



The Vision

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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

CONTENTS

From The Editor	-	5
Self-Dedication	- Swami Ramdas	7
Words Of Beloved Papa Swami Ramdas-		10
Words Of Pujya Mataji Krishnabai	-	12
Words Of Pujya Swami Satchidananda-		14
Sublimating The Ego	- Swami Chinmayananda	16
Dada JP Vaswani On Surrender	-	17
Be Empty – The Perfect Surrender	- Mooji	19
Surrender	- Swami Chidananda	20
Surrender Fills Life With Wisdom	- Swami Ranganathananda	22
Surrender And You Get God	- Swami Ramdas	24
Ma Anandamayi On Surrender	-	25
Nama, Self-Surrender & God-Realization	- Sri Gondavalekar Maharaj	26
Surrender To God	-	28
Ramana Maharshi On Surrender	-	29
Reduce Yourself To Zero	- Acharya Vinoba Bhava	30
Dear Children	-	31
Epistles Of Swami Ramdas	-	33
Anandashram News	-	34

THE VISION

A Monthly Magazine

Anandashram

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FROM THE EDITOR

The month of December reminds us of the Sannyas Day of Beloved Papa. Only because of the transformation that took place in the life of Vital Rao to Swami Ramdas, Anandashram came into being and innumerable devotees / aspirants could get awakened to the spiritual dimension. It was the surrender aspect in Beloved Papa's spiritual journey that hastened his progress. May all of us be reminded of the ultimate goal to be scaled and hasten our move towards Him.

Sadhakas are often reminded by saints and Shastras that no amount of adjustment and readjustment in the external affairs of life can grant them real peace and freedom for which they ceaselessly strive and struggle. At the same time they should know that their progress in spiritual life is fully dependent upon their sense of individuality realising that it exists only because of the Almighty Lord of the Universe. This realisation is normally termed as surrender. However, it is made clear that surrender does not mean abandonment of the duty that has fallen to one's lot, in the course of one's life.

To educate the mind on these lines, spiritual aspirants are directed to first regulate their thoughts by making them dwell on the higher levels of life. An undisturbed and balanced mind alone can find true peace and contentment in its own depths. However it is to be noted that the way to bring about this surrender has to be worked out by one's own initiative and struggle.

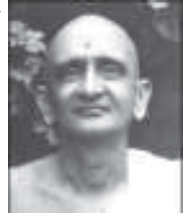
Beloved Papa says: "Total surrender denotes the awareness of our entire dependence upon Him alone, coupled with the consciousness that He, from within us, activates us in every way. When we are on this path of self-surrender, we have to think constantly of His greatness and glory, and become united with the Lord, enjoying in such a union a bliss and peace 'which passeth understanding'. It is in this state that the veil of ignorance that shrouds our soul is thrown off. Not only do we behold the Divine revealed to us, within and without, but we also find ourselves absorbed in His ineffable splendour."

This month's issue of THE VISION carries articles on this vital aspect in spiritual life.

— *Editor*

SELF-DEDICATION*By Swami Ramdas*

(Beloved Papa's 95th Sannyas Day falls on 27th December 2017. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and thus seek His blessings to be able to do so.)



Truth or God demands of us the highest sacrifice. It is a bid for immortality or everlasting life. Such a life can never be ours unless we dedicate ourselves entirely for the realisation of it. We have before us the instances of innumerable sages and saints of the world who have attained to this immortal life by nothing short of a complete and all-round self-consecration. A close study of their lives reveals to us the one predominant fact that they have surrendered up their heart, soul and body to the supreme Power that lies at the basis of all creation. The personal clingings, the false attachments, narrow ideals and individual desires have all been given up for an existence of infinite vision, imbued with a consciousness of perfect freedom and peace. So it is that the devotee of God can be His only when the

devotee looks upon Him as his all in all. He thereafter lives and moves in a region pre-eminently exalted, transcending the superficial crust of life. His life thus becomes a continuous round of indescribable felicity and Divine rapture.

