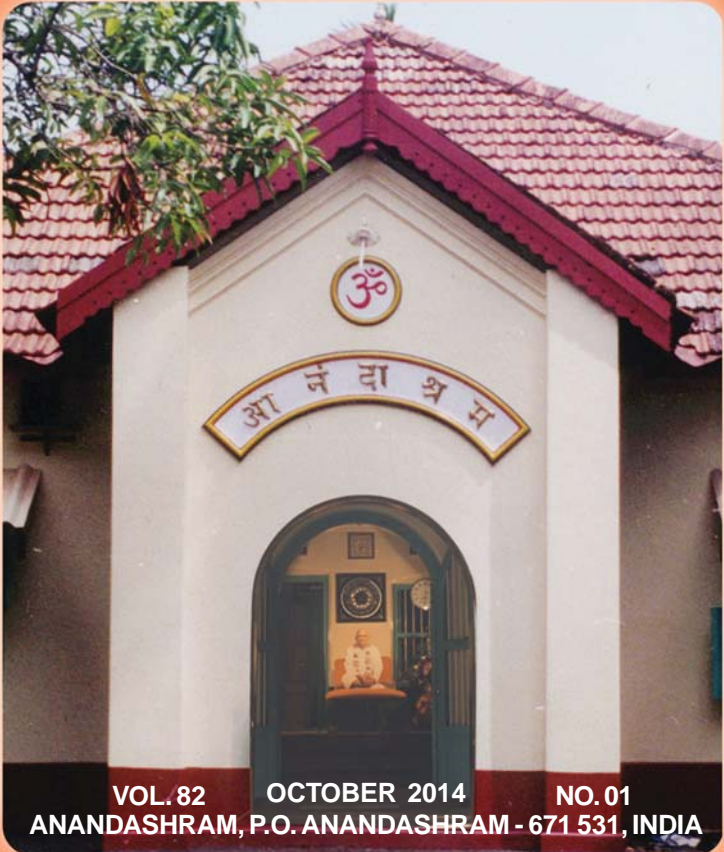


Rs. 40/- ANNUAL



The Vision

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

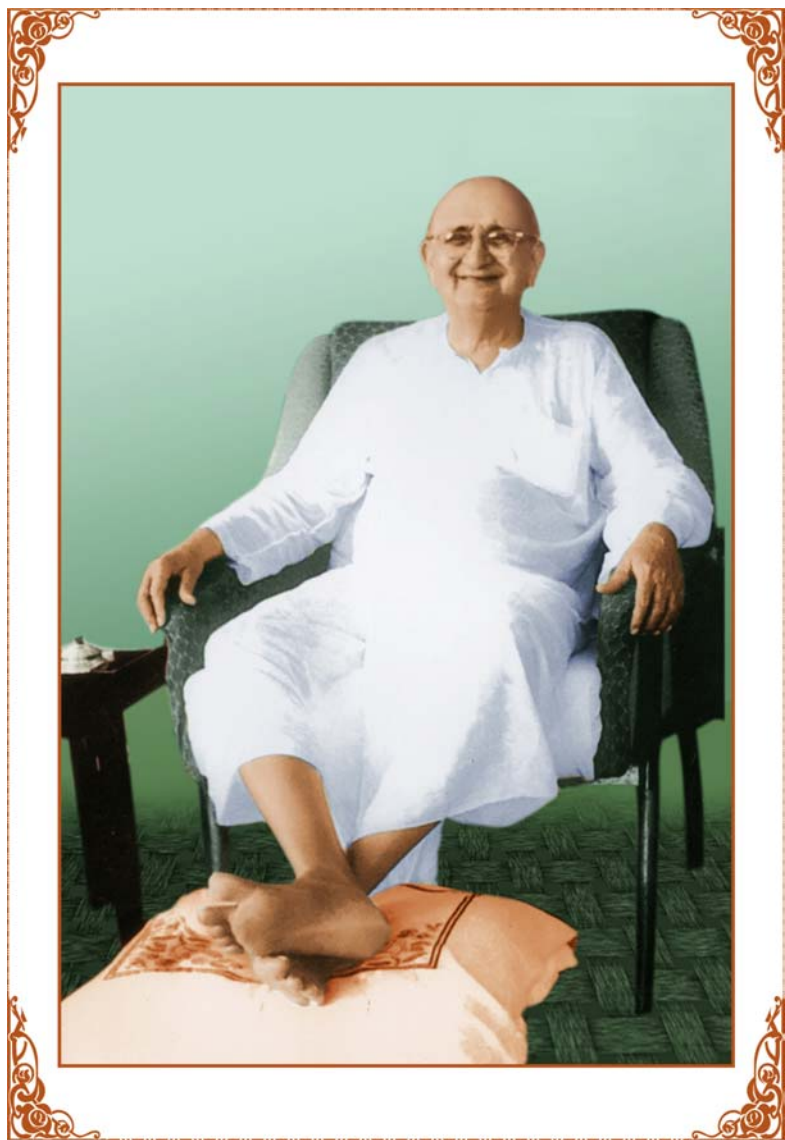


VOL. 82

OCTOBER 2014

NO. 01

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



Om Sri Ram jai Ram jai jai Ram
ॐ श्री राम जय राम जय जय राम
Om Sri Ram jai Ram jai jai Ram

