

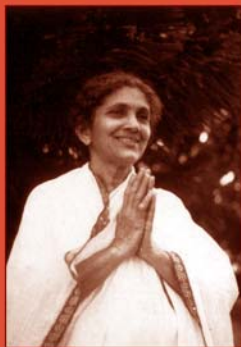


# *The Vision*

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



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

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### HOMAGE TO MOTHER KRISHNABAI

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SWEET, sweet art Thou, Mother,  
 Thy name is nectar to my thirsting ear.  
 The moon-beam is not cooler  
 Than the ray from thine eyes.  
 Thy heart ever melts for all  
 Who come to thee for comfort and solace.  
 Thou art a goddess lily hued,  
 Soft, fragrant, sublime and lovely.  
 Thy breath is air of peace,  
 Compassion like a jewel adorns thy heart.  
 Thy life is an oblation – sacrifice supreme –  
 Thy thought and feeling, hands and feet  
 Move to one celestial symphony,  
 That heals the aches, lightens the load of sorrow,  
 That beset the souls struck by ill-fortune.

—Swami Ramdas

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## THE VISION

*A Monthly Magazine*

### Anandashram

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## FROM THE EDITOR

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### **The Beloved Mother Of All**

The 113th Jayanti of Pujya Mataji Krishnabai is on the 30th September 2016. Her presence lingers immortally in us in the form of fond remembrance. This is an ideal occasion to kindle in us all that which she stood for and to pray ardently to her for us to live up to what is expected of us.

Every act of Mataji always stemmed from her total dedication to her Guru, Beloved Papa – both in the personal and impersonal aspects. Because of this realization, everyone and everything became the form of her Guru. And the one and only mission of her life was to ensure the welfare of one and all.

### **A Heart That Ached For All**

Pujya Swami Satchidanandaji once remarked: ‘Her anxiety for the devotees and aspirants to progress fast and the deepest love she had for them were revealed at times in keen and cutting words; but everyone later understood that all these words came out of a heart of gold – a heart which pined day and night for the supreme good of others, a heart that was never at rest until signs of spiritual progress were seen in all, a heart that was aching at the sufferings of others and much more so, when the seekers on the path of God-realization did not run or walk fast straight to the goal, but lingered, holding on to the petty, perishable things of the world.’

This month's issue of THE VISION carries articles on the various aspects of Pujya Mataji's life and mission.

- Editor

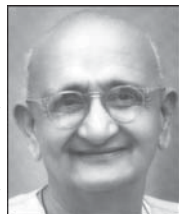
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## SELF-SACRIFICE OF MOTHER KRISHNABAI

*By Swami Ramdas*

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Anandashram was started here in Ramnagar, near Kanhangad, in May 1931. Shortly thereafter, Ramdas became a teacher of English for Krishnabai and Sharada. Of the two, Krishnabai was found to progress in her lessons rapidly. She wrote a fine hand and set herself to the study of the language with all her heart. The reason why she took to this study, according to her, was that she found Ramdas had nobody to assist him in his correspondence and other writing works. So her ambition at that time was to get well acquainted with the English language in order to become his amanuensis. But Ramdas soon had to give up the teaching as the number of visitors increased largely, and almost all the time at Krishnabai's disposal had to be devoted to their service, working in the kitchen. Thus she had no leisure to pursue her studies.



In the early years of the Ashram life, there were no paid servants in the Ashram and all the duties were distributed among the Sadhaka inmates. But the brunt of the work was borne by Krishnabai. She had to be toiling in the kitchen almost

singlehanded. The number of visitors continued to increase daily. To cook for and serve them was a most arduous task. Further, Krishnabai had not yet been relieved of the pain which she had sustained as a result of the injury to her backbone in the Kasaragod Ashram. All the time, however, she was showing wonderful patience and fortitude. On occasions, one noticed her lying down quite still, sideways, on a long narrow mat, unable to move owing to the intense pain she felt in all parts of her body. She would be in that position for about half an hour or so, and then she would get up to resume her work as though nothing had happened to her. The Ashram did not, as already stated, engage any paid servant during this period. The object was that the Sadhakas living here, and the visitors as well, may have the opportunity of doing Nishkama Seva, i.e., selfless service, for their own spiritual advancement. But the experiment was given up subsequently as a failure.

Once Ramdas took a vow of silence for ten days. He explained the true meaning and purpose of silence in these words, on that occasion: "Silence means conservation of mental and physical energy with a view to tune your will with the Divine will and plan. All powers have their source in God. When you meditate on Him, observing external silence with internal peace, the flood-gates of immortal joy and power within you are opened and they flow out of you in all their glory."

