



The Vision

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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

DIVE DEEP

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

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FROM THE EDITOR

Generally devotees or spiritual aspirants feel satisfied with outer efforts in their Sadhana such as:

- ◆ group chanting of the Name of God,
- ◆ taking part in Bhajans,
- ◆ attending discourses on spiritual topics,
- ◆ having Darshan of spiritually evolved souls,
- ◆ visiting places of worship with others,
- ◆ group meditations and the like.

Experience has, however, revealed that even after pursuing the above method for a pretty long time, the aspirants feel that they are no way nearer to the ultimate fruition of their efforts, viz becoming one with the indwelling, at the same time, all-pervading Reality, though the outer and collective efforts have given some sentimental and emotional satisfaction during that time.

This leads us to a closer study of the lives of all Mahatmas which reveals that while duly recognizing the relevance of outer Sadhana at the initial stages, later on they were fully banking upon inner Sadhana only.

This is found in a more explicit way in the transition of the life of Vittal Rao to Beloved Papa

Swami Ramdas. He says: “Dive deep down within yourself and bring out the pearls of your own spiritual experience. Reveal your own light.” This means that thrust should be given to inner Sadhana.

With the above perspective in view, Anandashram was prompted to experiment by organizing a one day intense spiritual retreat for three groups, where preference was given for inner Sadhana. The results are quite inspiring and encouraging.

This month’s issue of THE VISION carry articles of Mahatmas on the need to rely more and more on inner Sadhana.

– *Editor*

VICTORY DIVINE

By Swami Ramdas

To conquer the lower nature and reveal the glory of the Divine is the purpose of Sadhana. The Sadhaka, before he starts on this enterprise, is a mere tool in the hands of the ego which



dominates and controls him in every way. To destroy the ego-sense is not an easy task. A supreme endeavour backed up by Divine grace is necessary. The mind has to be brought into subjection and all the desires

vanquished. So the Sadhaka's life is a life of tremendous struggle.

The Sadhaka should, in the first place, be fired with an intense aspiration for his spiritual regeneration and the attainment of the highest goal – God. Then, contact of saints should follow. The ego, having its sway on him, refuses to yield and sets up all kinds of obstacles on his path. It often poses as the Supreme Himself and leads him astray. At the beginning the Sadhaka finds it hard to distinguish the Divine guidance from the promptings of the mere mind. The method, by adopting which he can safely progress on the Divine path, is to surrender himself entirely to the all-powerful God within him by constantly thinking of Him and His attributes. It is by constant remembrance of Him alone that he develops the needed soul-force to put down the mind and its machinations and rise superior to it. Instead of being the slave of the mind, he should be the master of it.

As the Sadhaka gets more and more into communion with the Divine, the power of the ego diminishes until the ego itself disappears when the full blaze of God-realisation floods his being. It must not be forgotten that, for the Sadhaka, to realise

God is to assert his own immortal and Divine Self. Just as light dispels darkness, so the Divine consciousness destroys the ego-sense. The mind-stuff, which was all along the cause of ignorance and the resultant chaos, should totally cease to exist. It is now that God's mastery in the human vehicle is evident in all its sublimity. Such a Sadhaka has become one with the supreme Reality and his external life becomes a spontaneous outflow of Divine energy, radiance and joy. He becomes the very embodiment of Divine Love. The struggle has now ended and victory achieved – a victory over all that is undivine in him – a victory that brings him a state of perfect freedom and bliss.

Whenever violent passions seek to subdue the Sadhaka and cause a sense of frustration and despair in him, he should sit in a prayerful attitude, calm and silent, and take complete refuge in God to escape the blast. Detachment from the mind and constant watchfulness over it is the way to gain control over it. Detachment can be possible only when the heart is attuned with the eternal Self. Heroic spirit and readiness to endure pain, and grit to face failures and defeats, having full confidence in the ultimate success of his quest, should be the qualities of a true Sadhaka. He should cling to God with all his strength,

with all his heart and with all his soul. In fact the Sadhaka's triumph is God's own triumph.

