

personifies, those ideals and values will percolate into our thinking system which will in turn gradually have its own influence on our thoughts, words and deeds.

As no creation is a precise copy of any other, it may not be possible for any individual to follow anybody exactly on the same lines and therefore one should try to imbibe the ideal the revered one represents and not try to merely imitate. Periodical intense remembrance of the life and mission of such personalities or luminaries will help in kindling and bringing out similar emotion in our heart.

Pujya Swami Satchidanandaji is one such luminary whose life is a perennial source of inspiration to the lovers of humanity. Pujya Swamiji's care and concern for everyone - individually and collectively, his humility, precision and perfection in whatever he did, self-effacement are some such values which can be pondered over to help bring out the excellence within us and thus help us lead a harmonious family life, conscientious professional life and a responsive social life.

On the occasion of Pujya Swamiji's 4th Maha Samadhi Day on the 12th of October 2012, we seek his blessings to be able to live our lives and pursue our sadhana the way he wanted us to.

—MUKTANANDA

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

HIS THRONE, MY HEART

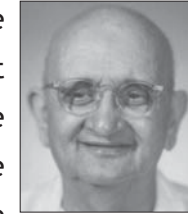
GOD is with me and in me.
 He sings into my ears
 The music of the worlds.
 In my eyes He sits,
 And all I see is suffused
 With His light and beauty.
 My heart is His throne:
 His sweet will rules supreme.
 On the wave of His grace
 I ride in free transport
 Of joy that knows no end.

- Swami Ramdas

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THE VISION <i>A Monthly Magazine</i> 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		

FAITH
By Swami Ramdas

As a rudder is an indispensable necessity for the safe piloting of a boat on the ocean, so faith is to life in the world. Faith can be defined as the unflinching reliance upon an invincible Truth that resides in the heart of a human being. A man without faith is a vacillating creature, vacillating between sorrow and fear, whereas he who possesses faith is the real hero who has conquered weakness and stands firm like a rock in all the storms of life. He not only faces bravely all the shocks that come to him in life but also with an irresistible will triumphs over them. The one predominant quality of faith is fearlessness. The almighty Power lodged within him is his main refuge. The soul that has this faith is ever sure of his ground, and lives and acts unerringly in agreement with the promptings of the great ideal which he cherishes and adores in his own heart. Such a faith is said to work wonders - wonders, appearing as such, according to the external laws that govern things.



As a certain cause produces an inevitable result, which is true of most things perceptible to the senses, so through faith as the cause certain results are produced, which though seemingly strange, are perfectly natural in the inner workings of nature.

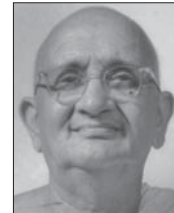
Instead of using the power of faith in trying to mould external affairs, the right use of this power is to effect a transformation of one's entire heart and life.

If there is one being on whom we can put absolute trust, or on whom we can depend at all times and in all conditions, it should be the supreme Truth. Man's fall from his Divine state is due to his lack of faith in an ultimate Reality. Sterling faith is closely associated with selfless love. The heart is the seat of love, so also the seat of Truth, and Truth and love being one, faith means undoubting confidence in the greatness of Truth.

Selfless love never fails. The apparent failure is not the criterion to judge the effect of love. Love starts its work from the heart or the inner life. The inception of faith is in the soul of man, fulfilling itself by a pervasion of the pure emotion of love in it and culminating in blissful and spontaneous service through all his external movements. Faith is, therefore, an essentially Divine acquisition. It takes the struggling

and aspiring soul to the highest ideal, even beyond all thought and ideation, and makes his life a continuous stream of ecstasy born of an exalted vision.

BELOVED PAPA SWAMI RAMDAS ANSWERS



Papa: Yesterday was a blank day for you.

Question: Emptiness is fullness, Papa.

Papa: Do you mean to say you want Ramdas to be silent today also?

Question: Papa must make us empty.

Papa: You must allow Ramdas to do so.

Question: How are we to do it?

Papa: By surrender to him.

Question: The trouble is, we do not know the full meaning of surrender.