Just before entering the silence, Ramdas also gave a written message to the Ashramites, which ran as follows:

Beloved all,

Ramdas is observing silence for no reason but that God so wills it, in order to serve His own purpose, which is always for good. Please do not take it amiss. In this universal Lila of His, there is always ebb and flow, rise and fall, lull and storm. God wills that this child of His should hold his tongue for some days in order to ride the coming storm. The Lord commands him to conserve his energy for a supreme effort. Silence is but a means to that end. There is, no doubt, as much potency in silence as in talk – in special cases, perhaps, even more than in talk.

Ramdas declares, so that all of you may realise it, that if there is anyone amongst us who has renounced everything she owned, in the selfless service of God, it is Krishnabai. By saying this, Ramdas does not at all intend to lower the ideal of self-sacrifice followed by others or their achievement. Each is great in his or her own place. But the power that Krishnabai wields is surely something unique and all-embracing. Ramdas is her child. May we all rally round her and be united in love and joy! Pray do not misunderstand her and do not misunderstand one another.

Above all, Ramdas appeals to every devotee in Ramnagar not to forget to chant the Name of God as much as possible. Let pure love that knows no difference rise in floods in Ramnagar and spread all over the world. May the Lord's Name be ever praised.



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## PUJYA MATAJI KRISHNABAI ANSWERS

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Devotee: “What is the simple course of spiritual discipline for aspirants?”



Mataji: “One should repeat the name of God at all times and at all places. One should try to see one’s spiritual Master, or Guru, in all beings. One should serve the poor and get rid of the ego, forgetting ‘mine’ and ‘thine’. One should not harm even one’s enemies and have no illwill towards anybody. Envy, jealousy, pride, wrath and hatred should be given up. When a vessel gets empty, you can fill it. If it is full, the liquid that you pour into it only flows out; it cannot get into the vessel.”

Devotee: “How do you act selflessly in a state of self-surrender?”

Mataji: “Do you see the movement of my hands? They move spontaneously, unconsciously according to the bidding of the brain. I am like that to God. With effortless spontaneity, I carry out His Will. I realize that often I do actions which are considered foolish. But, when once more God (Papa) within asks me to do the same action, I obey implicitly, careless of worldly consequence.”

Devotee: How can I succeed in surrendering myself to Pujya Papa? Will you kindly guide me?”

Mataji: “You should never allow yourself to be downhearted. Total surrender to Guru is no easy task. At his

command you must be prepared to bear humiliation and physical pain. To give up egoism and vanity is no joke. It is like playing with a cobra. It requires enormous strength of mind. Renunciation must come from within. But it does not mean you must shun the world. One must learn to live with people and yet be without attachment to them. That is the real test. By total surrender to Purushottama Papa, you are sure to get liberation.”

Devotee: “If we do not get salvation in this birth, then Papa must take birth once again to uplift our soul.”

Mataji: “What foolishness! Would any one postpone tasting a ripe fruit that is already in one’s hand? Why think of next birth? Your Guru expects nothing from you in return. Give him your mind and then you gain the whole kingdom of Heaven!”

Devotee: “Mother, people usually say they would act according to God’s will. But how to know His will?”

Mataji: “Don’t believe every one who says he or she wants to act according to God’s will. The fact is, that most people want to act according to their own will, and they wish to make even God will as they wish. But the real devotee has no will of his own. He has surrendered his will to God and so he always tries to tune his will to God’s. The only way to know God’s will and tune ours to His will is by taking Ram Nam ceaselessly. This talk of surrender is all mere talk. If there is real surrender, the sense of possession completely disappears

and one is not particular of keeping or storing things. Even if one keeps things and enjoys doing so, he will part with those things with the same joy as he had while keeping them. To talk of surrender is very easy.”

Devotee: “I have a desire to serve Papa.”

Mataji: “Real service to Papa consists in practising what he teaches. The only way you can increase your love for Papa is to repeat Ram Nam. Ram Nam is all-powerful. It makes you fit to attain the real greatness of Papa. When you repeat Ram Nam, think of the great attributes of Papa.”

Devotee: “I would like to help the poor and needy. But I have my own inner limitations and am not free from attachments.”

Mataji: “Yes, you are perfectly right. I don’t want you to discard your attachments. But I wish you to widen the sphere of your attachments. Make your circle of attachment bigger and bigger. You know when any part of your body is suffering from pain, you may pay more attention to that part so that the pain may be removed. By doing this, you are not obliging that part or limb because it is your own limb. Similarly, consider the poor and the needy as your own. If you expand your sphere of “mine-ness” so as to embrace the whole world, then, when serving the world, you will be feeling the happiness you feel when serving yourself. So I do not ask you to cast off your attachments or feelings of ‘I’ and ‘mine’, but only to expand them. Transform the individual into the universal. This transformation is possible by taking Ram Nam.”

