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# *The Vision*

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

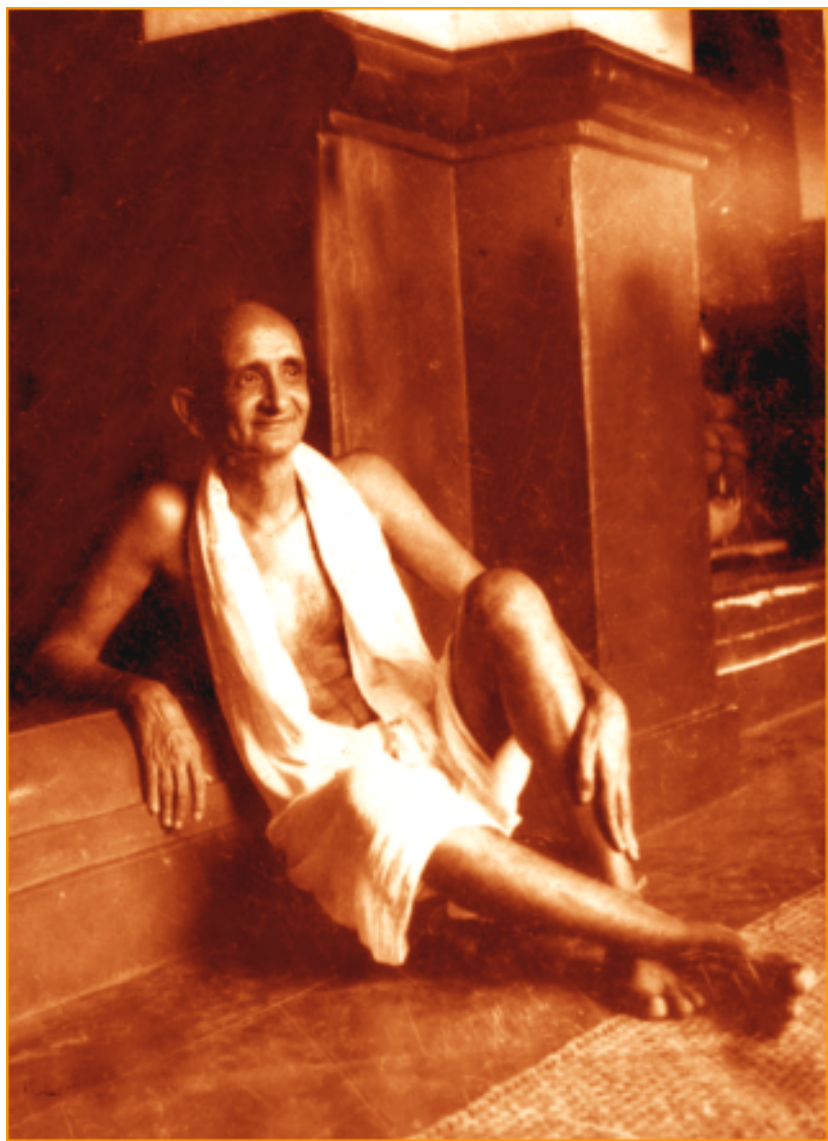


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*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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FROM DARKNESS COMES LIGHT

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THE value or Life eternal is known

when suffering comes.

From the world travail is born

an enlightened Consciousness,

That knit heart to heart and soul to soul,

In an universal bond of Love and Fellowship.

- Swami Ramdas

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## FROM THE EDITOR

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It is learnt from the biographies of Mahatmas that in the lives of spiritual aspirants, tests and trials are inevitable. If the aspirant is fully aware of this phenomenon, it will give a great relief and cushioning effect whenever one is subjected to go through such trying moments. Otherwise one may easily get frustrated and dispirited. That is why an aspirant is cautioned not to be swayed by such moments and instead pray to the Lord to give the needed strength and courage to accept such situations as contributory factors for spiritual progress.

Beloved Papa said: “It is indeed true that human plans are often frustrated by the unseen power of the Divine Being only to prove that by His supreme will alone, all things happen and are determined in the world.”

This month’s issue of THE VISION carries articles on this aspect.

