

change of attitude towards things. Instead of feeling that ‘this is mine’, ‘I did this’, etc., we have only to take it that it is He who does everything and everything belongs to Him and everything is He,” says Pujya Swamiji. Therefore, the basic aim of our sadhana is to enable us to transfer this assumed ownership, of all that we have been hugging as ours, to the real Owner.

We bring nothing with us when we come to this world and do not take anything with us when we depart. All that we presume to be ours (including our thoughts and emotions) have been given to us by HIM through His two institutions, viz. Mother Nature and Society. He is the Owner of everything. He has made it possible for us to possess and use whatever we have. So, what is expected of us is to develop a sense of trusteeship towards all objects, emotions, thoughts which in turn are to be passed on to His other creations by loving and serving them.

On this occasion, we seek His choicest blessings on all of us to be able to practice this detachment towards all our thoughts, emotions and objects and thus hasten our spiritual progress and attain eternal happiness.

— MUKTANANDA

Om Sri Ram gai Ram gaijai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram gai Ram gai gai Ram

MY LIFE IS A SONG

MY life is a song,
resounding the echoes of eternity.
It fills the infinite space-
It sees the visible and the invisible -
itself revealed.
Its bosom is awful silence, stillness and peace.
Still it throbs to the tune of immortal music.
It moves to and fro like the waves of the deep
Dancing in love and ecstasy.
I am the life universal.
All beings, creatures and things
are myself in expression.
I am united with all - am one with all
Still I am above all.

- Swami Ramdas

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DIVINE THOUGHT

By Swami Ramdas

In order to attain to the supreme blessedness of life, namely the realisation of God, we have to surcharge our thought with the idea of God. God must take possession of our mind until our mind is no longer there as such and God alone is. Until this is done the aspirant must employ every means possible to control the mind and its activities so that the thought of God alone should rule in it. This thought must sink deep into the mind, transforming its fickle, restless and impure nature into the very Spirit of joy, purity and peace.



The world is hungering for this great ideal of happiness and peace. Ramdas' experience, when he was flitting from village to village, from town to town in the blessed land of saints - Maharashtra - was, he observed not only the intensity or keenness of spiritual hunger amongst thousands of people there who came to see him but he also discovered that many of them, whatever the external circumstances, were drinking deep at the fountain of eternal joy. The chief condition

needed for realising this state is unceasing hunger or uninterrupted and unbroken aspiration for the immortal.

The easiest means to make the mind dwell in the idea of God is to constantly reiterate mentally or vocally the Name of God. Such a recitation of the Name should of course be accompanied by implicit faith in the efficacy of the Name and intense love for the immortal ideal which the Name represents, viz: the supreme Reality who is absolute existence, consciousness and bliss and who is seated in the hearts of us all. When thus the mind is completely absorbed in the Divine idea, a stage is reached when the mere individual or physical consciousness is transmuted into the universal and ever blissful consciousness.

Everybody wishes to possess this hunger, this keen aspiration which will bring him or her the experience of Divinity. But the complaint is that such a state does not come even when one wishes for it. How then could this burning desire for the attainment of absolute bliss be generated? Just as an uneducated man or a poor man would evince an ardent wish to be a literate man or a rich man when he comes in association with a learned person or a wealthy person; so also when an

ignorant, bound and sorrow-stricken soul comes in contact with an illumined, liberated and all-blissful person, the former by such contact is fired with a zeal to become also like the latter. Hence the society of saints has been held as the most important factor in the spiritual evolution of the soul. The saints not only awaken the ignorant souls and create in them a thirst for self-realisation but also infuse into them by their blessings the needed spiritual strength to battle against the forces that confront the aspirant in his march towards this goal of supreme beatitude.

In order to know what are our actual facial features we have to look into the mirror; similarly, if we wish to get a glimpse of our real and immortal life we can do so only when we are in the company of saints. Saints are verily the redeemers of fallen souls. It is by their power alone the mind that runs in pursuit of transient pleasures can be made to concentrate its attention upon the eternal, changeless and blissful indwelling Reality. When thus the mind is permeated through and through with the imperishable idea of God, man attains the supreme goal of life.