The question is asked why God at one stroke does not lift the Sadhaka to the realm of spiritual freedom and peace. He, as an ignorant human being, is a delicate and weak instrument. Before the fullness of the Divine illumination can be revealed into it, it has to be, by a steady process, strengthened and made fit in all respects for the great consummation. God's power works in the Sadhaka, who has resigned himself to Him, for a gradual divinisation of every part of his being. The antagonistic influences are now replaced by the suzerainty and all-controlling power of God. In short, God alone rules supreme in him and absorbs him into His resplendent Being. Now the Sadhaka and God are one and the aim of human life is fulfilled.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Many do Sadhana for thirty or forty years. They say they have not gained anything. The goal they have placed before them is not very clear to them. Who is God and what is God? Saints say



Vaikunta is within you, Kailas is within you, heaven is within you, God is within you. They ask you to direct

your vision inward, dive into the source of your being. God is the all-pervading Atman. He is changeless, immanent, all-inclusive and transcendent. There is nothing outside Him, nothing beyond Him. In that infinite Consciousness you must lose yourself.

All Sadhanas are intended to still the mind and finally eliminate it in order to become established in the Self. The test of right Sadhana is attainment of joy.

You must have a Sadhana which is independent, i.e., not dependent upon external condition, form or environment. Wherever you are, you must be able to tune yourself with God within.

You may receive inspiration from saints and sages, but your inner growth will have to be in conformity with your nature. You cannot have spiritual unfoldment by trying to act according to another's instructions.

The disciples can look within and get guidance only if they stop looking upon somebody outside for guidance. What is needed is that you should turn your mind within.

The Name is the link between the devotee and God. It brings the devotee face to face with Him.

The object of repeating the Name is to purify the mind and thereby get the awareness of Him within us.

You are really repeating the name of your own immortal Self, that is, Atma Ram.

The Name first quietens the mind and then instills into it an intoxicating sweetness.

When we tune ourselves with the Name, we tune ourselves with God. That is the purpose of repeating the Mantra; without it the repetition becomes merely mechanical and does not help us in any way.

Take His name for a long time and then sit for meditation. Meditation will then become very easy. You will find that the mind disappears in no time; you will forget the body and become conscious that you are the Atman. By constantly taking His name you will have your mind purified and the practice develops into Smaran or remembrance of God.

Utterance of God's Name is to make the mind ultimately still, free from all thoughts. In that stillness it is that you know and realize God. In that stillness, duality is transcended and the repeater and the repeated – devotee and God – become one.

The mind that listens with love to the Divine Name is at once arrested.

Bhajan must lead you into silence. It is not merely outer silence but inner silence – silence of the mind.

When you sit for meditation, only one thought – the thought of God should rule your mind to the exclusion of all other thoughts; and through that thought you get at the Truth in you.

Sit silent, detach yourself from the mind and watch its activities. The watcher is the real you – the Self Immortal.

When we recede into the depths of silence within us we arrive at the true basis of our life.

In this hall there are four walls. It is not the walls

we are making use of, but the empty space within them. In a vessel, which is the most useful portion? The empty space within it. So, if you empty yourself completely, you create something like a vacuum within yourself. Then you are really full; you are most useful.

When we are repeating the name of God we must be conscious that we are repeating the name of One who is within us, who is our true being and existence.

External worship is a distant means of realizing God.

You have to seek Him within yourself... The sooner you begin to worship Him in your own heart, the better for you.

The end and aim of all spiritual Sadhanas is to merge your individuality in the great universal Reality beyond name, form and movement. So, enter still deeper in meditation so that your body-consciousness may entirely leave you, thus, granting you an experience of the Nirguna aspect of God.

Peace and joy being your inherent possession, why go out of yourself in pursuit of them? Being the

light yourself, why do you grope in darkness longing for an outer changing ray, why deny your own everlasting radiance? Know that you are the Soul of the very universe – the eternal light, peace and joy. Realise your light and illuminate all. Realise your peace and shower tranquillity on all. Say, ‘I am the all-blissful Spirit’ and shed your joy on all. Assert your Divine nature and liberate thousands and millions from the fetters of bondage. Be God and lead others to God.

WORDS OF PUJYA MATAJI KRISHNABAI

(On 19th of September 2017, we celebrate Pujya Mataji’s 114th Jayanti. Pujya Mataji was a personification of universal love, service and Guru-Seva. May this day



be instrumental in reminding us of these noble ideals that she epitomised, and may she bless us to live up to the teachings of our Guru and thus make our lives blessed.)

