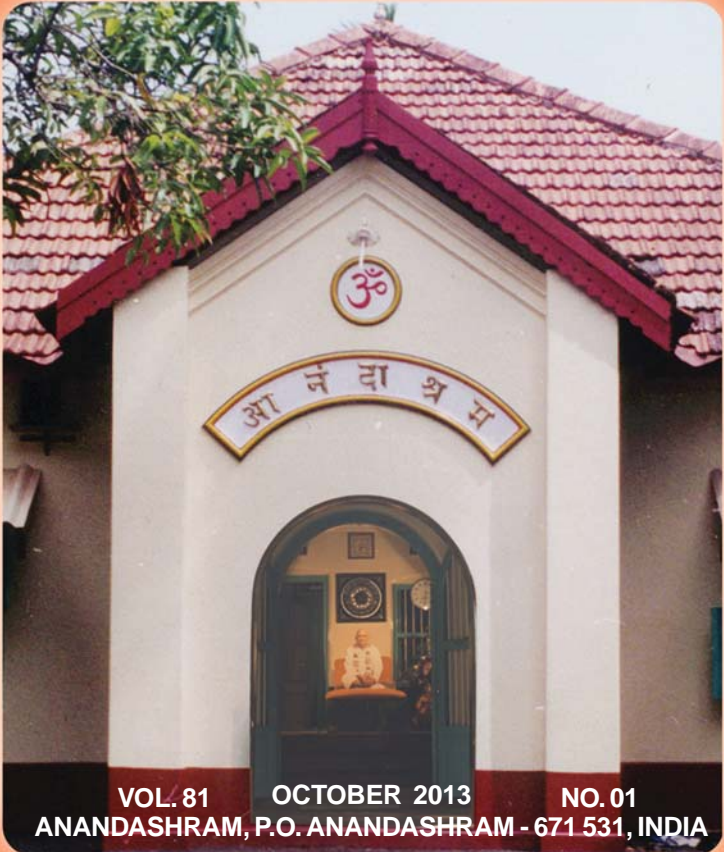


Rs. 40/- ANNUAL



The Vision

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



VOL. 81

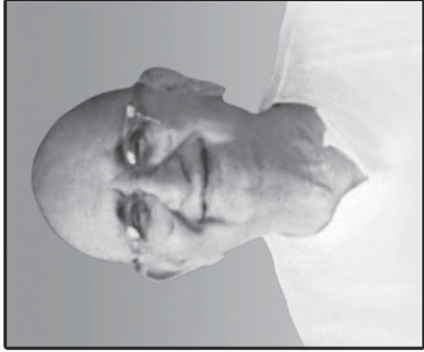
OCTOBER 2013

NO. 01

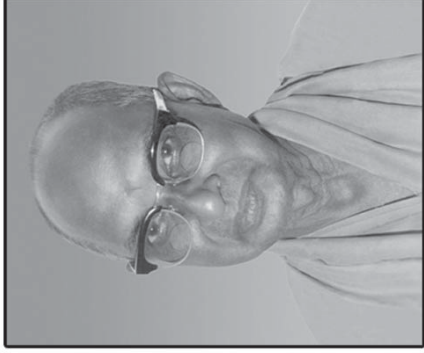
ANANDASHRAM, P.O. ANANDASHRAM - 671 531, INDIA



**Pujya Mataji Krishnabai
(1903-1989)**



**Beloved Papa Swami Ramdas
(1884-1963)**



**Pujya Swamiji Satchidananda
(1919-2008)**

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

WHERE IS THE LORD?

IN the depths of my heart my Lord resides:
 From there He extends His empire and glory,
 And manifests as worlds, innumerable.
 Infinity is His being,
 Eternity is His life,
 He pervades all,
 He transcends all.
 He is form and formless,
 Visible and invisible.
 He is light of lights – power of powers,
 He is truth, wisdom and joy;
 Such is the Lord supreme:
 I, thou and all are Himself
 Self-revealed – self-expressed.
 O the divine joy this harmony –
 This music of immortality!