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## PUJYA MATAJI'S DEVOTED SERVICE

*By Swami Satchidananda*

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Our most beloved Mataji Krishnabai, whose advent to this world was in the year 1903, was unique in many respects. From childhood she was deeply devoted to God. Service was in her blood. These extraordinary traits in her became more apparent after she was drawn away from the materialistic way of life to that of intense Sadhana for the purpose of realising her oneness with God. Here her devotion to the Guru manifested itself in service to Him. For her, Guru is not merely the body or an individual. From the very beginning of her Sadhana, she had understood that Guru is God Himself who, in His formless aspect, is the all-pervading Existence and as form, is the entire universe. So she took it that real service to the Guru is to serve the whole manifestation. Those who came in contact with her knew how she served and also got the benefit of her service to the extent necessary according to the conditions and circumstances.



Our Beloved Mother was always attributing everything to Beloved Papa. In spite of it, she was often taking to task those Sadhakas, who did something that could retard their progress in Sadhana, and others for some mistakes. She would scold them, sometimes so vehemently, according to the seriousness of the action, that anyone hearing this would feel

that she was blaming the individual. When she was asked if it was not Beloved Papa seated in that person's heart who had done that, she would suddenly smile and say she was taking to task not the individual, but Beloved Papa in him for not having given the necessary strength to desist from committing such mistakes.

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

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

Now let us try to find out why Beloved Mataji had to pull us up occasionally. It was because we were erring, i.e. we were not doing things properly, or behaving as we should have

behaved. All these mistakes happen because we have not understood Papa and Mataji and when Papa and Mataji pulled us up, we did not know it was God Himself who was protecting us by pointing out our mistakes and directing us on the right path. In our life we meet with many personalities. Most of them are very ordinary and are easily forgotten. Some are striking and leave very deep impression on us. There are some, very rare though, who, once seen or contacted, can never be forgotten.

Our dear Mataji is such a personality who leaves an indelible impression on us. Because of her simplicity, blissful nature, love and concern for others, selflessness, her equal vision etc., she becomes an unforgettable person. She teaches without teaching. She corrects without correcting. She controls without controlling and she becomes a source of inspiration to all without her being aware of it.

In the course of the nearly sixty years of her physical presence in the Ashram, thousands and thousands must have come in contact with her and got themselves transformed by such contacts and never forgotten her all their lives. All those blessed ones who had her darshan and close contact may have many stories to tell about their dear Mataji as to how she helped them regain their cheer, how she gave them her helping hand whenever they needed, how she solved many a problem of theirs of different magnitudes and types, how she helped them on the spiritual path, how she proved to be a pillar of

strength for them in their lives and how she, without any ostentation, played the part of a guide, philosopher and friend to everyone who placed full faith in her. Many of you must have had occasion to see her, watch her, observe her and be inspired by her charming personality. Let us recollect a few facets of this personality:

- ◆ Her Guru Bhakti
- ◆ Her intense aspiration as a Sadhaka to realize the Truth
- ◆ Later her intense desire to see that every one attained that state
- ◆ Her dedication to the Guru – God
- ◆ Her universal vision and, as a result, her equal vision
- ◆ Her love that flowed towards everybody irrespective of caste, creed, colour or nationality
- ◆ Perfection in her duties
- ◆ Her surrender to the Guru
- ◆ The peace and serenity she maintained in all conditions and circumstances, and radiated wherever she happened to be.

Let us meditate on these different aspects of her most wonderful life and always try to live our life the way she wanted us to live. Our dear Mataji was anxious that all of us, her children, i.e. everyone in this world, should live happily, peacefully, without making any drastic change in the external life and strive only for the peace and happiness of the eternal. For this, her recipe is:

- ◆ Aspiration for realizing our true Being

- ◆ Love and devotion to the Guru
- ◆ Chanting of God's Name constantly
- ◆ Loving and serving those who come in contact with us, looking upon them as forms of our Guru
- ◆ Perfect surrender to the Guru who is God Himself

The best way we can serve our dear Mataji is by trying to live up to the ideals she has placed before us, placing ourselves entirely in the hands of our Gurudev, who and our dear Mataji are one, who is seated in our heart and who is everywhere.

You all know that Pujya Mataji was very anxious that not only those who came in touch with Beloved Papa but also all those who came to the Ashram should realise the Truth at the earliest. She was talking about this to everybody and exhorting them to strive their best to reach this goal. During the last days of her stay on this earth she was expressing her disappointment that though she was anxious that everybody should strive to reach the goal she was finding that nobody was serious and all took things easy. She also expressed that they were so much attached to the personal forms of Beloved Papa and Mataji that in their presence they never cared to do Sadhana properly and added that they would become sincere and more earnest only after she dropped the body.