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'. Until and unless our Deha-Abhiman goes completely, until the least trace of it disappears altogether, Papa (God) cannot reveal Himself in us.

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.

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.

WORDS OF PUJYA SWAMI SATCHIDANANDA



Think, Talk And Act As Becoming Of An Aspirant: If one is a real aspirant, he will be watchful every minute of his life, about what he thinks, what he says or what he does. It will help him go

forward on the spiritual path. If he understands that any particular thought, talk or act will not help him, he will sincerely avoid it. Thus, every moment, we should remember that we are spiritual aspirants and think, talk and act as becoming of an aspirant. We should not think that our Sadhana is only to be practised in our Guru's presence. When we become Sadhakas, we are Sadhakas for all the twenty-four hours. Never forget that.

Taking The Mind Within: Taking the mind within means to see the Truth or to be conscious of the Truth that is the basis or substratum of the forms that are perceived. When you look at any form, do not see merely the form, but be also conscious of the Truth within that form. As for yourself, do not take it that you are the body but that you are the Atman.

Searching For God Without / Within: It is the nature

of the mind to make us extrovert. After searching for God outside everywhere, we are ultimately directed by the Guru to turn the mind within and see the Divine there. But in the initial stages, the search for Him outside also seems to be natural and necessary as it proves to be a part of the purificatory process.

Mind-Control By Nama Japa: By chanting Ram Nam constantly with all love and devotion, the mind can be brought under control. While chanting, keep the mind contemplating on God as the all pervading Reality, as the entire manifestation and as seated in everybody's heart.

After a few minutes' chanting, you can address God: "Oh Lord. You are the Absolute, all-pervading Existence, You have manifested as the entire universe i.e. every form in the universe is Yours, and You are seated in my heart. Please reveal Yourself in my heart". Again go on chanting the Mantra, often remembering this prayer.

As Beloved Papa used to say "The more we love God, the better will be our concentration." Ultimately our love for God should be absolute i.e. we should love God more than we love anything in the world. To get such love, again prayer to Him is the only way.

PURSUE SADHANA TENACIOUSLY

By Sri Anandamayi Ma

Meditation should be practised every day of one's life. Look, what is there in this world? Absolutely nothing that is lasting; therefore direct your longing towards the Eternal. Pray that the work done through you, His instrument, may be pure. In every action remember Him. The purer your thinking, the finer will be your work. In this world you get a thing, and by tomorrow it may be gone. This is why your life should be spent in a spirit of service; feel that the Lord is accepting services from you in whatever you do. If you desire peace you must cherish the thought of Him...



...By your Japa and meditation those who are close to you will also benefit through the influence of your presence. In order to develop a taste for meditation you have to make a deliberate and sustained effort, just as children have to be made to sit and study, be it by persuasion or coercion. Even if you do not feel inclined to meditate, conquer your reluctance and make an attempt. The habit of countless lives is pulling you in the opposite direction and making it difficult for you. Persevere in spite of it! By your tenacity you

will gain strength and be moulded; that is to say, you will develop the capability to do Sadhana. Make up your mind that however arduous the task, it will have to be accomplished. If your thought does not naturally turn towards the Eternal, fix it there by an effort of will. Some severe blow of fate will drive you towards God. This will be but an expression of His Mercy; however painful, it is by such blows that one learns one's lesson. The obstinacy of the mind must be curbed with resoluteness. Whether the mind cooperates or not, you must be adamant in your determination to do a certain amount of practice without fail - simply because Sadhana is man's real work. For so long you have been accustomed to perform actions that fetter; therefore from sheer force of habit you feel the urge to bind yourself by activity again and again. But if you try hard for some time, you will be able to see for yourself how you are caught in your work, and that the more you engage in Sadhana the quicker will be your advance.

As to self-surrender: by constantly endeavouring to live a life of self-dedication, it will come about one day. What does self-surrender mean, if not to surrender to one's very own Self!

Source: Words of Sri Anandamayi Ma

SADHANA - THE INWARD PATH

By Sathya Sai Baba

If you have a silver image of Ganapathi and you desire instead an image of Krishna, it is foolish to cover the image with a piece of cloth and pray that it might get transformed into



Krishna! You have to break it into pieces, melt the silver and pour it into a new mould, the mould of Krishna. So too, if you seek to transform yourself into Madhava, you have to pour the mind melted in the fire of Jnana: the mind can be melted only after it has been hewn into pieces by means of various acts like Seva, Swadhyay, Japa, Dhyana, all sharp with the edge of renunciation.

