



The Vision

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

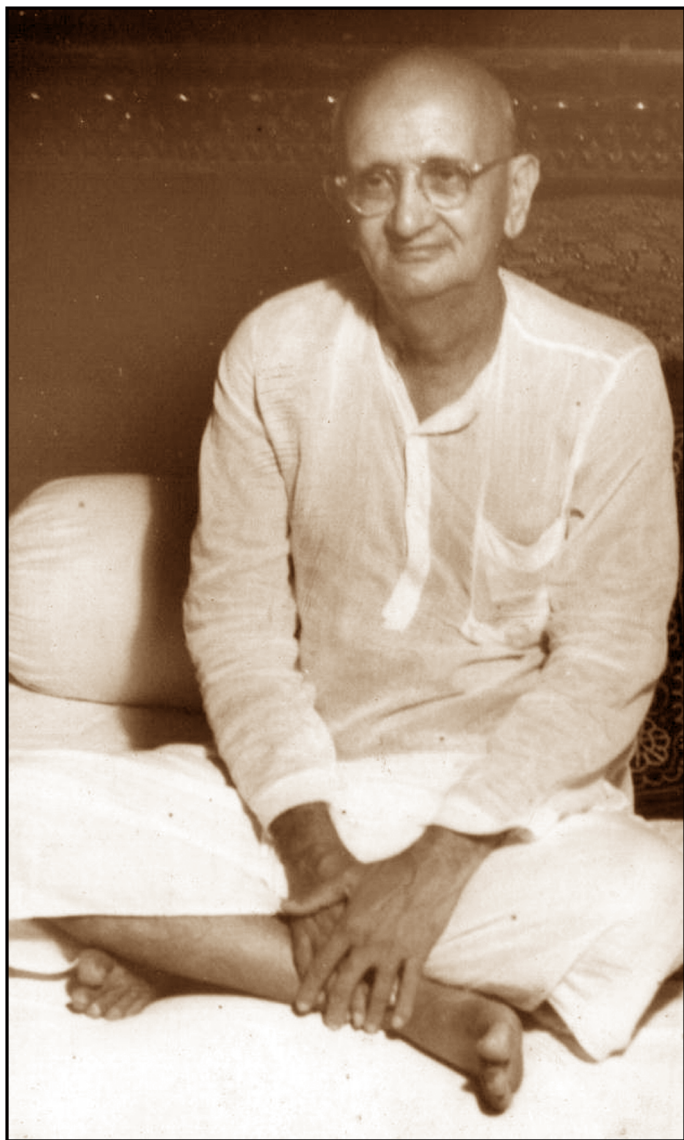
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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

THE VICTORY

In the womb of pain, the babe of joy is born,
 From the mire springs the beauteous lotus,
 The clouded sky reveals the radiant blue,
 Grim darkness holds the grandeur of light.
 In the depthless ocean lies the rarest gem;
 So in the ache of thought find wisdom pure,
 In the heart of struggle — the haven of peace,
 In the battle of life — the victory.

— **Swami Ramdas**



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FROM THE EDITOR

truggle seems to be an element essential for progress in any field. There is a phrase: “Pain precedes deliverance.” So, let us not deprecate the relevance of it. On a closer scrutiny we realise, struggle does help in bringing out potentialities lying dormant within the person, which will help not only the person subjected to go through the struggles, but also a larger segment. In other words, struggles serve as stepping stones to the zenith of success and peace, to the individual in particular, and others in general.

In the field of spirituality also the same case applies. Beloved Papa said: “Every Sadhaka’s life is a life of tremendous struggle. 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.”

During the struggles, a stage comes when the Sadhaka seems to have exhausted all resources and

seeks guidance for moving forward from those who have scaled the heights. Even after this, struggle might continue; at such times, intense prayer wells up in the heart of a Sadhaka seeking direction and protection. Proportionate to the intensity of the prayer and commitment to the goal, the prayer gets answered and what follows is the experience for which the struggle was started.

Therefore, struggle, prayer and experience form the basis for a successful life in any field.

This month's issue of THE VISION carries articles on these lines. □

— Editor



Without effort nothing is gained. This is true also of God-realisation. But the effort becomes fruitful only when the grace of God has awakened you and infused into you the spirit of keen and sustained struggle. In fact, you ought to feel that it is He who is drawing you towards Him and all that you do is being done by you through His will and power.