— Editor

*“When we pass through sufferings, we become more and more acceptable to Him; for, tribulation and sorrow purify us, and so enable us to completely surrender to Him. Therefore do not be cowed down by sufferings.”*

— Swami Ramdas

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## USE OF SUFFERING

*By Swami Ramdas*

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Adversity and misfortune and the resultant sorrow and suffering are the common lot of mankind. Some notable men of philosophic turn of mind have questioned the utility of suffering in the world, and have not only denied the goodness of God but have also flung Him out of human calculations as unworthy of belief. But men of true wisdom and perfected experience, who have probed deep into the mysteries of life, acclaim with no uncertain voice the invaluable uses of adversity. Surely, if there were no suffering in the world, there could be no evolution of man towards the highest destiny of life – the knowledge of immortality. It is through sorrow alone a soul understands the real foundation and purpose of existence. Misery, pain and suffering open the portals of his life to the comprehension of the supreme value and power of life. Progress towards the subtle and spiritual realms of existence is possible only along the path of pain and suffering. The fullest grandeur and beauty of life can be revealed when it is made to pass through the fire of tribulation and sorrow.

Every new birth presupposes a period of agony. Every seed breaks up with pain and manifests the charm of its hidden foliage and fruit. The innocent and smiling babe is revealed from behind the veil preceded by the mother's pains. The glowing stream of gold runs out of the dull ore when heated in the fiery furnace. The aroma of certain leaves and barks spreads out only when crushed and bruised. So also the life which is attended with the most painful experiences exhibits its highest glory.

Life would indeed be a stale and insipid thing if it were foreign to sorrow and pains. Because, true beauty, power, peace and joy are born and nurtured in the womb of pain. The taste of sweetness is most enjoyed when it follows the taste of bitterness.

So do not depreciate the value of suffering. It is an element essential for the evolving life. Do not be afraid of suffering or attempt to run away from it. Realising its great need and use in the upward march of the soul to the goal of its immortal consciousness, welcome all the trials and struggles of life and derive therefrom increased powers of the will so that you can make the very sufferings as stepping stones to the heights of absolute peace and bliss. For the soul

who has attained to the bliss and peace of immortality, suffering and pain are no longer suffering and pain. His entire life and all its experiences are transmuted into one ceaseless flow of ineffable ecstasy. Here sorrow and pain reach their supreme triumph. Those who have achieved this victory alone know the sweet uses of long suffering. It is they who proclaim that God, the creator of the worlds, is all goodness and benevolence. They do not find fault with the conditions existing in the world, because they know that the darkest moments of life herald the dawn of a radiant light of everlasting peace and happiness.

So glorify suffering and, understanding its true purpose in your life, make the right use of it. Instead of being cowed down by it, raise yourself and aspire for the higher and nobler aims of life. Cheerfully invite suffering, keeping in view the loftiest goal of life – the great Reality that lies at the basis of your and world existence. May the sublime possibilities of life be revealed in you by the transmuting touch of suffering. Let suffering cause to flower your soul so that it might emit the perfume of infinity, the bliss of eternity, and shine forth with that light, peace and love which is unconditioned and absolute. Blessed indeed are those that suffer.



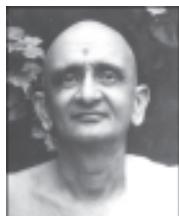
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## BELOVED PAPA SWAMI RAMDAS ANSWERS

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### BENEFITS OF SUFFERING:

Mahatma Gandhi was in jail and along with him were some criminals. They were naturally morose and unhappy. Mahatma Gandhi was always smiling. This



shows that it is not environment that is responsible for our misery, but the attitude of our mind towards external conditions. The external conditions for both the criminals and the Mahatma were the same, but the attitude of mind of the Mahatma was different from that of the others. If you are in tune with the Almighty, come what may, whether good or evil, fortune or misfortune, you will remain perfectly happy. The devotee will say, "I can be happy even in hell by converting it into heaven by my joy." Mind in its own place can make a hell of heaven and a heaven of hell. So we are makers of our own hell and heaven. We ought to take everything that happens to us as for our best. Everything is determined by the Almighty Power, who is all love, all mercy and all kindness.

We take things in wrong light and thus bring misery on ourselves. Continuous remembrance of God will give us the right attitude of mind for our external life.

Question: Suppose there is a man whose only son is drowned in a river. You will say: “God does for the best.” Will you always apply this formula?