Papa: If you think you are something, then you are full of undesirable things. Surrender is, 'I am nothing. You are everything.' By this way you will be empty completely.

There was a Chinese philosopher by name Lao Tzu. He called the ultimate Truth 'Tao'. Tao means emptiness. He proved that emptiness means strength,

power, fullness. He gave several examples to prove this. You see, in this hall there are four walls. It is not the walls we are making use of, but the empty space within them. In a vessel, which is the most useful portion? The empty space within it. Which is the most useful thing in a wheel? The hole in the wheel, without which it is perfectly useless. So, if you empty yourself completely, you create something like a vacuum within yourself. Then you are really full; you are most useful. A flute, unless it is empty, is of no use. It must be hollow, otherwise it will not produce any music. That emptiness Lao Tzu calls Tao.

Question: Somebody makes the flute empty. It cannot become empty by itself.

Papa: That somebody is yourself.

Question: Then ego comes, Papa.

Papa: You must empty yourself of the ego and then the Flute-player will take you up. 'I am nothing. You are everything.' That is the way to empty yourself. We pose we are something. There lies all the trouble. Feel that you are nothing, then you will become everything. If you feel that you are something, then you are nothing.

Some years ago, a man came here brought by a friend of his. He had once lived in Burma. He was mentally affected by the explosion of a bombshell. He was taken to be mad. But he felt he was a cipher. He was brought here in order to get cured of his trouble. But the man who was supposed to be mad was cheerful, laughing always. Ramdas asked him, 'What is the matter with you?' He said, 'I am a zero.' 'In what sense are you saying so?' asked

Ramdas. He replied, 'I am hollow. People say I should be sad and not cheerful, but I am a zero.' Ramdas told the man's friend, 'You look like a most worried person. Look at that man. He is hollow, and he is happy. Cure is, indeed, needed for you, not for him. He is quite happy and cheerful. You think you are something and your face shows that you are full of misery. He has rosy cheeks, well-built body, fair complexion and his face is wreathed in smiles.

You must empty yourself of the ego and then the Flute-player will take you up. 'I am nothing. You are everything.' That is the way to empty yourself. We pose we are something. There lies all the trouble.

Feel that you are nothing, then you will become everything. If you feel that you are something, then you are nothing.

There is no ego-sense in him.’ The friend said, ‘The members of his family are very much worried about him.’ Ramdas asked the man, ‘Are you worried about them?’ ‘I am a zero. What should I worry about?’ said he. Worry does not enter a heart which remains always hollow. After two days’ stay they left - the one as cheerful, the other as worried, as ever. The former had no sense of responsibility about anything. Perhaps we all require a bombshell to burst before us to make us all ciphers too!

In Zen Buddhism, training is given through a process of shocks. The Master speaks suddenly some absurd words to the disciple. That stuns him. His mind becomes still that instant because of the shock imparted to it. Thus the Masters transmit a power and brings about an inner transformation. Zen Buddhism is prevalent mostly in Japan. It is also practised in America, where it is taught in universities. ‘Zen’ means Dhyan or meditation. They have Zen monasteries in Japan in different places. We had been to Tokyo, but there are no such monasteries there. We did not go to Kyoto where there are. But we met an authority on Zen Buddhism, Dr DT Suzuki. He gave us an idea of what it

is. They say that Zen existed before Buddha. Buddha was only an exponent of Zen creed. That is their claim. They have a process of meditation also by which thoughts disappear from the mind and are not allowed to get in.

WORDS OF PUJYA MATAJI KRISHNABAI
(THE GREAT VOID)

(Puja Mataji's 109th Jayanti will be celebrated on the 15th of October 2012.

This day reminds us of the inspiring life and mission of Puja Mataji. Spirituality, according to Mataji, is no spirituality if it



does not express 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 just as she did.)

Papa wanted me to look upon the Guru as the omnipresent, omniscient, Nirguna Nirvikar Being. Papa taught me that Guru was as vast, limitless and formless as the emptiness all around me. You pour water into the emptiness, it will not get wet; you set fire to it, it will not burn; such a universal one is the Guru, call Him Papa (God).