HIDE AND SEEK

I am in the world where my Beloved dwells
He is my prop, hope and joy
In the face of man, bird and beast
I see the light of my Beloved supreme.
My appeal to man is my prayer to Him,
My service of man is my worship of Him,
My love of man is my devotion to Him,
God apart from man is no God for me.
The world is my eternal home,
'Tis the kingdom of my Beloved
Wherein I and He play endlessly
A game of hide and seek
In perfect freedom and in perfect joy.

- Swami Ramdas

CONTENTS

Gurudev (Sri Balakrishna Rao)	- Swami Ramdas	5
Beloved Papa Swami Ramdas Answers	-	11
Words Of Pujya Mataji Krishnabai	-	13
Words Of Pujya Swami Satchidanandaji	-	15
Who And Where Is God?	- Mahatma Gandhi	17
Me To We	-	19
Dear Children	-	20
A Helpful Meditation	- Peace Pilgrim	21
Creativity Is To Love What You Do	- Osho	22
Meaning Of Love Of God	- Maulana Wahiduddin Khan	23
Realising Pure Consciousness	- Echart Tolle	26
From The Leaves Of The Back Issues	-	29
Epistles Of Swami Ramdas	-	31
Anandashram News	-	31
From The Editor	-	33

THE VISION

A Monthly Magazine

Anandashram

PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.org

Email: anandashram@gmail.com

papa@anandashram.org

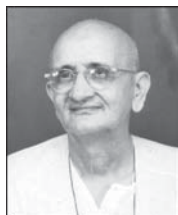
For free edition of "THE VISION" on the web,

please visit: www.anandashram.org

GURUDEV (SRI BALAKRISHNA RAO)

By Swami Ramdas

Sri Balakrishna Rao was a resident of a small town – Hosdurg, in the South Kanara District for over 45 years. This period ranged between his twentieth and sixty-fifth year – the most vital and integral part of a man’s life. He was a low paid clerk in Government service. His official career was marked by his unflagging application, zeal and sincerity. His harmless, forgiving and simple nature endeared him both to his colleagues and superior officers. But the beauty and greatness of his life lay in his relations with the outside world and with the family that grew around him. He had a noble partner in life in his wife – Lalitha Bai. This Divine couple, by their ideal life of householders, held up before the world an example as to how life in the world could be made supremely blessed and glorious. Selfless service at home and of guests that poured into their house was the keynote of their lives.



Except for about an hour or two of recess, during the midday when Sri Balakrishna Rao would be at home, he was busy the whole day with his work in the

office. Before or after meals, in the evenings, he would not fail for a single day to sit up with his children for prayers and Bhajan for an hour. He would sing aloud, in his own way, with overflowing love and faith, the celebrated Marathi songs of Maharashtra saints, and the popular saint Tukaram was his favourite. His children would join him in chorus whenever he sang the names of God. After supper, until he went to bed, except of course when he was attending on guests, he would be absorbed in reading religious books.

Sri Balakrishna Rao had an unparalleled sense of humour, and his witticisms are even now current amongst those who had the privilege of his society. One conspicuous trait in his character was his equal vision. He never asserted the false sense of authority either of a father over his children or of a master over his household.

Sri Balakrishna Rao's faith in the goodness of God was firm and unshakable. In all moments of trial and loss, common to householders, he would rely solely on God for strength, patience and peace. He was a stranger to despair or despondency, to which even men of strong will in the world sometimes fall a prey.

After a protracted illness Lalitha Bai shuffled off

her mortal coil. Soon after she passed away, Sri Balakrishna Rao left Hosdurg and went to Kasaragod to stay with his second son Ananda Rao, who was one of the leading Vakils of the place. Having lived life so far in the best of lights, he rightly determined to devote the remaining part wholly to the remembrance and meditation of God.

Once during his visit to Udupi, famous for the celebrated Sri Krishna temple established there by the great religious reformer Madhvacharya, he was passing through the bazaar when he saw at a distance a Sannyasi seated on a raised platform surrounding a Peepul tree. The Sannyasi appeared to exert on him a subtle power and he was irresistibly drawn towards him. With plantains purchased from the bazaar Sri Balakrishna Rao approached the Mahatma, and placing the fruit at his feet prostrated before him. Instantly the Mahatma initiated Sri Balakrishna Rao with the glorious Ram Mantram – Sri Ram Jai Ram Jai Jai Ram. Sri Balakrishna Rao felt that God's grace had descended on him.