Let me tell you what the first step in Sadhana is: practise of silence. Then, you can more easily recognise the galloping of the mind behind worldly happiness. Restrain its movements; turn it inside, into the calm lake of bliss that lies deep in the heart! Get over fear by establishing your mind in the One; for fear can arise only when there is another.

You need not rely on another for success in Dhyana

and hope and await contact with some sage in order to get from him a Mantra for recitation. Pray to the God within you and you will receive the needed guidance.

Be steady in Sadhana, and never hesitate once you have decided on it. When the bus is moving on the dust will be floating behind as cloud; it is only when it stops with a jerk that the dust will envelop the faces of the passengers. So, keep moving, keep steadily engaged in Sadhana. Then the cloudy dust of the objective world will not cover your face.

PURSUE NOT SHADOWS

By Swami Ramdas

Live always in the awareness of your immortal life which is one with God. Let this consciousness not leave you in all the vicissitudes of life so called favourable or unfavourable. All things that are visible pass away; all events that happen dissolve in the past and are forgotten. The Eternal Reality, which is your Real Being, is alone permanent. The nature of your life is everlasting love and joy.

So draw your vision inward to the Source from which your expressed life has come forth. Give up groping on the surface for light and peace. Release

yourself from unstable attachments which are the cause of your cares and worries. Resign your manifest life into the keeping of that Divine Being who controls the destinies of the worlds and all creatures in it. The sojourn of man on the earth is short and ephemeral. Why pursue merely the shadows of life, while eternity can be yours? Act and live as a player does on the stage. Play your part without being involved in the play, conducting all activities in a spirit of detachment.

It is not by isolating yourself from the world that you can realize the glory of your true and eternal existence. You have to retire within yourself. The thought of your real Self should so seize your mind that the mind as such should cease to exist and the radiance, peace and joy of the Divine should alone be revealed in you. Life is intended for achieving this goal.

PERSEVERANCE WILL FRUITION

By Swami Brahmananda

Questioner: Maharaj, I am practising Japa and meditation, but I have not yet acquired any taste for these. Somehow or other I am struggling on. What must I do?

Maharaj: Is it possible to have that taste in the beginning? No. Struggle hard to attain it.



Concentrate all your energies on its achievement, and never for a moment pay heed to other matters. Apply yourself whole-heartedly to this alone. Onward, onward! Never be satisfied with your present state of mind. Try to create within yourself a burning dissatisfaction. Say to yourself: 'What progress am I making? Not a bit.' Sri Ramakrishna used to say to the Divine Mother: 'Mother, another day is gone and I have not seen You!'

Every night before you go to bed, think for a while how much time you have spent in doing good deeds, how much in doing useless things, how much in Sadhana and how much you have wasted in idleness. Make your mind strong through Tapasya and Brahmacharya.

In rich men's houses they keep a doorman whose duty is to prevent thieves, cows, sheep, etc. from entering the compound. The mind is man's doorman. The stronger it becomes, the better. Mind has also been compared to a restive horse, which generally takes the rider along the wrong path. Only he who can hold the reins tight and check the horse can go the right way. Struggle, struggle on! What are you doing? Is everything achieved by the mere wearing of the ochre robe or by renouncing hearth and home? What have you realized? Time is flying. Do not waste a single moment. You will be able to work hard for

only another three or four years at the most. Then both body and mind will become weak and infirm and you will not be able to do anything. What can be achieved without diligence?

You are thinking: 'Let us first of all have yearning, faith and devotion; then we shall do Sadhana'. Is that possible? Can we see the day without the break of dawn? When God comes, love, devotion and faith follow Him as His retinue.

Faith cannot be had in the beginning; first realization, then faith. At first, the aspirant has to pin his faith – it may be 'blind faith' – to the precepts of his Guru or of some great soul, then only can he advance toward the goal.

Don't you know Sri Ramakrishna's parable of the oyster? The oyster floats about on the surface of the sea with its shell wide open, just for a little drop of the Swati-rain. As soon as it gets a raindrop, it dives down to the ocean bed and there forms a fine pearl. You have received the raindrop, viz. grace of the Guru. So like the oyster, you too should dive deep into your spiritual practices. Personal exertion is indispensable for success in spiritual life. Follow a discipline for at least four years. Then if you do not make any tangible progress, come and take me to task.