While surrendering completely to the Guru, the disciple does so looking upon the Guru as the all-pervading, Nameless, Formless Reality, who is the great Void existing all around.

By so doing, the devotee reduces himself to nothingness as well as gives himself up to his Master who is already the all-pervading Void.

You must know who Papa (God) is. Papa (God) is Nirguna, Nirakara, Sashwata, all-pervading Existence. You can get some idea of Papa's (God's) Swaroop if you stand on an open ground and look at the sky. The space where there is nothing between the earth and the sky can give you an insight into Beloved Papa's (God's) all-pervading Existence, beyond all names and forms.

Though His Nirguna Swaroop cannot be compared to anything, to give you some idea, I would say that it is like the vacant space between us, which is all-pervading.

He cannot enjoy His bliss as Nirguna. But He willed He should enjoy it and, in order to do so, Beloved Papa (God) projected Himself as the entire universe and the multitudinous beings and creatures in it.

As the indwelling Reality, Beloved Eternal Papa (God) hides Himself and therefore all are not aware of His existence in them. In order to make them aware of it and to reveal Himself in their hearts, our Beloved Sadguru Papa came in human form to guide them. It is possible to guide human beings only through a human form. Therefore, the Guru, the Supreme Lord, comes in a human form to teach and guide humanity.

PUJYA MATAJI EVER IN UNIVERSAL CONSCIOUSNESS

By Swami Satchidananda

The greatest good fortune in my life was the chance to be very close to saints and also serve them. Beloved Papa and Pujya Mataji were gracious enough to give me such a chance, and in the case of Mataji for a longer period.



Now, we shall talk about how they, particularly Mataji, taught me what is meant by the word 'wider vision' and how to attain that. Mataji remained in that universal consciousness all the time even when she mixed with people, or engaged in work, or even while scolding somebody for some fault, which means to say, she never lost her ground. She was always firmly

rooted in God-consciousness.

I shall give you here a few of the many instances I was fortunate to witness:

Mataji used to give me daily with her own hand Beloved Papa's Prasad at a particular time in the morning. One day when requested for the Prasad at that particular time, she said she had taken the entire Prasad herself forgetting to keep a little for me. Knowing that I was a little unhappy, she consoled me saying, "Don't be unhappy. When I take Prasad myself, it is for me as well as for the whole universe, of which you are a part."

One day Mataji was taking someone severely to task for some fault and she was very angry. Whenever she was upset with us, she would start listing out the various mistakes committed by that person in the past and conclude by saying that it was a mistake that the Ashram was started by Papa and herself and the Ashram had not served its purpose etc. Then I asked her mischievously, "Mataji, you know very well, it is Papa who does everything. Why do you then blame this particular person for this mistake? Why don't you take Papa to task for having committed this mistake?" Mataji's attitude suddenly changed. The anger had gone. She laughed and said, "Whom do you think I am telling

all these. It is my Papa, Papa in different forms. I am only asking Him why He is playing such games through certain persons." My next question, and from my point of view a pertinent one, was: "Mataji, when Papa Himself is doing everything and you know He does all for the best, why do you have to take Him to task?" Pat came the reply with a smile; "Papa prompts me to question His own actions. That is His Lila. In one form, He does something and in another form, He questions why He should have done it. Are you satisfied now?"

Once a disciple of a great Swami wrote in a letter that he was vigorously working to propagate the teachings of his Guru, but he was sorry that no such intense effort was being made from Anandashram to propagate the teachings of Beloved Papa. In answer Mataji wanted me to write back to that Swami that by whatever intense work he was engaged in to propagate his Guru's teachings, he was propagating the teachings of Beloved Papa also, as his Guru and Papa are not different. They are one and the same.