The result of this great conversion is an inevitable feeling in the heart of the transformed being that he is reborn in a new and glorious life. His dwelling in the infinite grants him an elevation, a lightness, a freedom which are distinctly the qualities of an eternal existence. In truth he now lives a very God upon this earth.

Let us remember once more that God demands of us a supreme sacrifice. The notion of 'I' and 'mine' must be obliterated from the mind to its last touch or vestige. The struggling spirit must find complete contentment, peace and repose in the eternal and tranquil bosom of the Divine Master and Mother of the worlds. What prevents one from such an integral dedication is the attraction to the ephemeral objects of life – the ties that bind one to the mortal or passing phases of life.

A soul fired with a burning zeal and an unconquerable heroism can alone cross the boundary and enter the kingdom of eternal joy and peace. Just

as an unshapen stone can be fashioned into a beautiful image worthy of adoration and worship only after it has received many a stroke of the chisel, so also a distorted and inharmonious life has to pass through many a trial, suffering and tribulation before the great change could come over it, before the life of ignorance could be transmuted into a life of immortal splendour and joy, fit to be revered and adored.

We speak of Divine Love. The possession of this Love can never be for one who has retained his individual predispositions, who is harbouring the ideals of a selfish outlook, who is wedded to the things that perish, who is caught in the toils of a confused understanding and a heart unleavened with compassion and peace. So, purification of the heart and mind by charging it with the spirit of Love for all creatures and beings in the world is the first step that brings about the Divine transformation. The light of Truth can shine in the soul and flood the entire being only when knowledge dawns in the mind and love fills the heart. Dedication is thus the substitution of a lower for a higher life, of death for immortality, of bondage for liberation, of sorrow for ever abiding peace and bliss. The soul is for ever free from the bonds of the body and mind.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Complete and unqualified submission to the Divine will is self-surrender.

Complete surrender to God's will brings about a total transformation of His devotee.

Surrender does not mean inaction. Surrender is action done on a Divine plane.

God-realization is the goal of life. Surrender is the way. Repetition of God's Name is the surest means of effecting such a surrender. That is all.

Real happiness can be got only by surrendering ourselves at the feet of the Lord. The Lord is not far away from us, in distant caves, temples or hills. He is the Deity residing in our own hearts. It is by realizing His presence there, within us, that we are liberated from the worldly illusions.

What is required to set life free and make it blessed is to do all actions in the spirit of perfect surrender to



the will of the all-wise Master – the Master of your being and of the world-existence. This is possible in all the fields of activity in which you are placed in consonance with your nature and attainments.

Doubts signify that the surrender is not complete. You have to give them up. Rise above the body consciousness and your doubts vanish. Remain in this state always in waking, dream and sleep states.

All conditions in which you are placed are good, since they are brought about by your loving mother and master. Every incident in your life has been beautifully arranged, planned and worked out by Him. Have no cares; do all things as commanded by Him. Your false responsibility must cease. A man who has surrendered himself to God is happy beyond measure, for he has found the fountain of eternal bliss within himself. Seek and find out this centre of bliss.

Self-dedication or self-surrender is the last stage. You cannot achieve it at one stroke. You have to bring it about gradually. First, devote some definite period of time to the exclusive thought of God. Chant His name. Sing of Him. Meditate on His greatness. Talk to

Him – as you would to your mother – placing all your doubts and difficulties, weakness and impurities before Him and He will wash you clean. Let the talk, the prayer and the appeals be all sincere and whole-hearted!

WORDS OF PUJYA MATAJI KRISHNABAI

When you feel that you are doing everything by the will of God, then you have realised the secret of surrender.



We have to attain the child-like state and we can do so only by surrendering ourselves completely to Papa. Now, look at children. They laugh one moment, cry another moment, neither condition makes any permanent impression on their mind. They are content to nestle in the arms of their mother. We must turn to Papa and depend on Him as a child does on its mother. Then, the Gunas do not affect us.

The real devotee has no will of his own. He has surrendered his will to God and so he always tries to tune his will to God's. The only way to know God's will and tune ours to His will is by taking Ram Nam ceaselessly. If there is a real surrender, the

sense of possession disappears completely and one is no longer particular about keeping or storing things. Even if one keeps things and enjoys doing so, he will part with those things with the same joy as keeping them.