How difficult is the attainment of a human birth! Only in the human birth is God-realization possible. Strive hard in this life and reach that state from which you will not have to come back.

Source: Eternal Companion

SPIRITUAL HEROISM

By Swami Ramdas

The first quality necessary in the Sadhaka when he strives to realize God is a heroic spirit. Lukewarm enthusiasm and a timid march on the path prolongs the struggle often ending in uncertainty and disaffection. Be therefore earnest; employ all the resources of your being to advance towards the supreme goal. Let your thoughts, words and deeds have a background of Divine consciousness. Steadily practice concentration of thought on God until you feel His nearness to you; until you become aware of His presence with you; until you have the vision of Him everywhere about you; until you realize your oneness with Him.

Prayer is an invaluable means of keeping an intimate contact with Him. Taking His name fills your mind with His remembrance. Doing all things in His name brings you still in closer communion with him. But in all that you do for Him, you ought to be brave.

Obstacles should not daunt you. Every unfavourable circumstance should all the more steel your purpose and strengthen your will. You should be calm and determined, for you have to put up a stiff fight with all the subversive forces that seek to keep you in the thralldom of a relative arid ignorant life.

With all the intrepidity of your soul you have to tear off the cloak of animal nature in which you are robed and beneath which your intrinsic Divine nature is hidden. Be free from lust, greed and wrath. Feel one with all beings and creatures, for the Spirit dwelling in you and all of them, is one. Be a lover of God in humanity.

Shake off the body notion. Be aware that, you are the immortal Spirit ever united with God. Break loose from false conventions and forms of creeds, sects and castes. Snap the bonds of out of date dogmas and traditions. Like a bird get free from a cage, soar in the heavens of a blissful, and infinite consciousness. Be intoxicated with God and realize your identity with Him.

Through love enter into the depths of all hearts and feel your oneness with them in spirit. See the light of your eternal Beloved on the faces of all – high or low, caste or outcaste, rich or poor, learned or ignorant. The still and calm spirit at the back of your manifest life is a witness, and this manifest life is a

spontaneous flow of the Witness Spirit; so a selfless flow of service is the keynote of it.

Be true to the Almighty Truth within you. Sacrifice, dedicate and surrender yourself to Him, and face all dangers and sufferings with a smiling front. Know you and He are not different. Fling the drop of your individual life in the infinite ocean of Divine existence. You are essentially Divine. Unveil yourself and reveal the grandeur, beauty, and wisdom of your being. You are the cosmic, eternal Reality.

GLEANINGS

“Sadhana is as simple as this: let all our thoughts and words and deeds be an offering to the Lord.” - Dada J. P. Vaswani

“May the flame of seeking be steady in the lamp of our heart, fed by the oil of consistent Sadhana and Satsang. May it reveal our true nature as Self – Supreme Bliss.” - Swami Chinmayananda

“Ignoring the mind is a beautiful Sadhana. This is what many of the sages did. They ignored the mind out of existence. It loses its influence and its potency when it is ignored.” - Mooji

“Sadhana is towards creating a sense of inner fulfilment, where there is no need to lean on anyone anymore.” - Sadhguru Jaggi Vasudev

“When we look at creation we find a vast expanse of space on one hand, and on the other there is flow of time that has neither beginning nor end. It then becomes clear that howsoever much we stretch our imagination, we can never see the limits of it.” - Acharya Vinoba Bhave

“The void is the emptiness resulting from the dissolution of personality needed for the emergence of Essence. In other words the basic ground of our experience is empty space, the void.” - A. H. Almaas

“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.” - Eckhart Tolle

“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.” - Eckhart Tolle

“Become totally empty. Quiet the restlessness of the mind. Only then will you witness everything unfolding from emptiness.” - Lao Tzu

“We do our best to disprove the fact, but the fact remains: man is as Divine as nature, as infinite as the Void.” - Aldous Huxley

“Before we surrender to the bottomless void that is beyond the mind, we have to make the slow ascent that is our own crucifixion.” - Llewellyn Vaughan-Lee