Answer: There is no other way but to reconcile ourselves to the will of God. We will have to understand that what was perishable has perished, that attachment is a cause of sorrow. When a bereaved man understands this, he will seek a way by which he can free himself from attachment. One must find a criterion for one’s life by which one can remain impervious to these external things. God rules over everything. By being in tune with Him, we rise beyond these pairs of opposites — happiness and sorrow, joy and misery. By a continuous and incessant remembrance of God, our faith in Him will increase. It is an established truth that whatever God does is for the best. Pain is necessary to make us realise that there is such a thing as joy. If we are not conscious of pain, how can we strive for joy? Thus it is that consciousness of slavery leads us to freedom. So also, through sufferings it is that we come to experience joy. All this is necessary.

Question: If one is not happy in one condition, does it mean that he cannot be happy in any other condition?

Answer: That is true. He must be happy in all conditions. The questioner's happiness is dependent on external conditions. Such happiness is relative. Divine happiness is not dependent upon any external conditions. It depends upon itself. It is a self-existent happiness. Some people come to regard certain possessions as conducive to happiness. If there is a change in those possessions, their happiness also changes. If you depend upon happiness that is not internal and independent, you will be disillusioned. Only this happiness will abide with you for all time. If you depend upon a perishable object for your happiness, it is incapable of giving you true happiness, because the object, on which your happiness is dependent, is by itself impermanent. Even if your happiness depends upon a certain state of Samadhi, that also is not permanent. Happiness must be such as would be with us under all conditions and at all times. Whether we are in society or in solitude, whether we are active or inactive, under all conditions we must be conscious of that bliss within us.

Take the Name of God with all faith, love and devotion. We have to become like children. Unless we become that, we cannot enter the Kingdom of Heaven.

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## WORDS OF PUJYA MATAJI KRISHNABAI

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Look after your elders at home with all love. Only by their blessings can you receive Guru's grace and protection. Today, most of our troubles can be traced to our neglect of our parents and other



elders at home. We have virtually thrown them on the streets. Look after your elders well, regard them as forms of your Guru Himself and take it that you are privileged to love and serve and cherish them.

\*\*\*

Guru is Eternal and Infinite and His chief quality is His state of utter emptiness, utter void. When the devotee goes before such a Guru and makes a clean breast of all his worries, all his thoughts, feelings and troubles cannot but vanish, dissolving themselves in the Guru's vast void and leaving the devotee clean and pure. It is a fact that only when you are ready to open out your heart to your Master that you can enjoy true and lasting peace of mind.

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You always ask questions about why there is so much of evil in the world, why there is so much

suffering and all that. You should not find fault with Papa's creation. Even the so-called bad is His doing. Now, when you have stomach ache, what do you do? Don't you take some bitter medicine to cleanse your stomach of the undigested food? This whole universe is Papa's own body and, if any part of it is suffering, it is only Papa who applies the cure for the situation by making that part of the world go through some bitter experience. So, whatever happens, we should take it as for our good. For, isn't Papa our mother? She knows what is best for her children. Can a mother ever be cruel and harsh to her children? So, whatever is happening in the world should be taken as happening by Papa's will and for our own good.

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### **WORDS OF PUJYA SWAMI SATCHIDANANDA**

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#### **Transferring all burdens unto God:**

There is no one in the world who is free from troubles and is truly happy, except the one who has learnt the "art" of passing on his troubles, cares and responsibilities to God, who in truth bears the entire burden of the universe. Such a one always remains happy, cheerful and free like children. So, if you also

want true happiness and freedom from worries and anxieties, you should lay all your burdens and responsibilities at the lotus feet of the Almighty Lord. The way to commune with Him and to transfer all your responsibilities to Him is to constantly chant His holy and all-powerful Name — whatever Name you like — with all faith and love.

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### **Facing adverse situations:**

There is no use running away from situations. You have to face them bravely, taking the Divine within as your support and guide. Do not be disheartened. When you feel the outside attack is too much for you to bear, pray to God to bless all those who are responsible for such attacks, with right understanding, peace and happiness. Thus always wish well of others.

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## **TRANSCEND SUFFERING**

*By Eckhart Tolle*

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Suffering drives you deeper. The paradox is that suffering is caused by identification with form and erodes identification with form. A lot of it is caused by the ego, although eventually

suffering destroys the ego — but not until you suffer consciously.