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

A Sadhaka should not bother about planets and planetary influences. He should surrender himself completely to the Guru, who will look after him. Whatever happens to him, he should regard as happening by the will of the Guru and for his own good.

WORDS OF PUJYA SWAMI SATCHIDANANDA

**All Happens By God's Will:**

God's power is absolute. No other power is there and as such, whatever happens – the smallest thing to the biggest thing – all happen by His will only. So, if we live always in a state of absolute surrender, we will have peace and happiness. Surrender to God means to be conscious that it is His power that is working in the entire universe through the innumerable forms including your body. Surrender does not mean inactivity or indifference nor does it relate to the weak. It requires immense strength. Surrender is surrender and there is only one type of surrender – that is absolute. There is no shortcut for this. As Beloved Papa used to put it, constant remembrance of God, absolute surrender to God's will and God-realisation mean the same thing. They are not different. So, if there can be a shortcut for realisation, then, you can say there can be a shortcut for surrender.

The little 'I' in us tries to come up again and again and disturb the peace that we are having. This can be removed only by intense Sadhana; whatever

Sadhana it is. In our case, as Beloved Papa has taught us, it is the chanting of Ram Nam constantly and training the mind to accept that everything happens by the supreme will of God.

Surrender – Easy To Say:

Many people used to come to Papa and Mataji and say: “Oh, Papa! Oh, Mataji! I surrender myself completely at your feet.” Then Papa would simply smile, but Mataji would look at them and ask, “What do you mean by surrender?” Really they have no idea what surrender means. By prostrating at one’s feet, we don’t gain the state of surrender, though by doing so we are meaning that. Real surrender needs constant remembrance of God. We must be able to see God’s hand in every incident in this physical world, God’s unseen power alone is working. Unless and until we maintain this consciousness, how can we say we have an attitude of surrender? Without having that feeling, how can we say that whatever happens, happens by God’s will?

Many people who say: “I have surrendered to God’s will”, expect certain things to be done the way they want and if things do not happen that way, they are disappointed. This is not perfect surrender. Let us

develop that attitude of surrender with 100% renunciation and total resignation to the will of God: “I know I am in the hands of God and He is taking care of me. I have nothing to worry. Whatever happens – good or bad – is His responsibility.” That must be our attitude and that is perfect surrender. The Bhakta who has this attitude is always happy.

SUBLIMATING THE EGO

By Swami Chinmayananda



The ego, born out of me, has now become a mighty power ruling over me relentlessly, and in front of this usurper of my bosom, I am but a slave.

To free myself from this great inner tyrant, I need now a mighty friend, a powerful and sympathetic friend. And who can it be, except You, my Lord. Save me... help me, please. And even here, what right have I, the slave of my own passions, the non-believer all these years, to seek Your help now?

True, I have no faith to meet Thee. O Lord, I have nothing to offer Thee except my own tears. I have nothing to claim for myself except the fatigue of my indulgence, the stink of my selfish acts, the sweat of my passions, the chords of my attachments.

In fact, I don't deserve to be saved. Yet, Lord, I am tired – beaten out completely, exhausted thoroughly, repentant fully, helpless wholly.

I surrender myself to Thee and Thy Grace. I claim a hearing and expect help from Thee. Are not Thou the ocean of Kripa – of Grace, of kindness and of love? Won't Thou, in Thy kindness, take pity on me and once more destroy the old enemy, Mura, in my bosom – the bundle of my own wretched Vasanas.

Thus, to surrender unto Him and to sincerely invoke His grace is to create in us Divine and Godly Vasana, which are the only antidote to the ego and the egocentric Vasanas that constantly clamour in our bosom for gratification. Once these are hushed, the song of the Flute-bearer shall be heard; the blue light of His aura can be seen; the fragrance of His garland of wild flowers can be smelt; the butter of His hand can be tasted; the embrace of the Infinite can be experienced!