“What we hear must be heard, then digested within, and then it becomes distilled wisdom. Like the cow eating grass, first in a hurry and then meditatively sitting in the shade and only then does she convert it into milk. So, how man extracts wisdom out of all talk and reading is to profoundly think about it and then dive deep within in meditation. In that way he really digests what he has heard or read and then it flows into him as an experience and becomes a storehouse of knowledge.” - Swami Sadasivananda Giri

“I know there is a lot of running around to do in life, and it feels like there is no time, but you have to create a discipline for Sadhana. Make a commitment: ‘If I don’t do Sadhana today, I won’t have breakfast’.” - Sri Sri Ravishankar

YOU ARE ETERNAL SPLENDOUR

By Swami Ramdas

Mind is a veil that shuts you from the splendour of your immortal spirit which is your real being. Tear up this veil by means of constant meditation and self-surrender. Through the knowledge of your True Being be conscious of your oneness with all existence. By the overflowing love of your heart behold all beings and creatures as the expression of your own Self. Your freedom, peace and joy lie in this attainment.

Do not engross yourself in action, however noble and beneficent, without knowing the eternal Source of all action within you. Do not blindly act without understanding that your outward life is an expression of the indwelling Self. Retire within you from time to time and lose your little ego, in the infinite consciousness of your Supreme Self. Manifest in its spontaneous sublimity the glory, beauty and joy of your eternal Spirit. You are verily the embodiment of

this Truth. Wake up to its awareness.

The moment you give up ego sense, you realize your universal life and existence. Then as an apparent individual you become a unique expression of this great Truth. Feel with all the force of your being, “I who am all that is seen and unseen, alone exist. The worlds are my manifestations. Every object is thrilling with my life and joy.” It is not that you have to enjoy Divine ecstasy but that you have to realize that you are Divine ecstasy itself. Truth or God is eternal bliss and you are He. Life is eternal; life is cosmic; life is infinite and there is nothing but life. This life is God and you are He.

There is no death. There is only a play of life; a changing play. Forms are projected and withdrawn for revealing again new forms. God is truth – expressed and unexpressed – and God is all. Knowing this, be the very being dazzling immortal joy.

DEAR CHILDREN

The Forgotten Necklace

There was a man who wore round his neck a most precious and long necklace. It slipped down the back of his body by some means, and he forgot it. Not finding it dangling on his breast, he began to

search for it. The search was all in vain. He shed tears and bewailed the loss of his priceless necklace. He asked someone to find it for him, if possible.

“Well”, said someone to him, “I can find the necklace for you. What will you give me?”

The man answered, “I will give you anything you ask for.”

The man reaching his hand to the neck of his friend and touching the necklace said, “Here it is, here is the necklace. It was not lost, it was still around your neck, but you had forgotten it.” What a pleasant surprise!

Similarly, your Godhead is not outside yourself, you are already God, you are the same. It is strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery. A king may fall asleep and find himself a beggar, he may dream that he is a beggar, but that can in no way interfere with his real sovereignty!

MORAL: It is due to ignorance that we search for the Atman which is already with us, nay, our own Self.

Source: Parables of Rama

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Do your part and be sure that God will do His part. Repeat constantly the Divine Mantram and spend the early morning hour for silent meditation. Avoid attending cinemas and avoid such society as would lead you into temptation. Concentration comes through practice. If, at first, you find your mind restless during meditation, do not worry about it. Such a thing is perfectly natural in the earlier stages; as you continue the Sadhana with perfect Shraddha you will be able, in due time, to thoroughly concentrate and control the mind. Be fearless and develop your will-power, so that you may easily subdue the undesirable thoughts that disturb the equal tenor of your mind. Above all, know to a certainty that the Almighty Truth is dwelling within you. Put yourself into His hands – surrender yourself completely to Him and you will be freed from every danger and all chances of a fall. Be always straight, honest, and truthful. For the sake of a true and righteous life suffer willingly and cheerfully. Life is a great gift. Use it in attaining real peace and contentment...

Ramdas

IN MEMORIAM

- ◆ Sri Vijay Ajgaonkar, an ardent devotee of the Ashram from Mumbai, was called by Beloved Papa on the 28th July 2017.
- ◆ Sri P Chathu, an old and diligent worker of the Ashram, was also called by Beloved Papa on the 13th of August 2017.

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

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of June is 270 crores. The grand total of the Japa done so far in this round now stands at 1045 crores.

