



The Vision

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



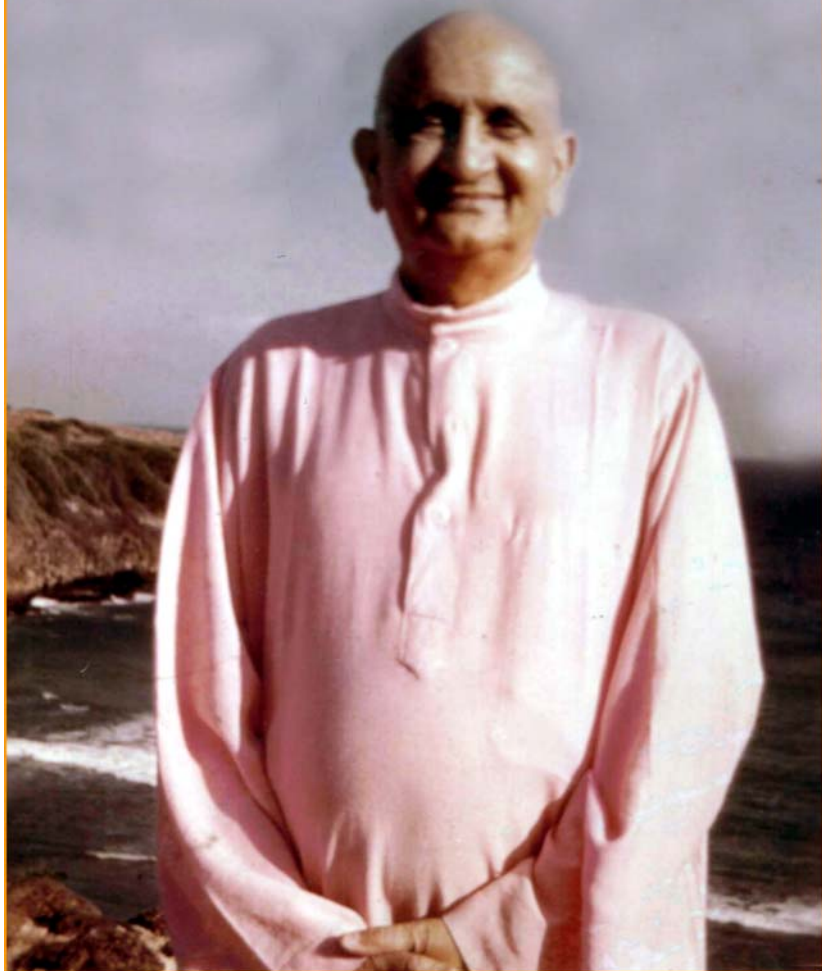
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Beloved Papa Swami Ramdas
(1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

SELF-SURRENDER

Offer thy all to Ram, and rest content;

No sorrow then dare approach thee.

Thou art secure under the powerful protection of Ram.

Behold! Ram's will alone is supreme;

Bend and bow to that will.

Come what may, it is Ram who does all,

And He does all for good.

For Ram is kind, Ram is love, Ram means always well.

Let the thought of Ram ever dwell in thy mind;

Never Him forget; thou art freed, thou art saved.

- *Swami Ramdas*

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THE VISION

A Monthly Magazine

Anandashram

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FROM THE EDITOR

The New Year has arrived with new hopes and ideas. Changes are conspicuous, all around. The winter months are pregnant with plenty of meditative moments of learning, relearning and in some cases, unlearning. The falling leaves remind us that change is inevitable, to everyone and everything; the icy dewdrops on the blades of grass gently caress the walkers on their early morning trail, kindling a sense of harmony with Mother Nature; caterpillars parachuting from the tree branches, teach us that a new beginning is around the corner; the last page of the calendar guides us to the first page of the new one, inspiring us not to go astray, but to stay on track towards the goal. In the midst of all these changes unfolding within and around, it is worthwhile to stay focused on what remains as changeless forever – the Eternal that makes these changes happen.

When life is smooth and easy, we hardly remember God, though, as a custom or tradition, we may habitually visit temples or ashrams. But, when we are confronted with inner and outer struggles over which we have no control, we start deeply thinking of God,

hoping that the Divine alone can help us out of these helpless situations. At these moments, we turn towards saints and seers and seek their guidance to stay focused on God-remembrance. Their inspirational life and teachings offer to all aspirants ample hints, of which the most significant one is the total reliance on God. This, indeed, is the core message one can imbibe from the blessed life of Beloved Papa.