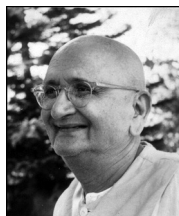
— Swami Ramdas

SPIRITUAL HEROISM

By Swami Ramdas

The first quality necessary in a Sadhaka, when he strives to realise God, is a heroic spirit.

Lukewarm enthusiasm and a timid march on the path prolong 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 realise 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 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 relatively 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 getting free from a cage, soar in the heavens of a blissful, and infinite consciousness. Be intoxicated with God and realise 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. □



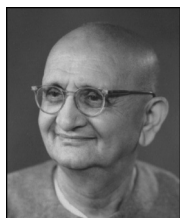
Peace comes to us only when we throw ourselves completely at the mercy of the Lord and feel that we are ever basking in the sunshine of His infinite grace. There is nothing in life so glorious as to become conscious of Divine grace and protection. The struggle of the aspirant consists in handing himself over completely into the hands of the Lord, “Not I but Thee, Oh Lord! not mine but Thine, Oh Lord!” This is the attitude of a true devotee towards his Lord.

— Swami Ramdas

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: How to control the mind?

Papa: To control the mind, to still the mind! Oh, it is not a joke. But we have no reason to be disheartened.



God or Guru is always there ready to help and guide us. Seek his help in all humility. Gradually, by meditating on the Supreme Spirit within you, by remembrance and surrender, you will be able to control it and free it from all Vasanas and desires.

During his wandering life Ramdas was devoting all his time exclusively for remembering God. He had Darshan of so many saints who had reached the pinnacle of God-realisation. Still his mind was playing tricks sometimes. He had a tremendous inner struggle to keep the mind down. In his utterances in the Kadri cave, Mangalore, which comprise the last portion of IN QUEST OF GOD, he has given out his experiences, prayers and struggles at that time.

He used to think of God, pray to Him, bow to Him, and surrender to Him. He found that he had gained peace, and the mind had disappeared. He felt exultant over it. But again the mind came up and

the battle started to put the fellow down. Ramdas then intensely thought of God's attributes and again, there was relief from the clutches of the mind, joy welled up in his heart and he felt that the struggle had ended. In two or three days the fellow was up again. Ramdas again prayed to God. He used to get frantic. You will find the outpourings of his heart in those utterances. That kind of struggle is perhaps common to all spiritual aspirants at one stage or other. In spite of his surrendering so much to God, this was taking place. He asked God, "Why do You still allow these things to be in the mind?" He replied, "Why do you think them to be different from Me? Identify all things with Me; then they will change their faces. Destruction is not possible. Transform them." Then Ramdas said, "You are this. You are that. You are everything. You are everything." Then those things as such disappeared. A new joy arose in the heart. Everything in Ramdas was completely transformed.

So, Ramdas tells all, "Identify every object of your thought with God. Let the mind wander. Wherever it wanders, it wanders only in God." Don't try to catch it and put it in one place. "Wherever the mind goes, there You are, my God. All thoughts, feelings, impulses, everything is Yourself." □

WORDS OF PUJYA MATAJI KRISHNABAI



Matiji: “Unless and until we get an intense craving to realise Papa, He will not reveal Himself in our heart. When we evince a keen hunger for Papa, it means that the Kundalini has risen beyond the navel and is progressing towards the heart centre. From what I can see, among the people here, none has gone beyond the navel stage as none is exhibiting such a keen hunger for Papa.



When the Kundalini rises to the heart centre, we are seized with such a hunger for the Guru that we only want the Guru, only the Guru and nothing but our Guru. If we are to develop such a hunger for Papa, we should first devote our body, mind and wealth to Him. We can dedicate our mind to Him only if we first learn to offer Him our body and limbs by serving Him in the many forms around us. In my case, I had no wealth, but Papa made me work and serve Him in many forms around me with my body and limbs. This helped me to go within and concentrate my mind on Him and Him alone. Even these early stages in our Sadhana, like being ready

