asi*; verily, everything is *Brahman* - *sarvam khalvidam Brahma*.

Even at the very start Beloved Papa was clear that the Great Void symbolises the all-pervading and all-enveloping God and that the spiritual heights were scaled through a ceaseless repetition of the Divine Mantram, side-by-side with the concentrated meditation on the all-pervading, eternal, ever-blissful, in-dwelling God. This approach on the impersonal aspect is also made explicit in Pujya Mataji's talks on comparing the Reality to space.

In order to get the mind stamped on the holy and all-powerful Name of God to remember Him and to get clarity on the subjective Subject – the indwelling

Reality, focussed attention is a must. Beloved Papa insists that aspirants must have, in the first place, a right conception of God before they try to attain Him.

This month's issue of THE VISION brings out articles of Beloved Papa and other Mahatmas on the various facets of the impersonal aspect of the all-pervading Reality – God.

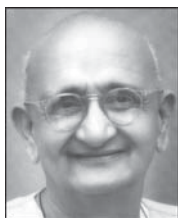
– *Editor*

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## LIFE ETERNAL

*By Swami Ramdas*

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Life is not confined merely to the apparently animated beings and creatures of the world. Life is a dynamic principle that permeates all objects and things that occupy the limitless expanse of space. But for the power of this extremely subtle and active Principle or Spirit no visible worlds could exist. In fact, motion itself signifies form and manifestation. Just as movement on the still waters of a lake means innumerable forms of ripples on its surface, so the worlds and all beings and things in them are the forms of the one moving Spirit.

This life is one – the energy that animates it is

one, however diverse are the ways of its revelation. The sum total of everything that exists is the one Reality which is absolute, eternal and infinite.

One substance, one essence, is the truth about the universe. What appears as multiplicity is only the variation of the single, original principle. The so-called dead, inert, or living objects in the world are merely the expressions of the one eternal Life. The composite human being made up of body, senses, mind, intellect and soul is truly that Life in its entirety. “All this is verily Brahman”, are the words of the sages who have realised this unity and oneness of all life.

To attain the lofty experience of this Truth, there must be a complete transformation in the human being in every part of him. It is not a vision gained through a superficial change, but a very rebirth of the soul into a Divine consciousness. It is a vision imbued with the life of infinity, the bliss of immortality and a consciousness of universality and absolute freedom.

What shuts out this dazzling vision and experience from the life of a self-centred and egoistic human being is ignorance — verily, it is ignorance. A blind man can have no conception of the vastness of space around him. By groping with his hands and feet he attempts

to measure the world and finds it so narrow and limited. He depends solely upon the perception of his external senses to arrive at his conclusions about the extent of life that encompasses him. Suppose, now the blind man is blessed with sight. How does he look upon the universe? The narrow conceptions of his blind state vanish, and he at once feels that he is raised to a sublime wonderland. This is because now the light has dawned on him – a light by the aid of which he sees things as they are, in their real aspect, significance and measure. So, the profound wisdom of the Reality, dispelling ignorance, reveals to the soul of a human being, the sublimity and infinity of his own existence.

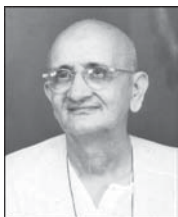
Thus immortal Life is tuned to one song – speaks of one truth – unfolds the secret of one existence – reveals the activity of one spirit – informed with the vision of one supreme light.

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### **WORDS OF BELOVED PAPA SWAMI RAMDAS**

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For nearly a year, Ramdas struggled on in a world full of cares, anxieties and pains. It was a period of terrible stress and restlessness – all of his own making. In this utterly helpless condition, full of





misery, ‘Where is relief? Where is rest?’ this was the heart’s cry of Ramdas. The cry was heard, and from **the Great Void** came the voice: ‘Despair not! Trust Me and thou shalt be free!’ — and this was the voice of Ram.

\*\*\*

A flute, unless it is empty, is of no use. It must be hollow, otherwise it will not produce any music. You must empty yourself of the ego and then the Flute-player will take you up. ‘I am nothing. You are everything.’ That is the way to empty yourself.

\*\*\*

We must think, feel and realize that we are not merely bodies but we are immortal Spirit. Many people go with the impression that they are only the visible appearance that is the body made up of the five elements. It is not so. **There is the Spirit within us.** It is that Spirit that makes us walk, talk and do everything.