“God arranges all things in His own way and at the time He appoints.” This magnificent revelation of Beloved Papa sheds light on what happens if and when we start relying entirely on God alone. As we watch the working of our individuality, we realize that our bodies exist and function only thanks to the presence of the life force. Beloved Papa reveals this succinctly: “Life is the expression of Atman; and though seemingly two, they are one”. This leads to the revelation that God is very much with us and that without Him, the individual cannot exist. And He has given us the time, space, cause, material, idea, skill, chance and fortune. How can we then feel that we are independent and absolute?

Though we intellectually agree with the supremacy of the God-factor, because of the dominance of the

sense of individuality, we often fail to imbibe the same in our very life. Hence the need to subject ourselves to some disciplines, often termed as Sadhana. Constant remembrance of God and surrendering oneself to the Divine Will are essential parts of Sadhana. Proportionate to the intensity of the struggles, slowly reliance on God takes root in us and we keep striving to know how the entire domains exist, move and disappear at the will of God. The more we surrender our lives to God, the more we will find that everything we need in our life is duly given to us, without asking for it.

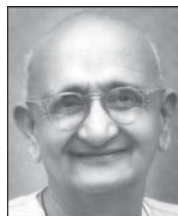
This month's issue of THE VISION carries articles of Mahatmas on the supremacy of the God-factor and the need to develop an attitude of surrender to Him.

– *Editor*

GOD – THE ONE REFUGE

By Swami Ramdas

No human being in this world can say that he has not had moments of acute depression, harrowing sense of loss, blankness of despair and pangs of agony, suspense and utter grief. In these



crucial moments he has sought a way of escape from the painful condition to which he is subjected. He looks for some hand strong enough to lift him out of his slough of despondency. His aching heart cries for help but he receives no response from anywhere. His crestfallen spirit sinks lower still. His so-called friends, relations and fellowmen in the world fail him. Who could then save him and grant him peace? Where is hope for him? Then like a flash the words of saints and devotees of God rush into his mind. Yes, there is one great hope, there is one great refuge, there is one great saviour – and He is God.

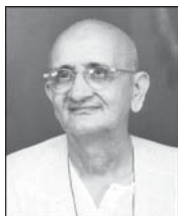
God is the friend of the helpless and the shelter of the weak and the suffering. He is the protector and nourisher of the world. He is the most loving Parent of all beings and creatures. You do not appeal to Him in vain. The instant you turn your face to Him and long to be folded in His almighty embrace, that instant He pours on you the soothing light of His infinite grace. Your heavy-laden heart is at once unloaded of its sorrow. Your mind is bathed in the nectar of peace. Your soul, like a bird set free, now sings the song of freedom and joy. You feel intuitively that you have now come under the protection of an all-powerful Being. You become conscious that He is ever with

you, in you, about you, watching, guiding and guarding you with the most loving vigilance and care.

Such is the experience of many a saint and devotee of the past and the present. Such is the experience of Ramdas who writes these lines. Really, there is no safer and surer refuge for a creature than the supreme Lord of the Universe. Remember this Lord and feel always humble and childlike before Him. Offer yourself entirely to Him and enjoy forever and ever the blessings of true peace and freedom. Love Him beyond all the things and objects. Hold Him as your all in all. He is in your heart.

WORDS OF BELOVED PAPA SWAMI RAMDAS

When we fall through our weakness, we put the blame for it on God and call Him merciless. If we attribute lack of mercy to God, it is no use depending on Him, and there can be no hope of any grace flowing to us from Him. We say God is omnipotent, all-wise, all-love and all-mercy. It is to such a God that we surrender ourselves. And if He fails us, then the attributes given to Him are meaningless. God never lets us down. It is we who fail. You might have read the most inspiring poem of



Francis Thompson, 'The Hound of Heaven'. In that he says that God is ever pursuing us like a hound, to catch us. We hear the tread of His footsteps. We run away from Him. We must be willing to be caught by Him. You see, the mother sometimes pursues her child. But it runs away. She is not able to catch it. If it goes on running here and there, it cannot be in the arms of the mother.

You have heard of the 'prodigal son' in the Bible. He gave up his father, took his patrimony with him and wasted everything. For him life became most miserable. He then returned to the father, penniless and helpless. The father welcomed him, lovingly embraced him and fed him. Like the 'prodigal son' we must someday return to God from whom we have separated ourselves. Then we will be welcomed by Him.

Now Ramdas is reading out to you his articles: 'Divine Alchemy,' 'The Lure Eternal', and 'How God Came Into My Life'...