to expend our body and wealth in His service can come to us only by chanting His Name. That is why, I am after everyone here, asking them to repeat more and more Ram Nam. Instead of paying any heed to my words, most people tell me vehemently: “Oh, don’t worry, I am always repeating Ram Nam.” If this were a fact, why don’t I see any external signs that should always become evident with intense chanting of Ram Nam? Moreover, how can you hope to progress towards Papa if every request of mine to chant more and more Ram Nam is greeted with a bland statement that you are already doing it! Indeed, we should never be satisfied with whatever little progress we have made but strive continuously to rise higher and higher, praying to Papa all the time to take us higher and higher. If we rest on our laurels, then we are bound to fall down and lose even the little height we might have gained. For this we have to be constantly on our guard by chanting Ram Nam and praying to Papa all the time to take us to Him. We are all growing older and older day-by-day. Any day — today, tomorrow or the day after — the call may come and we will have to go. Then, one more life will have ended without our achieving what we have come on earth to achieve, namely, Papa’s

eternal Swaroop. So, even if we experience fleeting moments of spiritual exhilaration, we should not be under the mistaken impression that we have risen high on the spiritual ladder and become smug over this. Because, it is such a feeling that is bound to pull us down and down. Our effort should, all the time, be to rise higher and higher.”



Mataji: A young Canadian Indian, who had been here for some days, came to Mataji to take leave. She gave him a packet of sweets and Prasad, asking him to keep the latter always with him. Then Mataji told him: “Whatever work you do, do it as His service, keep your mind always on Him by bringing into your mind His universal attributes such as: “Thou art Infinite, Thou art Eternal, Thou art all-pervading” and so on. Pray to such a Supreme Being to reveal Himself in your heart. Let His name be ever on your lips.”


Canadian: “Does this mean that I should dedicate all my work to Him?”

Mataji: “Yes. You have to consider all that you do as His service.” □



PERSEVERANCE IS NECESSARY

By Swami Satchidananda

aints struggled very hard to realise the supreme goal of human life and, even after attaining the goal, they continued to strive to awaken the slumbering souls to the Reality. They have done their part. Now, on our side, we have to work hard to attain the goal shown by them. Though we all know how they all had to struggle very hard, most of us are, unfortunately, taking it very easy, thinking that we can also reach the goal soon without serious struggle. Of course we all will reach the goal some day but not unless we work very hard for it. They are not asking us to do something impossible. They tell us that it is enough if we have intense devotion and fiery aspiration to reach God. For that, through books and oral advice they ask us to take God's Name constantly. 'Constantly' is a word we have to underline. Only by chanting God's Name constantly, we will be able to remember Him ceaselessly.



We feel we are taking God's Name and trying to see God in everything and all that but actually when it

comes to practice, we miss it many times. It is natural because the worldly pull is so strong that it takes us away from God-remembrance. We may be thinking of God. We may be trying to see God in others, but the strong pull from the world makes us forget God for a long time. So the struggle goes on.

Perseverance is necessary on the spiritual path. When we are seriously trying to realise God, there should not be anything standing in the way. Our devotion must be one-pointed. That does not mean we should give up our job, renounce our properties, our home and family. We can have all those things and live in the midst of them, but our attitude towards them should change. While maintaining God-remembrance always we must be able to identify all the family members with God, and accept anything that happens as happening by God's will only. If this attitude is maintained, we can stay in the family, we can continue to do the professional work and activities as before. Our main aim must be to realise God.

We may say that we are striving to realise God, and that we have no ambition or attachment in the world. But, when suddenly something amiss happens in the family, we are shocked so much that we even blame God for what has happened, instead of surrendering

to God's will and remaining happy and peaceful. This practice of developing an attitude of surrender must go on ceaselessly. It is a great struggle in the beginning but by practice it will become easy and we will be able to lead a very blissful life. The final attainment may be far away, it doesn't matter. But this practice itself will keep us in bliss and peace, always. It will remove all the tension we have in life. It will solve all the problems in life. In other words, our Sadhana must be based on seeing God in everybody, seeing God in everything and submitting to God's will in all matters.