Source: Bhaja Govindam

DADA JP VASWANI ON SURRENDER

There is a meaning of mercy in everything that happens to us. For God is all love. He is all wisdom. He is too loving to punish, too wise to make a mistake. Whatever happens in the Divine Providence happens

for our own good. Nothing happens a moment too early or too late... therefore wherever God takes us, let us go, wherever he keeps us, let us remain. Let us never forget that all is well, all was well, all will be well both tomorrow and a hundred years hence.

Problems and challenges are not a dead end; they are only a bend in the road. Problems are not stumbling blocks; they are stepping stones to a better, richer, more radiant life. Not unoften, problems become the door through which God enters our life. We have surrounded ourselves with hard shells which keep God away from us. Problems crack the shell and God easily enters our lives.

When all around us the storms blow and the tempests roar, let us close our eyes, think of God and repeat the words “God is with me – and He is in control.” Those are words of power and can quell the fiercest storm.

When a particular problem has vexed you for sometime and you are unable to do anything about it, hand it over to God. Breathe out the aspiration: “Thy will be done, O Lord!” Soon a way will be shown to you.

BE EMPTY – THE PERFECT SURRENDER

By Mooji



Someone may turn to you for help and you think, ‘I don’t think I can do this.’ Then you may ask, ‘Why does the universe send someone to me knowing I cannot handle it?’ You will not be able to handle it if you have been claiming and thinking, ‘I can handle everything.’ On the contrary, you may find things get taken care of in spite of you thinking, ‘I cannot do anything’.

Everyone gets tested in life, you see? And so much will be drawn to the surface. You will speak words and act in ways that are totally ‘out of character’ or unpredictable to the idea you have of who you are. Then you come to bear witness, to see and confess that some greater power is here. Let it be called Grace. And it is That which has stepped in somehow and saved the day. Not the person, not the mind. And from this understanding and insight, so much power flows out, so much true surrender.

Surrendering doesn’t merely happen by saying, ‘I want to surrender,’ it happens when you are called upon to serve and you start to see your littleness,

your excuses and avoidances. But a great voice is calling from the depths of your being though appearing as if outside.

Now you are encouraged to drop that personal garbage, the 'I' excuse. Because someone in greater need is in front of you. Then you must stand up and say, 'Yes, if I fail then I must fail trying.' That is surrender. That is practical surrender.

When help is asked for, guidance is sought from you, and you don't know anything – what a powerful Satsang. You are compelled to admit: I knew nothing and yet a being responded, 'Thank you for rescuing me.' Where did this power come from, you see? Therefore, don't say what you cannot do or can do. Just be empty and present. Let God's breath move through you.

Source: <https://mooji.info>

SURRENDER

By Swami Chidananda

There is a view of equating surrender with inactivity: "If you surrender then you become inactive, saying, 'Let God do it.'" It is not known why this idea came. The one who surrendered himself completely to Lord Krishna, (Arjuna) said: "I am ready to fight.



Tell me anything, I will do it.” This is the opposite of inactivity. So surrender is not incompatible with activity, and activity is not incompatible with surrender. It is our ego-sense that we surrender, the idea “I am doing.” We surrender our self-will and put ourselves into His hands, so that we act as He dictates, we act as He teaches. So action is there, but no more self-will, no more action prompted by the mind, but action according to the will of God, according to the wisdom teachings of God and His saints. That type of activity is certainly there. Surrender does not put an end to or eliminate activity; however, it is no longer ego-directed, or desire-directed activity, it is God-governed, God-directed activity.

So, surrender and activity do not conflict with each other, but are part and parcel of a total act of spiritualising yourself completely, stepping aside and asking God to take over. If God takes over, everything is under control, everything is working perfectly. If we are there, nothing is under control – mind is not under control, senses are not under control, everything is upside down. When you put yourself under the will of God and His wisdom teachings, then you are a self-controlled person. You will not allow the senses to do whatever they wish or the mind to do whatever it wishes.