It was very painful to hear her. She meant that after she dropped the body all would be craving for Beloved Papa's and Mataji's presence. As the physical presence was not possible we would strive for their impersonal presence and would be



more intense in our Sadhana. Now it is for every one of us to search our own heart to see how far we have progressed after she dropped the body. Let us do our best to fulfil her desire, not for her sake but for our own sake. She is not going to gain anything new except the satisfaction that we have gained something. It is for us, for our supreme happiness, that we should try.

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### SATSANG WITH PAPA AND MATAJI

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Papa: “You are all pressing Ramdas’ legs. What do you get by that? Do you get any immediate results or are you doing it in anticipation of some future results?”

Mataji: “Come on, answer all of you. Papa is the examiner. Answer the question.”

Devotee (after all the others answered): “What is Mataji’s opinion?”

Mataji: “I am not fit to answer.”

Papa: “Why don’t you say why you do it?”

Mataji: “Everybody does it because he or she finds joy in doing so. But I say that I was doing it, praying at the same time to Papa to take me into His Supreme Being.”

Papa: “A saint is a Kalpataru and whatever one desires in his presence, one gets. But many desire only worldly things, better business, better salary, cure of diseases and so on.”

Mataji: “They do so because they do not know that there is something higher to pray for.”

Papa: “Ramdas had unfortunately no opportunity to serve saints and he does not know the joy of it.”

Mataji: “You did not need it.”

Papa: “Needed or not needed is not the question. He never knew what joy it would give to serve saints.”

Mataji: “When I did any service to Papa, I did it with the prayer that I should be absorbed in His Being. Now I do it with the prayer for universal good.”

Papa: “Now Ramdas remembers he had joy when he pressed Mataji’s feet.”

Mataji (laughing): “Oh, Papa did so once in the Ashram. I was sleeping in the afternoon with some body pain, and made some noise during sleep. Papa thought I had pain in the legs and so he started pressing my legs. When I woke up I saw Papa sitting by my side, pressing my legs. When I asked why he did so, he said it was because I did not allow anybody else to press my legs. Thereafter I agreed to allow others to press my legs.”

Papa: “Shall I massage your legs and see how much joy Ramdas gets?”

Mataji: “No, Papa. You are already doing it through other forms, the forms of all these here.”

Devotee: “Papa says that this Ashram and the varied activities were started for your sake. Otherwise they would not have come into being.”

Mataji: “Just as a mother, although she says she would not do a thing for a child, but still does it, so my beloved, all-pervading Papa, even when he said that he would not start any institution, did start the Ashram, to fulfil my desire, viz. that all may attain the knowledge of the Atman. In fact, when he was not doing anything, he was all the same doing all; and when he was actually doing it, he was not doing anything. Thus, he is beyond these two opposites – ‘doing’ and ‘not doing’.”

“For the last many years, after the starting of this Ashram, I have been striving my best to see that everyone who comes here to contact Papa makes quick progress on the spiritual path and attains liberation. I am greatly disappointed, however, to see that there are not many really prepared to take advantage when Papa is with us in flesh and blood, ready to shower his grace on all. Nobody truly wants liberation, though many talk about it. They are after petty material pleasures and worldly pursuits.”

Devotee: “However much I write down these talks I feel I have still more to write.”

Mataji: “If you say so now, how much you could have recorded if you were with Papa some years back! He, in those days, talked about nothing but God. When I met him he was like that. That was why he could place his whole mind on me. Otherwise how could I have attained Him so soon? Now he has hundred and one things to attend to. If it were in these days, I would not have gained so much.”

Devotee: “So, from what you say, Papa’s so-called service is a disservice to real aspirants. Can it be so?”

Mataji: “Not like that. For a long time Papa did not start these activities, but he found that those who joined him for Sadhana could not devote themselves the whole time for Sadhana. So it was considered advisable to take up some activity so that they could partly devote their time for the work and the rest for devotional practices. Otherwise Papa would not have started all these institutions.”

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## PERFECTION IN EVERYTHING SHE DID

*By P Ramananda*

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Thousands of devotees of Swami Ramdas who visit Anandashram have sought out Mother Krishnabai, taken the dust of her holy feet and felt blessed. Old and young alike have felt as little children in her presence, and basked in the warm glow of her Divine Motherly love.

Remarkable Samadrishti, or equal-vision, infinite compassion and tenderness towards all, utter selflessness – in fact one wonders whether Mataji, as Mother Krishnabai is endearingly called by her devotees, has a self at all – and absolute fearlessness are some of the striking characteristics of Mataji’s personality. They are within the everyday experience of the devotees who have stayed in the Ashram even for a few days. Pages can be written on each of these aspects of her wonderful nature.