Meanwhile, Ramdas, who was in Mangalore, was passing through a period of extreme mental restlessness and turmoil. He was then struggling hard to control the mind by the repetition of the name

‘Ram’. Sri Balakrishna Rao had witnessed Ramdas’ struggle. He directly came down to Mangalore and coming to Ramdas, initiated him with the Divine formula. The eagerness with which he performed this gracious act showed that he had no small anxiety to liberate Ramdas from the grim internal strife and struggle in which he was passing his days. No sooner did Ramdas receive the Mantra than he felt like a bird set free from a cage. O! the glory of that moment! Ramdas prostrated before Sri Balakrishna Rao and looked on him as God Himself manifest before him – an embodiment of infinite compassion and mercy.

Now, in Kasaragod, Gurudev engaged himself in the constant repetition of the Divine Mantra, which the itinerant Sannyasi had given him in Udupi, with the help of a rosary. Thereafter, he was seen making strenuous efforts to wean his mind from the external entanglements and attachments of the world. Whenever Ramdas had occasion to see him at Ananda Rao’s house, on his return to the district after long periods of absence on tour to various places of India, he found Gurudev more and more detached from active cooperation with the affairs of the world.

Ramdas distinctly recollects one occasion when Gurudev discovered him, lying flat on his back on a

bench in Ananda Rao's house, with his ever smiling face. Gurudev then exclaimed, his eyes filled with tears of emotion: "O child, you are blessed indeed! What a rare experience of pure bliss you are having! Infinitely blessed you are." At this Ramdas instantly sat up and with folded hands replied: "This is due to nothing but the unlimited grace and blessings you have showered on him." On hearing this he smiled and turned away. Indeed, what words can describe the magnificence of that Divine Power which Gurudev infused into Ramdas, awakening him once for all to the consciousness of the eternal Reality who is the great cause of all that is, was and ever will be. By the will and power of this supreme Truth, Ramdas has been able to sow the seed of this wondrous Mantram in the hearts of thousands and thousands of men, women and children, throughout the length and breadth of India.

It was seen that, during the last period of Gurudev's life, he was totally liberated from all attachments towards his kith and kin, except a deep concern for Ramdas when he was far away from him in Northern India, Himalayas and Kashmir. Once the powerful pull that he exerted brought Ramdas to Kasaragod, half way from his second tour towards

Kashmir. From Jhansi he had to travel at a stretch down to Kasaragod – a distance of over 1500 miles. At this time, due to decrepitude and the consequent failing of physical powers, Gurudev was bedridden. The sight of Ramdas gave him intense delight and he expressed it by his bright and radiant smiles and loving touches. This meeting was significant of the ultimate eradication of the last vestige of his attachment to the external objects of life. Now it appeared that the river had reached and mingled with the ocean and had at last found perfect rest and peace.

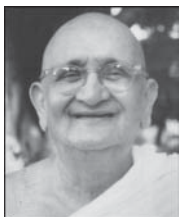
For about three years, before he chose to cast off the physical form, he had been mostly above body-consciousness. The ills and pains of the body no longer affected him. He was then enjoying absolute calm and peace. His desire to see, commune and talk with anybody in the world, however dear he or she might have been to him in his earlier life, had completely vanished. It was during this period that he lost a son and a daughter in the course of twelve months. He heard the news with entire unconcern as if nothing had happened. He had attained the supreme state of desireless tranquillity and bliss of the Eternal.

He gave up the body, and the world is indeed poorer for the departure of a great spiritual force

that spent itself in healing the pains and sorrows of humanity. Ramdas, mentally laying his head at the hallowed feet of his Divine liberator, brings to a close this brief sketch.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: I heard you say some Mantra this evening. Please tell us something about it.



Papa: The most difficult thing for a spiritual aspirant at the start is control of the mind. When the mind is restless and fickle, you cannot meditate on God. So you have to do something for practising concentration. Here repetition of the name of God is very helpful. Mantra is a combination of the names or attributes of God. When you tune your mind to the Mantra, you are in tune with God. Constant chanting of the Mantra grants you concentration and the consequent calmness and serenity. It destroys all evil desires and makes the mind perfectly pure. In the pure and still mind God reveals Himself.