\*\*\*

Be a witness to all movements. Detach yourself from them and become the observer of them; then you will realize that you are the eternal witness and

the body is not yourself. Identification with the body will go and witness-consciousness will be attained. Many rules have to be observed for control of mind; observance of silence is one of them. Who is observing silence? Let us try to find out. Sit silent, detach yourself from the mind and watch its activities. **The watcher is the real you – the Self Immortal.**

\*\*\*

“The end and aim of all spiritual Sadhanas is to merge your individuality in the great universal Reality beyond name, form and movement. After gaining this realization of the inmost truth of your being, come out of it with a transformed vision that beholds every being, creature and thing in the visible manifestation, as the images of that great Truth. This is the height of realization which you have to reach.”

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### WORDS OF PUJYA MATAJI KRISHNABAI

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Papa wanted me to look upon the Guru as the omnipresent, omniscient, Nirguna Nirvikar Being. Papa taught me that Guru was as vast, limitless and formless as the emptiness all around me.



You pour water into the emptiness, it will not get

wet; you set fire to it, it will not burn; such a universal one is the Guru.

\*\*\*

While surrendering himself completely to the Guru, the disciple does so looking upon the Guru as the all-pervading, nameless, formless Reality, who is the great Void existing all around.

By so doing, the devotee reduces himself to nothingness as well as gives himself up to his Master who is already the all-pervading Void.

\*\*\*

You must know who Papa (God) is. Papa (God) is Nirguna, Nirakara, Shashwata, all-pervading Existence. You can get some idea of Papa's (God's) Swaroop if you stand on an open ground and look at the sky. The space where there is nothing between the earth and the sky can give you an insight into Beloved Papa's (God's) all-pervading Existence, beyond all names and forms.

\*\*\*

Though His Nirguna Swaroop cannot be compared to anything, to give you some idea, I would say that it is like the vacant space between us, which is all-pervading.

\*\*\*

In the beginning there was only a vast limitless empty space, a great Void. This Void represents Papa's (God's) transcendental eternal Being. Such a Being we have to realize within ourselves. Just as we can have an idea of what a man or an object is like by the shadow it casts on earth, likewise, the Void represents Him — He is like the infinite space we see all around us when we are flying in a plane. In actuality He is all this and far, far beyond. This is merely an approximation to Reality, like the shadow is to man.

\*\*\*

Papa's (God's) Eternal Being that we have to attain is one of utter emptiness — total Void — like the vacant space around us. If we are to attain such a Void, we should also become thoroughly empty within, that is to say, there should not be the least vestige of 'deha-abhiman' (body consciousness) in us. Only then we can attain Papa's (God's) 'Shashwat Swaroop'.

\*\*\*

Papa's (God's) eternal Being is all void and we can become one with such a Swaroop of Papa (God) only if we ourselves become thoroughly empty within and without.

\*\*\*

The mind reaches a state of stillness or void like the space between you and me or between the road and the sky above. That emptiness pervades you within and without. Then, you get Sakshatkar in no time.

\*\*\*

Just bring some thought into your mind and as soon as that thought ends, there is a pause before you think of another thought and the mind is blank in this period. That blankness is Papa (God). The vacant space between you and me is Papa (God). So much is He all-pervading, and such an all-pervading Papa (God) is seated in your heart. In the final stage of God-realization, when you become one with Reality, you shed the last vestige of body-consciousness and the sense of duality, and become one with Him.

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## WORDS OF PUJYA SWAMI SATCHIDANANDA

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*(On 12th of October 2016, we observe Pujya Swamiji's 8th Maha Samadhi Day. Pujya Swamiji was the personification of humility, forbearance and Guru-Seva. May this day be instrumental in reminding us of these noble ideals*



*that he epitomised, and may he bless us to live up to the teachings of our Guru.)*

**Truth Experienced Only In Pure Mind:** After reading Beloved Papa's books, you must have understood that we are not merely the body, mind, intellect or senses. We are the eternal, infinite Truth, having a body, mind etc. That Truth, being without any name and form, cannot be seen by the physical eyes. It is Pure Consciousness. You can only imagine what it is by looking at the sky and seeing the infinite space. Though this is not a very good comparison, by this you will get an idea of its all-pervasiveness. It cannot be known through the mind and intellect but can be experienced when the mind is still.

You can commune with the stillness at any time anywhere if you crave for it. May you be able to commune with the stillness – your own Being – constantly and be a witness to all the activities.