Having listened to these you can form an idea of the severe struggles Ramdas had to pass through before attaining God. We should not make the mistake of thinking that by our efforts we can get Him. Really, by His will, grace and power alone we can have Him. Even

before Ramdas left Mangalore in 1922, it had become increasingly clear to him that God had taken him up for granting him the vision and experience of His light, power and joy. In the book, 'In Quest of God', you will find, he left Mangalore not of his own accord. God wanted him to go out of Mangalore and wander about. Everything Ramdas did was at the prompting or inspiration of God. When we are on the path, the best way is to struggle with the knowledge that He is making us struggle. He is giving us the incentive to do Sadhana. The teacher gives a lesson to his pupil and watches. So also He is watching and guiding us in every action. When led into solitude Ramdas went there like an automaton. God willed, 'You must go there', and he obeyed. In the midst of wild beasts, he had absolutely no fear because he was obeying the Master's command. And nothing untoward happened.

WITH THE DIVINE MOTHER

By Swami Shuddhananda

In the afternoon Mataji asked Sriram to take out a copy of the Hindi Arati book and turn to the page carrying Beloved Papa's Universal Prayer.

Mataji: "Papa is Infinite, Eternal.



He can make us realize Him only by revealing His infinite, eternal Being in us. Only the Eternal can realize the Eternal. So, in order to achieve that, what Papa did was to plant the seed of Ram Nam in our heart. The moment the seed was planted, the 'child' was born. To feed and nourish the 'child' so that it could realize its true and eternal Being, Papa wrote all these poems, breathing of the Eternal in every word and line. Only, we have to understand the true import of Papa's words. Every poem of Papa deals with the Saguna and Nirguna (manifest and non-manifest) aspects of His Being and what is beyond both the states. He was eager that the 'child' should grow up rapidly and realise His true Being. Now, take the Universal Prayer and read it line by line in the beginning itself. Papa speaks of our surrendering to Him. Who is to surrender to whom? Here, the eternal Child that Papa has reared in our heart surrenders to the Eternal All-pervading Papa.

The next stanza speaks of the devotee praying that Grace be showered upon him. Unless Papa's Grace is there, how can we realize His eternal Bliss. We need Grace at every stage. Thus, if we only care to understand the true import of Papa's compositions,

we can realize Him in no time.

Just then, devotees started pouring into Papa's room after the afternoon session of Ram Nam got over in the Bhajan Hall. Mataji repeated for their benefit whatever she had been telling Sriram so far and then said, "What is the use of my talking? Who is anxious to realize Papa's infinite Being? He should give you all the eagerness to hear me talk about Him. But that is not enough. He should make me talk about Him. Without the flow of speech coming from Him, what can I talk on my own? What happens is that when He gives the flow, eagerness on your part is not there to listen and, when you have eagerness to listen, no words come out of my mouth! I remain tonguetied. So, it is Papa who does all, at every stage, and everything happens by His will and His will alone."

SURRENDER

By Swami Satchidananda



"Surrender" is a word that appears in Beloved Papa's utterances very often, because it is a magic word for him. He is very fond of it and extols it whenever he gets an opportunity. He assures that

the moment we surrender to His will, we are flooded with peace. But, for a common man, especially a brave man, “surrender,” means a sense of defeat and disappointment. When two persons or countries are engaged in a fight, the one who feels too weak to defeat the opponent decides to admit defeat and face the serious consequences of humiliation and ignominy. He raises his hands in surrender. The fight ends – one in deep dejection because of the defeat and the other boisterous in his victory.

To a devotee, however, “surrender” has an entirely different meaning. There is no fight. There is no defeat. There is no humiliation. There is only victory and the consequent joy. If at all we call it a fight, it is a fight of the ego, the individuality, for its survival. The ego that is apparently fighting for its survival does not really exist. It is only a product of the illusory veil put on by the Atman, on Himself, just for play – Lila – as the devotees say. “Surrender” here is the process of tearing of the illusory veil, which caused a sense of separation between the devotee and God. The result is the realization of the devotee’s oneness with Him. So “surrender” here denotes the vanishing of the non-existent ego and therefore a

victory of the devotee.

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

The spiritual aspirant learns from his Master, all about his Divine nature, the reason for his being caught up by the limitations of the ego and how he can cut asunder all the limitations and realize his true nature. He starts his practice to get rid of his ego

sense. He tries to accept God's power as absolute. He tries to see everything as the manifestation of God. He tries to bring to his mind that whatever is done in the universe through others and through his body is done by God Himself. He gradually understands that the little 'I' he was clinging to so far, has no place anywhere; it does not really exist and God alone is. This is absolute surrender. This is God-realization.

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

"Oh Lord! You are everything and beyond everything. It is Your power that works through everybody.

It is Your power that activates me.

Make me realize that as a separate individual

I do not exist.

Make me merge in Your eternal Being and Existence."