Humanity is destined to go beyond suffering, but not in the way the ego thinks. One of the ego's many erroneous assumptions, one of its many deluded thoughts is "I should not have to suffer." Sometimes the thought gets transferred to someone close to you: "My child should not have to suffer." That thought itself lies at the root of suffering. Suffering has a noble purpose: the evolution of consciousness and the burning up of the ego. The man on the Cross is an archetypal image. He is every man and every woman.

As long as you resist suffering, it is a slow process because the resistance creates more ego to burn up. When you accept suffering, however, there is an acceleration of that process which is brought about by the fact that you suffer consciously. You can accept suffering for yourself, or you can accept it for someone else, such as your child or parent. In the midst of conscious suffering, there is already the transmutation. The fire of suffering becomes the light of consciousness.

The ego says, "I shouldn't have to suffer," and that thought makes you suffer so much more. It is a

distortion of the truth, which is always paradoxical. The truth is that you need to say yes to suffering before you can transcend it...

*Source: A New Earth*

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## SUFFERING IS YOUR CREATION

*By Sadhguru Jaggi Vasudev*

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Question: What is the difference between pain and suffering?

Sadhguru: What is pain? Pain is a protective mechanism. Right now, you would not have the necessary intelligence to preserve yourself if there was no pain in your body. Wherever there is no pain in your body, look what you have done. Your hair, for example, how could you cut it into different shapes and sizes? Only because there is no pain. Suppose there was no pain in your nose, in the name of fashion, how many ways would you have cut it by now? Wherever there is a little bit of pain in your body, you put a few holes in it, but if there was no pain at all, you would cut your body into ribbons. If you were walking on the street and a bicycle came towards you, you would step back, not out of humility, but because you know the consequence of pain.





So, pain is good for you. Pain is a natural process, but suffering is not a natural process. It is always your creation. If pain comes and you respond to it, there will be no suffering; but if you react to it, there will be suffering. There are any number of examples like this. In South India, there was a Yogi and sage called Sadashiva Brahmendra. Sadashiva was a Nirkaya, which literally means “bodiless Yogi.” How does somebody become bodiless? If you sit in meditation, you may find that your hands, legs or some parts of the body are missing. They have not gone anywhere, but in your experience they are missing simply because you have transcended the limitations of the senses in a limited way. It can happen to the whole body. If you touch the body, it will be there, but in your experience, it is not there. It is a wonderful way to live. You are in the body but you are no more the body; that is what it ultimately means to be spiritual. In your experience, you are no longer bound by the limitations of the body.

Sadashiva was a Nirkaya, he had no sense of the body. And because he had no sense of the body, he did not think about wearing clothes, he just walked naked. He happened to walk into the king’s garden while the king was relaxing with his queens. The king became angry, “Who is this fool walking naked in front of my

wives?" He sent his soldiers to find out who he was. The soldiers called Sadashiva Brahmendra from behind, but he didn't turn back, he just kept on walking. The soldiers became angry and took out a sword and chopped off his right arm, but he still kept walking. He did not even break a stride. Now the soldiers were terrified, "This is not an ordinary man. We chopped off his arm and he keeps walking." So the king, soldiers and everyone else went and fell at his feet, and brought him back to the garden. Sadashiva Brahmendra lived there for the rest of his life. Even today, this place is preserved in a certain way.

The example that most people in the West probably understand best is Jesus. If somebody were to drive nails into your hands and legs, what you would do? You would scream and yell and curse the whole world. But it seems he said, "Forgive them, for they know not what they do." Could a man say this if he was suffering? There was definitely pain in his body. His body was probably much more sensitive than yours, so definitely there was pain in his body, but there was no suffering. Otherwise, a man could not speak like this.

Pain is a natural process in the body. Suffering is self created. Once you stop suffering, you are suddenly

free from what is happening to your body, and you are free from what is happening to the world. Once the possibility of suffering is taken away from your life, you suddenly have no issues with the world; you can just live your life the way you want. Only when the fear of suffering is no more will you walk full stride and dare to explore the full potential of the life process that you are.

*Source: [www.speakingtree.in](http://www.speakingtree.in)*

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## DO NOT BLAME GOD FOR SUFFERINGS

*By Swami Brahmananda*

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It is a great mistake to hold God responsible for your sufferings. You chose a path according to your own will and pleasure, and enjoy the consequences of your choice. How can you blame God?