**Pujya Swami Satchidanandaji On Himself:** My life is still a struggle – struggle to maintain the consciousness of the all-pervading Reality – all the twenty-four hours of the day. It is a struggle, not a painful struggle, as the devotees of Swami Narayan Sampradaya say, “joy is the agony of separation”.

This is what is being experienced now. The struggle is to get established in that consciousness. **So when I look at a person I see him or her as pure Consciousness and the body is a tiny speck floating in the Consciousness. So all the matter in the universe of innumerable forms is only many tiny spots floating in the pure Consciousness.** When someone speaks, I know the sound comes from Consciousness only. Though the body walks etc., the power is of pure Consciousness only. But Consciousness is not affected by the so-called action. So it can be said that such actions are taking place through the vehicles and the power for such actions is drawn from pure Consciousness only. So there is no ego anywhere. But each form takes upon itself the responsibility for such action and therefore the sense of doership with all the consequences.

When such actions take place through this body, it is felt that the body, mind, intellect and the senses are active only because the Self or Consciousness is activating them. When I see any person, I see him or her as the center of the universe, because any form we see is the center, as, the Infinite has its center everywhere and circumference nowhere.

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## THE SIMPLE FEELING OF BEING

*By Ken Wilber*

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We begin with the realization that the Witness is an ever-present consciousness, even when we doubt its existence. You are right now aware of say, these words, the room, a window, people around you, your chair... You can sit back and simply notice that you are aware of all those objects floating by. Sounds float through the air, thoughts float through the mind, and when you notice them, you are effortlessly aware of them. There is a simple, effortless, spontaneous witnessing of whatever happens to be present.

When you rest in the simple, clear, ever-present Witness, you are resting in the great Unborn, you are resting in intrinsic Spirit, you are resting in infinite Freedom. You cannot be seen, you have no qualities at all. You are not this, you are not that. You are not an object. You are the opening or clearing in which the entire manifest world arises right now, but you do not arise in it — it arises in you, in this vast Emptiness and Freedom that you are.

Spirit cannot be grasped or reached or sought or seen: it is the ever-present Seer. To search for the



Seer is to miss the point. To search for ever is to miss the point forever. How could you possibly search for that which is right now aware of these words? You are that! You cannot go out looking for that which is the Looker.

*When you are not an object, you are God.*

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### GLEANINGS

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**SRI SHANKARACHARYA:** That which permeates all, which nothing transcends and which, like the universal space around us, fills everything completely from within and without, that Supreme non-dual Brahman — that thou art.

\*\*\*

**SRI NISARGADATTA MAHARAJ:** Discover all that you are not — body, feelings thoughts, time, space, this or that — nothing, concrete or abstract, which you perceive can be you. The very act of perceiving shows that you are not what you perceive.

\*\*\*

**ANDREW COHEN:** There is a place in all of us that has remained innocent, uncorrupted and untouched by the world. We have to locate that most delicate place. It is a very sensitive place, it's where we feel

love — where tenderness and compassion arise, free from self-interest. This place is the hole we have to fall into and disappear for ever.

\*\*\*

**ECKHART TOLLE:** When you lose touch with inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self, of who you are, is inseparable from stillness. This is the “I Am” that is deeper than name and form.

\*\*\*

Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world. You are that Awareness, disguised as a person.

\*\*\*

Look at a tree, a flower, a plant. Let your awareness rest upon it. How still they are, how deeply rooted in Being. Allow nature to teach you stillness.

\*\*\*

Pay attention to the gap — the gap between two thoughts, the brief, silent space between words in

a conversation, between the notes of a piano or flute, or the gap between the in-breath and out-breath. When you pay attention to those gaps, awareness of “something” becomes — just awareness. The formless dimension of pure consciousness arises from within you and replaces identification with form.

\*\*\*

**J KRISHNAMURTHI:** Meditation means awareness: to be aware of what you are doing, what you are thinking, what you are feeling, aware without any choice, to observe, to learn.

\*\*\*

**BHAGAVAN RAMANA:** God is always the first person, the I, ever standing before you. Because you give precedence to worldly things, GOD appears to have receded to the background.

\*\*\*

The Self you seek to know is verily yourself. Bliss is not added to your nature, it is merely revealed as your true and natural State.

\*\*\*

**SWAMI RANGANATHANANDA:** We have to sift the

real from the unreal. This is the challenge posed to the human intellect.

\*\*\*

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 psycho-physical 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. 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”.