- Swami Ramdas

CONTENTS

Karma Yoga And Karma Sannyas	- Swami Ramdas	3
Words Of Beloved Papa Swami Ramdas-		6
Words Of Puja Mataji Krishnabai	-	9
Puja Mataji's Devoted Service	- Swami Satchidananda	11
Excerpt From 'With The Divine Mother'	- Swami Shuddhananda	15
Dear Children	-	17
Beauty Of Repetition	- Mahatma Gandhi	18
Conquest Of Fear	- Acharya Vinoba Bhave	20
From The Leaves Of The Back Issues	-	23
Epistles Of Swami Ramdas	-	27
In Memoriam	-	29
Anandashram News	-	30
From The Editor	-	31

THE VISION*A Monthly Magazine***Anandashram**

PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.compapa@anandashram.org

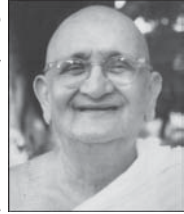
For free edition of "THE VISION" on the web, please visit:

www.anandashram.org

KARMA YOGA AND KARMA SANNYAS

By Swami Ramdas

When a Sadhaka devotes his entire life to God-realisation, he turns away from the world of his old associations. He is seized by a spirit of renunciation. He puts on orange-coloured clothes, that is, assumes Sannyas.



The orange robes help the Sannyasin in two ways. When he takes to a wandering life and has to live on alms, the garb enables those who would feed and clothe him, to know that the Sadhu lives only for doing Sadhana to attain God. The Gerrua is really a spiritual mendicant's garb. Secondly, the coloured cloth also reminds the Sadhaka, every moment, that his life has been totally surrendered up to God, and that no unholy thoughts should dwell in his mind and no tainted action should be done by him. This was how the cloth was helpful to Ramdas in his itinerant life, and this was also how it reacted on his mind.

It cannot be gainsaid, however, that there is great danger also in putting on the robe of Sannyas. The person who wears gerrua is looked upon by the layman

as a great saint and he is treated with considerable respect and reverence. The result is that the Sannyasi begins to feel that he belongs to a higher order of beings. Then he puts on airs, and thinks himself to be superior to others. In many cases Ramdas has noticed that the Sannyasi wants to be respected and treated by others in a special manner. Such a distorted and unhealthy influence of the cloth, while one is still in the stage of a Sadhaka, prevents him from making any progress on the spiritual path. His ego gets bloated, day after day, and his Sadhana either gets slowed down, or is entirely given up. Eventually the person turns to be a bogus Sannyasi and brings disgrace to the cloth he wears - a cloth which was and has been worn by great illumined and world renowned saints and sages like Shankaracharya, Ramanujacharya, Madhwacharya, Vivekananda, Swami Rama Tirtha and others. Very often we find that the same thing which is the cause of one's liberation acts also as a force that hurls one into a worse bondage. So those who wear the Sannyasin's robe should be aware of abusing its sanctity. They must live up to the ideal which it symbolises and of which it is an insistent reminder.

As for Ramdas, in the later stages, finding that the orange coloured cloth was proving to be an obstacle

to his attainment of an all comprehensive spiritual perfection, i.e. a stage of Karma Yoga, as distinguished by the Gita from Karma Sannyas, God divested him of the Gerrua and gave him the white cloth in return, so that he can move freely amongst all people from the highest to the lowest, without either feeling a sense of superiority himself, or causing them the least embarrassment. He can now, like a child, freely move and mingle with all his friends and devotees of either sex. This is a privilege he prizes more than the greatest honour or reverence he might receive from the world.

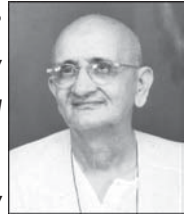
Karma Sannyas implies rejection of the world as Mithya, an illusion. God is taken by the Sannyasi to be only a silent, immutable and impersonal Reality. The Karma Yogi, however, besides knowing this, also holds that the world is an expression of God, that all beings are His forms and all activities are His Lila. While therefore, the first is a partial spiritual experience, the latter is decidedly the complete, integral realisation.

Japa must be done with intense love and devotion for God, and not as a discipline imposed on you by somebody else.

- Swami Ramdas

WORDS OF BELOVED PAPA SWAMI RAMDAS

(On 4th October 2013, we celebrate Pujya Mataji's 110th Jayanti. This day reminds us of the inspiring life and mission of Pujya Mataji. Spirituality, according to Mataji, is no spirituality if it does not express itself in acts of love and kindness. On this auspicious occasion we seek her blessings for an intense yearning to move towards the Goal by loving and serving the entire creation as the manifestation of God, just as she did.)



Anandashram was started here in Ramnagar, near Kanhangad, in May 1931. Shortly thereafter, Ramdas became a teacher of English for Krishnabai and Sharada. Of the two, Krishnabai was found to progress in her lessons rapidly. She wrote a fine hand and set herself to the study of the language with all her heart. The reason why she took to this study, according to her, was that she found Ramdas had nobody to assist him in his correspondence and other writing work. So her ambition at the time was to get well-acquainted with the English language in order to become his amanuensis. But Ramdas soon had to give up the teaching as the number of visitors increased largely

and almost all the time at Krishnabai's disposal had to be devoted to their service, working in the kitchen. Thus she had no leisure to pursue her studies.