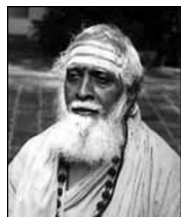
The goal is the awareness of your Immortal Existence and selfless service to humanity. You have to begin to work out this lofty ideal in the position in which you are at present. Of course, there are the struggles and the difficulties. Nothing great can be achieved without a strenuous endeavour. There is no easy road to success in any walk of life; and on the spiritual line, it is no ordinary struggle that has to be put up.

— Swami Ramdas

STRUGGLE AND PRAYER

By Swami Shantananda Puri

For all problems, whether spiritual or material, prayer to the Supreme Lord is one infallible remedy. Try it with all sincerity and you will be amazed at its efficacy.



Our mental tendencies from previous births, (Vasanas) are formidable foes and are quite capable, from lifetimes of practice, to overwhelm even a yearning heart that wants to move upward spiritually. Therefore, prayer in all cases is the most essential ingredient for successful spiritual accomplishment.



When difficulty is experienced in attempting to reverse the train of thought in the mind, we should always resort to the greatest weapon in the human arsenal — prayer.



One can pray, “Oh Lord, my mind is as hard to control as the wind. Therefore, please help me. For thou art the struggle, and thou art the victory.”



The effective practice of Sadhana actually occurs after the mind is put on the thought of God, for its nature is to usually become distracted. The practice is redirecting the mind inwards in prayer, while it is in the state of forgetfulness.



If we are not in the practice of attaching our thoughts and hopes on the Lord during times of tranquillity and ease, then we will forget to seek Him when trouble and sorrow surround us.



When waging war on the mind a two prong spear should be wielded; practice and prayer!



If the practice is not proceeding well, then one should increase the amount of time in prayer. At such times, prayer should be included to the Lord for His aid in help in successful Sadhana.



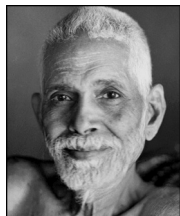
If a spontaneous prayer does not come to mind, then take the prayers of others on loan, but it should be done with Bhava (with sincerity). □

Source: Droplets Of Wisdom Sublime

STRUGGLE THROUGH THE MAZE OF THOUGHTS

By Ramana Maharshi

Everybody complains of the restlessness of the mind. Let the mind be found and then they will know.



True, when a man sits down to meditate, thoughts rush up by dozens. The mind is only a bundle of thoughts. If the attempt to push through the barrage of thoughts is unsuccessful, one can try, by any means, to abide in the Self, it is good.

For those who are unable to do so, chanting or meditation (Japa or Dhyana) is prescribed. It is like giving a piece of chain to an elephant to hold in its trunk. The trunk of the elephant is usually restless. It puts it out in all directions when taken out in the streets of the town.

If given a chain to carry, the restlessness is checked. Similarly with the restless mind. If made to engage in Japa or Dhyana, other thoughts are warded off: and the mind concentrates on a single thought. It thus becomes peaceful. It does not mean

that peace is gained without a prolonged struggle. The other thoughts must be fought out.

Searching what the mind is, the thoughts will recoil and the seeker will know that they arise from the Self. It is the aggregate of these thoughts that we call 'mind'. If one realises that the thoughts arise from the Self and abide in their Source, the mind will disappear. After the mind ceases to exist and bliss of peace has been realised, one will find it then as difficult to bring out a thought, as he now finds it difficult to keep out all thoughts.

If one wants to abide in the thought-free state, a struggle is inevitable. One must fight one's way through before regaining one's original primal state. If one succeeds in the fight and reaches the goal, the enemy, namely the thoughts, will all subside in the Self and disappear entirely. The thoughts are the enemy. They amount to the creation of the Universe. In their absence there is neither the world nor God the Creator. The Bliss of the Self is the single Being only.

Source: Talks with Sri Ramana Maharshi

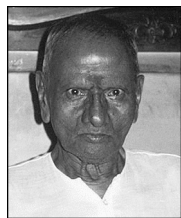


STRIVE WITHOUT SEEKING

Sri Nisargadatta Maharaj Answers



Questioner: My question is: How to find the way to one's own being?



Maharaj: Give up all questions except one: 'Who am I?' After all, the only fact you are sure of is that you are.

The 'I am' is certain. The 'I am this' is not. Struggle to find out what you are in reality.

Questioner: I have been doing nothing else for the last 60 years.