For a moment's pleasure you forgot everything else; you did not pause to consider right and wrong. If you put your hand into the fire it will naturally get burned. Is it the fault of the fire? No. You alone are responsible for it. Sri Ramakrishna used to say: "A lamp is burning. Some may read Bhagavatam by its light, while others may forge a document or do some other mischief. The lamp is not to blame for it." The Lord has placed

before man the two paths, good and evil. Choose as you please.

*Source: Spiritual Teachings Of Swami Brahmananda*

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## WHY DO GOOD PEOPLE SUFFER?

*By Swami Tejomayananda*

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A common question: Why do good people suffer or why do bad things happen to good people? It appears good people get the brunt of suffering, while evil-doers enjoy life. Is this true? Does not everyone suffer in one form or another? So is not the question meaningless? Just because a person is good does not mean there will be no suffering in life. Suffering befalls all — good or bad. Objectively, the existence of pain or a physical handicap cannot be denied. But the degree of sorrow produced is subjective. Riches, positions, power do not guarantee happiness. If a person claims he is good and suffering, while the dishonest flourish, be sure the person is not good. For good people, real suffering is to act against their convictions. Compromise to them is the greatest suffering. Spiritual practices cannot eliminate suffering. They protect the mind and ease the suffering. We cannot stop the rain, but by using an



umbrella can save ourselves from getting wet. Generally suffering and enjoyment are related to past actions. But stop awhile, observe the subtle level, do we not find immediate results of our actions? When a good thought enters the mind, there is elation and a wicked thought causes agitation. Problems arise when there is no ideal or when one is not able to live up to it. But the greatest problem is when one believes the ideal is not worth living up to or has lost its utility. Remember, the good stand by their convictions because if you do not stand for something, you will fall for everything!!!

Source: <http://www.chinmayamission.com>

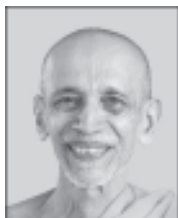
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## CONNECT YOURSELF WITH GOD

*By Swami Chidananda*

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You must keep in contact with the Source of your being. Then, day by day, your spirit will begin to unfold. It will grow, develop, progress, expand, and you will attain divine experience. You will



become Divine. But when there is no connection, or you have alienated yourself from It, or forgotten It, or thought of yourself as something independent, then you are full of sorrow and anxiety, pain and suffering,

misery and fear. You are full of a sense of want. Why? Because you have unwisely cut yourself off from the source of your being. The secret of a progressive and fruitful life is to be inwardly ever linked with God, linked with the Cosmic Being. If you neglect to do that, then your life will be just what it is, always in a state of discontentment, dejection, depression, dissatisfaction. All the negative things come to prevail, to dominate and torment you, to pull you hither and thither. You feel helpless, you weep and wail. You do not know what to do. You are in despair.

If you want to put an end to this, the only way is to link yourself with God, Who is your source, origin. Keep that connection either through enquiry and discrimination, or through constant unbroken remembrance of God and devotion, or through meditation and continuously thinking about Brahman, or through worshipfully dedicating all activities to Him. Do it by whatever means, but by any means do it! Put an end to this disconnection from God. Put an end to your alienation and forgetfulness of God Who is all in all to you. Then your sorrow, your suffering, everything will start receding and ultimately vanish. When the sun rises, darkness cannot remain. When you become

filled with God, sorrow, suffering, pain, ignorance, bondage, fear, worry, anxiety, tension cannot remain. They disappear.

So remember, separation from God is the root cause of all human miseries, the centre of the human problem. That itself causes bondage. Put an end to this alienation and separation by Yoga, by Bhakti, by Jnana, by enquiry, by discrimination, by Sadhana. Seriously strive after that supreme state of being constantly in a state of oneness, attunement with the Supreme and overcome the sorrows of Samsara. Banish the darkness of ignorance and bondage and come into the light of supreme divine wisdom. That is the wise way. Do it now and become blessed.

*Source: Ponder These Truths*

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## SIGNIFICANCE OF PAIN AND SUFFERING

*Sri J Krishnamurti Answers*

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Question: What is the significance of pain and suffering?