In the early years of the Ashram life, there were no paid servants in the Ashram and all the duties were distributed among the Sadhaka-inmates. But the brunt of the work was borne by Krishnabai. She had to be toiling in the kitchen almost single-handed. The number of visitors continued to increase daily. To cook for and serve them was a most arduous task. Further, Krishnabai had not yet been relieved of the pain which she had got as a result of the injury to her backbone sustained in the Kasaragod Ashram. All the time, however, she was showing wonderful patience and fortitude. On occasions, one noticed her lying down quite still, sideways, on a long narrow mat, unable to move owing to the intense pain she felt in all parts of her body. She would be in that position for about half an hour or so, and then she would get up to resume her work, as though nothing had happened to her. The Ashram did not, as already stated, engage any paid servants during this period. The object was that the Sadhakas living there, and the visitors as well, may have the opportunity of doing Nishkama Seva, i.e. selfless service, for their own spiritual

advancement. But the experiment was given up subsequently as a failure.

* * *

From his early life Ramdas has been fond of growing vegetables. So a vegetable garden was raised behind the Ashram buildings, and it was a joy for all Ashramites to pluck vegetables when they were ready. The evenings were spent almost exclusively in this work. Since then, vegetable growing has been a regular feature of Ashram activity. There was also a flower garden, mostly growing roses. Krishnabai had a happy time when distributing the vegetables and flowers among the neighbours. In such work of distribution, Ramdas cannot find a parallel to her. She is, indeed, a great giver! Her heart is immeasurably big and her hand is infinitely bounteous!

One day, while plucking vegetables, Ramdas had a fall and got a pretty severe cut on one of his knees and a lot of blood flowed from it. Since that incident, Krishnabai has imposed a ban on Ramdas' going to the vegetable garden for work. So he used to look at the plants from a distance and feel satisfied. Once he was tempted to go round the garden, but resisted for fear of being taken to task by Krishnabai.

* * *

In the early years of the Ashram, Ramdas read to the inmates a few appreciations of Krishnabai sent by visitors. Referring to her, Ramdas said: “When we daily handle a diamond, we cease to properly appreciate its value. So it is with our attitude to Krishnabai. Because she is very near to us, we do not sufficiently realise her greatness. But people who come from afar fully know it.”

WORDS OF PUJYA MATAJI KRISHNABAI



(Speaking about duties in the Ashram) The main thing is that the job should be done perfectly - it should not matter at whose hands Papa gets the task done. So we should rejoice at whoever is doing a particular duty if it is well done. We should not feel sorry that we ourselves did not get a chance to do it. Just as, in our own homes, we are happy when anything is done well, regardless of who does it, so also here, which is our own home, we should take delight in whoever does a job and does it well.

Papa’s Eternal Being that we have to attain is one of utter emptiness, the Great Void (“Maha Sunya”) like the empty space around us (Mataji demonstrates

by moving her hand in the space around her). If we are to attain such a Void, we should also become thoroughly empty within, that is to say, we should not have the least vestige of Deha-Abhiman (body-consciousness) in us. Only then can we attain Papa's Eternal Being. So, we have to be always on the watch over our own actions, because it lies in human nature to be committing small lapses. We can spot them out and correct ourselves only if our Ram Nam becomes intense. When we chant Ram Nam and pray to Papa, He cleanses us of our Deha-Abhiman, creating that state of void within us and making us fit for realisation.

If a Sadhaka wants to progress in his Sadhana, he must obtain the willing co-operation and Prem especially of his mother. If the mother's feelings are hurt, it can prove to be a big obstruction on the path for the aspirant. For, after all, whom do we hurt when we hurt anyone? Papa Himself. Our Sadhana is to realise Papa in each and everyone and that includes the family members also.

Have Ram Nam on your lips constantly. Then, no fear dare approach you. Have faith in Papa and in His Name. Fear denotes lack of faith in Papa. It only means that your Ram Nam has not been enough to

bolster your faith and make it strong and firm. If you have Ram Nam firmly on your lips, you can never be afraid, and have full confidence in Papa's protection on you always.

Ram Nam should make your mind as clean as if you have swept your courtyard. But, you should not linger on in the courtyard, you have to go in. Likewise, you have to go within to attain Papa. Our tendency is to cling to some tangible object. Here, we should not cling to any external object or person. We should cling only to Papa who is in us. Like a child taking its first steps and tottering in its attempt, in the beginning we may "totter" and feel weak in the legs as we tread the path to Papa. But, if we firmly cling to Papa we can gain added strength and then, learn to walk on our own. It is Ram Nam that makes us cling to Papa as our Guru.