Ramdas can say from his experience that by chanting the Mantra “Om Sri Ram Jai Ram Jai Jai Ram”, he attained perfect purity and from his heart

now flows out love towards all beings, He is filled, by God's Grace, with unending joy and peace at all times. He has made Ramdas His child. Jesus has said, "Except ye turn, and become as little children, ye shall not enter into the kingdom of heaven". Sri Krishna says in the Bhagavad Gita that unless your mind is free from lust, greed and wrath, you cannot realise the Eternal. Lord Buddha says that unless you become pure in thought, word and deed you cannot attain Nirvana. So all the great Teachers declare that we must be pure and innocent and then only we shall attain liberation and eternal peace. This supreme state is achieved by repeating Ram Mantra.

Devotee: I should like to know whether, besides chanting the Mantra, it is necessary to practise concentration and meditation. All of us here are very eager to hear something about meditation, because for us it is so very important.

Papa: Ramdas will tell you something about it. Meditation can come only when we have concentration. When the mind is fickle and runs in different directions, meditation is not possible. In the mind there are so many waves rising and falling. We must make them all into one wave which should be the symbol of God within and finally that wave also must

disappear. Then the mind becomes absolutely still. When the mind is still the body idea is lost. Then you realise that you are not the body, but the omnipresent Atman. But this is not the whole truth about Samadhi. When you come out of Samadhi, you behold the whole universe as God. You must remain always in Samadhi. This unbroken Samadhi is called Sahaja Samadhi wherein you are in that divine super-conscious state, while talking, walking or doing anything else. Now there is no such thing as going into Samadhi or coming out of it. This is God-realisation. Meditation is thus necessary. In meditation you transcend the body idea. The mind must be in tune with the infinite Truth. There must be for you only God and nothing but God. You must lose yourself in God. Thus you proceed from concentration to meditation, then to Samadhi and lastly to Sahaja Samadhi. These are the steps by which you attain God-realisation.

WORDS OF PUJYA MATAJI KRISHNABAI



You all say that you want Papa, but it seems this desire of yours is only lip-deep or, at the most, throat-deep – it has not gone any deeper. Otherwise, Papa would have become yours long

back. You have only to remember Papa and wish for Him intensely, for Him to instantaneously become yours. But, even the least vestige of a desire for Papa is not there. Some people can turn to Papa only after receiving knocks in the world. I had hoped you need not have to go through worldly knocks.

Do you know what Papa says? Papa says that Satsang is the first step to building up one's Ram Nam. But, you, on the other hand, seem to be avoiding Bhajan and seize on any opportunity to go after some work elsewhere. Work is important, no doubt, but Bhajan is even more important. In fact, Bhajan and taking God's Name is the most important thing.

What can you learn coming to the Ashram? What you have to learn is that all the forms you see around you are your own, see them all in the same light as you see your kith and kin. Now, in your own body, you have so many organs, each with a function of its own. No one organ can exchange its function with that of another, just as the eyes cannot hear or the ears cannot see. Do you differentiate between them? You don't. Likewise, you have to look upon all the

people around you as your very own. You can do so only if you take your Guru Mantra continuously and intensely. When you do so, you will realise Papa in your heart. Then only will your coming here have been worthwhile.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

(On 12th of October 2014, we observe Pujya Swamiji's 6th Maha Samadhi Day. 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.)



God-realisation: For God-realisation, no particular time or period can be prescribed. God-realisation is achieved when our mind is made absolutely pure – free from all vasanas, desires etc. The process of purification may be short or long according to the condition of each individual. What we have to do now is to keep chanting the holy Ram Nam as much as possible and thus remember Him constantly, dedicate all our actions to God, i.e. bring

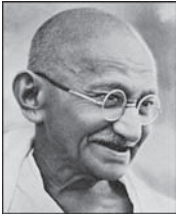
to our mind that it is by God's power that we are acting and it is for serving God. Thus, by the repetition of Ram Nam and dedicated service, the mind will get purified and further experiences will automatically follow. God's guidance will come from within at the proper time, but keep your goal as God-realisation and nothing less than that.

Make the house itself a Temple: If it is difficult for you to go to a temple, try to make your house itself a temple by keeping the pictures of the Lord and regularly doing prayers and Puja etc. This will create a more congenial atmosphere for your Sadhana. You need not worry about what happens outside your house. You need not even feel that outside conditions are not favourable. We have to accept everything as given by God Himself and thus remain happy in all conditions and circumstances. Take it that God has placed you in the present condition.

Take it also that everything is the manifestation of the Lord, and therefore do not find fault with anything. Keep chanting the holy Name of God constantly and be sure that the whole atmosphere in the house will get gradually surcharged with the peace and power of the holy Name that will naturally bring success and prosperity to every one in the house.

WHO AND WHERE IS GOD?

By Mahatma Gandhi



God is not a person. To affirm that he descends to earth every now and again in the form of a human being is a partial truth which merely signifies that such a person lives near to God. Inasmuch as God is omnipresent, He dwells within every human being and all may, therefore, be said to be incarnations of Him. But this leads us nowhere. Rama, Krishna, etc. are called incarnations of God because we attribute divine qualities to them. In truth they are creations of man's imagination. Whether they actually lived or not does not affect the picture of them in men's minds. The Rama and Krishna of history often present difficulties which have to be overcome by all manner of arguments.