There is another noteworthy aspect of Mataji's personality which strongly impresses an observant visitor to the Ashram. It is her silent, indefatigable energy which steadily sustains life in the Ashram and its activities as unobtrusively as the air which sustains us. From early morning till late in the night every day, in fair weather or foul, she is for hours together on her legs, her hands are incessantly occupied, participating in one or other of the hundred and one tasks, big and small, that have to be accomplished in the course of the day, so that the wheels of the Ashram may run smoothly.

Mataji's approach to work is quite unlike that of ordinary persons. She attends to the task on hand as if it is the sole thing to be done for the day. Even a small item, such as the placing of a towel and soap-box in the bathroom or a saucepan in the kitchen, or a book back in its place in the library after its use, gets from her as much care and attention as any of the so-called bigger tasks. This is because, for her, all work is worship. Whether big or small, every task has, in her view, the same quality of sanctity about it. So each item, whatever its complexion or magnitude, she does as a sort of holy sacrament, with equal Shraddha, i.e., scrupulous care, love and devotion. It is on account of this approach of hers to work that she takes a broom and a bucket to clean the lavatories, with as much readiness and love as she takes flowers for performing her Purushottam Papa's Pada Pooja, or ladle and utensil to work in the kitchen, a knife to cut vegetables, a scythe to mow down grass in the fields, or undertakes the

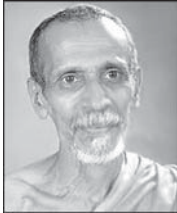
supervision of building construction. And when once she attends to a piece of work, so perfect is her execution that others find it impossible to improve upon it, or even come up to her standard.

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### PUJYA MATAJI'S PRASAD TO ALL

*(Summary of the discourse delivered by  
Puja Swami Chidanandaji Maharaj on Puja Mataji's  
Mahasamadhi Day on 6th February 1995)*

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Everything is, of course, from Mataji, but, what is the special Prasad from Puja Mataji which you must take home with you, which you must go on consuming and assimilating all through the days until you come here again? What is the Prasad she wants to give; which, if you accept, will please her most? This servant at the feet of Guru Bhagavan Sri Swami Sivanandaji Maharaj, this servant at the feet of Param Puja Purushottam Papa and Mataji used to get this Prasad from Mataji. Mataji said that all these various things like Shastras, Puranas etc. were all right but the essence of all things was the Name. Never leave the Naam. Make Naam your constant companion. Because, only if you have Naam with you, you will always be in continuous relationship, continuous contact and union with God. Where there is Naam, there is Bhagavan and where there is Bhagavan, there is Naam. Bhagavan and Naam are inseparable. So, the moment you are in contact with Naam, you are in contact with Bhagavan. This

is the central message that Lord Krishna Himself gave to everyone.

It is not given to everyone to go into a jungle or forest, cave or Ashram and sit 24 hours having communion with God. We have all come from the field of work – Prapancha, Samsara, Vyavahara Kshetra. You may have a lot of things to do. But, in the midst of all the things that you have to do, the central call in the Gita is: United with Me, constantly remember Me and do whatever you have to do.” For that, one sure and unfailing method is to be in contact with Naami, which means you are in contact with Bhagavan. Where there is Naam, you are established in Bhagavan. With Naam constantly in your mind, heart and on your lips, move and have your being in God. Then, in that state, if you do your Vyavahara, Vyavahara cannot bind you. Vyavahara Maya, Prapancha Maya cannot touch you if you are constantly in contact with God through Naam.

Mataji said: “Whatever you do mentally or physically, do your actions as service of God in His manifestation. Vishwa Seva – that was the Prasad Mataji gave us. And Vishwa Seva is possible only if you have intense love for Naam and God, who are really one. With love you see God in all His manifestations and serve Him. So, Mataji spoke of Naam, Vishwa Prem and Vishwa Seva. That is Mataji's Prasad. No matter where you go – Bombay, Calcutta, Ahmedabad, Gujarat, Germany, England, America, Australia – wherever you go, if you have Naam with you, if you have intense love for Naam

and God and if this love projects forth in the form of service of all beings, who are only the manifestations of God, then you are indeed blessed with Mataji's Prasad. When you have this Prasad in your heart, mind and in your active body, you have got Mataji's complete grace – Mataji's Anugraha – Mataji's Kripa Drishti. Mataji's 'Ashirvaad-Hastha' is on you.

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## **MATAJI: SOME MEMORIES**

*By Swami Atmananda*

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Mother Krishnabai is a Jivanmukta from whom love and service spontaneously radiate on all alike. She is the sweet, but dynamic Shakti behind Anandashram, Papa being Shiva. Papa impresses every visitor by his smile as well as by his ready and humorous but pointed replies scintillating wisdom and light. But Mataji impresses one by her ceaseless activities and silent organising power which makes the whole Ashram work revolve round her.