PUJYA MATAJI'S DEVOTED SERVICE

By Swami Satchidananda

Our most beloved Mataji Krishnabai, whose advent to this world was in the year 1903, was unique in many respects. From childhood she was deeply devoted to God. "Service" was



in her blood. These extraordinary traits in her became more apparent after she was drawn away from the materialistic way of life to that of intense Sadhana for the purpose of realising her oneness with God. Here her devotion to the Guru manifested itself in service to Him. For her, Guru is not merely the body or an individual. From the very beginning of her Sadhana, she had understood that Guru is God Himself who, in His formless aspect, is the all-pervading Existence and, as form, is the entire universe. So she took it that real service to the Guru is to serve the whole manifestation. Those who came in contact with her knew how she served and also got the benefit of her service to the extent necessary according to the conditions and circumstances.

Our Beloved Mother was always attributing everything to Beloved Papa. In spite of it, she was often taking to task those Sadhakas, who did something that could retard their progress in Sadhana, and others for some mistakes. She would scold them, sometimes so vehemently, according to the seriousness of the action, that anyone hearing this would feel that she was blaming the individual. When she was asked if it was not Beloved Papa seated in that person's

heart who had done that, she would suddenly smile and say she was taking to task not the individual, but Beloved Papa in him for not having given the necessary strength to desist from committing such mistakes.

This answer would raise again another vital question: When Beloved Mataji accepted everything as done by Beloved Papa Himself and that too for everybody's good, where was the need to ask Him why He did this or did not do that? At this stage Mataji invariably laughed and would say, in her characteristic humility, that her surrender to Papa was not complete. If complete, she would not have found fault with anyone for anything done. This answer was just to hoodwink others of her attainment. But she would also say, though very rarely, "By taking Beloved Papa to task, I am taking myself to task as Papa and myself are one!"

This shows clearly that while a Sadhaka tries to accept everything that happens anywhere and at any time as happening by the will of God whom he considers separate from him, a saint is conscious that God alone is working out His will through the innumerable forms in the universe, including his own physical body, and all his actions are God's actions.

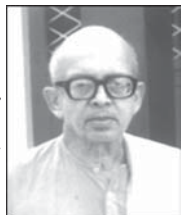
Now let us try to find out why Beloved Mataji had to pull us up occasionally. It was because we were erring, i.e. we were not doing things properly, or behaving as we should have behaved. All these mistakes happen because we have not understood Papa and Mataji and when Papa and Mataji pulled us up, we did not know it was God Himself who was protecting us by pointing out our mistakes and directing us on the right path.

Beloved Papa had mentioned on more than one occasion that Mataji is such an exceptional person, that Lord Brahma might have created her only with great difficulty! I am sure that those who have been the fortunate recipients of Mataji's scolding and admonitions, which led them even to the point of frustration, have later understood that all these came out of a heart of gold, a heart which pined day and night for the supreme good of others and a heart that was never at rest until signs of spiritual progress were seen in all, a heart that was aching at the sufferings of others and much more so, when the seekers on the path of God-realization did not run or walk fast straight to the goal, but lingered, holding on to the petty, perishable things of the world.

EXCERPT FROM 'WITH THE DIVINE MOTHER'

By Swami Shuddhananda

(On 12th October 2013, we observe Pujya Swamiji's 5th Maha Samadhi Day. Swamiji was a personification of humility and Guru-seva. May this day be instrumental in reminding us of these ideals and may He bless us to live up to the teachings of our Gurus and thus make our lives blessed.)



July 5, 1981

Mataji today made a moving reference to Swami Satchidanandaji and how he was carrying on in spite of his perpetual fever, headache and other ailments, how calmly and coolly he managed all the Ashram affairs, without making any fuss and, at the same time, getting all the work done by the workers appointed for the purpose. There is no branch of Ashram activity with which he is not conversant.

Mataji: "Now-a-days, because of my strict instructions he does not stir out of his room more than twice in the day and that too to come only to the Ashram, he does not go to the Goshala. But, on the rare occasions when he does go to the Goshala, after telling me first that he is quite fit and fine, how

the cows and calves crowd round him - like children before a long-lost mother. Even Madhav, the stud-bull, starts sulking and pretends to ignore Swamiji because he wants to demonstrate how he has been hurt by Swamiji not coming to see him all these days. Then, he too unbends and snuggles up to Swamiji. Can anyone of you do what Swamiji is doing? I am not belittling the work you all are doing, but for sheer organising of things and administration, there is none to equal Satchidanand. And, he does everything so calmly and patiently, without any bossing or passing orders. That is why, if he falls ill, there is nobody to take his place. You all are, of course, eager to serve but you can at best only carry out the instructions given by me or by Satchidananda. You all will run about and do things that you are told to do but you do not know to give orders and take work out of the workers by leading them into the work itself.”