'HARE RAMA' NAMA SAPTAH: The devotees of Sri Avadhoothendra Saraswati Swamigal from Andhra Pradesh will be visiting the Ashram and conducting a 'Hare Rama' Nama Saptah from the 12th of September. The Saptah will conclude in the morning on Pujya Mataji's Jayanti Day, 19th September, 2017.

LIST OF ASHRAM PUBLICATIONS

ENGLISH			MALAYALAM		Thus Speaks Ramdas	30
Arati Book	50	In The Cave	15	Arati Book	10	
At the Feet of God	50	In the Vision of God *		Bhagavad Gita	65	TELUGU
Call of the Devotee *		Swami Satchidananda	5	Dive Deep Soar High*		Arati
Cherished Memories	25	The Sayings of Ramdas *		Guru's Grace *		At the Feet of God *
Dive Deep Soar High *		Thus Speaks Ramdas	10	In Quest of God *		Call of the Devotee
Gospel of Swami Ramdas I & II *		World is God *		Jnaneswari	300	Dive Deep & Soar High
Gita Sandesh	25			Swami Satchidananda *		Gita Sandesh
Glimpses of Divine Vision	30	HINDI		Viswamata Krishnabai	30	Glimpses of Divine Vision *
God Experience I & II Set	115	At the Feet of God	20	At the Feet of God *		God Experience I & II Set
Guru's Grace	55	Gita Sandesh	25	Gita Sandesh*		Guidelines *
Hanuman Chalisa	25	Guru's Grace	40			Guru's Grace
Hints to Aspirants	60	In Quest of God	40	MARATHI		Hints to Aspirants
In Quest of God	60	Swami Ramdas on Himself	35	Guru Krupa *		In Quest of God *
In the Vision of God	120	Swami Satchidananda	12	In Quest of God	40	In the Vision of God
Krishnabai	30	The Pathless Path *		Prem Sudha	6	Mundane to Spiritual
Mundane to Spiritual	100	Thus Speaks Ramdas	15	Prem Sudha (with English)	30	Passage to Divinity *
Passage to Divinity *		Vishwamata Krishnabai *		Swami Satchidananda	30	Ramdas Speaks Vol I & V Set
Poems	50	Call of the Devotee	35	Thus Speaks Ramdas	20	Stories by Swami Ramdas
Points to Ponder *		God Experience Vol I & II	110			Swami Ramdas on Himself
Ramdas Speaks I*, II* to V Set	225			TAMIL		Swami Ramdas' Talks
Shraddhanjali	25	KANNADA		Arati Book	10	Swami Satchidananda
Stories as told by Ramdas	60	Anandashram Bhajanamrutha	35	At the Feet of God	35	The Sayings of Ramdas *
Swami Ramdas on Himself	25	Arati Book*		Gita Sandesh	35	Thus Speaks Ramdas *
Swami Ramdas' Talks *		At the Feet of God	20	Glimpses of Divine Vision	30	Vishwamata Krishnabai
Swami Satchidananda *		Gita Sandesh	25	Guru's Grace	50	
The Divine Life I & II * Set	45	God Experience Vol 1	50	In Quest of God *		ORIYA
The Pathless Path *		Gospel of Swami Ramdas *		In the Vision of God	100	In Quest of God
The Sayings of Ramdas	25	Guidelines *		The Sayings of Ramdas	30	
Thus Speaks Ramdas	20	Guru's Grace	35	Viswamata Krishnabai	40	FRENCH
Viswamata Krishnabai	30	In Quest of God	40	Hints to Aspirants	30	In Quest Of God
With my Master	35	In the Vision of God I & II *				Thus Speaks Ramdas *
With Divine Mother I to III Set	85	Ramdas Speaks I to V Set, I*, II*, III *48				
World is God *		Stories as told by Ramdas *				
Srimad Bhagavata *		Swami Ramdas' Talks	12			
		Swami Satchidananda *				
GUJARATI		The Pathless Path *				
Glimpses of Divine Vision *		Viswamata Krishnabai	15			
In Quest of God	50	World is God *				

(*) denotes books out of print.

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THOUGHT FOR
THE MONTH

ANANDASHRAM

*You must be established
in pure Self-awareness by
your own Sadhana
though the Guru may
awaken you by his touch
and turn your mind
towards God within you.*

— Swami Ramdas

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