God-realisation does bring about not only the divinisation of the internal life of man but also all his

external life and activities. He beholds all beings and things as the illumined expressions of the one all-pervading Divinity. Satsang awakens the human soul and fills his thought with Divine light and joy and grants him the knowledge of the immortal Self, which in its turn confers upon the devotee the comprehensive knowledge of God in all His aspects.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: About getting rid of egoism, should we take God to be a separate entity from us, or should we consider Him as dwelling in us? If we think God is within us, will it not develop stronger ego-sense in us?



Papa: God is the all-pervading Reality. If you take Him as such and know Him within you, then necessarily the ego-sense will not stand before his august presence. If you take Him to be a personal God, it is likely that you may become proud. Your aim is to completely eradicate the ego-sense and that should be done by meditating on Him as the all-pervading Reality, dwelling not only in your heart, but also in the heart of everybody else in the universe. Individual sense disappears when

the universal sense dawns in you. Universal sense is the nature of the Divine and individual sense is the nature of the ego. As a man thinketh so he becometh. If you think of the Universal, your consciousness will become universal. If you think you are the body, you will ever be bound to the physical plane.

Question: What part do animals play in creation? Many people think that man can be re-born as an animal. Does that mean animals have souls?

Papa: Soul resides in all creatures and things in the world. Because of the obscurity caused by Rajas and Tamas, the light and power of the soul is not fully revealed. In animals there are souls, but these are partially hidden so that you do not notice them, and the animals themselves are not aware of them. But under favourable conditions, the soul becomes more manifest when the animals assume human bodies. In other words, animals evolve gradually to higher species and, in course of time, assume human bodies in which there is a possibility for the Divine to manifest Himself.

It is possible for the human beings to rise beyond the lower two Gunas, Rajas and Tamas, which cover the soul and prevent them from becoming aware of it. It can also be said that human beings, who are

completely under the control of the lower two Gunas and live a degraded life, bring about their fall and are re-born as animals. So, by proper discrimination and aspiration, followed by discipline, we can rise from Rajas and Tamas. These two Gunas make us oblivious of our real nature. But when we rise to Sattwa-guna, which is purity and harmony, we become conscious that we are not merely the physical body, but also the soul and the all-pervading Spirit. In that state, our contact with God becomes a definite experience with us, and that state is possible only in the human body.

So animals have souls. But they can have the experience of God only after they assume a human body through the process of natural evolution, for which God alone is responsible. It is not by our own effort that we evolve, but by God's grace. In some mysterious way, His power works for bringing about the evolution from lower to higher life, until it reaches the apex of human life. In this human life it is that we can lift ourselves above the lower nature and rising superior to them, become fit vehicles through whom the power and glory of God may be revealed. In the Hindu scriptures, it is said that the human body is the gateway to immortality. This is perfectly true. It is also said

that the soul is sleeping in stones, active in vegetables and animals, and awake in man. Every one must reach the goal.

WORDS OF PUJYA MATAJI KRISHNABAI

Whatever we do, we should always have "dasatwa" (the feeling of being the servant) in our heart. Even when we talk to others or request others to do something, we should do so in the fullest consciousness that it is to a form of Papa that we are talking. If we once remember this, we cannot but be humble in our approach to others. It is only when we become humble that we also become fit to enter into Papa's Being.



We may listen to astrological forecasts but we should not get too much entangled in them. Let us show proper respect for this science because it is also a part of Papa's Universal Being but, if we get too engrossed in astrology, we will only get confused and bewildered. Instead, we should cling to and rely mainly on Ram Nam or our Guru Mantra. Whatever be the situation, Ram Nam will pull us out of it.

It is only our ego-sense that prevents us from owning up our mistakes and makes us, on the other hand, justify what we have said or done. As long as we allow deha-abhiman to rule over us and justify whatever we have done, we cannot enter Papa's eternal Being. Sri Ramakrishna Paramahansa used to plead with a disciple to admit his errors. So great was his anxiety for his progress. Unless you are ready to admit your lapses and take any scolding in the right spirit, you cannot expect to be free from deha-abhiman. Both Ramakrishna and Papa have told us that whatever anyone tells us, we should accept it as coming from God Himself for, aren't all His own forms?