\*\*\*

**MA ANANDAMAYI:** If you want to find Truth, you will have to realize everything as it is, in its own place, without choosing one thing rather than another.

\*\*\*

**MAHATMA GANDHI:** The truth is that God is the force. He is the essence of life. He is pure and undefiled consciousness.

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## SPIRITUAL IS WHAT YOU ALREADY ARE

*By Andrew Cohen*

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When many people think about the spiritual life what comes to their mind is a life of performing various religious functions like worship, prayer, meditation, singing, dancing and reading. When someone does these things very sincerely, many think that makes them spiritual. None of that necessarily has anything to do with what being spiritual truly is. **Spirituality is the very nature of what you already are.** There's nothing to do about it except to realise it. Once you've made this discovery it's all over. Then there is literally nothing more to do. There is nothing to overcome and nothing to prepare, for, you cannot prepare for where you already are.

*Source: Enlightenment Is A Secret*

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## THE SENSE OF "I AM" (CONSCIOUSNESS)

*By Nisargadatta Maharaj*

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When I met my Guru, he told me: "You are not what you take yourself to be. Find out what you are. Watch the sense 'I am', find your real Self." I obeyed him, because I trusted him. I



did as he told me. All my spare time I would spend looking at myself in silence. And what a difference it made, and how soon!

My teacher told me to hold on to the sense 'I am' tenaciously and not to swerve from it even for a moment. I did my best to follow his advice and in a comparatively short time I realized within myself the truth of his teaching. All I did was to remember his teaching, his face, his words constantly. This brought an end to the mind; in the stillness of the mind I saw myself as 'I am' – unbound.

I simply followed (my teacher's) instruction which was to focus the mind on pure being 'I am', and stay in it. I used to sit for hours together, with nothing but the 'I am' in my mind and soon peace and joy and a deep all-embracing love became my normal state. In it all disappeared – myself, my Guru, the life I lived, the world around me. Only peace remained and unfathomable silence.

Go deep into the sense of 'I am' and you will find. Focus your mind on 'I am', which is pure and simple being. Take the first step first. All blessings come from within. Turn within. 'I am' you know. Be with it all the time you can spare, until you revert to It spontaneously. There is no simpler and easier way.

Before all beginnings, after all ending — 'I am'. All has its being in me, in the 'I am', that shines in every living being. On a deeper level my experience is your experience. Dive deep within yourself and you will find it easily and simply. Go in the direction of 'I am'.

*Source: [www.holybooks.com/nisargadatta-maharaj-loads-of-short-texts-on-non-dualism/](http://www.holybooks.com/nisargadatta-maharaj-loads-of-short-texts-on-non-dualism/)*

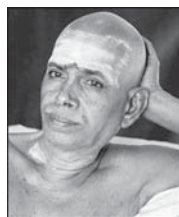
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### WHO AM I? - RAMANA ANSWERS

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Q: Who am I ?

A: The gross body which is composed of the seven humours (dhatus), **I am not**; the five cognitive sense organs, viz. the senses of hearing, touch, sight, taste, and smell, which apprehend their respective objects, viz. sound, touch, colour, taste, and odour, **I am not**; the five cognitive sense-organs, viz. the organs of speech, locomotion, grasping, excretion, and procreation, which have as their respective functions speaking, moving, grasping, excreting, and enjoying, **I am not**; the five vital airs, prana, etc., which perform respectively the five functions of inhaling, etc., **I am not**; even the mind which thinks, **I am not**; the nescience too, which is endowed only with the residual impressions of objects, and in which there



are no objects and no functionings, **I am not.**

Q: What is the means for constantly holding on to the thought 'Who am I?'

A: When other thoughts arise, one should not pursue them, but should inquire: 'To whom do they arise?' It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, "To whom has this thought arisen?". The answer that would emerge would be: "To me". Thereupon if one inquires "Who am I?", the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its Source. When the mind that is subtle goes out through the brain and the sense-organs, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out, but retaining it in the Heart is what is called "inwardness" (antarmukha). Letting the mind go out of the Heart is known as "externalisation" (bahirmukha). Thus, when the mind stays in the Heart, the 'I' which is the source of all thoughts will go, and the Self which ever exists will shine. Whatever one does, one should do without the egoity "I". If one acts in that way, all will appear as of the nature of Siva (God).