To explain the Infinite aspect of Beloved Papa, she used to say, "Look at the sky and the vast, vast, vast open space. This is the nearest example for Infinity. Papa's body is the entire manifestation of innumerable

universes, each consisting of earth, sun, moon and such planets and galaxy of stars. When you look at somebody or something, you must feel that you are looking at Papa whose body is the entire creation. When you touch something, please feel that you are touching Papa; when you are serving somebody, you should feel that you are serving Papa as He is everything. So when you find fault with somebody or dislike somebody or harm somebody, you must realise that you are doing all these to our infinite Papa Himself. So always think in terms of the universal; talk in terms of the universal and act in terms of the universal. This will widen your vision and remove your body-consciousness.”

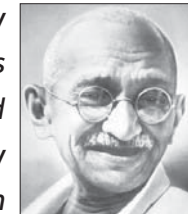
“Referring to yourself, never identify yourself with the body and say you are so and so, son of so and so or any such thing relating to the body. Feel always and say you are the child of God and everyone is your brother or sister.” Mataji was furious when she found someone still clinging to the small family circle. She would say: “How long are you going to remain in this small circle of family and relations. Try to get out of it. First accept Papa as your own. If you do so, Papa being the entire creation and beyond, you will be able to accept everybody and everything as your own.”

If all of us here truly love Mataji, we should, in deference to her teachings and ardent desire, sincerely try to give up the sense of individuality in each one of us and try to embrace the entire universe as our own. This will be possible, as she and Beloved Papa have practically shown us, if we have the all-powerful Ram Nam constantly on our lips while contemplating on His attributes and dedicate our life to His service. When we become pure enough by such Sadhana, the veil that causes us the sense of separation from Him will tear off and we will be able to realize our oneness with Him and then with the whole universe.

PRAYER

By Mahatma Gandhi

(Pujya Gandhiji is reverentially remembered on the occasion of his Jayanti on the 2nd of October 2012 and we seek his blessings for our speedy spiritual progress culminating in blending spirituality with day-to-day life.)



Worshipping God and praying for our problems to be solved is not mere blind faith. A prayer that does not rise from the heart, but consists of mere muttering of

words is of no value. On the contrary, it may cause harm. It will lead to self-deception that we have done our duty. Without purity of heart, prayer is not possible. Only those who feel the presence of God within can do real prayer. One who does not feel so need not engage oneself in prayer.

The basis of prayer is devotion to God and its observances. In developing the natural unity of the human race that exists, there is no tool that can equal prayer. A person who develops a feeling of oneness with God will consider everyone else like himself. Sacrifice is the highest form of courage. Prayer is its beginning and end.

Prayer cannot be used in order to enjoy more comforts. If one has eaten heavily, the antidote for it is only fasting. Those who fast and pray acquire the stamina to bear the rigours of fasting. Prayer is now the idle pastime of old women. If

Prayer is not mere uttering of some words. It is the performance of good deeds that will yield good results. Repeating the Lord's Name only at the time of prayer and forgetting Him after that does not amount to true prayer. It is like insulting Him. Those who do not have the unshakable faith that God resides within, cannot do prayer.

it is properly understood and practised it will become a source of great strength. Man, when he prays, does so to the highest form of his own nature.

Prayer is not mere uttering of some words. It is the performance of good deeds that will yield good results. Repeating the Lord's Name only at the time of prayer and forgetting Him after that does not amount to true prayer. It is like insulting Him. Those who do not have the unshakable faith that God resides within, cannot do prayer. If we keep praying for the purification of our heart, we will get progressively purified day by day.

Prayer is not only the means to ultimate Liberation, but also liberation in this world. When we are blessed with something bigger, we automatically get those which are smaller. Prayer is the great love that the soul has for the One which is a complete whole. That is the tool for the spiritual evolution of the soul. If we are determined to keep our hearts pure, God will not ignore our prayers.

When a community prayer is held, a divine force flows from one to the other even without our knowing it, and this helps in the spiritual evolution of the soul. God does not listen to the prayers of those who are

arrogant and those who indulge in prayer as a commercial *quid pro quo*.

There is nothing better than prayer to rid ourselves of bad traits and purify our hearts.

Without prayer there will be no peace of mind. I have never lost my peace of mind even when I was assailed by any number of failures in my political life. There were many who had envied me for that. I was able to get that peace through prayer.