We have been asked by Papa to look upon all as His forms but deha-abhiman (body consciousness) prevents us from developing dasatwa. It prevents us from serving everyone around us, each according to his or her own need. Instead, we try to serve them as we want to, not as they would want us to. Another sign of deha-abhiman is that we use our lips to gossip and slander, instead of taking God's Name. We should always be on guard against such habits.

PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: Swamiji how am I to see the finger of God working even while facing problems?



Swamiji: You must understand that difficulties come to all alike, at some time or the other, but you have to face them by drawing the necessary strength and courage from Beloved Papa within. This is possible if you keep chanting the holy Ram Nam more and more and thus remember Beloved Papa and pray to Him.

Do not forget that Beloved Papa is our Saviour. He is with us, within us and everywhere about us. He will continue to protect us in future also. So keep the holy Ram Nam always on your lips. Be brave and fully conscious that Beloved Papa is always guiding you and protecting you from within and without, moment to moment. You know fully well that our worries and anxieties are not going to change what Beloved Papa has willed for us. Instead if we, from the bottom of our heart, say: "Thy will be done!" we can always remain happy and cheerful regardless of our external conditions. So, you should never allow yourself to be

cowed down by difficulties. Call Beloved Papa, as a child would call its mother. He will surely come to your aid in His own inscrutable way.

Question: Many-a-times we find that bad people prosper and good people suffer? How would you explain this paradox and how would you suggest that we ensure that our lives are always peaceful and happy?

Swamiji: Saints have said that our happiness or misery depends upon what we had done in this life or in our previous lives and nobody should be held responsible except ourselves. If we had done good things, we reap good fruits and if we had done bad things, we reap bitter fruits. This is the law of Karma. So, those who are enjoying success and prosperity now may be reaping the fruits of their good actions in their previous lives and, while doing so, if they are doing bad things, they are sowing seeds for suffering in the future.

What we should now do is to avoid doing bad Karmas but do only good Karmas so that our future may be one of happiness. In other words, we have already moulded our “present” and have only the liberty to make the “future”. This only means whatever we are now is because of our previous actions and that

our present actions will decide our future. If we know this truth, we will refrain from doing anything bad by thought, word or deed so that we may have a happy and peaceful future. Let us therefore engage ourselves only in such acts as will be beneficial for us and for others and as will be helpful to our spiritual progress.

IT'S ALL ABOUT EMPTY SPACE

By Swahilya Sambhavi

That nectar of Immortality, which is myself is like the sky. All the instruments of the sense organs that are used to perceive this world are like the space. All the objects that you see and understand are like space too. Know that this one consciousness is alone and pure. It is neither bound nor liberated.

These words of Dattatreya are reflected today in the modern science of quantum physics and the study of the Higgs Boson or God Particle. All material objects that constitute this universe is nothing but empty space. Your body and mine are nothing but empty space. How is that? You may ask. Well, let us take it from here. Take the newspaper in your hand right now. This newspaper was empty blank white space, before these words were printed. The paper itself made from fibre

or wood pulp is composed of the building blocks of matter - atoms, molecules and particles. What is an atom? It is a combination of protons, electrons and neutrons spinning in a maximum of empty space. The newspaper in your hand is made up of atoms which have these three things spinning in empty space. You are holding empty space in your hand, believing it is an object called the newspaper.

Now let us take the person holding the newspaper. It is yourself. You are made up of cells, which have a maximum percentage of water, atoms, molecules, sub-atomic particles and quarks. What are all of them doing? They are spinning in empty space! So who is holding the newspaper? Empty space is holding empty space? Why do you, who are nothing but empty space, think or feel you are somebody holding something in your hand? This is because you are vibrating at a different frequency and the object is vibrating at a different frequency. When two different frequencies come together, there is a perception of an object. It is as simple as this. When everything is going on well with your life, it means that your heart is resonating with the hearts of your loved ones around you. So life goes on imperceptibly smooth. The moment, there is

a dissonance in the emotional frequencies you experience a clash and a duality of myself and the other person. Duality arises with different frequencies clashing and colliding. Oneness is experienced when there is zero frequency. Shri Dattatreya says that empty space perceives empty space.