*Source: Who Am I*



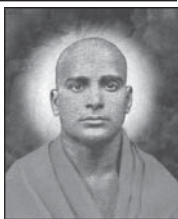
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## LORD KRISHNA'S FLUTE

*Swami Rama Tirtha*

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Someone enquired of the flute the reason for its being so much loved by Lord Krishna who governs the whole Universe. "The great emperors like Arjuna and Yudhishtira are anxious to



touch His feet. The dust under His feet in Brindaban is even now being respected and put on the head by the great Kings and other devotees. The great beauties of the world pine to have a glimpse of His smile. That Krishna, who is All in all, puts you, the flute, on His lips and kisses you with love again and again. Why? You are just a small and thin bamboo piece. How could you manage to win the Great Lord? Whence did you get this power to perform such a miracle?"

The flute replied, "I have made myself hollow from head to foot (by destroying my egoism and selfishness). The result is that Lord Krishna Himself comes and kisses me, He kisses me with fondness. Why should I not give out pleasant and melodious tunes? I have within me the life and breath of Krishna. My tune is His tune. I have harmonized myself with Him."

*Source: Parables of Swami Rama Tirtha*

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## I AM THAT

*By Swami Ramdas*

---

There is a charm, a magic power, in Thy name. It catches hold of people and turns them into Gods.

Thy name roots out all desires and bestows immortal peace and joy. The darkness of the soul is dispelled by Thy name flooding it with Divine illumination.

What is it that Thy name cannot do? All good things flow from it. When Thy name enters the heart of the miser, he becomes a benefactor of the world. It transforms the cruel man into an image of compassion. Thy name removes hate from the heart, infusing love. It awakens the soul and drives off torpor and ignorance. Where there is narrowness of outlook, Thy name grants universal vision.

When Thy name, sung by Thy devotees, rings in my ears, I am not only thrilled, but my entire being is filled with ecstasy, O! What power is in Thy name! Saints sing its glory tirelessly. And I, Thy child, attune my tiny voice with theirs in extolling Thy name. Thy name is the sole sustainer of my life. It nourishes my heart and mind. It sends thrills through every vein



and tissue of my physical being.

What more can I say? It has moulded me into Thy likeness, into Thy form and spirit. All victory and glory be to Thy name!

Thy name destroys misery and yields unending joy. I became the votary of Thy name and was blessed beyond measure.

Thy name is Thyself, Thy very form, life and being. I am saturated with Thy name and have become Thyself – the resplendent Truth – the goal of seekers. I am That!

---

## FOR YOU A DISCIPLE ON THE PATH

*By Haniato*

---

Transition periods are most important. When at a crossroad in your life, at all costs you must be silent. Your entire future depends on these words Calmness... Silence. I cannot stress this more firmly.

**Be still. Be still. Stop the fight within and be still.**

In any transition periods, when one foot stands on a lower step, the other on a higher level, you have a choice and at that time you must not lose control. All your energy must go into being conscious of the Power.

One road is about to end and another about to begin. Nothing is ever lost, only reshuffled, another

test to be faced. Remain in soul consciousness, surrendering to the Divine within in stillness knowing you are being upheld and protected. In the calm and stillness you will receive your guidance through the still small voice within.

*Source: Swami Narayani's "Within And Beyond"*

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## **SOUL IS GOD**

*By Swami Ramdas*

---

Truth pervades everywhere and that is my Beloved. Life enlivens all beings and things, and that is my Beloved. Joy eternal throbs in the hearts of all objects, and that is my Beloved. Light enlightens the entire universe, and that is my Beloved. Power activates all nature, and that is my Beloved. Peace perennial informs and animates whatever is visible and perceived, and that is my Beloved. O ever existent Truth! How can I envisage and describe Thee!

I am the witness of my silence and of my talk. I am silence and I am talk. What a wonder! Can I say this is mystic experience? It is more deep and more comprehensive than mysticism. What is it then? It is an inexpressible secret.

God and Soul: God is Soul. Soul is God. The vestures of the Soul - all bodies and forms - are also God. Essentially,

Spirit and matter are one and the same. Spirit in movement is energy. Energy condensed is matter.

There is no inner and outer existence. Divine existence is all in all. In all aspects and concepts It alone is. It, She or He — all is my Beloved — the Truth, God. God is form and also formless. I endeavoured to know Him and became He. Every thought and feeling of mine is inspired with this experience — I am He.