“Most of you are good only for doing Dhyana and Ram Nam. Of course that is most needed now. There are reports of heavy floods in North India, Assam etc., resulting in hundreds of villages being submerged, of homes and people in their hundreds being swept away in the flood waters. There are also reports of cyclone and its havoc in Philippines. To abate the fury of the

elements, we need more Ram Nam than ever before. So, even if you are to only sit in one place and chant Ram Nam, praying to Papa, that is enough. It is perfectly all right. In fact, it is what we want most at this juncture. What I am trying to stress is that it is not given to everyone to be a good organiser and administrator. Satchidanand has that knack. In fact, there is none who can equal Satchidanand in organisation and administration.”

DEAR CHILDREN

Unnikrishnan was waiting on the platform of Trichur Railway station for the train. The place was crowded. He was seated on a bench with several other passengers.

Presently he saw a strange spectacle. A middle-aged man, who had lost both his legs just above the knee, came towards him. He was seated on a 2' x 2' plank mounted on small wheels and he propelled himself pushing the ground with both his hands. He wore protective rubber packings on his palms to prevent injury to his hands. On his lap, in a sheet of a newspaper, lay some tickets of Kerala lottery and a few rupee coins. He came to the place where

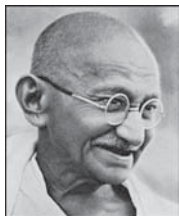
Unnikrishnan and others were seated and said: “Kerala lottery - one rupee only”. A couple of people bought tickets from him.

One gentleman, out of sympathy, extended a rupee towards him and said: “I don't want a ticket. Please accept this.” The man refused the money saying: “I am a lottery agent, not a beggar.” He moved on to other people.

Unnikrishnan was struck by the lottery seller's dignity and self-reliance. He wanted to earn a living by his own labour and not depend on charity.

BEAUTY OF REPETITION

(Conversation Between Gandhiji And A Mathematician)



“This repetition of one and the same thing over and over again jars on me. It may be the defect of my rationalist mathematical temperament. But somehow I cannot like the repetition. For instance, even Bach's wonderful music fails to appeal to me when the text ‘Father, forgive them, they know not what they do,’ is repeated over and over again.” said a Mathematician to Gandhiji.

“But even in mathematics, you have your

recurring decimals,” said Gandhiji smiling.

“But each recurs with a definite new fact,” said the mathematician.

“Even so,” said Gandhiji, “each repetition, or Japa as it is called, has a new meaning, each repetition carries you nearer and nearer to God. This is a concrete fact, and I may tell you that you are here talking to no theorist, but to one who has experienced what he says every minute of his life, so much so that it is easier for the life to stop than for this incessant process to stop. It is a definite need of the soul.”

“I quite see it, but for the average man it becomes an empty formula.”

“I agree, but the best thing is liable to be abused. There is room for any amount of hypocrisy, but even hypocrisy is an ode to virtue. And I know that for ten thousand hypocrites, you would find millions of simple souls who find their solace from it. It is like scaffolding quite essential to a building.”

“But,” said Pierre Ceresole, “if I may carry the simile a little further, you agree that the scaffolding has to be removed when the building is complete?”

“Yes, it would be removed when this body is removed.”

“Why?”

“Because,” said Wilkinson who was closely following the discourse, “we are eternally building.”

“Because,” said Gandhiji, “we are eternally striving after perfection. God alone is perfect, man is never perfect.”

Source: Ramanama

CONQUEST OF FEAR

By Acharya Vinoba Bhave

When the Gita describes the divine virtues it gives the first place to fearlessness, since no virtue can develop without it. Other virtues have no value without truth, but truth itself depends on fearlessness. Truth and non-violence cannot be practised without it.



For human beings the greatest fear is the fear of death – the mere word makes them tremble. If that fear can be conquered all is conquered. But there are many kinds of little fears which also have to be overcome.

The cure for all fears is to take the Name of God, before which nothing can stand. But we ourselves

must also make some effort to overcome our fears. At Baroda I used to go for walks, and once I came to a railway bridge that had to be crossed. I felt very frightened, for the bridge was thirty or forty feet high and the only way to cross was to step from one sleeper to the next. But at last, step by step, I got across. After that, I made crossing the bridge a part of my daily routine, and after a month or so the fear was gone. Later, after I had joined the Ashram, Kakasaheb Kalelkar and I went to Abu. We were returning across a railway bridge when a train began to overtake us. Kakasaheb had already got across, but I was some distance behind. My eyes were weak, but I had no glasses. It was evening, growing dark, and I could not see the sleepers, but I knew that they were laid at regular intervals. So I measured my steps accordingly and ran on with the Name of God on my lips. The engine, I knew, was getting very near. I could not see Kakasaheb, but I heard him shout: 'Jump to the left!' I jumped. The next moment the train reached the spot where I had stood. My practice in crossing the bridge at Baroda stood me in good stead then. If I had panicked, it would have been the end of me. Fears of this kind can be got rid of by physical

means, but what counts for most is the remembrance of God.

