

Rs. 40/- ANNUAL



The Vision

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



VOL. 80

SEPTEMBER 2013

NO. 12

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



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



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



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

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

I REGAIN MY KINGDOM

I enter the realm of the Infinite
And find all are children of one parent.
Man-made distinctions disappear
I swim in the boundless ocean of Love,
Eternal splendour encompasses me,
I regain my lost place
At the feet of the Almighty Mother,
Where now I play in utter freedom and joy.

- Swami Ramdas

CONTENTS

Pursue Not Shadows	- Swami Ramdas	355
Words Of Beloved Papa Swami Ramdas -		356
Words Of Pujya Mataji Krishnabai	-	359
Words Of Pujya Swami Satchidanandaji -		361
Don't Quit	-	364
Dear Children	-	366
Cultivate & Intensify		
The Spirit Of Oneness	- Swami Sivananda	368
From The Leaves Of The Back Issues -		372
Epistles Of Swami Ramdas	-	382
In Memoriam	-	382
Anandashram News	-	383
From The Editor	-	383

THE VISION

A Monthly Magazine

Anandashram

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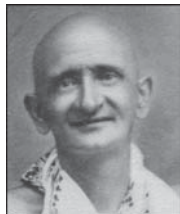
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PURSUE NOT SHADOWS

By Swami Ramdas

Live always in the awareness of your immortal life which is one with God. Let this consciousness not leave you in all the vicissitudes of life so called favourable or unfavourable. All things that are visible pass away; all events that happen dissolve in the past and are forgotten. The Eternal Reality which is your real being is alone permanent. The nature of your life is everlasting love and joy.



So draw your vision inward to the Source from which your expressed life has come forth. Give up groping on the surface for light and peace. Release yourself from unstable attachments which are the cause of your cares and worries. Resign your manifest life into the keeping of that Divine Being who controls the destinies of the worlds and all creatures in it. The sojourn of man on the earth is short and ephemeral.

Act and live as a player does on the stage. Play your part without being involved in the play, conducting all activities in a spirit of detachment.

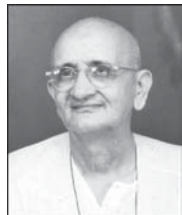
Why pursue merely the shadows of life, while eternity can be yours? Act and live as a player does on the stage. Play your part without being involved in the play, conducting all activities in a spirit of detachment.

It is not by isolating yourself from the world that you can realize the glory of your true and eternal existence. You have to retire within yourself. The thought of your real Self should so seize your mind that the mind as such should cease to exist and the radiance, peace and joy of the Divine should alone be revealed in you. Life is intended for achieving this goal.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Talk Of God:

When you meet together, the best occupation for you is to talk about God instead of gossiping about so many unimportant and trashy things. Devotees



always like to meet each other because they can talk about their Beloved and for the moment lose the body idea. They go into a strange rapture. For what purpose have we all met here together? To talk of God! When we talk and hear about Him, there is joy in our hearts

and thereby we become conscious of Him. Now the hidden bliss in our heart reveals itself and we experience It – the bliss of the Eternal.

Surrender:

Surrender means feeling and saying: “O God, I am nothing; you are everything”. With this attitude towards Him if you repeat His Name, your mind will be instantly still and you will experience immediate peace. If such an attitude of surrender is not possible at once, you may look upon God as your Master and consider yourself to be His servant, and then remember the Master incessantly, so that by His light and grace you may be liberated from the clutches of the ego which is responsible for your keeping away from the Master and making you feel the sense of doership in every action. So this relationship with God is very helpful in receiving His grace and the power that flows from the Grace is sure to elevate you and fill you with His peace and power.

Seek God Within:

You have not to find God outside. He is already there and has only to be discovered. It is as if you have put something in your pocket and forgotten all about it. When you are told that it is in your own

pocket, you will find it there; you will not have gained anything new, but found only what you already had. So also, you become aware of God who is already in your heart. Therefore it is said that removal of ignorance alone will enable you to know that He is in you and you are He.