That nectar of immortality, which I am, like the sky, is not very difficult to understand. Truth is very simple. It is like empty space. There is nothing in it. Once I remarked to a friend that I loved terrace spaces, and he shot back, "What is there to like in a terrace? There is nothing in it!" True, there is nothing, but unable to accept that truth is nothing and as simple as that, the mind makes it complex and tries to figure out how to reach it.

Source: The New Sunday Express, Magazine, 9th Sept 2012

DEAR CHILDREN

One day a farmer, walking down the street in a small town, came across a large stone in the middle of his path. He complained: "Who could be so careless as to leave such a big stone on the road? Why does someone not remove it?" He went away complaining.

The next day, the same thing happened with a

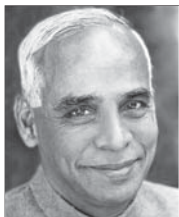
milkman. He too went away grumbling but left the stone as it was.

Then one day, a little boy came across the stone. Worried that someone may fall over it and get hurt, he decided to push it aside. He pushed long and hard all by himself and eventually managed to remove the stone from the path. He came back and noticed a piece of paper where the stone was kept. He picked the paper and opened it. Inside was written, "You are the true wealth of this nation."

There are two kinds of people - talkers and doers. Talkers merely talk, while doers do.

The moral of this story is that if you don't want to get involved you have no right to criticise. Become the change you wish to see in this world. Service to society is the rent we pay for the space we occupy on this earth.

THE MANTRAM
By Eknath Easwaran



A Mantram is a spiritual formula of enormous power that has been transmitted from age to age in a religious tradition. The users silently repeat the words as often as possible

during the day, each repetition adding to their physical and spiritual well-being. In a sense, that is all there is to a Mantram. In another sense, there is so much! Those who have tried it - saints, sages, and ordinary people too - know from their own experience its marvellous potency. We find a clue to the workings of the Mantram in the popular etymology which links the word to the roots - "*man*", the mind, and "*tri*", to cross. The Mantram, repeated regularly for a long time, enables us to cross the sea of the mind. An apt image, for the mind very much resembles a sea - ever-changing, it is placid one day, turbulent the next. Awesome creatures lurk below in the unconscious - fears and animosities, desires and conflicts. Each of us drifts about on the surface, blown by typhoons and carried by currents, in a rudderless little boat called "I." With such vast and treacherous waters before us, with no glimpse at all of the far shore, can we ever hope to make the crossing without some help?

The Mantram is such help. The scriptures of all religions proclaim it to be a radiant symbol of ultimate existence, the supreme Reality. We discover - experientially, not intellectually - that this supreme Reality rests at the inmost center of our being. In the

simple act of repeating the Mantram we accomplish remarkable things. The tension in us ebbs away; we toughen our will, too, which signals the end of addictions that may have enslaved us for years. Internal divisions are healed and our purposes unified, so we become a beneficent force in life and not, as all of us may have been at times, something of a burden on the earth. We gain access to inner resource of courage, patience, compassion - which are presently locked up within. Then all our relationships flourish. Gradually, if we repeat it often, the Mantram permeates and utterly transforms our consciousness.

Repeating a Mantram sounds so simple that most people cannot believe it works until they try it. Many consider it mere mechanical repetition - like any tape recorder. But this journey takes a better analogy. Each step on a journey superficially resembles the others, but each uniquely takes you to new territory and moves you closer to your destination. In just the same way, the repetition of the Mantram is superficially alike, but each takes you ever deeper to consciousness and closer to the goal of love and awareness.

One of the most powerful Mantram is the simple Rama. This was Mahatma Gandhi's Mantram; with it

he transformed himself from an ineffective lawyer into the irresistible force that won his country's freedom - not with bullets, not with hate, but with truth and love. Clearly, when you decide to use a Mantram, you are not taking up a practice that has, as we say in my mother tongue, "sprung up like last night's mushrooms." The repetition of the Mantram is venerable, universal, proven. It has been verified by the experience of millions of men and women everywhere, in every age. True, Mantrams have different sounds and come from diverse traditions. But essentially they all turn us away from our dependency on what lies outside - money and things, awards and position, pleasure and comfort, selfish relationships and power - to the serenity and goodness within our own being.