For real prayer, there is no religious or caste distinction. Prayer seeks the good of the entire human race. If that happens, the kingdom of God will be on this earth.

Source: Tapovan Prasad, November 2009

DEAR CHILDREN

A woman baked *chapatti* for members of her family and an extra one for a hungry passer-by. She kept the extra *chapatti* on the window-sill, for whosoever would take it away. Everyday, a hunch-back came and took away the *chapatti*. Instead of expressing gratitude, he muttered the following words as he went his way: “The evil you do remains with

you; the good you do, comes back to you!” This went on, day after day. Everyday, the hunch-back came, picked up the *chapatti* and uttered the words: “The evil you do, remains with you; the good you do, comes back to you!” The woman felt irritated. “Not a word of gratitude,” she said to herself...

“Everyday this hunch-back utters this jingle! What does he mean? “One day, exasperated, she decided to do away with him. I shall get rid of this hunch-back,” she said. And what did she do? She added poison to the *chapatti* she prepared for him! As she was about to keep it on the window-sill, her hands trembled. “What is this I am doing?” she said immediately, she threw the *chapatti* into the fire, prepared another one and kept it on the window-sill. As usual, the hunch-back came, picked up the *chapatti* and muttered the words: “The evil you do, remains with you; the good you do, comes back to you!” The hunch-back proceeded on his way, blissfully unaware of the war raging in the mind of the woman.

Everyday, as the woman placed the *chapatti* on the window-sill, she offered a prayer for her son who had gone to a distant place to seek his fortune. For many months, she had no news of him... She prayed

for his safe return. That evening, there was a knock on the door. As she opened it, she was surprised to find her son standing in the doorway. He had grown thin and lean. His garments were tattered and torn. He was hungry, starved and weak.

As he saw his mother, he said, “Mom, it’s a miracle I’m here. While I was but a mile away, I was so famished that I collapsed. I would have died, but just then an old hunch-back passed by. I begged of him for a morsel of food, and he was kind enough to give me a whole *chapatti*. “As he gave it to me, he said, “This is what I eat everyday; today, I shall give it to you, for your need is greater than mine!” As the mother heard those words, her face turned pale.

She leaned against the door for support. She remembered the poisoned *chapatti* that she had made that morning. Had she not burnt it in the fire, it would have been eaten by her own son, and he would have lost his life! It was then that she realized the significance of the words: “The evil you do remains with you; the good you do, comes back to you!”

Do good and don’t ever stop doing good, even if it’s not appreciated at that time.

FROM THE LEAVES OF THE OLD VISIONS!
THE VISION (VOL: 1, NO: 1)

FOREWORD

Beloved Reader - it is with delight we place in your hands this small magazine THE VISION: because it is a messenger of true joy and peace. Small though it is, since it embodies the teachings and lives of saints and sages, it is yet great. Its one endeavour will be to convey to the heart of mankind the highest vision of life - the light of infinite Love and Wisdom. It would ever seek to reveal the great Truth as the one underlying eternal principle of all life and its varied expressions. It will effuse the pure fragrance of the rare flowers of inspired thought culled from the works of all the great Teachers and Sages of the world. It will stand before the world for the supreme unity of all religions and faiths. In short, its one purpose and aim will be to proclaim the eternal kinship and oneness of man with man, man with the universe and man with God.



RAMDAS

KRISHNA*By Swami Ramdas*

Krishna. Thou adored ideal of millions in India and the world - O Thou, the embodiment of immortal Love, Light and Bliss - all hail, all hail to Thee! Thy enchanting beauty ravishes and intoxicates the hearts of Thy devotees. The enthralling music of Thy flute casts a never-ceasing spell on those blessed ones who lend an ear to it. Thy sport and dance awaken thrills of ecstasy in every fiber of the being who witnesses them. Splendour radiates from Thy eyes; Love smiles on Thy face; Wisdom flows from Thy lips. Thou Almighty refuge of the weak - Thou Saviour of the woe-stricken world; all glory be to Thee! Thy song of songs - the Gita, the priceless essence of the highest truth of life, the acme of thought, the summit of spiritual experience, nay, the great Reality itself manifest in word, saves, redeems and immortalises every soul who draws inspiration from it and meditates on Thee and offers himself or herself entirely to Thee. Thou resplendent Being - Thou God in human and universal form, may Thy infinite Light ever shine on the world: may Thy infinite Love ever dwell in the breast of every being; may Thy infinite Bliss and Grace ever pour on all mankind!