Krishnamurti: What is suffering? It is an acute form of disturbance which I don't like. My son is dead. I have built round him all my hopes or round my daughter, my

husband, what you will. I have enshrined him with all the things I wanted him to be and I have kept him as my companion – you know all that sort of thing. Suddenly he is gone. So there is a disturbance. That disturbance I call suffering.

If I don't like that suffering, then I say: "Why am I suffering? I loved him so much. He was this... I had that." I try to escape in words, in labels, in beliefs, as most of us do. They act as a narcotic. If I do not do that, what happens? I am simply aware of suffering. I don't condemn it, I don't justify it – I am suffering. Then I can follow its movements can't I? Then I can follow the whole content of what it means - 'I follow' in the sense of trying to understand something.

When I am simply aware of suffering, not as apart from me, not as an observer watching suffering – it is part of me, the whole of me is suffering. Then I am able to follow its movement, see where it leads. Surely if I do that it opens up, does it not? Then I see that I have laid emphasis on the 'me' – not on the person whom I love. He only acted to cover me from my misery, from my loneliness, from my misfortune. It is not that he is gone but that I am left. I am alone. To come to that point is very difficult. It is difficult



really to recognize it and not merely say, “I am alone and how am I to get rid of that loneliness?” This is another form of escape, but be conscious of it, remain with it, see its movement. Gradually, if I allow it to unfold, to open up, I see that I am suffering because I am lost; I am being called to give my attention to something which I am not willing to look at; something is being forced upon me which I am reluctant to see and to understand. But if I can stay with it and not put it away from me, not try to circumscribe or deny it, then what happens? What is the state of my mind when it is thus following the movement of suffering?

When there is no observer who is suffering, is the suffering different from you? You are the suffering, are you not? You are not apart from the pain — you are the pain. What happens? There is no labelling, there is no giving it a name and thereby brushing it aside — you are merely that pain, that feeling, that sense of agony. When you do not name it, when there is no fear with regard to it, is the centre related to it? If the centre is related to it, then it is afraid of it. Then it must act and do something about it. But if the centre is that, then what do you do? There is nothing to be done, is there?

If you are that and you are not accepting it, not labelling it, not pushing it aside — if you are that thing, what happens? Do you say you suffer then? Surely, a fundamental transformation has taken place. Then there is no longer “I suffer”, because there is no centre to suffer and the centre suffers because we have never examined what the centre is. We just live from word to word, from reaction to reaction. We never say, “Let me see what that thing is that suffers”. You cannot see by enforcement, by discipline. You must look with interest, with spontaneous comprehension. Then you will see that the thing we call suffering, pain, the thing that we avoid, and the discipline, have all gone. As long as I treat suffering as something outside — I suffer because I lost my brother, because I have no money, because of this or that — I establish a relationship to it and that relationship is fictitious. But if I am that thing, if I see the fact, then the whole thing is transformed, it all has a different meaning.

Then there is full attention, integrated attention and that which is completely regarded is understood and dissolved, and so there is no fear and therefore the word ‘sorrow’ is non-existent.

*Source: First And Last Freedom*

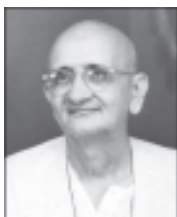
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**ARISE FROM THE VALE OF MISERY**

*By Swami Ramdas*

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Misery has fallen to the lot of man, because of his willful forgetfulness of the supreme Truth of his being. He allows himself so much to be involved in the passing phases and affairs of life that he neglects to turn his thought to the eternal source of his existence. He struggles to find peace and contentment in the external adjustment and attainment of the things of life; but in no circumstance does he get the peace he strives for. On the other hand, he moves in an endless circle of ever-increasing cares and sorrows. In fact, he jumps from one fire into the other – from one pit into the other – from one sorrow into the other. He gropes in a self-created darkness and stumbles at every step, and his aches are many. Rest and peace are nowhere for him; this is the result of man's running away from the all-blissful centre of his being – God. Forget this centre, and you have a crop of misery. Tune your remembrance with the Lord and Master of your life, and you have endless joy. You have now strength, wisdom, courage and freedom.



O man, do not permit the cloud of oblivion, which

would hide the true glory of your life, to settle upon your soul. Awake to the consciousness of the eternal Reality dwelling within you and destroy the cause of your misery. Let the great Truth reveal His splendour in you. Verily, you are the temple of God.