Recently when I was in the Ashram, a poor mother with three children made their appearance in the Ashram. I saw the children wearing the same clothes for two or three days together. Then, suddenly, the next day, all of them appeared in brand new clothes evidently presented by Mother. The following day we were informed that if anyone was leaving the Ashram to catch the Madras Mail, the Ashram car would be available to him or her at 9 a.m. As I was to go by that Mail I got ready to start and went to Papa's room to take leave. I saw Papa taking some money and putting it into a cover. Soon



after, Mataji and the poor woman mentioned above entered the room. The mother and her children made pranams to Papa. Mataji then took the cover with the money from Papa and gave it to the mother. It was obviously meant for their expenses.

When I came to the car, Mataji and the woman with her children also appeared there. Mother handed her now a bundle of new clothes. The woman whispered something to Mataji. At once she went into the Ashram and brought a turkish bath towel which too was given to the woman. We all now got into the car. Then Mataji gave instructions to the driver to stop the car at the school gate and sound the horn. Here a worker appeared with three newly stitched hand bags for the children. The car again stopped on the main road to Kasaragod. Here the driver got down and bought from a shop two fountain pens and gave one each to the grown up children. He told me that Mataji had asked him to do so. Comment is needless.

Motherly love and service is only one aspect of Mataji's sweet personality. She may not be as learned as a Gargi or a Maitreyi of the Upanishads. But she doubtless belongs to the race of woman saints and seers of India. As is the case with Papa, she too is ever established in Sahaja Avasta. I was with Sri Dilip Kumar Roy when he visited the Ashram some years ago. He asked Mother whether she had rooted out her ego. She replied "No! I have enlarged it so as to embrace all beings".

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**HOLY MOTHER KRISHNABAI:****SOME REMINISCENCES**

*By Swami Krishnananda*

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For some months I was in charge of the Ashram cash and accounts. One evening the cash in hand was found a few rupees short. I tried and tried, but failed to set right the account. It was nearing 10 p.m., the time for the lights to be off. I ran up to Mataji and reported the shortage. She heard me in silence. After a while she remembered having taken the exact amount found short, to meet some expense. My face now brightened. Mother felt sad that I had to worry so long over this shortage and remarked: “In future, whenever you find any shortage, don’t bother about the account; immediately report the matter to me and if I also fail to give any clue, just write it off to my personal account and be free. You should spend the least time on this account business, and concentrate all your attention on Ram Nam.” How different from the world!

One night, before retiring, Mother enquired of me, “What is the cash balance today?” I replied, “Six pies, Mother”. Mother said “O! You have six pies, what more is needed!” But I reminded her of a few hundreds of rupees urgently due for payment next morning, and she remarked, “That is for tomorrow, why bother about it now? Go and sleep in peace.”

One day a poor Tamilian worker came to the Ashram and said to Mother, “I had a petty quarrel with my wife and in

disgust I left my home in Tamilnad a few months back. The other day, while doing coolie work, a small stone hit me and slightly injured my eye. It pains me much and I am unable to go to work. I wish to return home. Will you not kindly help me?" He added that the railway fare to reach home would come to about fifteen rupees, but if he was given, say, five rupees, he would somehow manage to get home. As the purse in the Ashram was empty at the time, he was asked to stay on and get his eyes treated in the Ashram dispensary. He got better in two days. The Ashram purse then contained only small changes, totaling in all twenty and odd rupees. Mother asked me to have twenty rupees in changes, well tied up in a small money bag, and give it to the Tamilian worker next morning after breakfast. I reminded Mother that he asked only for five rupees. Mother said, "Yes, but how can he manage with it? He will get into trouble if he has no ticket, and he will have to spend for his food also. So let him have the twenty rupees." The Tamilian was overwhelmed with emotion when he received the money and prostrated before the Mother and took leave of her.

I will close this account with a word as to what I have learnt from my close association with Mother. She shows by example how to make life truly Divine. If anybody wants to please her, it is possible, not by any kind of personal service done to her, but by living a life of loving service rendered to others, to the world at large. That is to say, she is pleased with you to the extent you are able to walk in her footsteps,

to be pure in thought, word and deed and carry out the ideals embodied in her life and teachings. May the Mother lead us and make us fit to receive her Grace! Humble prostrations at Her Holy Feet!

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## ME TO WE

*(Dwelling On The Values Describing  
The Lord's Dearest Devotee In Srimad Bhagavad Gita)*

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*Intensely dwelling on the last eight Shlokas in Chapter 12 of Srimad Bhagavad Gita explains how an aspirant can become the dearest devotee of the Lord. Let us try to understand and then emulate the values described in these shlokas through an example from daily life:*

*Adveshta sarvabhutaanaam maitrah karuna eva cha  
Nirmamo nirahankaraha sama dukkha sukhah kshami  
He or she who hates no creature, and is **friendly and compassionate towards all, who is free from the feelings of "I and mine"**, even-minded in pain and pleasure, forbearing'. || 13 ||*

A very poor man living in a village near Anandashram, unable to maintain his family, was in great distress. He came to the Ashram and, enquiring for Mataji, met her.