I had another similar experience when I was in jail. I had been put in solitary confinement in a small cell about eight feet by nine, where I observed silence at night. One night I was getting ready for bed when I saw a snake under my cot. I could not get out, as the room was locked from outside, and as I was under a vow of silence I could not call anyone. I wondered what to do. It did not seem right to break my vow in order to call for help, and it also occurred to me that this snake was after all my guest. How could I drive out a guest! I decided that we should both stay, and went to bed. The only change I made was not to put out the lantern, as I usually did, so that if I got up in the night I should not step on my guest. Usually I was asleep within two minutes of lying down; that night I took a little longer, perhaps two and a half or three minutes. I had a sound sleep, untroubled by dreams, and when I woke in the morning the snake had disappeared.

To sum up: There is no better cure for fear than the Name of God, but fearlessness can also be developed by practice.

Source: Moved By Love

FROM THE LEAVES OF THE BACK ISSUES
(Volume XIV, February 1947)

A SINCERE HARIJAN DEVOTEE

By Sri R O Sompura

There is a small village named Gangecha on the road leading to Tulsishyam from Prabhas Patan, both being centres of pilgrimage in Kathiawar. About three hundred years ago when there was no railway, it was the principal road for the pilgrims to these sacred places. In this village Gangecha, there lived a sincere holy Harijan devotee named Bhakta Gango. He was a pure devoted soul with the constant reverberation of Ram Nam in his heart. He left his bed early in the morning and after his bath, he engaged himself in his Puja and the repetition of the Name of Ram.

In front of his house, there was a big banyan tree under which he had set up his loom, on which he worked the whole day and prepared khaddar from the cotton spun by his people, with the constant repetition of Ram Mantram. His body was engaged in weaving and his mind was engrossed in Japa. At midday he used to take a frugal meal and continue with his work. When it was dark, he stopped his work. After

supper he took up his Tambur and Manjira and sang some Bhajans extolling the merits of his Great God Ram. If there came any needy pilgrim or Sadhu, he was ever ready to help them with the uncooked food that he could spare, being a Harijan himself. Thus he was doing service to the needy - his Ram. In this way Bhakta Gango was passing his simple life, the flavour of which had spread in the surrounding land.

One day a party (Sangh) of some high caste Hindu pilgrims set out on foot for the sacred Yatra to the holy Ganges. They were passing through this village and were happy to see Bhakta Gango. They halted there for a few hours of rest and Gango asked them where they were going. When he got to know that they were going to Banares, he folded his hands and made a request to them. He asked them if they would carry his humble offering - a small Sari (Chundari) and a small crown of creepers for the head (Modiyon) - to the holy mother Ganges. He told them to put these two articles into her own hands calling out her name loudly on her bank. And the articles might be brought back to him if the mother Ganges did not accept his humble offering in this manner. Some people began to laugh at such an impossible proposal; while a few

took it seriously and requested the leader of the party (Sangh-Pati) to accept these articles of offering and to present them to the mother Ganges. The leader took them with him and the party set out on foot for the Yatra. They reached Banaras after three months. The Sangha-Pati took his holy bath in the Ganges, He came to the bank of the holy river and worshipped her. Then he took out the holy offering of the Bhakta Gango, the Chundari and Modiyo and presenting them to the river he called out, "Oh! Mother Gangaji! Bhakta Gango has sent his humble offerings to you. If you cannot accept them over personally, he has asked us to bring them back to him. So we humbly request you to accept them as requested by him." There were crowds of pilgrims on the banks of the holy river. When such a novel prayer was repeated before the mother, there was utter silence. The water of the river became calm. In such a serene atmosphere suddenly a woman's tender hands with bangles and flower rings came out a few inches above the surface of the water and accepted the sacred humble offerings of Bhakta Gango. To their great surprise, the crowd was extremely joyful and gave hearty cheers for the mother Ganga Maiyee and for the devotee Gango.

When the party returned to Kathiawar and passed by the village Gangecha, the Sangh-Pati and all others lay themselves before the holy feet of this Harijan Bhakta Gango and told him the whole story of his offerings to the mother Ganges with tears of joy and devotion in their eyes. Bhakta Gango prayed to the Almighty Ram and thanked the holy mother for her favour of acceptance and he kept himself engaged in the service of the pilgrims and his usual work.