With this prayer and Ram Nam in our mind, our mind will get gradually purified and we will be able to look upon everything as different forms of God and as a result our heart will be overflowing with love –

real love – for everybody. We will be able to face all situations, however difficult or unpleasant, calmly, as then we will be seeing God’s hand in every event.

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

SELF-DEDICATION

By Swami Ramdas

When you have handed yourself over to God and made Him your own, you become conscious that He dwells within you and inspires all your thoughts, emotions and actions. This is the first step on the path of self-dedication. It is clear that



this state is achieved through continuous remembrance and meditation of God. Thereafter, gradually the devotee merges his entire individuality into the Universal being of the Divine. The sense of separation from Him is now lost and a perfect identity with Him in all His aspects is realized.

To release life from its shackles, the above described path is the simplest and easiest. The approach is direct just as the approach of a child to its mother in its distress.

Everybody knows that the object of human life and for that matter all lives is to attain permanent or unfading joy and peace. This object can be fulfilled only when the river of life joins the ocean of Divine Existence. What obstructs the soul in its struggle to obtain this supreme felicity is the ego or individual sense which keeps him separated from the Divine Being. In the act of complete surrender to Him the ego must vanish just as a piece of camphor in fire.

The development of a childlike, innocent and pure personality is the outcome of a life dedicated to God. It is now that Love in all its glory reveals in his heart granting him an experience of ineffable peace and joy. Now all his actions become a spontaneous

expression of the soul one with God. In fact, the devotee and God are not different.

Just as the fruit is the consummation of a tree, so Love is the ultimate gain of a life lived in tune with God. It is this Love that gives itself away freely. It is this Love that suffers nobly. It is this Love that sanctifies and purifies everyone who comes into its contact. It is this Love that makes the possessor blissful transmitting it at the same time to all the world.

EVERYTHING IS HIS GRACE

By Dr. Bhujang Shetty

Everything, from this magnificent body to every breath of air that we breathe, is all from the Creator, totally free, unconditionally provided to us by Him. If we could only realise this and appreciate it in our daily life, then every moment of our life would be filled with nothing but gratitude, which is a state of being with Him. Every morsel we eat, every drop we drink, every little help that we receive from a fellow-being, we shall take it as provided by Him. It is only when we feel that we must get a particular thing as our birthright or since we have paid for it, we get upset and feel cheated. If we were to accept them as they

really are, then we would be ever grateful for everything and to everyone for He Himself has come to us in the form of our servant, driver, watchman, gardener, neighbour, relative, friend, child or spouse.

We should look upon each person in our vicinity as doing us a favour and be ever grateful for it. We should not see the person but look at the inner intelligence within the other to be aware of the God we are dealing with.

When we are in trouble or depressed, we need not go to any place or person, for help is at hand. It is closer to us than we could ever imagine, for it is within us. Whenever there is a problem, there is not only something to do, but also to know and learn, for there is a hidden opportunity in each crisis. Think back a few years when we were just two-cells old, still within our mother's womb. Who or what protected us? We could have been drowned by a drop of water. Who was it that guarded us and made us into mighty human beings? Have faith in that Force within that helped us, whether we like it or not whether we are aware of it or not, whether we accept it or not, for we are the loving children of this almighty Force.

Source: Power Of Love

SELF-SURRENDER

By Swami Brahmananda

What do we understand by self-surrender? Does it mean that we have not to do anything; that we have only to sit quiet? No, it does not mean that. The devotee has to pray constantly with a pure heart in this manner, “Oh Lord! I do not know what is good and what is bad for me. I am solely dependent on Thee. Grant unto me all that I need for spiritual life. Take me along the path that will bring me the greatest good. Vouchsafe unto me the faith and strength constantly to remember Thee and meditate on Thee.”



It is indeed no easy thing to dedicate oneself heart and soul to the Lord. Many people say: “I have surrendered myself, my all, to God. I am doing as He is making me do.” But if we observe their life, we shall see that their actions are quite contrary to what they profess. If they do anything good, they take the credit to themselves, feel highly elated over it, and think: “Oh, what a great thing I have achieved!” But when even a slight trouble besets them, they immediately throw the blame on the Lord, saying:

“What a great misfortune He is bringing on me!” This is how most people spend life. We judge men only by their exterior, but God looks into their innermost mind. God runs to him who prays with a sincere heart. Know this as certain. Be pure in heart. Let not your words be different from your thoughts and God will reward you according to your deserts.