The truth is that God is the force. He is the essence of life. He is pure and 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 utilize it if he labours hard enough to acquire the knowledge of its laws.

The living force which we call God can similarly be found if we know and follow His law leading to the discovery of Him in us. But it is self-evident that to find out God's law requires far harder labour. The law may, in one word, be termed Brahmacharya. The straight way to cultivate Brahmacharya is Ramanama. I can say this from experience. Devotees and sages like Tulsidas have shown us this royal path. No one need give undue importance to my own experience. Perhaps I am right in saying that the potency of Ramanama was brought vividly home to me in Uruli Kanchan. It was there that I asserted that the surest remedy for all our ills was Ramanama. He who can make full use of it can show powerful results with very little outside effort. Following this line of thought I can say with conviction that the orthodox aids to Brahmacharya pale into insignificance before Ramanama, when this name — Ramanama — is enthroned in the heart. Then and then only do we realise its transcendent beauty and power.

Source: Ramanama

ME TO WE

“The life principle that activates all beings is the same. We all breathe the same air, walk on the same earth, and are equally entitled to the enjoyment of the amenities which nature provides. The earth yields its rich gift to all alike. If we look with the pure vision that belongs to an enlightened mind, we do not see any clear-cut line of demarcation that isolates man from man, one set of people from another or one nation from another. We are indeed parts of a stupendous whole. We are units that form the world-community or family. So we can live and act as members of a world-brotherhood or federation.” – Swami Ramdas

In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values into academics.

Class: 7, **Subject:** Mathematics, **Chapter:** 4 - Simple equations

Text portion: If we fail to do the same mathematical operation on both sides of equality, the equality does not hold.

Example: Lord Mountbatten, after taking charge as the Viceroy of India, invited Gandhiji for a discussion and offered to send his personal aircraft for him to come to Delhi. Gandhiji replied that he would not travel in a mode of transport which cannot be afforded by common man.

Value Co-related: Equality

For more details contact: vital4education@gmail.com

DEAR CHILDREN

It was the coldest winter ever. Many animals died because of the cold.

The porcupines, realizing the situation, decided to group together to keep warm.

This way they covered and protected themselves; but the quills of each one wounded their closest companions.

After a while, they decided to distance themselves one from the other and they began to die, alone and frozen.

So they had to make a choice: either accept the quills of their companions or disappear from the earth. Wisely, they decided to go back to being together.

They learned to live with the little wounds caused by the close relationship with their companions in order to receive the warmth and heat that came from the others. This way they were able to survive.

The best relationship is not the one that brings together perfect people, but when each individual learns to live with the imperfections of others and can admire the other person's good qualities.

Better to be surrounded by warm pricks than be frozen in solitude!

A HELPFUL MEDITATION

By Peace Pilgrim

I'd like to share this little meditation with you. First, could we agree that God's protection surrounds us? Know that you are God's beautiful child, always in God's hands. Accept God... accept God's protection... there is really no problem to fear. Know that you are not the clay garment. Know that you are not the self-centered nature which governs your life needlessly. Know that you are the God-centered nature. The Kingdom of God within. The Indwelling Christ. Eternal and indestructible. Identify with the real you.



Peace... be still... and know... that I am God.

Peace... be still... and know... that I am.

Peace... be still... and Know.

Peace... be still.

Peace... be.

Peace...

Peace...

Peace.

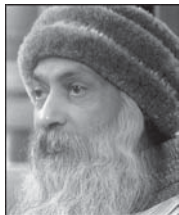
And now, with the knowledge that we are God's perfect children, eternal and indestructible, let us go our separate ways in love, but always remain together in spirit. God bless you and peace to you all.

Source: Peace Pilgrim

CREATIVITY IS TO LOVE WHAT YOU DO

By Osho

You should be enjoying whatever you are doing. Then it becomes creative. Small things become great by the touch of love and delight. To be and to be creative are synonymous. It is impossible to be and not be creative.



A creative act enhances the beauty of the world; it gives something to the world, it never takes anything from it. A creative person comes into the world, enhances the beauty of the world – a song here, a painting there. He makes the world dance better, enjoy better, love better, meditate better. When he leaves this world, he leaves a better world behind him. Nobody may know him; that is not the point. But he leaves the world a better world, tremendously fulfilled because his life has been of some intrinsic value.

Your creativity may not give power, prestige, money. I can promise that deep inside, you will be the richest man possible; fulfilled, full of joy and celebration, continuously receiving blessings from God. Your life will be a benediction. A creative person possesses his own being; he is a master.