Maharaj: What is wrong with striving? Why look for results? Striving itself is your real nature.

Questioner: Striving is painful.

Maharaj: You make it so by seeking results. Strive without seeking, struggle without greed.

Questioner: Why has God made me as I am?

Maharaj: Which God are you talking about? What is God? Is he not the very light by which you ask the question? 'I am' itself is God. The seeking itself is God. In seeking you discover that you are neither the body nor mind, and the love of the self in you is for the Self in all. The two are one. The consciousness

in you and the consciousness in me, apparently two, are really one, seek unity and that is Love.

Questioner: How am I to find that Love?

Maharaj: What do you Love now? The 'I am'. Give your heart and mind to it, think of nothing else. This, when effortless and natural, is the highest state. In it Love itself is the lover and the beloved.

Questioner: Everybody wants to live, to exist. Is it not self-love?

Maharaj: All desire has its source in the Self. It is all a matter of choosing the right desire.

Questioner: What is right and what is wrong varies with habit and custom. Standards vary with societies.

Maharaj: Discard all traditional standards. Leave them to the hypocrites. Only what liberates you from desire and fear and wrong ideas is good. As long as you worry about sin and virtue you will have no peace.

Questioner: I grant that sin and virtue are social norms. But there may also be spiritual sins and virtues. By spiritual I mean the Absolute. Is there such a thing as absolute sin or absolute virtue?

Maharaj: Sin and virtue refer to a person only. Without a sinful or virtuous person what is

sin or virtue? At the level of the Absolute there are no persons; the ocean of Pure Awareness is neither virtuous nor sinful. Sin and virtue are invariably relative.

Questioner: Can I do away with such unnecessary notions?

Maharaj: Not as long as you think yourself to be a person.

Questioner: By what sign shall I know that I am beyond sin and virtue?

Maharaj: By being free from all desire and fear, from the very idea of being a person. To nourish the ideas: 'I am a sinner' 'I am not a sinner', is sin. To identify oneself with the particular is all the sin there is. The Impersonal is real, the personal appears and disappears. 'I am' is the Impersonal Being. 'I am this' is the person. The person is relative and the Pure Being — fundamental.

Questioner: What exactly do you mean when you ask me to stop being a person?

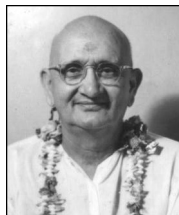
Maharaj: I do not ask you to stop being — that you cannot. I ask you only to stop imagining that you were born, have parents, are a body, will die and so on. Just try, make a beginning — it is not as hard as you think.

Source: I Am That

BLISS OF THE ATMAN

By Swami Ramdas

Everyone who is in the grip of a struggle for the attainment of the eternal values of life knows that life's fulfilment and its ultimate fruition depends upon the immortal bliss and peace of the Atman. He further knows that this unchanging Truth can be his only when the mind is withdrawn from the external attractions of the world, only when he has conceived a revulsion of feeling towards the pleasures of the senses, only when the false cravings of his soul for the unstable and ephemeral things of life have ceased and disappeared. These are the necessary conditions for the realisation of the immortal peace and joy of the Atman.



The sages have declared: There is no higher gain in this existence than the bliss of the Atman. When you have once found it, you are utterly free from the clutches of mental turmoil and the fetters of death and misery. Suppose a man has come by a perennial spring of nectar at which he can quaff to his heart's content and thus satisfy the thirst that parches his

soul, would he hanker after the unwholesome water of dirty ponds that brings disease and consequent pain and misery?

If you would really enjoy the blessings of a true and independent life, then by a concentrated and sustained effort seek the bliss of the Eternal. Nothing else in this world can quench the flames of desire that rise and burn in your heart. Liberation is spoken of as the realisation of the immortal Divinity dwelling within you. Be intoxicated with the joy that never changes, that ever exists. Joy, bliss and peace are your quest. Independence and freedom are your goals.