Life is space. Life is time. Life is causeless cause. Space is infinite. Time is eternal. God is life - infinite and eternal. Space encompasses all things. Time engulfs all things. I am such a God, such a life — spaceless, timeless and causeless. This is imagination run riot. It is a mad attempt to find out what I am, what God is.

When I talk I am dumb. When I walk I am still. When I work I am at rest. I do nothing when I move the worlds. All dynamics are mine, while I am the static Truth. Verily I am and I am not. Can I apply this to my God? I am none else but He.

God is presence. God is absence. He is remembrance. He is obliviousness. He is myself. He is yourself. When I look at Him I see myself. I have His vision when I appear before myself. I realise Him when I know myself. How are we mixed up: He and I! Why not conclude, I and He are one.

---

## SUPRAMENTAL PSYCHE

*By Acharya Vinoba Bhave*

---

- ◆ We are not the mind, but the witness of the mind.
- ◆ We are witnessing the play of the universe by rising above the mind.
- ◆ We are like space - extensive outside, vacant inside.
- ◆ Vacant mind is when all the thoughts are stilled.
- ◆ Meditation is a mental action, whereas Self-knowledge is not an action.

As long as the practitioner does not realize that something exists beyond mind, all the actions and reactions create bondage. When one rises above the plane of mind, then the whole world and what one considers to be one's own mind become external things and one experiences pure joy free from all entanglements.

I do not give any importance to the mind. As far as the plane of mind is concerned, I neither want to please anyone nor hurt anyone. Often times I have become completely insensitive regarding the plane of mind. If all the people rise above the plane of the mind and trust each other, their strength will greatly increase.

Mind is a very small, insignificant thing. In ancient times, more importance was given to the soul and buddhi. Mind was the least important aspect. In the age of science, the importance of mind has even

further diminished. Science gives importance to direct empirical experience, and spirituality gives importance to subtle experiences. In both cases, mind is completely belittled. If we make it a habit to act according to the buddhi and not according to the mind, then we will fully utilize the power of buddhi.

*Source: Where Silence Speaks*

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### DEAR CHILDREN

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A ticket collector in a train found an old worn out wallet in a compartment full of many people. He looked inside to find the name of its owner. There was no clue. All that there was in it, was some money and a picture of Bhagwan Sri Krishna. He held it up and asked, 'Who does this wallet belong to?'

An old man said, 'That's my wallet, please give it to me.'

The ticket collector said, 'You'll have to prove that it is yours. Only then I can hand it over to you.'

The old man smiled a toothless smile and said. 'It has a picture of Sri Krishna in it.'

The ticket collector said, 'That is no proof; anyone can have a picture of Sri Krishna in his wallet. What is special about that? Why is your picture not there in it?'

The old man took a deep breath and said, 'Let

me tell you why my picture is not there in it. My father gave this wallet to me when I was in school. I used to get a small sum as pocket money then. I kept a picture of my parents in it then.

When I was a teenager, I was greatly enamored by my good looks. I removed my parent's picture and put in one of my own. I loved to see my own face and my thick black hair.

Some years later, I got married. My wife was very beautiful and I loved her a lot. I replaced my own picture in this wallet with a picture of her. I spent hours gazing at her pretty face.

When my child was born, my life started a new chapter. I shortened my working hours, to play with my baby. I went late to work and returned home early too. Obviously, my baby's picture occupied the prized position in my wallet.'

The old man's eyes brimmed with tears as he went on. 'My parents passed away many years ago. Last year my wife too left her mortal coil. My son, my only son is too busy with his family. He has no time to look after me. All that I had ever held close to my heart is far, far away from my reach now.

Now I have put this picture of Bhagwan Sri Krishna in my wallet. It is only now that I have realized that He is the eternal companion. He will never leave me.



Alas! If only I had realized this before. If only I had loved Lord Krishna all these years with the same intensity as I loved my family!”

The collector quietly gave the wallet to the old man. When the train stopped at the next station, the ticket collector went to the bookstall on the platform and asked the salesman, ‘Please give me a small picture of Sri Krishna. I need one to put in my wallet.’

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### EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...The goal or God, or your immortal status, is ever with you and in you. Even when Ramdas’ first year’s itinerant life was started, he had nearly reached the summit of God-realisation. In the course of his wandering life he came in touch with thousands of Sadhus and Sannyasis who were continuously running from place to place in quest of that peace, which eternally dwelt in their own hearts. They were wondering, one and all, as to how Ramdas had realised that never-failing joy and peace although his life as an itinerant Sadhu had been so short when compared to their own. The secret is, that **Ramdas, through a ceaseless repetition of the divine Mantram, side by side with the concentrated meditation on the all-pervading, eternal, ever-**

blissful, in-dwelling God, had attained freedom and peace even before his advent into the world as a mendicant...