Udaseenatha:

When a soul is fully alive to God he is dead to the world. That may be said to be perfect indifference to the world. The nature of this indifference is that you have neither attraction to, nor repulsion from the world. You are neither attached to, nor detached from the worldly objects, because your mind is completely absorbed in God-consciousness. This is called Udaseenatha which means indifference to the objects of the world, knowing that they are perishable and impermanent. 'You are dead towards them', means you are indifferent whether you get them, or do not get them. Supposing there is an object to which you feel neither attraction nor repulsion, then, that object ceases to exist as far as you are concerned. It is there before you, but it does not exist for you. That is real indifference to the world. Only when you have such an indifference can you be aware of the immortal,

static, calm and silent Spirit which pervades and transcends the world.

WORDS OF PUJYA MATAJI KRISHNABAI



When you take the Guru Mantra, the form of the Guru should come into your mind immediately. This is nothing new to us. We take the names of our dear and near ones so many times during the day, and, each time, that person's face and form comes before our mind. Here, when you take Papa's Name, you should accustom yourself to bringing Papa's divine attributes and His real form into your mind. Once you start doing it, it will become easier and easier until, at last, Papa's eternal Being is permanently stamped in your mind. That is Sakshatkar.

Actually, Papa has made everything so simple and easy for you here (in the Ashram) to do Naam, Dhyana and Seva, all together, and thus progress on the path. Do whatever work comes your way, find out where your help is needed and put yourself forward. Be humble and only seek to serve whenever an opportunity presents itself. That becomes Seva. With your lips,

you may go on chanting the Name as you are already doing. That becomes Naam. With your mind, contemplate on Papa's divine attributes. When you do all the three simultaneously, you will have reached the goal.

Do not get entangled in any worldly mesh, whatever people might tell you. There is good and bad everywhere. The world will applaud you as long as you are willing to dance to its tune and the same world will run you down and criticise you if it finds that you are not dancing to its wishes. Yours is to chant Ram Nam incessantly, and not to be bothered about world opinion. Then you have nothing to worry about.

If we want to attain Papa's Nirguna Swarup, we should go above all rites and rituals. Papa used to say that Sadhakas are faced with temptations to observe rites and rituals. If Papa's Eternal Being is indeed their goal, all rituals have to be transcended. That was why Papa impressed upon genuine seekers not to bother about rituals but to concentrate only on Ram Nam for the attainment of Nirguna Nirvikar Swarup. Ram Nam

can take them to the highest goal directly.

In the early days of the Ashram, a devotee approached Papa and asked if he should continue with his annual Ganapathi Puja at Chathurthi time, which he had been doing for many years. Papa strongly advised him to put an end to all these rituals though they might have helped him in the beginning. Papa had advised me also the same thing - to give up all ritualistic observances and stick to Ram Nam and Ram Nam alone to attain the Eternal.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI



Ups And Downs In Sadhana - Remedy:

Real aspiration and earnestness in Sadhana come only by God's grace. The effort of the Sadhaka is to keep up the tempo in the Sadhana but due to many external and internal causes, there will be a downward pull and the Sadhaka may even lose all interest in Sadhana for a while. Then again he will try to make it up and thus it will go on. So you should not be worried over such ups and downs. When you lose enthusiasm in Sadhana, the best way to regain that is to court

Satsang. Go to a saint, sit by his side for some time and hear his teachings. You are sure to be lifted up.

See God In Every Being:

Everything in the universe is the manifestation of God. In most cases God has put on the mask of ignorance and plays this universal Lila. In rare cases only He removes the mask and says that He is God Himself. As far as a Sadhaka is concerned, he has to see God first in saints and then in every being and creature. Even in saints who say that they are one with God, there are differences in powers manifested through them. That means, the Divine works through them in different ways to fulfil His will.

God Will Come To The Rescue:

A Sadhaka should know that everything happens only by His will and that He always means well. One may find it difficult to accept while placed in the so-called adverse situations but by constant hammering into the brain of the above truth, one will be able to lead a life of peace and bliss.

If one takes refuge in the all-merciful Almighty, He will not only grant the devotee the needed strength and courage to face every ordeal bravely but also ultimately lead the devotee to the goal. Even one's

father or mother may abandon their child but not God, who will come to one's rescue the moment the devotee places himself totally at His feet. So do not get dispirited. Try to do intense chanting of the holy and all-powerful Ram Nam coupled with prayer to Beloved Papa seated in your heart to bless you with His constant remembrance. Rest assured your prayer will be heard.