There is no dearth of Divine grace. The trouble is that men do not care to avail themselves of it. They take pleasure in idle gossip only. No one wants to realise the Supreme Truth. Man takes pride in talking nonsense; that is how he spends his life. And as he sows, so he reaps. “Teachers can be had by thousands, but rare indeed is a true disciple.” There are many to take up the role of teachers, but where are the men to hear and follow their teachings? If one goes on striving for a higher life, with strong faith in the words of the Guru then there is an end to one’s miseries. He who has such faith need not run about here and there with a restless mind. The Lord looks to all his wants. He takes him by the hand and leads him along the right path. There need be no anxiety for him who has been blessed by the Lord. It is given only to one in a million to cherish noble desires and sublime thoughts,

and of such souls as are so privileged very few can stick to their ideals to the last. Those persons in whose mind good thoughts have already sprung up should try their utmost to strengthen and make them permanent. In order to keep up their fervour they should pray unceasingly to the Almighty, "Vouchsafe unto me, O Lord, Thy grace! May it be on me forever!" We should know in our heart of hearts that this world is not our permanent home, but only a temporary abode. And we should direct our mind to God, the heavenly home from where we came.

Source: Spiritual Teaching Of Swami Brahmananda

ACCEPTANCE OF THE NOW

By Eckhart Tolle



Question: You mentioned "surrender" a few times. I don't like that idea. It sounds somewhat fatalistic. If we always accept the way things are, we are not going to make any effort to improve them. It seems to me what progress is all about, both in our personal lives and collectively, is not to accept the limitations of the present but to strive to go beyond them and create something better. If we hadn't done this, we would still be living in

caves. How do you reconcile surrender with changing things and getting things done?

Answer: To some people, surrender may have negative connotations, implying defeat, giving up, failing to rise to the challenges of life, becoming lethargic, and so on. True surrender, however, is something entirely different. It does not mean to passively put up with whatever situation you find yourself in and to do nothing about it. Nor does it mean to cease making plans or initiating positive action.

Surrender is the simple but profound wisdom of yielding to rather than opposing the flow of life. The only place where you can experience the flow of life is the Now, so to surrender is to accept the present moment unconditionally and without reservation. It is to relinquish inner resistance to what is. Inner resistance is to say “no” to what is, through mental judgment and emotional negativity. It becomes particularly pronounced when things “go wrong,” which means that there is a gap between the demands or rigid expectations of your mind and what is. That is the pain gap.

If you have lived long enough, you will know that

things “go wrong” quite often. It is precisely at those times that surrender needs to be practised if you want to eliminate pain and sorrow from your life. Acceptance of what is immediately frees you from mind identification and thus reconnects you with Being. Resistance is the mind. Surrender is a purely inner phenomenon. It does not mean that on the outer level you cannot take action and change the situation. In fact, it is not the overall situation that you need to accept when you surrender, but just the tiny segment called the Now. For example, if you were stuck in the mud somewhere, you wouldn't say: “Okay, I resign myself to being stuck in the mud.” Resignation is not surrender. You don't need to accept an undesirable or unpleasant life situation. Nor do you need to deceive yourself and say that there is nothing wrong with being stuck in the mud. No. You recognize fully that you want to get out of it. You then narrow your attention down to the present moment without mentally labelling it in any way. This means that there is no judgment of the Now. Therefore, there is no resistance, no emotional negativity. You accept the “is-ness” of this moment. Then you take action and do all that you can to get out of the mud. Such action I call positive action. It is far more effective than negative action,

which arises out of anger, despair, or frustration. Until you achieve the desired result, you continue to practice surrender by refraining from labelling the Now.

There is something within you that remains unaffected by the transient circumstances that make up your life situation, and only through surrender do you have access to it. It is your life, your very Being – which exists eternally in the timeless realm of the present. If you find your life situation unsatisfactory or even intolerable, it is only by surrendering first that you can break the unconscious resistance pattern that perpetuates that situation. Surrender is perfectly compatible with taking action, initiating change or achieving goals. But in the surrendered state a totally different energy, a different quality flows into your doing. Surrender reconnects you with the source-energy of Being, and if your doing is infused with Being, it becomes a joyful celebration of life energy that takes you more deeply into the Now. Through non-resistance, the quality of your consciousness and therefore, the quality of whatever you are doing or creating is enhanced immeasurably. The results will then look after themselves and reflect that quality. We could call this “surrendered action”.