This simple unassuming devotee stuck to his Bhajan and repetition of Ram Nam throughout his life.

Once some Sadhus and Sanyasins wanted to put this Bhakta to a hard test. On one hot day in summer they came to him from Junagadh and asked him for water as they felt extremely thirsty. As Gango was a Harijan, he said that he would ask some villager of a higher caste to bring water for them. But the Sadhus demanded that they drank no other water except of the holy Ganges and their pots of that water would take some time to arrive as the carrier of the pots had started late. And as he was a renowned Bhakta and had once propitiated the Ganges, he should ask the Ganga Maiyee to appear with the holy water; which only they had determined to drink. Otherwise they might die thirsty

before him. The devotee was much hurt to hear this. He took up Tambur and Manjira and began to pray to Ram with his usual Bhajans, requesting Him to do what He thought best. All of a sudden they heard a loud roaring noise and the pure holy waters of the same whitish colour as of the Ganges began to bubble out in the small pit of his loom before him and it overflowed in no time. The Sadhus were taken aback and stretched themselves before this great Harijan devotee, who felt rather ashamed at such a sight and requested them not to do so as the water had appeared for the sadhus who passed by the road. And he requested them to quench their thirst, which they willingly did.

Today a pond (Kund) is erected round that pit, which never dries in any season although big wells with deep water get dried up in summer and especially in a famine year. But this pond is a source of great relief for water to everybody. The people still remember this sincere Harijan devotee - Bhakta Gango with great love and devotion.

EPISTLES OF SWAMI RAMDAS

Beloved...,

Your kind and loving letter to hand. It does not matter that you were not able to write to Ramdas

earlier. It is glad news that you are minding M. a comfortable place and that your children are having a happy and playful time of it. It is also real joy to note that the children are repeating Ram Nam every evening. Ramdas is far from objecting to any mode of worship provided such worship is not made a fetish. Any symbol of God that we place before us for adoration should, through a gradual process awaken within us a sense of immortality and when the ultimate state of sustained God-consciousness is attained, there should not be any need for an external symbol to hang on. God, as teacher from outside, can only awaken us to the Reality but the necessary condition for such an awakening has to be created by our own aspiration, struggle and discipline. The Teachers point to the path that leads to the highest goal of human life. But it lies in the aspirant to walk the path. A discipline of self-control can alone grant us the required strength to progress boldly on this path. The shocks and the unpleasant knocks that come from outside have their invaluable use in testing our strength, patience and peace. As we grow in strength and endurance, we develop within us a spirit of perfect self-reliance, fearlessness and independence.

Be the disciple of the great God who dwells within

you and in all. Timidity and fear will disappear the moment you become conscious of this great eternal Reality within yourself. Do not cling to external forms for spiritual consolation and peace. Struggle and sufferings are the necessary conditions in the evolution of the soul back to its inherent state of immortality. So do not be cowed down by the approach of tribulations and difficulties. Be brave, cheerful and firm at all times.

Love to yourself etc.



IN MEMORIAM

Smt Ganga Bhat (aged 74) passed away on the 10th of September at her residence in Kasaragod. She was devoted to Beloved Papa and Pujya Mataji since her childhood. Pujya Mataji used to dictate the manuscript for her autobiography GURU'S GRACE in plain Konkani to her as she was proficient both in Konkani and Kannada. The manuscript was then translated by Beloved Papa into English. Posterity will always be grateful to her for this noble service.

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

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of August 2013 is 220 crores. The grand total of the Japa done so far now stands at 4736 crores.

SANGAMAM: As a token of their love and bonding with the Ashram, it was the ardent desire of the Ashram workers to jointly cook and serve all the Ashram inmates and devotees with a sumptuous feast which was organised on the 4th of September. This was the first time in the history of the Ashram where the workers lovingly took the lead in organising such an event. We are sure this must have been the most pleasing incident for our Masters when their children tried to live up to the following words of Beloved Papa, “The ideal which the ashram holds before it is universal love and service, based upon a vision of divinity in all beings and creatures of the world. This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realized within its walls may prove as an example for the right conduct of human life in outside world.”

FROM THE EDITOR

The month of October reminds us of the inspiring life and mission of Mahatma Gandhi, Pujya Mataji and Pujya Swamiji. The common thread in their lives is that they all integrated spiritual values in day-to-day life.

While the first touch of spirituality to Beloved Papa came from the darshan of Gandhiji when he attended a meeting at Mangalore; the real push in the spiritual life came to Pujya Mataji and Pujya Swamiji after they met Beloved Papa.