Make Best Use Of Difficulties:

The moment you chant the Name, your mind must be lifted above all the names and forms, to the all-pervading Reality, which should immediately bring you the peace and bliss of the Eternal. You will then understand that all the so-called difficulties, joys and sorrows belong to the surface – the play of the Lord – and should be given only so much value. Keep your mind ever in a state beyond all the pairs of opposites. Kunti Devi asked for more and more difficulties only because she found that when everything was going on favourably, there were no chance to think of a higher life. Difficulties alone make one try for something that is eternal and full of peace and bliss. So make the best use of your difficulties, by raising your mind higher and higher, understanding that they are also

transient. It seems one man was having a placard in his room reading: 'EVEN THIS WILL PASS AWAY', which reminded him that everything that came to him – good or bad – would not last long.

DON'T QUIT

One day a man decided to quit... He quit his job, his relationship, his spirituality... He wanted to give up his life. He went to the woods to have one last talk with God. "God", he said. "Can you give me one good reason not to quit?" His answer surprised him...

"Look around", God said. "Do you see the fern and the bamboo?"

"Yes", he replied.

"When I planted the fern and the bamboo seeds, I took very good care of them. I gave them light. I gave them water. The fern quickly grew from the earth. Its brilliant green covered the floor. Yet nothing came from the bamboo seed. But I did not quit on the bamboo. In the second year the fern grew more vibrant and plentiful. And again, nothing came from the bamboo seed. But I did not quit on the bamboo." God said.

"In the third year, there was still nothing from

the bamboo seed. But I would not quit. In the fourth year, again, there was nothing from the bamboo seed and yet I would not quit.” God said.

“Then in the fifth year a tiny sprout emerged from the earth. Compared to the fern it was seemingly small and insignificant... But just 6 months later the bamboo rose to over 100 feet tall. It had spent the five years growing roots. Those roots made it strong and gave it what it needed to survive. I would not give any of my creations a challenge it could not handle. Did you know, my child, that all this time you have been struggling, you have actually been growing roots. I would not quit on the bamboo. I will never quit on you. Don't compare yourself with others...” God said.

“The bamboo had a different purpose than the fern... Yet, they both make the forest beautiful. Your time will come”, God said to him. “You will rise high!”

“How high should I rise?” he asked.

“How high will the bamboo rise?” God asked in return.

“As high as it can?” he questioned.

“Yes.” God said, “Give me glory by rising as high as you can.”

The man left the forest and brought this story. A happy and meaningful life requires our continuous input

and creativity. It does not happen by chance. It happens because of our choices and actions. And each day we are given new opportunities to choose and act and, in doing so, we create our own unique journey.” Keep going...

Source: Email

DEAR CHILDREN

Sally jumped up as soon as she saw the surgeon come out of the operating room. She said: “How is my little boy? Is he going to be all right? When can I see him?”

The surgeon said, “I’m sorry. We did all we could, but your boy didn’t make it.”

Sally said, “Why do little children get cancer? Doesn’t God care anymore? Where were you, God, when my son needed you?”

The surgeon asked, “Would you like some time alone with your son before he is transported to the university? One of the nurses will be out in a few minutes.”

Sally asked the nurse to stay with her while she said goodbye to son. She ran her fingers lovingly through his thick red curly hair.

“Would you like a lock of his hair?” the nurse asked.

Sally nodded yes. The nurse cut a lock of the boy's hair, put it in a plastic bag and handed it to Sally. The mother said, “It was Jimmy's idea to donate his body to the university for study. He said it might help somebody else. “I said no at first, but Jimmy said, ‘Mom, I won't be using it after I die. May be it will help some other little boy spend one more day with his Mom.” She went on, “My Jimmy had a heart of gold. Always thinking of someone else. Always wanting to help others if he could.”

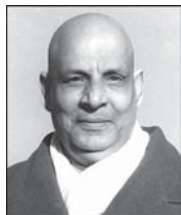
Sally walked out of Children's Mercy Hospital for the last time, after spending most of the last six months there. She put the bag with Jimmy's belongings on the seat beside her in the car. The drive home was difficult. It was even harder to enter the empty house. She carried Jimmy's belongings, and the plastic bag with the lock of his hair to her son's room. She started placing the model cars and other personal things back in his room exactly where he had always kept them. She laid down across his bed and, hugging his pillow, cried herself to sleep.