Source: Power Of Now

FLUTE'S COMPLIANCE WITH LORD'S WILL

By Swami Shantananda Puri



The Gopis, who were very much jealous of the flute which never parted from the proximity of Krishna's lips enquired from the flute as to what Sadhana had been done by it to deserve the constant companionship of Lord's lips. The flute answered thus (according to a Hindi poet):

“My Sadhana was in no way different from that of a full-fledged, sincere and persevering spiritual aspirant. It started with my sacrifice and renunciation of my beautiful abode of bamboo bushes where I had been enjoying with my near and dear ones. My body was subjected to severe austerity (it was cut to size). My Mano-Nasha took place as my ‘Man’ – meaning also the maundage (a unit of weight called ‘MAN’ in Hindi) was all removed from inside and I was made hollow. I had also Granthi-cheda i.e., my knots were cut (to make me, smooth). Last but not the least, I always bowed to and accepted my Lord's desire as paramount. Whatever tune or Raaga my master wanted me to play, I played it and never exercised my own will in choosing the tune. It was only then that

my master Krishna accepted me and took me to his lips”.

Source: <http://forums.delphiforums.com/jayaradhey/messages?msg=110.2>

DEAR CHILDREN
GOD SAVES HIS DEVOTEE
By Swami Ramdas

Under the Nawab of Bijapur there was a revenue officer in charge of the Mangalwedha Taluka. His name was Damaji. He was a great Bhakta of Lord Vithoba. In those days, taxes and rent from landowners were collected by the village officers in kind, i.e., in the form of rice and wheat, and stored in a godown. So the godown at Mangalwedha was full of grains, collected as taxes and rent. There was once a great famine in the Taluka and people were starving. They came to Damaji for help. He gave whatever he had and finally distributed all the grains from the government godown to the starving people.

The head-clerk of Damaji was jealous of him and thought that if Damaji were to be removed from his office, he would get a chance to take his place. So he sent information to the Nawab of Bijapur that Damaji had distributed all the government grains to the people.

Hearing the news, the Nawab immediately sent his men to arrest Damaji and bring him before the Nawab. When the sepoy reached Mangalwedha, Damaji was performing Kirtan. The sepoy interrupted it and wanted Damaji to follow them. Damaji told his people that he was summoned by the Nawab to see him at once, and left. Beholding His devotee in great trouble Vithoba decided to go to the rescue of Damaji. Vithoba took the form of a Pariah, appeared before the Nawab and said, "I am the servant of Damaji of Mangalwedha. He has sent with me the money to cover the full value of grains due to you as taxes and rent." The Nawab replied, "That will amount to lakhs of rupees. How are you going to pay it? Where have you got the money?" The Pariah said, "I have got it here. You may take the money from this bag." So saying, he handed over to the Nawab a small bag. The Nawab emptied it and got the money counted. It contained the exact amount due to him by Damaji. As required, the Nawab then gave the Pariah a receipt for the money.

The Nawab was fascinated on seeing the strange Pariah with his lustrous eyes, radiant face and attractive features. When asked to give his name, he said, "I am only a poor servant of Damaji. My name is Vithoo Mahar," and disappeared. The Nawab was simply mad

after Vithoo Mahar. He ran here and there to find the Pariah. But nowhere could he be found. The Nawab refused to take food and drink until he met the Pariah again. Two or three days passed. Now the sepoy brought Damaji before the Nawab. The Nawab was surprised on seeing Damaji and asked, “Why have you come? There is no charge against you. The money due to me has been paid up by you three days ago. Your servant Vithoo Mahar came and paid it. I want to see your servant again. Where is he?”

Damaji: I have not paid you the money. I have no servant named Vithoo Mahar.

Nawab: How can it be? He has paid in cash all the money – the full value of the grains – and I have given him a receipt also.

Damaji was astonished to hear this. He had a copy of the Bhagavad Gita in his hand. A small piece of paper was protruding from it. The Nawab asked what it was. Damaji took it out and found to his surprise that it was the receipt, the one given by the Nawab to Vithoo Mahar.

Nawab: You said that you did not know about Vithoo Mahar. He has handed over the receipt to you. So you surely know about him. Otherwise how could you be in possession of the receipt I gave him?

Damaji was greatly perplexed and did not know what to say.

Nawab: Now I want to see Vithoo Mahar. You must show him to me.

Damaji: Oh Lord, you have saved me from one trouble and put me into another. The Nawab wants to see Vithoo Mahar. How can I show him whom I have myself not seen?

Damaji then took the Nawab to Pandharpur for Darshan of Vithoba. Both of them stood in front of the Deity.

Nawab: I do not want to see the stone idol. I want to see Vithoo Mahar. You should show him to me.