If you have understood, by ransacking the depths of your desire-ridden heart, the true purpose of your life, you will surely have discovered that nothing short of the attainment of an immortal state would completely satisfy the innate aspiration of your soul. The passing glammers of life, the gilded pleasures that you pursue, are the will-o'-the-wisps that delude the mind and throw you into the prison of ignorance and death. Therefore, seek the Eternal, seek that which never dies, never changes — that which is your real Spirit. the one deathless Truth of your being. Do not be deceived. Wake up from the sleep of ignorance. Be aware of your eternal Self. Tear up the veil between

you and your God, and know that you and He are one. Declare with all the joy that you can command: "I am the all-pervading, indestructible, beginningless and endless Truth, whose nature is perfect peace and bliss. I am the self-existent, all-powerful Reality. I am the free, ageless, birthless, everlasting Spirit. Disease, poverty, fear and want have nothing to do with me. I am bliss — pure bliss: peace — pure peace. I am the Light of lights. I am the primeval Source of all things. I am God and there is none but I." Meditate thus, until you are inebriated with the thought of your Divine state, until you merge and lose yourself in the limitless ocean of your immortal existence and make this human life abundantly blessed.



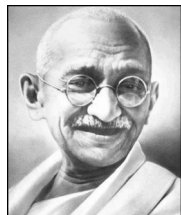
By struggle you conquer. Struggle means development of will-power and a gradual awakening to the real purpose of life — which is Self-realisation. Make every influence on your life, favourable or unfavourable, work for your spiritual advancement. God's name is your help.

— Swami Ramdas

STRUGGLE TO EXPERIENCE THE MYSTERIOUS POWER

By Mahatma Gandhi

There is an indefinable Mysterious Power that pervades everything. I feel it though I don't see it. It is this Unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.



I do dimly perceive that whilst everything around me is ever changing and ever dying, there is underlying all that change, a Living Power that is changeless, that holds all together, that creates, dissolves and recreates. This informing Power or Spirit is God.

The truth is that God is the Force. He is the essence of life. He is pure, undefiled Consciousness. He is eternal. And yet, strangely enough, all are not able to derive, either benefit from or shelter in the all-pervading Living Presence.

Electricity is a powerful force. Not all can benefit from it. It can only be produced by following certain laws. It is a lifeless force. Man can utilise it if he can

labour hard enough to acquire the knowledge of its laws. The Living Force which we call God can similarly be followed if we know and follow His law leading to the discovery of Him in us.

God is an Unseen Power residing within us. There are many powers lying hidden within us and we discover them by constant struggle. Even so, we may find this Supreme Power, if we make diligent search with the fixed determination to find Him.

My God does not reside above. He has to be realised on earth. He is here, within you, within me. He is omnipotent and omnipresent. You need not think of the world beyond. If we can do our duty here, the beyond will take care of itself.

Source: *Pathway To God*



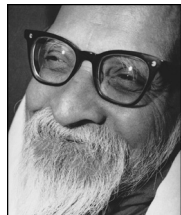
God is the helper of those who strive and struggle with all sincerity for the attainment of the needed purity of mind for realising Him. Therefore feel that the Divine is your help and guide.

— Swami Ramdas

PERSEVERANCE IN SADHANA

By Acharya Vinoba Bhave

It is true that good deeds become natural when one always remembers the Lord. But the Lord's command is to keep on striving. Saint Tukaram says, "Day and night,



we are required to fight with the world without and the mind within." This conflict is going on relentlessly. It is not that you will win every battle. One has to persevere till the end to win the war. It is the final result of the war that counts. During the war we shall succeed and fail many a time. But failure is no cause for dejection. When a stone breaks at the twentieth blow, it does not mean that the previous nineteen blows had been in vain. In fact, they were preparing ground for the success of the twentieth blow.

To feel dejected means to lose faith in God. God is always there to support and protect you. Have faith in Him. To develop self-confidence in a child, the mother lets him wander here and there, but she keeps watch. She does not let him fall. If he starts tottering, she is there to lift him up in her arms. God too is watching you. He holds in His hands the string of your life's kite. Sometimes He pulls it taut while

sometimes He lets it loose; but be assured that He Himself is holding the string in His hands. To teach swimming in a river, one end of a rope is tied to a tree on the bank and the other end is tied to the learner's waist, and then he is thrown into the water. Trainers are there in the river to take care of him. The novice struggles initially but, in the end, masters the art of swimming. God teaches us the art of living in this way. So, if you continue striving day and night with all the resources of the body and the mind at your command with faith in the Lord, the last moment will be extremely happy.