Source: A Sudden Clash of Thunder, www.osho.com

MEANING OF LOVE OF GOD

By Maulana Wahiduddin Khan

Love means strong affection. Love is a natural phenomenon; an elevated kind of positive response towards someone you feel is loveable. Love cannot be created in a vacuum; it requires a strong base of affection.



Love of God is this same kind of strong affection. The basis of this love is quite natural when one discovers that one was created by God and that it was God who has given us human beings all such bounties as planet earth, the life-support system, oxygen, water and food, for instance. All these things were not created by humans. They are precious gifts bestowed by someone else. When one discovers this fact, one naturally becomes a lover of God. Thus, love of God is the outcome of one's discovery.

Every sincere person reaches a stage in life when he faces some basic questions such as, how did I come into existence, how is it that I find myself in a world that is extremely favourable to me? One realises that this compatibility between man and the rest of the

universe is so unique that science has observed that the universe has been custom-made for man. Love is in fact an acknowledgment of this. When we endeavour to acknowledge our super-benefactor, we call it love of God.

Although love is an inner feeling, it comes naturally to us to give it an external expression. It is said that man is a social animal, so it is but natural that one's inner love should also find some expression in terms of social relationships. It is this social expression of one's inner feeling that is called peace. In terms of God, love is a psychological acknowledgment of the Creator, and in terms of society, love is manifested in peaceful living among other members of society.

It is not relevant to ask how, if we cannot see God, we can express our love towards Him. This contention may have been valid in the era before nuclear science, but after the emergence of nuclear science it is totally invalid. Nuclear science has successfully established that nothing is observable in this world. For example, everyone loves his mother, but in terms of modern science, no one is able to see his mother. One's mother, as well as other things, is

nothing but a combination of numerous unobservable electrons. In fact, 'mother' is an unobservable inner being whom we see with reference to her external body. Similarly, God is an unobservable being of this kind whom we see through His creation. In such a world, it is irrational to say that one cannot love God because one cannot observe Him.

Love of God is not simply a philosophical issue: it is rooted in the very nature of man. The fact is that if you receive some good things from anyone, you cannot do other than acknowledge his generosity. In this sense, love of God is a natural phenomenon.

If you add a pinch of dye to a glass of water, all of the water becomes coloured. So, too, in the case of love. When a person has love in his heart for his Creator, at the same time he cannot resist showing his love to his neighbours. And in this electronic age, the whole world is one's neighbour.

Love has two dimensions: theoretical and practical. In terms of the theoretical dimension, love means love of God and in terms of the social, love means love of all beings.

<http://www.speakingtree.in/spiritual-articles/god-and-i/meaning-of-love-of-god>

REALISING PURE CONSCIOUSNESS

By Eckhart Tolle

Whenever you watch the mind, you withdraw consciousness from mind forms, which then becomes what we call the watcher or the witness. Consequently, the watcher – pure consciousness beyond form – becomes stronger, and the mental formations become weaker.



When we talk about watching the mind, we are personalizing an event that is truly of cosmic significance: Through you, consciousness is awakening out of its dream of identification with form and withdrawing from form. This foreshadows, but is already part of, an event that is probably still in the distant future as far as chronological time is concerned. The event is called – the end of the world.

To stay present in everyday life, it helps to be deeply rooted within yourself; otherwise, the mind, which has incredible momentum, will drag you along like a wild river.

It means to inhabit your body fully. To always have some of your attention in the inner energy field

of your body. To feel the body from within, so to speak. Body awareness keeps you present. It anchors you in the Now.

The body that you can see and touch cannot take you into Being. But that visible and tangible body is only an outer shell, or rather a limited and distorted perception of a deeper reality. In your natural state of connectedness with Being, this deeper reality can be felt every moment as the invisible inner body, the animating presence within you. So to "inhabit the body" is to feel the body from within, to feel the life inside the body and thereby come to know that you are beyond the outer form.

You are cut off from Being as long as your mind takes up all your attention. When this happens – and it happens continuously for most people – you are not

As you go about your life, don't give 100 percent of your attention to the external world and to your mind. Keep some within.

in your body. The mind absorbs all your consciousness and transforms it into mind stuff. You cannot stop thinking. To become conscious of Being, you need to reclaim consciousness from the mind. This is one of the most essential tasks on your

spiritual journey. It will free vast amounts of consciousness that previously had been trapped in useless and compulsive thinking. A very effective way of doing this is simply to take the focus of your attention away from thinking and direct it into the body, where Being can be felt in the first instance as the invisible energy field that gives life to what you perceive as the physical body.

As you go about your life, don't give 100 percent of your attention to the external world and to your mind. Keep some within.