*Ramadas*

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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 August 2016 is 250 crores. The grand total of the Japa done so far now stands at 13985 crores.

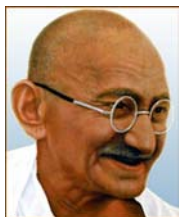
**ONAM CELEBRATIONS IN THE ASHRAM:** As a token of their love and bonding with the Ashram, the Ashram workers jointly cooked and most lovingly served all the Ashram inmates and devotees with a sumptuous feast on the occasion of Onam. This year too, on the 6th of September, being the 4th year in a row, they organised such a feast.

### PUJYA SWAMIJI TO VISIT:

- ◆ **CALICUT:** Satsang programmes organised on the 22nd and 23rd of October. Contact - Sri Jayachandran (9446453408).
- ◆ **CHENNAI:** Satsang programmes organised on the 5th and 6th of November. Contact: Sri Karthik (9884579737) and Smt Prema (9962080272).

## HAVE CHILDLIKE FAITH

*By Mahatma Gandhi*

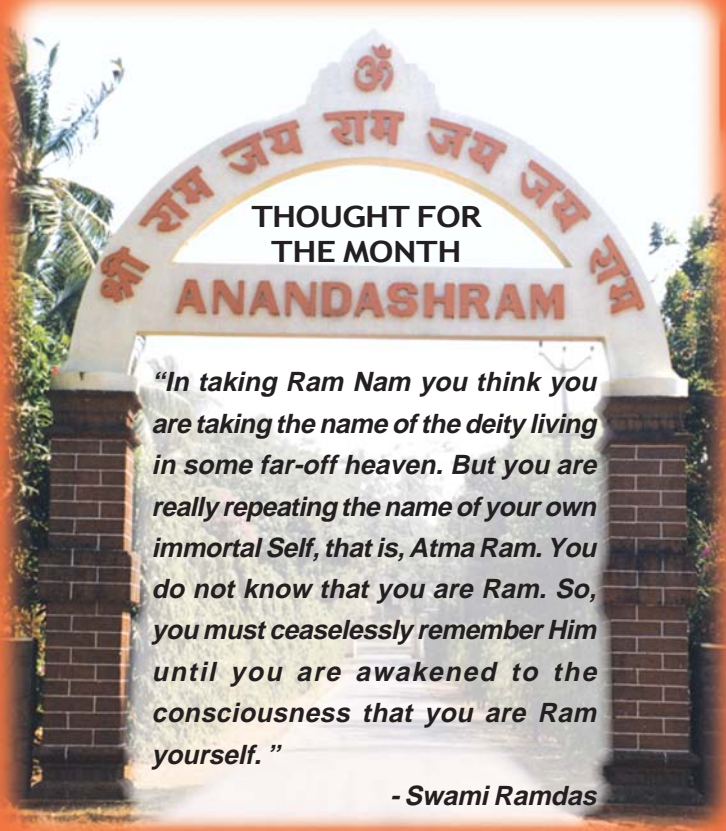


*(On the joyous occasion of Gandhi Jayanti on the 2nd of October 2016, Revered Gandhiji's unshakable faith in God is intensely remembered.)*

I would have brushed aside all rational explanations and begun with a simple childlike faith in God. If I exist God exists. With me it is a necessity of my being as it is with millions. I claim to be a man of faith and prayer and even if I were to be cut to pieces, I trust God would give me the strength not to deny Him, but to assert that He is. I am surer of His existence than of the fact that you and I are sitting in this room. Then I can also testify that I may live without air and water but not without Him. You may pluck out my eyes, but that cannot kill me. You may chop off my nose, but that will not kill me. But blast my faith in God, and I am dead. You may call this a superstition, but I confess it is a superstition that I hug, even as I used to hug the name of Rama in my childhood when there was any cause of danger or alarm.

*Source: Pathway To God*

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*"In taking Ram Nam you think you are taking the name of the deity living in some far-off heaven. But you are really repeating the name of your own immortal Self, that is, Atma Ram. You do not know that you are Ram. So, you must ceaselessly remember Him until you are awakened to the consciousness that you are Ram yourself."*

*- Swami Ramdas*

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