So there is an exercise of a certain will, a certain control. Thus surrender does not contradict self-control, self-government, discipline. Surrender to God and continuous self-effort and self-control are not conflicting; they are in harmony. They go together because what has been surrendered is the false ego-sense, the false idea, “I am the doer.” What has been surrendered is the self-will of the mind-nature, the desire-nature, the activity of the senses. These are all given up once and for all. “I will act according to Your word” – “My” gives place to “Your.” That is the essence of the dynamism that follows surrender or the dynamism that is based on surrender. Let us all take to this type of active following of God’s will, active fulfilment of His teachings in our own lives. God bless you all!

Source: Ponder These Truths

SURRENDER FILLS LIFE WITH WISDOM

By Swami Ranganathananda

*Sarvadharmā Parityajya Mamekam Saranam Vraja;
Aham Tva Sarvapapebhyo Mokshayishyami Ma Sucah*

Relinquishing all Dharmas take refuge in Me alone;

I will liberate you from all sins; grieve not!

This verse is the conclusion of the spiritual message of the Gita. Strength to renounce all, one can get only

at a mature stage. The strength that makes us surrender is a superior strength. We build up that strength in the course of all our struggles in this world. The earlier struggle consummates in this final struggle: take away all 'I'; everything remains, only the 'I' has gone away. Then, only 'Thou' remains. This is the ultimate wisdom of spiritual life.

Renouncing all Dharmas take refuge in Me alone; I shall save you from all sins; even virtues are included here, in the word 'sins'. All these relative attitudes of sin and virtue will be transcended in this supreme act of self-surrender; do not grieve. This message, 'grieve not', is added to the assurance given by God to save His devotee from sin and virtue.

Sankaracharya says Dharma means the dualities – Dharma as well as Adharma. Both are to be transcended. Dharma is needed to get rid of Adharma. Then, we throw away Dharma also. Sri Ramakrishna gives the example of a thorn pricking our feet. We take another thorn and remove the first thorn; and then throw away the second thorn also. So, both Dharma and Adharma are thrown away.

To earn money if we need great strength, to renounce money we need greater strength. To develop character strength we need lot of energy. But to renounce

this 'I' at the feet of the Divine, we need supreme energy. Surrender to the Lord is the result of supreme strength. In normal life, we do not see surrender of that nature; when we are weak, we surrender. But, in spiritual life, we surrender only when we are supremely strong. It is not the surrender of the weak, but the surrender of the strong. So, this is the wonderful idea we must remember when we use the word 'surrender'.

Grief and delusion had afflicted Arjuna's mind. And all of us too have many occasions of grief and delusion. Sometimes, a creative type of grief and delusion possesses us, and that takes us to a higher life. That doesn't happen every time. But sometimes it happens. And then our new life begins. So, Sri Krishna tells Arjuna who had all this grief till now: 'Now you can give up your grief. I am here to protect you. Be peaceful. With a peaceful mind look to your work, your own responsibilities. Live your life as you used to live, but with a new wisdom behind that life'.

Source: Universal Message Of The Bhagavad Gita

SURRENDER AND YOU GET GOD

By Swami Ramdas

In a house there was a pot of curds kept in the kitchen. The pot was not covered. Two frogs, one big

and the other small, while hopping about, fell into the pot of curds. Both of them struggled for some time to get out, but could not do so. The bigger frog gave up all hopes, kept quiet, and sank to the bottom and died. The smaller frog did not want to give in easily. He struggled and struggled for hours together. He was now completely exhausted and therefore kept quiet for some time. By the frog's continuous struggles and his constant movements in the curd pot, the curds were churned and butter was formed on its surface. When the frog stopped struggling through exhaustion and became still, the butter gradually formed itself into a lump. This gave a chance for the frog to leap out of the pot.

It is clear from this story that struggle or Sadhana is essential to secure freedom from the toils of worldly life. You should strive hard to get God and when you are completely exhausted in the effort and lie still in surrender at His feet, He comes to you as your saviour.

MA ANANDAMAYI ON SURRENDER

As for 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!

Everything is in God's hands, and you are His tool to be used by Him as He pleases. Try to grasp the significance of 'all is His', and you will immediately feel free from all burdens. What will be the result of your surrender to Him? None will seem alien, all will be your very own, your Self.

It is only when you leave everything to Him that there is hope for peace and happiness.