Then Lord Vithoba revealed Himself to both of them in the form of Vithoo Mahar. The Pariah who handed over the money to the Nawab was standing in front of them in place of the stone image. Thus the Lord saved His devotee and gave Darshan to the Nawab also. The Samadhi of Damaji and that of the Nawab are side by side in Mangalwedha.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Reason and emotion are surely great aids; but we should remember that they are only means to an

end. When they have served their purpose, if we still cling to them they prove as serious a hindrance as ignorance and callousness, to the attainment of the final liberation. Self-surrender means realising that our activity belongs to Shakti or Prakriti, and that we are the eternal, unaffected, immutable, blissful, peaceful Witness. Reason is not there to judge actions as right or wrong; and emotion that creates likes and dislikes has there no part to play. An action is only a movement of Prakriti, bereft of Gunas and Dwandwas. There is nothing to condemn, nothing to extol; all is the work of Shakti or Ishwara Lila.

...So, beloved Ram, in Spirit you are immortal, in form you are changing. As former you are free, undefiled and changeless, a blissful witness of the passing phenomena of name and form. This phenomena is your own play. You dwell in all and you appear as all. You are both with form and without form. You are the watcher of your own Lila. The pleasure and pain belong to the passing appearance; but as the unchanging Atman you are the very essence of immortal bliss.

Ramesh

IMPORTANT DAYS IN 2017

Feb 3	Mahasamadhi Day of Pujya Mataji Krishnabai
Apr 11	Jayanti Day of Beloved Papa Swami Ramdas
Jul 9	Guru Purnima
Jul 27	Mahasamadhi Day of Beloved Papa Swami Ramdas
Sep 19	Jayanti Day of Pujya Mataji Krishnabai
Oct 12	Mahasamadhi Day of Pujya Swami Satchidanandaji
Nov 12	Jayanti Day of Pujya Swami Satchidanandaji
Dec 27	Sannyas Day of Beloved Papa Swami Ramdas

IN MEMORIAM

- ◆ Sri Praful Pandya, who was an inmate of the Ashram for a few years, was called by Beloved Papa on the 28th of November 2016 at an old age home in Mysore.
- ◆ Sri K Narayan Rao, an ardent devotee of the Ashram from Ahmedabad and the brother of Smt Nalini Trikannad, was also called by Beloved Papa on the 3rd of December 2016.

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

ANANDASHRAM NEWS

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 November 2016 is 240 crores. The grand total of the Japa done so far now stands at 14715 crores.

PUJYA SWAMIJI TO VISIT THOTAPALLI, HYDERABAD AND HANAMKONDA:

- ◆ Shanti Ashram in Thotapalli, Andhra Pradesh for the Centenary celebrations of the Ashram from the 17th to the 22nd of January.
- ◆ Satsang sessions at Hyderabad and Hanmkonda:
 - Satsang at Vysya Hostel, Kacheguda, Hyderabad on the 23rd of January. (Smt Swarajyam: 040 - 27632106)
 - Satsang at Hanamkonda on the 24th of January. (Sri Laxminarayana: 9908765323)
 - Satsang in Gowlipura, Hyderabad on the 25th of January. (Sri Gajanand: 9885508393)
 - Satsang at Saket Dham, Hyderabad on the 26th of January. (Contact Dr. Bajranglal: 9948019199 and Smt Pushpa: 9391036498)

PUJYA SWAMIJI ALSO TO VISIT SRI LANKA: Pujya Swamiji is scheduled to be visiting Sri Lanka from the 9th of February to the 30th of March 2017.