Source: Meditation

**FROM THE LEAVES OF THE BACK ISSUES
THE VISION (VOL: 1, NO: 1)**

**BHAKTI YOGA
By Swami Sivananda**

Bhakti is intense devotion towards God. It is pure love of the Lord. Earnestness and faith are incipient stages of devotion. They develop into Bhakti later

on. Faith is the most important thing in the path of devotion.

The qualifications for the attainment of Bhakti are a pure loving heart, faith, innocence, simplicity, truthfulness, candidness, indifference to sensual enjoyments and Brahmacharya.

God looks upon all with an equal eye. We all know how Sri Ramachandra ate the fruits already tasted by the huntress Shabari. Sudama's grains were more welcome to Sri Krishna than the most sumptuous feast that could be offered by a mighty potentate on this earth. What He wants is your loving heart. He neither wants a big temple nor rich presents from you.

Bhakti can be acquired and cultivated. Constant Satsang with devotees, repetition of the Lord's name, constant remembrance of Him, prayer, study of religious books such as Ramayana, Bhagavata, the Gita etc, singing praises of the Lord and service of Saints - all these can infuse Bhakti in your heart.

Lust, anger, greed, delusion, pride, jealousy, hatred, egoism, desire for power, name and fame and hypocrisy are all obstacles in the way of Bhakti.

Remove lust by entertaining pure thought; anger by love and forgiveness; greed by charity, integrity,

honesty and disinterestedness; attachment by discrimination; pride by humility; jealousy by magnanimity, nobility, complacency and rejoicing at the prosperity and virtues of others; hatred by love; and egoism by unconditional, unreserved and ungrudging self-surrender to the Lord.

Pray fervently like Prahlad. Sing the Lord's name like Radha. Weep in solitude like Mira on account of the separation from the Lord. Do Kirtan like Lord Gouranga. Sing Bhajan like Ramprasad of Bengal. Dance in Divine Ecstasy like Chaitanya Mahaprabhu and enter into Bhava-samadhi. Repeat His name like Valmiki, Tukaram or Ram Das.

Be up and doing, my dear friends, in spiritual Sadhana, Bhajan and Niskhama Seva. Never waste a single moment. Wasting time is the highest sin. The Lord will surely crown your efforts with success.



AN ANECDOTE FROM THE LIFE OF SRI EKANATH By B. S. R.

Sri Ekanath, a Maharashtra Saint of the 16th century, was a high class Brahmin. One hot midday, while he was returning home from his usual river

bath he saw a Pariah child, left behind by its mother, crying on the burning sands. Moved by compassion, Ekanath lifted the child, and carrying it on his shoulders to the Pariah Colony made it over to its mother. No one had witnessed this incident, but after the lapse of sometime a certain Brahmin leper appeared before Ekanath and said as follows: "Maharaj, I am a leper and had been doing tapas at the temple of Trimbakeshwar in order to get rid of my disease. One night God appeared before me in my dream and told me that if I could get transferred to me the merit earned by you for conveying the Pariah child from the hot sands to its mother, I would be cured of leprosy. So, I have come to you. Please deign to transfer the said merit to me." Ekanath had completely forgotten the incident and the Brahmin leper's narrative caused no small surprise to him.

He told the leper that he was indifferent to both merit and demerit, but all the same he would gladly make a gift to him of the merit in question, if it was really a merit and if it would cure his disease; and he did accordingly, by pouring water on the Brahmin's hands, who - strong as his faith was - became completely rid of the loathsome disease.

Whether this be a true story or only a fable, it presents a moral of the highest significance. Compassion towards one's own fellow-beings is more meritorious, the story goes to prove, than the dry observances of Vedic rituals. The touch-me-notism of the dry ritualists is totally devoid of the greatness of universal love and the compassion towards all creatures underlying such love. It is a matter for gratification however that it is being slowly realised that the culmination of all spiritual endeavour is a universal vision, love and service.