He prayed to her, "Mother, my wife, children and myself are all starving. I am without employment and so I have no means to earn my bread and there is no other support for the family. Hence I have come to you for help. Please save us."

Mataji reflected for a while and said, “Shall I give you a milch cow with calf? You can sell the milk and, from its proceeds, maintain your family. What do you say?”

The poor man replied, “I agree with you and will gladly receive the gift of a milch cow and calf. But the plot in which my house stands, belongs to some other people and has no other building in it which can accommodate the cow and calf.”

Mataji suggested, “That matter can be easily solved. I will get you a small cow-shed built in your compound by our workmen so that you can securely house the cow in it.”

“Well and good,” said the poor man. “But I have not the wherewithal to pay for grass and also oil cakes for feeding the cow.”

“That also can be arranged,” rejoined Mataji. “We have plenty of hay with us out of which I shall send you three or four big bundles. I will also instruct our provision supplier to supply you with the necessary quantity of oil cakes.”

In a week’s time, the cow-shed was built. The cow and the calf, bundles of hay and oil cakes were sent to him. All went well for a few days. Then, the poor man came to Mataji again and grumbled, “Mother, the cow yields milk all right, but I find it hard to sell the milk. Sometimes, there are no buyers and at other times the buyers offer very low rates for the milk. From the proceeds, I find it hard to make both ends meet.”

“Why do you worry?” Mataji replied. “There is an easy

way out. We will purchase the milk. Ashram needs anyway a good quantity of milk every day. So from tomorrow, bring all the milk that you get from the cow. I will pay you reasonable rates.”

The poor man was happy ever afterwards.

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## DEAR CHILDREN

### *How Mataji Tamed A Modern Durvasa*

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Sadhus, to whatever denomination, sect or creed they belong, are welcome at Anandashram. Sometimes, we would find scuffles and fights going on amongst them in the Ashram Dharmashala. One would say to the other, “You should not touch me. Stand farther away! You belong to a lower sect. You have no business to sit close to me. Why did you touch my leaf? You have polluted the leaf on which I was served my food,” and so on and so forth.

Once, a Sadhu came to the Ashram and would not eat food in the common dining hall. So he cooked his food separately. He was given the necessary provisions, such as rice, dal, ghee, wheat-flour and vegetables. One day, he had taken a bucket from the Ashram for storing water. He had, of course, his own Lota which was used by him for drinking water and other purposes. He also kept the bucket, nearly half full, by his side. It was rather close to the plantain leaf on which he had, as usual, served his food, prepared by himself. He sat down for eating.

Just then, a woman worker of the Ashram went there. She wanted the bucket, as it was the one used by her for washing utensils. She was about to take the vessel, and had hardly touched it, when the Sadhu shouted, “How did you dare to touch my bucket? You have polluted the whole place. I cannot take this food.”

He became wild and started cursing and shouting at her. We could hear him in the Ashram. He was jumping about with uncontrollable fury. The woman, unable to stand all this, ran away from the place and came to Mataji. In a moment, another person came and reported to Mataji, “The Sadhu has collected all the food he had cooked and served on the leaf and thrown it away to dogs! He is still fretting and fuming. Nobody dare approach him.”

The Sadhu was short and stout in stature and had a ferocious look. He had a grizzly beard and matted hair on his head. Mataji looked at his wild behaviour from a distance and found he was burning with anger. He looked like a modern Durvasa in action. She felt something must be done to calm him down. She went inside the kitchen store. There were in it some water-melons. She cut them into nicely-shaped pieces and got also some fine variety of plantains and two tender coconuts. All these she placed on a plate and asked another worker to take it to the Sadhu. She also followed the worker to the place where the Sadhu was.

When the Sadhu saw the plate with the juicy red water-melon pieces and other fine fruits, and Mataji coming along

with them, his anger cooled down a bit. Mataji said to him, “The woman worker committed a mistake but she never intentionally did it. Will you just take these fruits on the plate?” She handed him also a big pitcher full of sweet warm milk. He now sat down and began to eat and when nearly half the fruit and milk was finished, he came back to normal.

Mataji is a tamer of lions. A smile appeared on the Sadhu’s face when the whole quantity of fruits and milk went down. Now he was perfectly cheerful. Mataji then asked him, “How do you feel?” he replied, “Quite happy, mother!” At last, he went about telling everybody that Mataji was supremely gracious. “The food I had prepared was nothing in comparison”, he said. “What she gave me was veritable nectar. My body was burning, but it has cooled down now. I am most grateful to her.”

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram.

May Sri Ram bless you all.