LIST OF ASHRAM PUBLICATIONS

ENGLISH														
Arati Book	50	In The Cave	15	MALAYALAM	10	Thus Speaks Ramdas	30							
At the Feet of God	50	In the Vision of God *	5	Arati Book		TELUGU	10							
Call of the Devotee *	25	Swami Satchidananda	10	Bhagavad Gita*	40	Arati	10							
Cherished Memories	25	The Sayings of Ramdas *	90	Dive Deep Soar High*	300	At the Feet of God *	30							
Dive Deep Soar High *	25	Thus Speaks Ramdas	25	In Quest of God	40	Guru's Grace *	45							
Gospel of Swami Ramdas I & II *	25	World is God	90	Jnaneswari	300	Dive Deep & Soar High	25							
Gita Sandesh	30	HINDI	20	Swami Satchidananda *	30	Gita Sandesh	100							
Glimpses of Divine Vision	115	At the Feet of God	25	Vishwamata Krishnabai	25	Glimpses of Divine Vision *	30							
God Experience I & II Set	55	Gita Sandesh	40	At the Feet of God	25	God Experience I & II Set	100							
Guru's Grace	25	Guru's Grace	25	In Quest of God *	40	Guidelines *	30							
Hanuman Chalisa	60	In Quest of God *	35	MARATHI		Guru's Grace	30							
Hints to Aspirants *	120	Swami Ramdas on Himself	12	Guru Krupa *		Hints to Aspirants	40							
In Quest of God	30	Swami Satchidananda	15	In Quest of God *		In Quest of God *	150							
In the Vision of God	30	The Pathless Path *	35	Prem Sudha		In the Vision of God	40							
Krishnabai	100	Thus Speaks Ramdas	35	Prem Sudha		Mundane to Spiritual	240							
Mundane to Spiritual	50	Vishwamata Krishnabai *	35	Swami Satchidananda		Passage to Divinity *	25							
Passage to Divinity *	30	Call of the Devotee	35	Thus Speaks Ramdas *		Stories by Swami Ramdas	35							
Poems	225	God Experience Vol I & II	30			Swami Ramdas on Himself	26							
Ramdas Speaks I*, II* to V Set	25	KANNADA	35	TAMIL		Swami Ramdas' Talks	10							
Shraddhanjali	60	Anandashram Bhajanamrutha	25	Arati Book		Swami Satchidananda	10							
Swami Ramdas on Himself	25	At the Feet of God	20	At the Feet of God		The Sayings of Ramdas *	35							
Swami Ramdas' Talks *	45	Gita Sandesh	50	Gita Sandesh		Thus Speaks Ramdas *	30							
Swami Satchidananda *	25	God Experience Vol 1	35	Glimpses of Divine Vision		Vishwamata Krishnabai	30							
The Divine Life I & II * Set	30	Gospel of Swami Ramdas *	40	Guru's Grace			30							
The Pathless Path *	25	Guidelines *	35	In Quest of God *		ORIYA	40							
The Sayings of Ramdas	20	Guru's Grace	40	In the Vision of God		In Quest of God	100							
Thus Speaks Ramdas	35	Ramdas Speaks I to V Set, I*, II*, III *48	12	Ramdas Speaks I to V Set, I*, II*, III *48		FRENCH	30							
Vishwamata Krishnabai	85	Stories as told by Ramdas *	15	Swami Ramdas' Talks		Thus Speaks Ramdas *	30							
With my Master	30	Swami Satchidananda *	15	The Pathless Path *		Guru's Grace	30							
With Divine Mother I to III Set	20	Swami Satchidananda *	15	Viswamata Krishnabai										
World is God *	25	World is God *	15	World is God *										
Srimad Bhagavatata *	30													
GUJARATI														
Glimpses of Divine Vision *	50													
In Quest of God														

(*) denotes books out of print.

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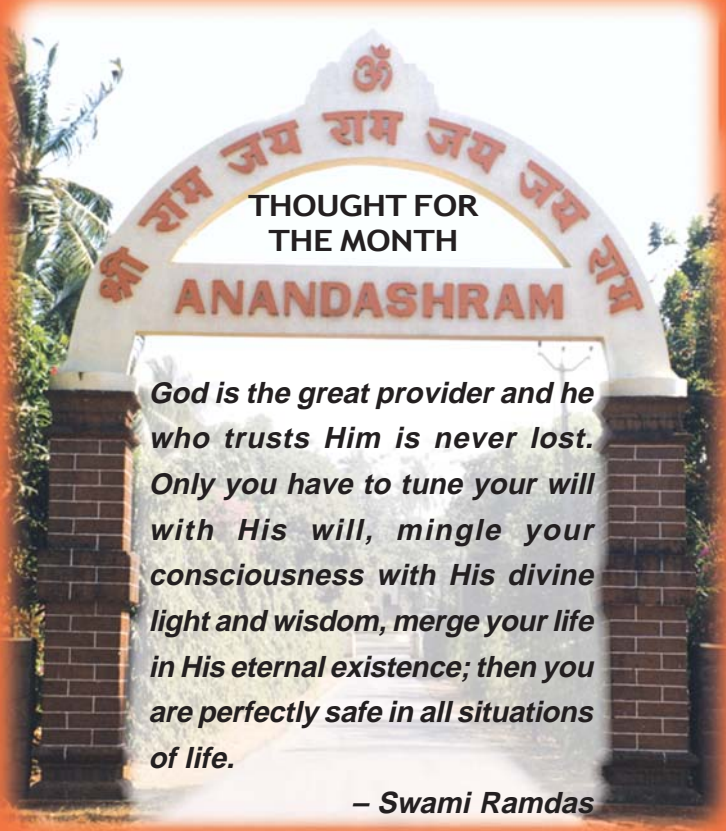
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**THOUGHT FOR
THE MONTH**

God is the great provider and he who trusts Him is never lost. Only you have to tune your will with His will, mingle your consciousness with His divine light and wisdom, merge your life in His eternal existence; then you are perfectly safe in all situations of life.

– Swami Ramdas