Source: Talks On The Gita




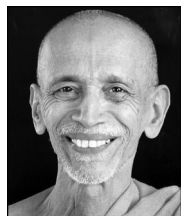
God is the only Reality, the only Truth —
and to reach Him is the one principal aim
of existence. When you have sincerely struggled
for and have ultimately attained Him, you will
have fulfilled the mission of your life. Keep
up a constant and unbroken remembrance of
God, and dispel from your mind the darkening
influence of doubt and sorrow.

— Swami Ramdas

THE POWER OF PERSISTENCE

By Swami Chidananda

ome out of the cage or your little, egoistical, selfish personality. Renounce and sacrifice this selfish personality at the altar of humanity. Where there is no 'I', where there is no mind, where there is no selfishness, there is ideal Karma Yoga. It becomes Upasana (worship). You can be established in a state where even though acting, you are no more acting. Karma or work cannot bind you because you are acting without the sense of doer-ship. The feeling "I am doing" is not there; rather, "He is getting it done through me." You are a witness of your own actions, and the poison of Kartritva or sense of doer-ship is removed from the activity; it becomes a sublime activity. Then God's will manifests through you.



To be established in this state of inner absence of self, one has to diligently pursue a method of Sadhana and persist in it, diligently continue to negate the ego, negate the self. It does not come in a day, but it comes if you are persistent. Be firmly fixed, let nothing shake you. Become so established in your Niyama (observance) that nothing can move

you. Fixity indicates a certain attitude, a state that you have achieved or attained in your interior. You have become strong within, unshakable within, firm within.


While fixity involves a certain inner state you have reached after much diligence and struggle, tenacity indicates an attitude with which you live your life, engage in your Sadhana. And that attitude is a firm resolution not to give up no matter what obstacles come, no matter what setbacks, no matter what disappointments or discouragements. Having taken up something wise, something good, never to abandon it, never to leave it, to be determined to come out victorious — this attitude is called tenacity.

Tenacity is a positive quality: never to swerve from your purpose. In this way, there should be in the heart of the Sadhaka the determined adherence to one's ideals, and one must be established in an inner state which is unassailable, not affected by anything. That is the thing needed in your spiritual life. Fixity of principles, and tenacity — never to let go. It leads to success. A seemingly impossible thing becomes possible in the face of sheer persistent, regular, unfailing, unbroken Abhyasa. This is the type of nature that the Sadhaka should seek to develop within himself. In that lies the guarantee of his success. ▣

Source: Ponder These Truths

THE EASY PATH TO GOD

By Swami Ramdas

he question arises in the minds of all spiritual aspirants, which is the easiest way of approach to God; the easiest in the sense it involves no intricate forms of worship and rigorous methods of self-discipline. It must be at once simple and efficacious. It must produce the least strain and results should be obtained without any prolonged struggle or endeavour. Of course, a keen aspiration to attain the Divine goal is necessary. Given this, the adoption of an easy discipline of continuous remembrance of God and surrender of all actions to Him should bring about immediate results.

Remembrance of God destroys the impurities of the mind and dedication of the actions to Him eliminates the ego sense. It is now that his hidden Light manifests in the aspirant in all its splendour and he wakes up to the consciousness of his changeless and all blissful existence. This experience leads him to a still greater one by which he beholds the entire universe as a living and grandiose image of God. Then the aspirant reaches the supreme heights of Divinity, who is at once all-inclusive and all transcendent.

Constant remembrance of God is best effected by the chanting of His name. The Name works silently on the heart, will and intellect, purifying, elevating and illumining them with the love, light and power of God. When the Name is chanted the abode of the Divine made of the five elements is lit up with spiritual effulgence, animating every part of the aspirant's life and being.