Feel the inner body even when engaged in everyday activities, especially when engaged in relationships or when you are relating with nature. Feel the stillness deep inside it. Keep the portal open.

It is quite possible to be conscious of the Unmanifested throughout your life. You feel it as a deep sense of peace somewhere in the background, a stillness that never leaves you, no matter what happens out here. You become a bridge between the Unmanifested and the manifested, between God and the world. This is the state of connectedness with the Source that we call enlightenment.

Source: Power Of Now

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol. 38, April 1971

BEGIN PRACTICE NOW

By Swami Ramdas

A wealthy Seth had opened an Annakshetra (free feeding house) in his town. His feelings of charity, however, were not pure. He was at heart a miser who loved praise and fame. He only desired that society should look upon him as a great philanthropist and that people should praise him.

The Seth was also a wholesale dealer in corn. From whatever was left in his granaries at the end of the year, all that was rotten and bad smelling was sent to the Annakshetra for feeding the poor and hungry. The Rotis made out of this rotten corn alone were served to the hungry ones.

In due time, the Sethji's son got married and the daughter-in-law came to stay in the house. She was also gifted with good wisdom and courage. Seeing the miserly ways of her father-in-law, she felt pain and resolved to mend them. She took upon herself the task of preparing Sethji's food in the house. The first day itself, she got some flour of the rotten corn

from the Annakshetra and prepared a Roti out of it. When Sethji sat for his meals, along with the other items of food, the daughter-in-law also served him this Roti in his plate. Seeing the thick black Roti, Sethji thought it was some new preparation specially made for him by his daughter-in-law and started eating it with great eagerness. To his great surprise, he found it was made of some rotten stuff and quite uneatable. Spitting it out, the Seth cried out, “Oh daughter, there is plenty of good flour in the house. Wherefrom did you get this bad flour from which this Roti is made? What have you done?”

The daughter-in-law replied, “Oh father, on my arrival here, I saw that in your Annakshetra this kind of Roti alone was given to the hungry. I have heard it from my elders that what we give here is what we get in heaven after death. So I thought it was better you get used to eating this kind of Roti here itself so that in the other world you might not find any discomfort whatsoever in eating such Rotis.”

Needless to say, the Seth learnt his lesson and the rotten stuff served in Annakshetra was thrown away and replaced by good stock. From that day onwards the hungry were fed on fine Rotis.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Sri Ram is the one sole Reality... He dons bodies and He doffs them. But He remains the same, forever and forever... The ever changing universe is only a “passing show”, His Divine Lila. He alone is... Let us cling to His glorious Name with all love and faith; and let Him do what He pleases with us. The Name has the power to tear up the veil of Maya and bring us face to face with Him. Let us give up cares and anxieties, fears and doubts. His powerful Name is all sufficient. It is the refuge, solace and true joy of our life. Go on singing the glories and praises of Sri Ram. May Sri Ram fill your minds with Divine consciousness. Om. Om. Om...

Ramdas

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of August 2014 is 260 crores. The grand total of the Japa done so far now stands at 7945 crores.

ONAM CELEBRATIONS IN THE ASHRAM: Just like last year, as a token of their love and bonding with the Ashram, the Ashram workers jointly cooked and most lovingly served all the Ashram inmates and devotees with a sumptuous feast on the occasion of Onam which was organised on the 4th of September.

The splendid feast was followed by an inspiring Bhajan session by all of them from 4:00 to 5:00 pm. Beloved Papa said, “The object of congregational Bhajans is to develop broadness of vision and expand the heart so that it may embrace all people as members of a common family. It is the spirit of brotherhood that takes the aspirant nearer God. When devotees sing the glories of God together, they transcend the physical limitations and rise to the divine ecstasy which dissolves all distinctions and grants them the knowledge of their identity with the Highest.” It was indeed a day when all the children of Beloved Papa and Mataji feasted and sang HIS glories as one big family.

PUJYA SWAMI MUKTANANDAJI’S TENTATIVE ITINERARY FOR OCTOBER AND NOVEMBER:

- ◆ 29th September to 4th of October in Delhi.
- ◆ 4th to 7th October in Ahmedabad.
- ◆ 8th October in Mumbai and return to the Ashram on the 9th of October.

- ◆ 31st October to 4th November in Coimbatore.
- ◆ 4th to 9th November at Raipur, Manendragarh and Bilaspur and return to the Ashram on the 10th of November.
- ◆ 16th November at Sri Ramakrishna Math in Mangalore.
- ◆ 23rd November in Calicut.

PUJYA SWAMI MUKTANANDAJI TO RETIRE TO HIMSELF FOR 2 MONTHS: As prompted by Beloved Papa, Pujya Swamiji plans on retiring to himself for 2 months starting from the 15th of January 2015.