EXCERPT FROM STILLNESS SPEAKS*By Eckhart Tolle*

Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world.

You are that awareness, disguised as a person.

Pay attention to the gap – the gap between two thoughts, the brief, silent space between words in a conversation, between the notes of a piano or flute, or the gap between the in-breath and out-breath.

When you pay attention to those gaps, awareness of “something” becomes – just awareness. The formless dimension of pure consciousness arises from within you and replaces identification with form.

True intelligence operates silently. Stillness is where creativity and solutions to problems are found.

Source: Stillness Speaks

LABORATORIES FOR LIVING

By Acharya Vinoba Bhave

I walked through India for a full thirteen years, and after that for four and a half years or so I travelled about by car, visiting all the States and almost every district. In the course of these journeys I established six Ashrams, and I am glad to say that they are giving a good and useful public service. I call these Ashrams experimental laboratories. A laboratory is situated in some quiet spot, not in the middle of the market-place. But the experiments it makes, and the material it uses, have a social purpose. The experiments are made in controlled conditions, but the results obtained are relevant to society as a whole. All such work, formerly carried on by Ashrams, has come to an end with the passage of time. The Ashrams have ceased to exist, and our culture has consequently decayed. True, thanks to Shankara and Ramanuja, some monasteries have survived, and have kept some spirit of enquiry alive. But Ashrams concerned with social experiment no longer existed until, in our own century such men as Rabindranath Tagore, Swami

Shraddhanand and Sri Aurobindo began to revive them. It was Gandhiji however whose experiments linked them directly with the people. He put his plan very clearly before the public. 'The service we offer society in the Ashram', he said, 'must not be incompatible with the welfare of the world as a whole, and we therefore observe the eleven vows in our work.'

Today we can carry this service further. There may be differences of detail in the practice of the various Ashrams, but there is none in their basic purpose. While speaking on one occasion about the starting of the Ashrams, I said that the bhoodan movement and the Ashrams are two aspects of the same undertaking. A parallel may be found in science. A discovery is made in the field of pure science; it is then put to use in society, and applied science is developed. Pure science forms the basis of applied science, applied science enables pure science to be used and disseminated. The two complement one another.

Our Ashrams similarly are complementary to our social programme. The thinking carried on in the Ashram will energize the work outside, and act as a source of inspiration and of guidance. The work carried on outside is a witness to the achievement of the

Ashrams; it allows their light to shine out in practice, just as the achievements of pure science shine out in the practical uses to which they are put.

Our Ashrams must serve as power-houses for the areas in which they are placed. Let the power be felt throughout the neighbourhood, the power to build the kind of society to which we are committed: a society that manages its affairs non-violently, is unified by love and stands on its own feet, self-reliant and co-operative. Such a village Society provides the best education, both spiritual and scientific, and takes care that every household should have full productive work. Such a village has become a joint family whose members seek to promote the common welfare, both material and spiritual.

This is the kind of society the power-house should envisage, and its influence should be felt for twenty miles around. There may be another power-house for the next locality, so that the whole region may be covered.

This is what I hope that an Ashram will be and do. Our chief task is the creation of a whole non-violent human society - non-violent, strong, self-reliant, self-confident, free from fear and hatred. Where, you

may ask, could such 'power-houses' be built! I answer, wherever the members of the Ashram feel the power within themselves.

I set up Ashrams at a number of places in India, three in the far north, far east, and far south respectively, and three in more central regions. If they have life in them, they can be a means of influencing the whole country.

Shankaracharya established Ashrams at the far corners of the country in an age when it was not possible for them to keep in touch with one another. In each of these Ashrams, so far apart, he placed a man whom he trusted, in the faith that they would be sources of light. And so it came to pass; that is what they were. If now, after twelve hundred years, time has somewhat dimmed their lustre, that is only natural. On the whole, they have been of great service to India.