NAMA, SELF-SURRENDER AND GOD-REALIZATION

By Sri Gondavalekar Maharaj

Complete self-surrender is the only means for God-realization; such self-surrender is best achieved by Nama Smarana, or constant remembrance of Nama. Remembering and forgetting are both properties of the mind, not of the body; besides, they are both involuntary. They are both devoid of "doership" or ego, since there is no bodily action involved. Nama Smarana is, in this sense not 'done', it 'gets done' by the grace of God or the guru. Consequently, Nama Smarana is most effective in surrendering oneself to God.



Self-surrender has another sense, namely, to stop activity of one's own volition in respect of action, speech,

and thought. This, however, is not easy. Slow cycling for instance, is more difficult than normal or fast cycling. Desisting from doing a thing may often be more difficult than doing it. Self-surrender to the Sadguru means effacement of ego, that is, of the pride of doership. Nama Smarana done at the behest of the Sadguru eliminates the sense that 'I am doing it'. Indeed, it is the Sadguru who is prompting me in it, and therefore He is the doer, not I. Nama Smarana is the means par excellence for achieving thorough self-surrender.

In the Bhagavad-Gita, the Lord asks Arjuna, "Simply surrender yourself to Me". Now such surrender is not possible without first eliminating body consciousness. Attachment for worldly grandeur, and realization of God, do not go well together. It was therefore that Sri Krishna directed Uddhava to retire into solitude and meditate on Nama if he was really keen to attain Him. This means that God is not attainable unless one turns one's back on the world and its lures.

The laws for attaining God differ from those applying to the acquisition of worldly things. To do the necessary bodily acts and to dispose material things accordingly, to satisfy a desire arising in the mind, is the worldly way; it calls for translating an abstract idea into concrete act. With God, the situation is the

reverse. Because the Supreme Being is extremely subtle, to attain to It is going from the concrete to the abstract. The instrument to achieve this must, therefore, be one that takes the concrete to the abstract. Nama, being physical on the one hand, and close to the subtle on the other, is the one such instrument.

Source: Discourses

SURRENDER TO GOD

Excerpt From Gospel Of Sri Ramakrishna

Surrender everything at the feet of God. What else can you do? Give Him the power of attorney. Let Him do whatever He thinks best. If you rely on a great man, he will never injure you.



It is no doubt necessary to practise spiritual discipline; but there are two kinds of aspirants. The nature of the one kind is like that of the young monkey, and the nature of the other kind is like that of the kitten. The young monkey, with great exertion, somehow clings to its mother. Likewise, there are some aspirants who think that in order to realize God they must repeat His name a certain number of times, meditate on Him for a certain period, and practise a

certain amount of austerity. An aspirant of this kind makes his own efforts to catch hold of God. But the kitten, of itself, cannot cling to its mother. It lies on the ground and cries, 'Mew, mew!' It leaves everything to its mother. The mother cat sometimes puts it on a bed, sometimes on the roof behind a pile of wood. She carries the kitten in her mouth hither and thither. The kitten doesn't know how to cling to the mother. Likewise, there are some aspirants who cannot practise spiritual discipline by calculating Japa or the period of meditation. All that they do is cry to God with yearning hearts. God hears their cry and cannot keep Himself away. He reveals Himself to them.

RAMANA MAHARSHI ON SURRENDER

However much burden we throw on God, He bears all of it. Since the one Supreme Ruling Power (Parameswara Sakti) is performing all activities, why should we, instead of yielding ourselves to it, constantly think: "I should act in this way; I should act in that way." When we know that the train is bearing all the burdens, why should we who travel in it, instead of placing even our small luggage in it and being happily at ease, suffer by bearing it (our luggage) on our own head?

Higher Power is leading you. Be led by the same. The Higher Power knows what to do and how to do it. Trust it.

Devotion is nothing more than knowing oneself. Surrender to the substratum of appearances unreservedly; then, the reality will be left over as the residue.