A DIVINE INTOXICATION

By J S Neki

GURU NANAK and Mardana had been traveling for several years. One day Mardana told the Guru that he had grown very homesick and was missing his people. He wanted to go home. The Guru acceded to his request and they started their journey back to their hometown Talwandi. When their town was still a couple of miles away, Guru Nanak stopped by a well, told Mardana to go and visit his people and return soon. As Mardana was leaving, Guru Nanak cautioned him, "Do not reveal to anyone that I am here."

Mardana went home and was delighted to meet his people and find them in good health. While he was still there, a neighbour saw him and went to Guru Nanak's house and informed his mother that she had seen Mardana at his home. The Guru's mother, the revered Mata Kaushalya, immediately rushed to Mardana's house for he alone could give her tidings of her son.

When she met Mardana, she, naturally, implored him to tell her where her son was and how he was doing. Mardana, instead of answering her query, began asking her about the well-being of everyone at home. But his own people joined Mata Kaushalya and asked him about Guru Nanak. Mardana chose to keep mum, but said he had to hurry back as he had been advised to get back soon.

Mata Kaushalya could make out that her son was somewhere around, but had probably advised Mardana not to reveal his presence to anyone. After Mardana took leave from his people, Mata Kaushalya followed him, keeping some distance. As she had suspected, her son was there, sitting by a well. She took him into her arms, lavished all her affection and love on him, and then implored him to come home with her:

"You have been travelling for long and deserve good rest". The Guru smiled and said, "Just as an

addict cannot do without his dope, and fish cannot survive without water, so too, one who loves the Lord cannot do without His Name and lives by lavishing love on one and all. I am such an addict, and so can't be interned in any one place."

Mata said: "I don't know when you had your last meal. Let us get home and I will cook savoury food for you flavouring it with choicest spices."

Guru Nanak: "Believing in God gives me sweet taste, hearing about Him provides me flavours, uttering His name adds sourness and my spices are singing His praise. This is the ambrosial food I always take. Eating anything else, for me, is what corrupts one's mind."

Mata: "If you don't want food, it's all right. But see, your clothes are wearing out. Come home, and I will stitch you a new, colourful outfit."

Guru Nanak: 'The Lord's love is my deep crimson attire; truth and charity are my white clothes; rejecting evil is my raiment blue, and meditating on the Lord's lotus-feet is my robe of honour. Wearing anything else is nothing but inviting sinfulness. So excuse me mother, my clothes are the best."

By then news of Guru Nanak's arrival had spread and a crowd had already assembled to see him. In a

short while his father, Mehta Kalu Rae, also arrived on horseback. He dismounted, tethered his horse and met his son. He also tried to dissuade him from undertaking any more travel.

Mehta Kalu Rae: “Dear son, come home with me. I have got a new house built and would like you to have a look at it and enjoy the facilities that it provides. Now be with your family and wander no more.”

Guru Nanak: “The name of my Lord provides me pleasure that no mansion and no palace can. His glance of grace is my family.

What pleases Him is a command to me. He has to consult none to take His decisions. If there is anything else that can be said about Him, it is, ‘He is utterly transcendent’. I don’t need any rest or any sleep because I always choose to stay in his most rest-giving lap. Even deep sleep would not give me that kind of rest.” The residents of Guru Nanak’s home town also joined his parents to implore him to spend time with them.

But Guru Nanak said: “I have been commissioned by my Lord to do a job. I must not neglect it. That we have had these moments together is His grace. Let us not be greedy. I still have to distribute His love to multitudes, make them conscious of His sovereign grace and inspire

them to keep Him in their heart. I must depart.”