In these days we have the means of speedy travel, so to set up six Ashrams is no great matter, but they will be of no service at all if they are not founded on devotion to God. Each of these six Ashrams has its own distinctive purpose.

Source: Moved By Love

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

.....Mother wishes that Ramdas should write long letters for her. It is she who has to provide him with material. Ramdas is only a baby. He can smile, play and talk twaddle. She knows, all this is done by her grace. He has a smile for every Ram who comes to the Ashram. He jumps and dances at times and, when egged on, talks madly of Bhakti, Prem and Anand. His tongue runs a race when he speaks on these subjects. The words are formed out almost breathlessly in a continuous stream. When the flow has stopped, he feels he has done nothing. Why, in fact, on all occasions and at all times, he dwells in the consciousness that the power of Ram is doing everything and Ramdas nothing. Mother winds the machine and a plate is put on!

What is faith? Unquestioning surrender to God's will is faith. Whatever happens is attributed to the working of God. God is taken as great, good and kind. He is the sole dispenser of all things. Since all events proceed from a heart ever filled with goodness, love and mercy, there is nothing to grumble at, nothing to

find fault with, nothing to grieve over, nothing to be anxious about, and nothing to be afraid of. All, all is His doing. He works always for harmony and joy. In the heart of all things and happenings, it is He who exists and is at work. When this faith is ours, God becomes our never-failing companion, guide and friend. We do all actions by His will, i.e., by His prompting. He is in us and everywhere about us. All doubts and fears then vanish away and we attain a state of freedom which is itself absolute peace and bliss.

Next, another plate is on:-

What is Bhakti? This subject is perennially fresh and green for Ramdas. Bhakti is intense love and longing to attain God. Bhakti is like a steady flame which burns in our hearts and continues burning until God is reached. The desire possesses us in such a manner that there would be for us no other ambition in life than to realise God. This longing consumes us like a fire, day after day - nay, a veritable madness for God seizes our mind, and all our mental and physical energy is utilised exclusively for taking possession of God. When this Bhakti has brought us face to face with the dearest object of our struggle and of the quest of our life, we shall have found peace once for

all. We shall then have realised a condition in which we have no desire of any kind left to be fulfilled. We are one with the Supreme Truth - an existence which is Eternal Joy.

A new plate again:-

What is Prem? Oh, what words can describe the sublimity of Prem? God is Prem - Prem is God. He is a pure, dazzling, blissful Reality.

The rest of the plate is blank.

Love and Namaskars to yourself, etc.



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of August 2012 is 190 crores. The grand total of the Japa done so far now stands at 2461 crores.

SATSANG AT COIMBATORE: A Satsang program with Pujya Swami Muktanandaji at Coimbatore is scheduled to be held on the 26th and 27th of October 2012 at Samara Sanmarga Sangam, Devanga High School Road, R S Puram, Coimbatore 641002. Contact: Smt Premila Purushottaman (9894252833) and Sri Ananthapadmanabhan (0422 2457329).

FROM THE EDITOR

It is common for devotees and admirers to get attracted to spiritual luminaries and centre their lives on them. If we introspect as to why do we love and revere such outstanding luminaries, we will realize that it is because of the greatness that we see in them, which are the ideals and values exemplified in their lives.

However, care should be taken to see that the focus shifts to the ideal that the luminary personifies rather than the physical form. Beloved Papa amplifies this point thus: "Qualities and attributes are, as everybody can understand, impersonal in nature. Personality is only a mask through which these exalted qualities reflect, are made visible and therefore tangible to the comprehension".

Nevertheless we can recognize these attributes only because these qualities are within us though dormant. As Pujya Mataji used to put it, "If you see greatness in others, the same greatness is in yourself. If you see littleness in others, the same littleness is in yourself". When we contemplate on this statement, we can understand that we are in a position to understand the values in others only because the same qualities are inherent in us about which we may not be aware. When we ponder deeply on the ideals which the luminary