Beloved Papa has been emphatic in his teachings that universal love and service is an important factor in one's sadhana. He said, "Ramdas does not want anyone to lead only a contemplative life. One must also serve one's fellow-beings in a selfless spirit."

Pujya Mataji lived her life for serving the Creation - animate and inanimate - as the saguna form of the Guru.

Pujya Swamiji, the epitome of love, humility and silent service, always loved and served everyone silently considering all as different forms of the Guru.

Similarly, Gandhiji too said that if he could persuade himself that he should find God in a cave, he would proceed there immediately. But he knew

that he cannot find God apart from humanity and therefore he served all until his last breath.

All these luminaries have shown through their lives that one's life has to be lived not for oneself, but for the sake of all those with whom God has ordained one should come in contact with from time to time. Life therefore, according to them, means service. Let us pay our humble homage to them with feelings of gratitude and prayer so that we may continue to draw inspiration from their lives which will in turn refine our inner equipment.

— **MUKTANANDA**

Ramdas does not want anyone to lead only a contemplative life. One must also serve one's fellow-beings in a selfless spirit. "Love thy neighbour as thyself" does not mean that love should only be felt in the heart. It must be shown also in action, in the form of relieving distress and rendering help in all possible ways. To serve man is to serve God. In Karma Yoga, work is done as worship. Then alone it gives joy. It should be done as perfectly as possible, with great care and love and never in a slipshod, clumsy, irregular or half-hearted way. The inner beauty must reveal itself in outer conduct.

- Swami Ramdas

***INTERACTIVE SATSANG PROGRAM
AT ANANDASHRAM***

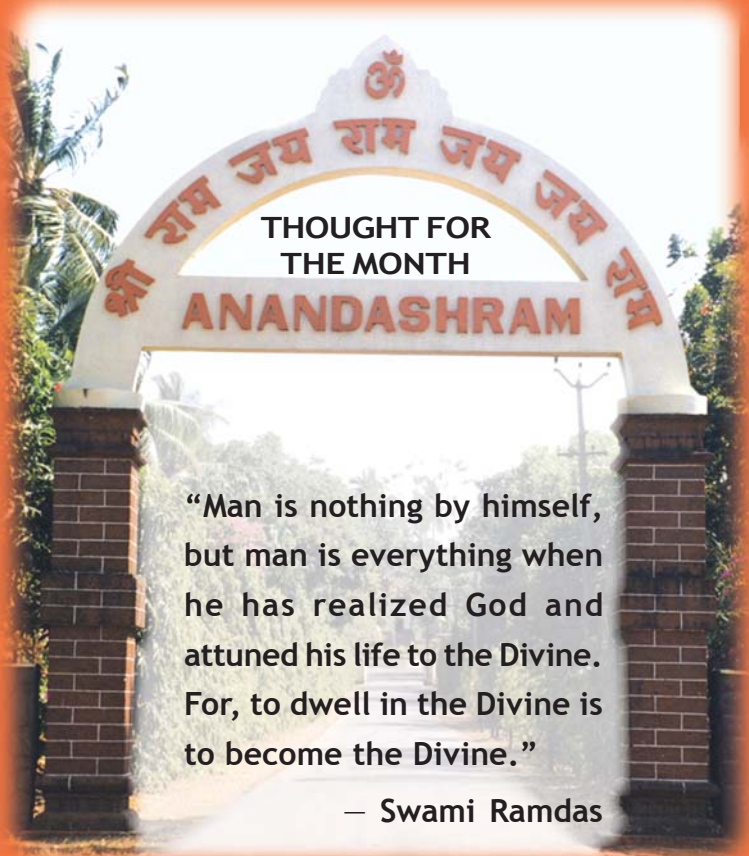
The annual Interactive Satsang Program is scheduled to be held from the 29th to the 31st of December 2013.

As usual an effort will be made to see how we have to link our Sadhana of Nama, Dhyana and Seva with our day-to-day life through the message contained in the first three chapters of Beloved Papa's first book **IN QUEST OF GOD**.

Devotees who would like to participate in the program may kindly inform by post or email (anandashram@gmail.com), about the participation prior to the end of November to make arrangements for the stay etc.

Participants are also requested to read the book **IN QUEST OF GOD** at least twice prior to their arrival.

R.N.: 3047/57 (October 2013 issue)
Registered: KL/KSZ/8/2012-14
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/12-14
Licensed to post without prepayment



“Man is nothing by himself,
but man is everything when
he has realized God and
attuned his life to the Divine.
For, to dwell in the Divine is
to become the Divine.”

— Swami Ramdas

Edited and published by : Swami Muktananda
and printed by him through : Latha Unlimited, Mangalore.