The whole crowd was in tears as Guru Nanak and Mardana left. Walking, Mardana started playing on his rebec and Guru Nanak sang: “Whom may I make my peer? The entire world is simply transient. “

Source: SAI SUDHA (September 2012)

ABOU BEN ADAM

By James Henry Leigh Hunt

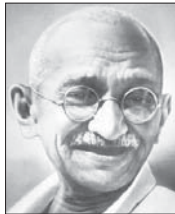
Abou ben Adam (may his tribe increase!)
 awoke one night from a deep dream of peace,
 And saw, within the moonlight of his room,
 Making it rich, and like a lily in bloom,
 an angel, writing in a book of gold.
 Exceeding peace had made Ben Adam bold,
 And to the Presence in the room he said:
 “What writest thou?” The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, “The names of those who love the Lord.”
 “And is mine one?” said Abou, “Nay, not so,”
 Replied the angel. Abou spoke more low,
 But cheerily still, and said, “I pray thee, then,
 Write me as one who loves his fellow men.”
 The angel wrote, and vanished. The next night

It came again, with a great awakening light,
And showed the names whom love of God had blest,
And lo! Ben Adam's name led all the rest.

Source: Internet

WHO IS RAMA?
By Mahatma Gandhi

Q. You have often said that when you talk of Rama you refer to the Ruler of the Universe and not to Rama, the son of Dasharatha. But we find that your Ramadhun calls on 'Sita-Rama', 'Raja Rama' and it ends with 'Victory to Rama, the Lord of Sita'. Who is this Rama if not the son of the King Dasharatha?



A. In Ramadhun 'Raja Rama', 'Sita-Rama' are undoubtedly repeated. But more potent than Rama is the Name. Hindu dharma is like a boundless ocean teeming with priceless gems. The deeper you dive the more treasures you find. In Hindu religion, God is known by various names. Thousands of people look doubtless upon Rama and Krishna as historical figures and literally believe that God came down in person on earth in the form of Rama, the son of Dasharatha and by

worshipping him one can attain salvation. The same thing holds good about Krishna. History, imagination and truth have got so inextricably mixed up. It is next to impossible to disentangle them. I have accepted all the names and forms attributed to God as symbols connoting one formless, omnipresent Rama. To me, therefore, Rama described as the Lord of Sita, son of Dasharatha, is the all-powerful essence whose name inscribed in the heart removes all suffering – mental, moral and physical.

Source: Ramanama

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

May Sri Ram bless you all. Your letter, full of Prem, gave Ramdas untold delight.

In our ignorance, through anguish, we may cry out, "Oh, God, where art Thou?" From within our heart, comes the sweet and glorious reply, "Here I am, O, child." Yea, Thou art the eternal fountain of love and bliss, ever dwelling within our hearts.

He says, "Child, I am always with you; give up cares and doubts and fears. You are safe beneath the wings of my protection. You are immortal like myself. On the plane of eternity, you and I are one."

What courage, what assurance, these words of His infuse into our hearts!

The heart is ever bright with His magnificence. Darkness never is, and never was. Light only is, and is always.

We are always filled with divine light, bliss, power and peace. Oh, wherever you look, you behold Him and Him alone.

In the dazzling splendour of God's infinite and all-pervading presence, worlds and universes appear and disappear. How vast and sublime art Thou, O, Lord! Wonderful! Wonderful!

Ramesh

ATTENTION INMATES & DEVOTEES!

As prompted by Papa, here is a suggestion for the inmates of the Ashram and the visiting devotees: Will it not help us in our sadhana if we engage ourselves in some sort of bodily labour to the extent possible, in activities like cleaning the room, assisting the Bhojan Shala workers, gardening and upkeep of the Ashram compound and any other activity that may seem possible for each one?

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of September 2012 is 200 crores. The grand total of the Japa done so far now stands at 2661 crores.

SATSANG AT ERNAKULAM: A satsang program with Pujya Swami Muktanandaji is scheduled to be held on the 25th of November at Ernakulam. Contact: Sri B Ramakrishna Iyer (09846059506, 0484 6456688).

PUJYA SWAMI MUKTANANDAJI TO OBSERVE MOUNA: Pujya Swamiji will be observing silence from 15th January to 15th April 2013. However there will be a break for one hour daily for the Satsang session.

FROM THE EDITOR

The month of November reminds us of Pujya Swamiji's 93rd Jayanti on the 12th. It is felt that the message that Pujya Swamiji's life gives us is to develop detachment at all levels but at the same remain compassionate, kind and loving towards all. "This is to renounce the sense of 'I' and 'mine', which can be done living in the world, in whatever condition and circumstances we are placed. What is needed is only a