Received your loving p.c. Ramdas had told Krishnabai that God would have her as His instrument in creating Bhakti in the hearts of people and to spread the greatness of His name. Verily, she is a pure and fit instrument. May her mission be glorious!

*Ramdas*



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## IN MEMORIAM

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Param Pujya Sadguru Sevak Shri Arun Kaka (aged 71) dropped his mortal coil on the evening of the 29th of June 2016. He was unwell for some time and was in coma for 10 days prior to his dropping the body.

Arun Kaka was the son of Beloved Papa's ardent disciple Sri Janardhan Pant from Mudhol, Sholapur. Janardhan Pant was devoted to Beloved Papa from his itinerant days. Kaka was brought to the Ashram for the first time at the age of 3 when Beloved Papa initiated him into the Ram Mantram.

Kaka and his siblings were taught to lead simple lives, treating joys and sorrows equally and treating everyone equally without discrimination.

Much like Beloved Papa's life, Arun Kaka's too underwent a number of kicks and knocks, and then, he took to an itinerant life to seek God and feel His presence in everyone and in all places.

After travelling for a period of 4 years, in 1971, Arun Kaka was prompted from within to set up Anandashram at Shri Kshetra Yavali and propagate Beloved Papa's message of Universal Love and Service. Gradually, Revered Arun Kaka's message spread all over Maharashtra and the neighbouring states.

Revered Kaka's second and last visit to the Ashram was in 2007 along with a group of his devotees. They spent a couple

of days here.

We offer our mental prostrations to Revered Kaka, who is now in the form of remembrance, and pray for his blessings on all for speedy spiritual progress culminating in realising our Oneness with Him!

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## ANANDASHRAM NEWS

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### 15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:

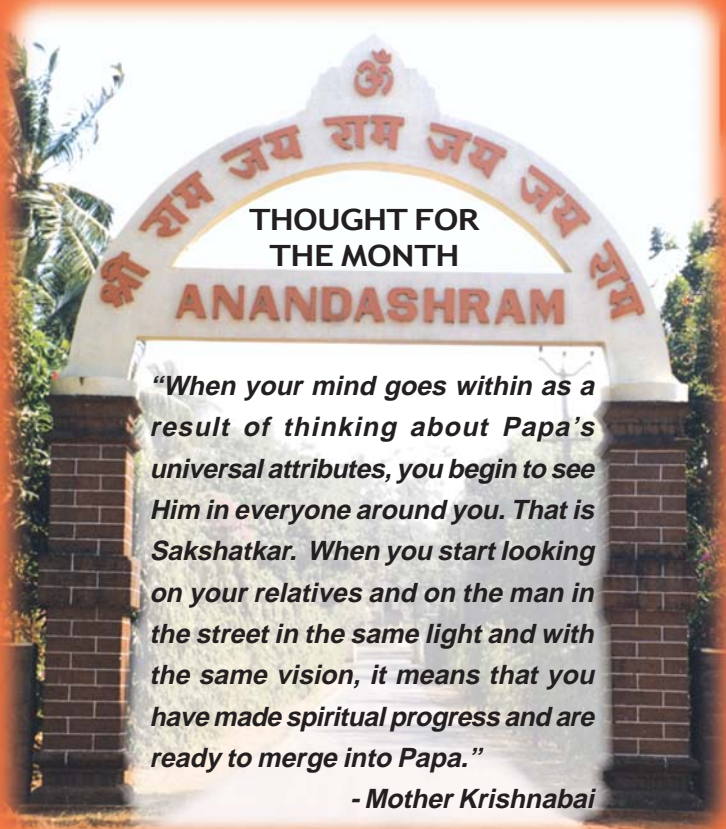
The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of July 2016 is 250 crores. The grand total of the Japa done so far now stands at 13735 crores.

### PUJYA SWAMIJI TO VISIT:

- ◆ **MANGALORE:** A Satsang programme organised by Smt Nalini Pai (9623651953) on the 7th of September.
- ◆ **RISHIKESH:** Divine Life Society in connection with the Birth Centenary celebrations of Revered Swami Chidanandaji Maharaj from the 17th to the 19th of September.
- ◆ **DEHRADUN:** Sadhana Kendra Ashram from the 19th to the 21st of September.
- ◆ **DELHI:** From 21st to the 23rd of September.
- ◆ **MUMBAI:** From the 23rd to the 26th of September.

*“If I see littleness in others, I feel the same littleness in myself.” – Mother Krishnabai*





*“When your mind goes within as a result of thinking about Papa’s universal attributes, you begin to see Him in everyone around you. That is Sakshatkar. When you start looking on your relatives and on the man in the street in the same light and with the same vision, it means that you have made spiritual progress and are ready to merge into Papa.”*

*- Mother Krishnabai*