Source: <https://hridaya-yoga.com>

REDUCE YOURSELF TO ZERO

By Acharya Vinoba Bhave

(At the end of the discourse called the Bhagavad Gita) The Lord asks Arjuna, “Have you listened to all this carefully? Now ponder over it fully and then do what you think right.” The Lord thus magnanimously gave complete freedom to Arjuna. This is a unique feature of the Gita. But then compassion welled up in Him and He took back that freedom. He told Arjuna, “Give up your will, your Sadhana; give up everything and come to Me; take refuge in Me.” What this means is that you should not have any independent self-will; you should do what He wills you to do. Let His will prevail. With full freedom, you should feel that you need have no freedom. Reduce



yourself to zero. Let there be the Lord, and the Lord alone, in the universe. The goat, while alive, bleats ‘Mee, Mee’ that is, ‘I... I...’ But when it is dead and its guts are made into strings for carding cotton, the strings, as saint Dadu says, give the sound ‘Tu hi, Tu hi’ (‘Thou alone... Thou alone...’). Now there is nothing but ‘Thou alone... Thou alone...’

Source: Talks On The Gita

DEAR CHILDREN

There was a good-natured millionaire in the town. Three beggars approached him for help.

The first man went to the millionaire and said: “O Lord! I want five rupees. Please give me.”

The millionaire was taken aback at this man’s impudence. “What! You demand five rupees from me as though I owe you the money! How dare you? How can I afford to give five rupees to a single beggar? Here, take these two rupees and get away,” he said. The man went away with the two rupees.

The second beggar went to the millionaire and said: “Oh Lord! I have not taken a square meal for the past ten days. Please help me.”

“How much do you want?” asked the millionaire.

“Whatever you give me,” replied the beggar.

“Here, take this ten rupee note. You can have nice food for at least three days.” The beggar walked away with the ten rupee note.

The third beggar came and said: “Oh Lord, I have heard about your noble qualities. Therefore, I have come to see you. Men of such charitable disposition are verily the manifestations of God on earth.”

“Please sit down,” said the millionaire. “You appear to be tired. Please take this food,” he said, and offered food to the beggar. “Now please tell me what I can do for you.”

“Oh Lord,” replied the beggar; “I merely came to meet such a noble personage that you are. You have given me this rich food already. What more need I get from you? You have already shown extraordinary kindness towards me. May God bless you!” But the millionaire, struck by the beggar’s spirit, begged of the beggar to remain with him. He built a decent house for him in his own compound, and looked after him for the rest of his life.

God is like this good millionaire. Three classes of people approach Him, with three different desires and prayers. There is the greedy man full of vanity, full of arrogance, full of desires. He demands the objects of worldly enjoyment from God. Since this man, whatever

be his vile desires, has had the good sense to approach God, He grants him some part of the desired objects (even these very soon pass away, just as the two rupees the first beggar got are spent before nightfall).

The other type of devotee prays to the Lord for relief from the sufferings of the world, but is better than the first one, in as much as he is ready to abide by His Will. To him the Lord grants full relief from suffering, and bestows on him much wealth and property.

The third type merely prays to the Lord: “O Lord, Thou art Existence-Absolute, Knowledge-Absolute, Bliss-Absolute.” What does he want? Nothing! But the Lord is highly pleased with his spirit of renunciation, of desirelessness and of self-surrender. Therefore, He makes him eat His own food, i.e., He grants this man Supreme Devotion to Himself. Over and above this, He makes the devotee live in His own House, i.e. this devotee dwells in the Lord’s Abode as a Liberated Sage.

EPISTLES OF SWAMI RAMDAS

Beloved Mother,

May Sri Ram bless you all. Sri Ram, the Supreme Lord of the Universe, is a veritable ocean of kindness and love. He is ever seated in our hearts. To surrender to Him, by a ceaseless remembrance of His name and

His glory, is to enjoy immortal bliss and peace. He is the sole doer. We are merely instruments. We are the children; He is our Divine Mother. We are His and He is ours, for ever and for ever.

Being born of Him, we are one with Him. We live in Him; He lives in us. He and we mingle indistinguishably; and we are all He, the Supreme, the One Eternal Reality.

Your ever loving child,



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 October is 200 crores. The grand total of the Japa done so far in this round now stands at 1765 crores.