The difficulty with a Sadhaka is he loses contact with God when he is active in any kind of service. The ego sets up a wall between him and the Divine. Even works done without any motive give rise to a consciousness of self-doing. When an unbroken stream of God-remembrance runs in the mind, actions flow out of him in a blissful spontaneity, leaving no strain, mark or reaction behind. Now he knows the Divine will and power has started its work in him replacing, by its omnipotence, the halting and imperfect will and power of the ego. The soul flowers and unfolds the beauty of the Eternal and the Infinite. He diffuses all around him the radiance of knowledge and the fragrance of love and in the supreme ecstasy of such an attainment, the whole universe is absorbed and all sense of differentiation and diversity are merged in the one undivided sublimity of the Truth. □

DEAR CHILDREN

Surrender And You Get God

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 curd was 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. □

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Go within for rescue. Ramdas is not merely an external form. He is the powerful Truth that dwells within you. External aid for spiritual growth is secondary. Truth has to be realised by internal struggle and effort which alone can grant you strength and purity. Don't despair. Greater the fight, the more triumphant the victory. Give up doubt and hesitation. Be conscious that the Shakti in you is ever ready to help; put yourself in Her hands and you will then be able to offer a concentrated front to the resisting forces of ignorance in the mind. Give up all preconceived notions and superstitions. Have Truth alone as your goal, and attain perfect freedom and bliss.

Ramdas



IN MEMORIAM

Sri Ashok Datta an ardent devotee of the Ashram from Delhi was called by Beloved Papa on the 14th of August, 2022. We pray for Beloved Papa's blessings on the departed soul 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 September is 200 crores. The grand total of the Japa done so far in this round now stands at 13876 crores.



103rd JAYANTI OF PUJYA SWAMI SATCHIDANANDA

Pujya Swamiji's 103rd Jayanti will be celebrated on the 12th of November, 2022.

Pujya Swamiji was the personification of humility, forbearance and Guru-Seva.

May this day be instrumental in reminding us of these noble ideals that he epitomised, and may he bless us to live up to the teachings of our Guru.

LIST OF PUBLICATIONS IN ENGLISH

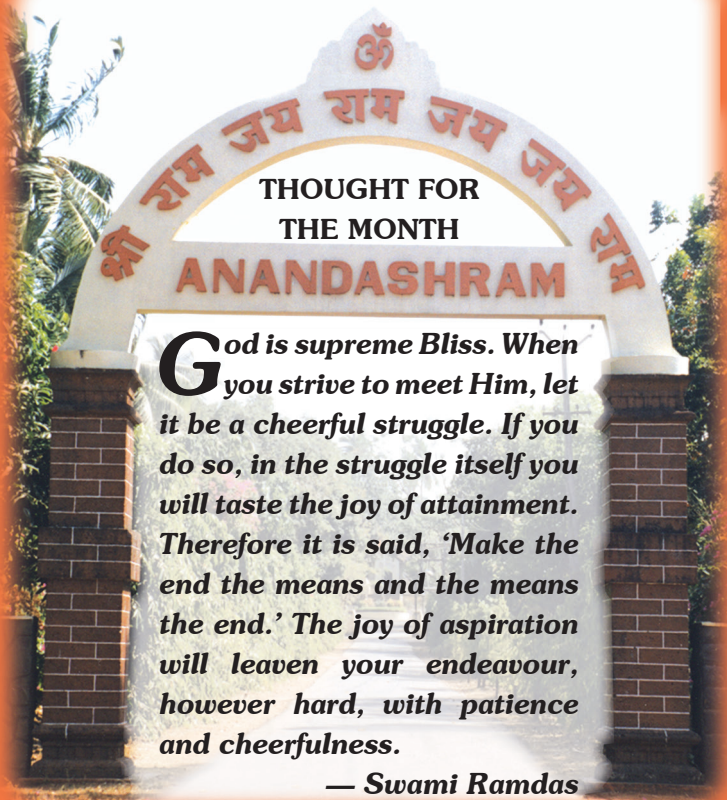
Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
6	Glimpses of Divine Vision	60
7	God Experience, Vols. 1 & 2 (Set)	240
8	Gospel Of Swami Ramdas, Vols. 1 to 3 (Set)	750
9	Guru's Grace	150
10	Hints to Aspirants	100
11	In Quest of God	150
12	In the Vision of God	285
13	Krishnabai	80
14	Lectures of Swami Ramdas, Vols. 1 to 5 (Set)	1100
15	Letters of Swami Ramdas, Vols. 1 & 2 (Set)	240
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31	The Silent Sage	60
32	Thus Speaks Ramdas	60
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36	With My Master	90
37	With the Divine Mother, Vols. 1 to 3 (Set)	540
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