FROM THE EDITOR

The second of October brings to mind memories of the life of a great soul, Mahatma Gandhi. His life - a combination of spiritual pursuit and worldly duties - is a perennial source of inspiration, as we can see from his following words: "I am here to serve no one else but myself, to find my own self-realization through the service of the village folk. Man's ultimate aim is the realization of God; and all his activities - social, political, religious - have to be guided by the ultimate aim of the vision of God. The immediate service of human beings becomes a necessary part of the

endeavour, simply because the only way to find God is to see Him in His creation and be one with it. I am part and parcel of the whole, and I cannot find Him apart from the rest of humanity.”

It is commonly believed that when one engages in worldly activities, it may not be possible to go along the spiritual path. But Gandhiji took meticulous care not to compromise spiritual values at any point of time, in spite of his multitudinous activities. His trust in God was total, his faith in Ram Nam was absolute and his prayer was soulful. His commitment to Truth was the one factor that guided him right from his childhood up to the time of dropping his body.

“Friendship towards all and malice towards none” was his watchword. “It is my constant prayer that I may never have a feeling of anger against my traducers, that even if I fall a victim to an assassin’s bullet, I may deliver my soul with the remembrance of God upon my lips.” These words proved prophetic, for on the 30th January 1948, when he was shot, he breathed his last uttering the name of God – “Hey Ram”.

May the Mahatma’s life and teachings inspire us for leading a pure life, dedicated to the welfare of humanity.

– **MUKTANANDA**

**INTERACTIVE SATSANG PROGRAM
AT ANANDASHRAM
CONNECTING PROPERLY WITH CREATION**

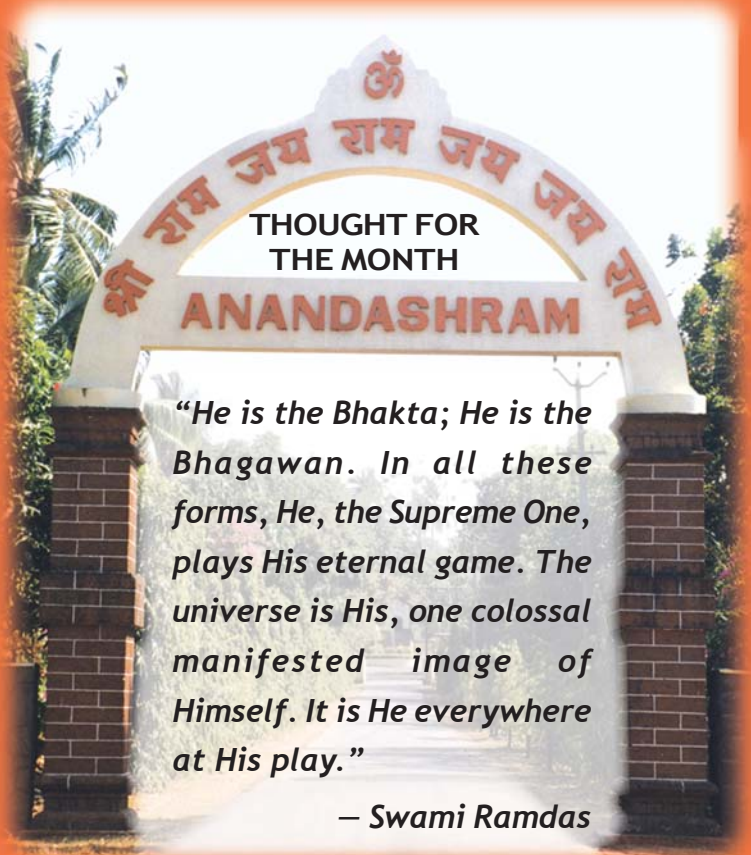
“All our actions should become acts of worship. Let this spirit be ingrained in you and then you would see how your behaviour changes. When we collect flowers for worship we choose them carefully, put them delicately in the basket, see that they are not crumpled and remain fresh, and do not even smell them. Let all the activities in life be informed with this spirit.” - Acharya Vinoba Bhave

All scriptures and Mahatmas keep on reminding us to treat every thought, every word and every action as an offering to the Lord. How to translate this in our daily life is the theme for this year’s retreat.

The annual Interactive Satsang Program is scheduled to be held from the 26th to the 28th of December 2014 and a special Group Chanting of Ram Nam is scheduled to be held from the 29th to the 31st of December. The sessions will conclude by ushering in the New Year.

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

R.N.: 3047/57 || Registered: KL/KSZ/8/2012-14
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/12-14
Licensed to post without prepayment
Date of Publication: 01/10/2014



“He is the Bhakta; He is the Bhagawan. In all these forms, He, the Supreme One, plays His eternal game. The universe is His, one colossal manifested image of Himself. It is He everywhere at His play.”

– Swami Ramdas

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