Life is short. Make the most of it by living in God. Everyday that passes brings you nearer to the end, when you shall have to depart from the world leaving behind everything which you hugged as your own. Life lived in the thought of God is life lived in true joy and peace. Else it is a lengthening chain of woe that drags you ultimately to the terrifying jaws of death.

Let life be like the flower — born in full bloom and given away utterly — petals, scent and all — to the gardener who brought it into existence. The joy of the flower lies in its self-offering to its loving maker. So our life be a dedicated flower at the feet of our Divine Maker. Life thus lived alone is filled with real blessedness, peace and joy.

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### DEAR CHILDREN

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A poor devotee, who was a householder, had his hut near a forest. In his house, besides his wife, there was a bull, which was used as a beast of burden. It

was the sole means of livelihood for the couple, for on its back articles were carried for sale by its master. There was also in the house a dog which was useful for keeping guard and protecting them in the woodland. The devotee had in addition a parrot of which both he and his wife were very fond, as they had no children. The parrot, when the night passed and the day dawned, used to wake up the couple by calling out, "Awake, and pray to God!"

One day it so chanced, a lion from the forest came and killed the bull belonging to the poor householder. The dog, being afraid of the lion, ran inside the house and hid himself. The householder got up in the morning and when he saw the dead body of the bull, he exclaimed, "It is well done! God does everything for the best! This has happened by His will. Therefore, it cannot be but for our good."

Hearing these words, his wife was greatly displeased, but she did not say anything. Misfortunes, however, never come single. Later on, that day, the parrot somehow came out of its cage and was killed by the dog. When the master of the house heard of the incident he repeated, "Well done! God does everything for the best!"

On hearing these words, this time his wife became

desperate and beat her own head. She became so distressed over these remarks that she did not even try to express her feelings to her husband. A short time afterwards, somebody told them that their dog was rolling in agony in the street. It died soon after. The master of the house again said, "It is all very well! Whatever God does is always for our good."

Seething with anger, his wife was now unable to control herself and told him, "What do you mean by repeating such senseless words? Without any means of livelihood, now remain in the house and starve. Take to your bed and sleep till morning. The bull that gave us food, and the parrot that was waking us up in the morning have both gone. The faithful dog also died. This night someone will send us also to the cremation ground. Then you will realise to the full, God's goodness!"

"What has happened cannot be changed," said the man, who was perfectly calm and cheerful. He took everything as God's grace. He was quite unperturbed by his wife's ironical outburst. But his wife was feeling very miserable. She was worried as to how they would eke out their livelihood.

The day passed and night came. Both slept. When they woke up in the morning and went out, they saw in the whole town dead bodies lying scattered

everywhere. In the night, a gang of dacoits had entered the town and had left not a single person alive. They had looted every house and taken even broken vessels from the homes. A house near the jungle, without a dog, is generally taken to be unoccupied. So, thinking that the cottage of this couple was vacant and deserted, the dacoits did not enter it. Thus God had really saved them in His mysterious way. The man said to his wife now, "If our dog was there with us, the dacoits would have entered the house and surely killed us also. Even if the bull had been seen by them, they would not have spared us. The parrot too would have been a source of danger to us. If it had shouted before dawn to wake us up, the dacoits would have heard it and got scent of us. God, who is all kindness, had arranged for the death of all these three beforehand in order to save us. It is on account of this that we are alive today. Do you now doubt that all that happens is for good?"

*Source: Stories As Told By Swami Ramdas*

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## EPISTLES OF SWAMI RAMDAS

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Beloved Mother,

How can we know that He is all kindness and love, if He did not make us pass through trials and

tribulations, so as to bring us face to face with Him – the only Truth? He teaches that He alone is real and that we must live for Him and Him alone, Him whom we can never really afford to lose at any time. Is it a wonder then that Kunti, mother of the Pandavas, prayed to Sri Krishna for difficulties? She knew she could attain Krishna only by remembering Him when beset with difficulties. Blessed are we, when God, in His mercy, sends us calamities unasked, with a view to lead us to Him. He is indeed kindness and love.

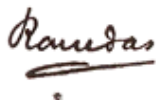
We may live for thousands of years, for the matter of that we may live thousands of lives, and obtain whatever we desire of the world; but never shall we be happy as long as our hunger for earthly things persists. Complete repose once for all, on the bosom of the infinite God, can alone grant us the true and everlasting peace, freedom and joy.