SATSANG PROGRAMMES: Interactive Satsang programmes were held in Trivandrum and Kozhikode, the theme of which was centred on “WORLD IS A SCHOOL”. The details of the same will appear in the next issue of THE VISION.

LIST OF ASHRAM PUBLICATIONS

ENGLISH	In The Cave	15	MALAYALAM	Thus Speaks Ramdas	30
Arati Book	In the Vision of God *		Arati Book		
At the Feet of God	Swami Satchidananda	5	Bhagavad Gita	TELUGU	
Call of the Devotee *	The Sayings of Ramdas *		Dive Deep Soar High*	Arati	10
Cherished Memories	Thus Speaks Ramdas	10	Guru's Grace *	At the Feet of God *	
Dive Deep Soar High *	World is God *		In Quest of God *	Call of the Devotee	30
Gospel of Swami Ramdas I & II *			Jnaneswari	Dive Deep & Soar High *	
Gita Sandesh	HINDI		Swami Satchidananda *	Gita Sandesh *	
Glimpses of Divine Vision	At the Feet of God	20	Viswamata Krishnabai	Glimpses of Divine Vision *	
God Experience I & II Set	Gita Sandesh	25	At the Feet of God *	God Experience I & II Set	100
Guru's Grace	Guru's Grace	40	Gita Sandesh*	Guidelines *	
Hanuman Chalisa	In Quest of God	40	MARATHI	Guru's Grace	30
Hints to Aspirants	Swami Ramdas on Himself	35	Guru Krupa *	Hints to Aspirants	40
In Quest of God	Swami Satchidananda	12	In Quest of God	In Quest of God *	
In the Vision of God	The Pathless Path *		Prem Sudha	In the Vision of God	150
Krishnabai	Thus Speaks Ramdas	15	Prem Sudha (with English)	Mundane to Spiritual	40
Mundane to Spiritual	Vishwamata Krishnabai *		Swami Satchidananda	Passage to Divinity *	
Passage to Divinity *	Call of the Devotee	35	Thus Speaks Ramdas *	Ramdas Speaks Vol I & V Set	240
Poems	God Experience Vol I & II	110		Stories by Swami Ramdas	25
Points to Ponder *			TAMIL	Swami Ramdas on Himself *	
Ramdas Speaks I*, II* to V Set	KANNADA		Arati Book	Swami Ramdas' Talks	26
Shraddhanjali	Anandashram Bhajanamrutha	35	At the Feet of God	Swami Satchidananda *	
Stories as told by Ramdas	Arati Book*		Gita Sandesh	The Sayings of Ramdas *	
Swami Ramdas on Himself	At the Feet of God	20	Glimpses of Divine Vision	Thus Speaks Ramdas *	
Swami Ramdas' Talks *	Gita Sandesh	25	Guru's Grace	Vishwamata Krishnabai	30
Swami Satchidananda *	God Experience Vol 1	50	In Quest of God *		
The Divine Life I & II * Set	Gospel of Swami Ramdas *		In the Vision of God	ORIYA	
The Pathless Path *	Guidelines *		The Sayings of Ramdas	In Quest of God	40
The Sayings of Ramdas	Guru's Grace	35	Viswamata Krishnabai	FRENCH	
Thus Speaks Ramdas	In Quest of God	40	Hints to Aspirants *	Thus Speaks Ramdas *	
Viswamata Krishnabai	In the Vision of God I & II *			In Quest Of God	300
With my Master	Ramdas Speaks I to V Set, I*, II*, III *48				
With Divine Mother I*, II to III Set	Stories as told by Ramdas *				
World is God *	Swami Ramdas' Talks	12			
Srimad Bhagavata *	Swami Satchidananda *				
	The Pathless Path *				
GUJARATI	Viswamata Krishnabai	15			
Glimpses of Divine Vision *	World is God *				
In Quest of God					

(*) denotes books out of print.

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THOUGHT FOR
THE MONTH

ANANDASHRAM

“A man who has surrendered himself to God is happy beyond measure, for he has found the fountain of eternal bliss within himself. Seek and find out this centre of bliss.”

– Swami Ramdas

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