

Papa Ramdas Mantram

A (G) B (A) E (D) F#m (Em) B (A) C#m (Bm) A (G) B (A) E (D)

OM Sri Ram Jai Jai Ram OM Sri Ram

F#m (Em) B (A) E (D) E (D) B (A)

Jai Jai Ram OM Sri Ram-me Jai Ram-me Jai Jai Ram

A (G) B (A) E (D) E (D) B (A) E (D)

Sri Ram-me Jai Ram-me Jai Ye Ram OM

1. 2.

Jai Jai Ram

Music W&A van der Zwan
Lyrics Traditional Indian

OM The sound of the Universe
Sri Ram Lord Rama
Jai Hail to

The concentration on Ram or Rama entered the Western Sufi circles through Murshid SAM and his Hindu teacher Papa Ramdas (1884–1963). Papa Ramdas was a wandering monk who traveled Mother India before settling down in Ananda Ashram.¹ His only practice was to repeat the mantra *OM Sri Ram Jai Ram Jai Jai Ram* and this mantra also was all he taught. He learned the mantra from his father and later added the OM at the beginning, which in his experience made a tremendous difference.

Constant repetition of *Ram-mantram* and practice of meditation will give you the needed strength and courage to overcome all weakness of the mind and the heart. When the Lord's name is on our lips we need not be afraid in this world or in any other world. Do not forget that you are the immortal Truth.²

The only precious thing in this world ... is the Name of the Lord ...
The Divine Name is a powerful boat that takes one across the whirlpools of life to the haven of one's eternal and spiritual nature.
The Divine Name is the one sovereign panacea for all the physical, mental and intellectual ills that have created the sense of diversity and misery in the world.³

¹ His spiritual autobiographical trilogy *In Quest of God* and *In the Vision of God, Volume I & II* (Blue Dove Press, San Diego) offers a unique view of this Swami who entered the state of enlightenment.

² *The Sayings of Ramdas*. Shahara Press, p. 34.

³ Swami Ramdas: *The Divine Life, Volume I*. Anandashram, 1999, p. 93/94. Slightly altered for gender neutrality.

For Papa Ramdas and also for Mahatma Gandhi, who used the same mantra, Ram equaled God or Allah. In the Indian pantheon, Ram is the seventh incarnation of Vishnu and is the Indian example and role model for humankind, always following the path of dharma, as he – in contrast to Krishna and the other gods – lived as a human being, unaware of his godly nature.

The moving story of Ram and his wife Sita, trapped in the web of dharma and torn between duty and love, is told in the Ramayana. It is a good example of Joseph Campbell's statement that 'popular tales represent the heroic action as physical; the higher religions show the deed to be moral.'⁴

No language can be purer, none chaster, none more beautiful and at the same time simpler than the language in which the great poet [Valmiki] has depicted the life of Rama. And what to speak of Sita? You may exhaust the literature of the world that is past, and I may assure you that you will have to exhaust the literature of the world of the future, before finding another Sita. Sita is unique; that character was depicted once and for all.⁵

The Ramayana makes clear why Ram is the archetype of responsibility and of the Jupiterian and Solar energies of royalty and strength. Vivekananda calls him 'the embodiment of truth, of morality, the ideal son, the ideal husband, and above all, the ideal king.'⁶

The Ramayana reads like a Shakespearean drama with intrigues at the royal court, causing Ram – prince and heir to the throne – to be banned to the forest. There, his beloved Sita is kidnapped by Ravana, king of the demons, and brought to Lanka (the present Sri Lanka).

With the help of the monkey-god Hanuman, who sacrifices his life to make a monkey-bridge between Lanka and the Indian main land, Ram finally succeeds in conquering Ravana and reunites with Sita.

In a plot that Homer wouldn't be ashamed of, the whole story is set in motion by the gods, who needed a divine being, unaware of his divine heritage, to conquer the demon Ravana. Returning home after his victory, Ram has to give up his beloved Sita, as she may have stayed chaste, but nonetheless had been with another man (Ravana). Following his karma and obeying his dharma, he forsakes his beloved Sita twice, showing the duty of a king to satisfy and follow up on the wishes of his subjects (which is a subject in itself). Sita vanishes in the earth as the earth goddess she always had been.

Dharma is restored, leaving Ram devastated.⁷

⁴ Cited in *Your Mythic Journey*, p. xii.

⁵ Vivekananda, Volume III, p. 255.

⁶ Ibidem.

⁷ *Valmiki Ramayana*, translated by Arshia Sattar (Penguin India) offers a modern translation with an excellent introduction to this Indian classic.