So Ramdas prays to you, beloved mother, give up your unreasonable sorrow by turning your mind to the Divine Master of our being and of the universe. Serve Him in all humility, in any sphere of activity in which He might place you. Don't be crushed down by grief which is unreal and false; rise superior to it.



Make God – call Him by any name you like – the goal and purpose of your existence. Nothing short of this is worth any the least consideration and thought, O mother. Why throw away a precious life? Dedicate it to God and His service as Mirabai did. Love Him in all. Serve Him in all. And make yourself blessed, pure and peaceful. May God bless you!

Love to you and all there.



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**HH JAYENDRA SARASWATI SWAMIJI  
ATTAINED MAHASAMADHI**

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The 69<sup>th</sup> pontiff of Kanchi Kamakoti Peetam belonging to the Sankaracharya order, HH Jayendra Saraswati Swamiji, dropped his mortal coil on the 28<sup>th</sup> of February 2018.

THE VISION pays homage to Revered Swamiji and fondly recalls his visit to Anandashram along with his successor, HH Vijayendra Saraswati Swamiji, on the 13th May 2000.

Beloved Papa said, “Saints are beacons. Saints show the path. They hearten you in your struggle. Their words should carry absolute weight with you. They can awaken and enthuse you.”

May Pujya Swamiji's life and mission continue to inspire innumerable aspirants on the spiritual path.

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### IN MEMORIAM

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- ♦ Smt AM Kamala (aged 79), an ardent devotee of the Ashram from Chennai was called by Beloved Papa on the 1<sup>st</sup> of March 2018.
- ♦ Sri KW Jhangiani (aged 74), a devotee from Pune, was also called by Beloved Papa on the 3<sup>rd</sup> of March 2018.
- ♦ Sri JP Lalwani (aged 81), another ardent devotee from Ahmedabad, dropped his mortal coil on the 5<sup>th</sup> of March 2018.

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

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### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of February is 210 crores. The grand total of the Japa done so far in this round now stands at 2575 crores.

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

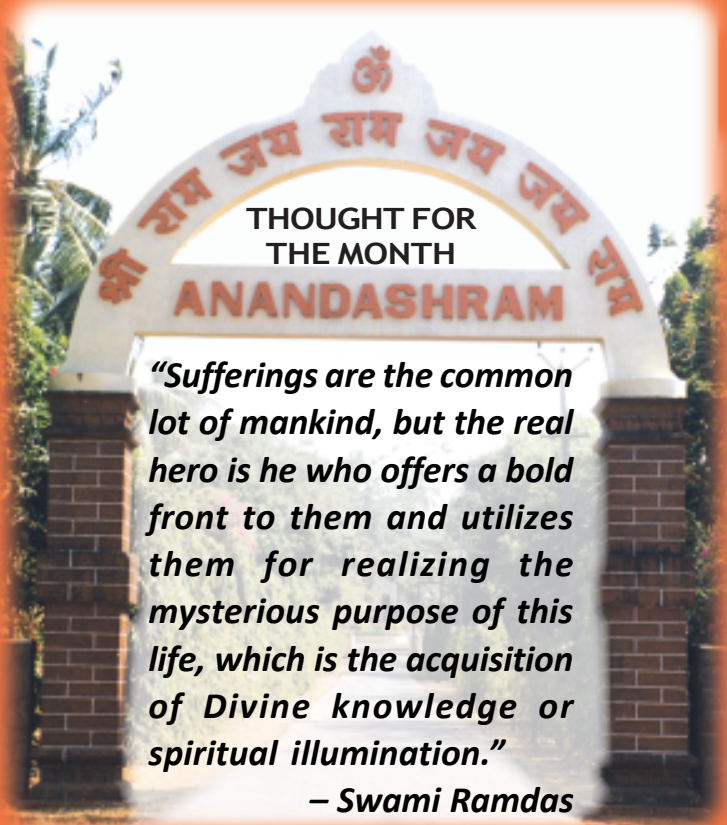
(\*) denotes books out of print.

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***“Sufferings are the common lot of mankind, but the real hero is he who offers a bold front to them and utilizes them for realizing the mysterious purpose of this life, which is the acquisition of Divine knowledge or spiritual illumination.”***

**– Swami Ramdas**

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