CULTIVATE & INTENSIFY THE SPIRIT OF ONENESS

By Swami Sivananda

(...contd. from previous issue)

The solution for world-peace lies in complete spiritualization of the outlook of mankind. The art of approaching this perfected condition does not lie merely in taking or acting through the body. It lies in self-purification, earnest aspiration, faith, sincerity, never-failing perseverance, broad tolerance, moral power, truth, renunciation of selfishness and subjugation of the inner passions. Without these requisites, all endeavours shall end in frustration and failure. Any effort for a sustaining peace other than this, however mighty it may be, is sure to be attended upon with failure. Peace derived through finite means can only be limited. The means must therefore be infinite.



Spiritual consciousness is eternal. It is the only permanent trait in man, however subconscious it may be. This dormant trait must be made to manifest in every human being through vigorous campaign in a mass scale. The initiative must form the public bodies and form philanthropic-minded individuals with

sufficient economic resources. This education must be all-inclusive and compulsory, meant for everyone. There is no other way.

Behold the Self in all. Here lies the solution. For, one now considers others as a part of himself. He who knows that the same life that throbs in the innermost recess of his heart indwells in others too, can dare not harm anybody. For, if he does harm anybody he harms but himself. He will not look down upon others with contempt or with hatred, for no one likes himself to be belittled or hated. This spirit of oneness must be cultivated and intensified in every human being. Let us not call ourselves even brothers, as this conception is not quite enough. The only ideal must be homogenous oneness. In a fray one might injure his brother, but under no circumstances would one wish to hurt himself. When a person out on a robbery feels that he is to rob his own hard-earned wealth; when one assigned to kill another person belonging to a rival community feels that he is but to kill himself; when a nation set out to aggrandize another nation feels that it is actually exploiting and slaughtering its own people; only then will the inner call to desist from these vile, savage and inhuman

acts come. This sense of oneness must become part and parcel of one's character.

Develop universal love. This will surely help you to live peacefully with all men and all creatures. Love and peace are inseparable. When there is love, there is peace; and where there is peace, there is love.

Beholding the Self of all beings in one's own self, the individual becomes fearless. Objects of the senses do not delude him; misery and suffering do not afflict him. He becomes an inseparable part of the whole creation and the absolute consciousness. He has neither enemy nor friend to call so in the worldly sense; his microcosmic personality merges in the macrocosmic oneness. He perceives unity in diversity, harmony in disharmony and concord in conflict. He cannot bear to see the suffering of the afflicted, and is, therefore, necessarily a humanitarian and a selfless servant of humanity. He dares not accumulate unlimited wealth, as his conscience would not allow that, as he knows that thereby he is keeping other manifestation of his own self in want and poverty. He dare not become a totalitarian and suppress the fundamental freedoms, for he knows that thereby he is choking his own voice, his own varied expressions and is outraging his own

liberty, the very process of evolution. If peace is to be achieved, at least this should be the ideal of every individual, every society and every nation. The course of action should be through individuals, because it is they who have the power and who form the community, society and nation.

Idealism should not be allowed to overwhelm practical courses of action or self effort. Practice you must. For without practice mere idealism and harping over a glorious heritage will only weaken one's self-effort (Purushartha) and will-power shall take leave of him. Therefore the ideal of oneness must be translated into action in day-to-day life.

May unity be our centre, ideal and goal! May we all attempt to secure an immortal life of supreme joy in the unity of consciousness! May that Brahman, the omnipotent, omnipresent and omniscient God, guide us and enlighten the path of unity, and remove the obstacles in the path of our realization of the oneness. May the blessings of the Almighty Lord be upon us all! May we all earnestly endeavour to bring about unity amongst mankind!

Courtesy: Divine Life Society, Ahmedabad

FROM THE LEAVES OF THE BACK ISSUES

***A Parable On The Value Of The Divine Name
By Hanuman Prasad Poddar***

There was a pious devotee who used to pay daily visits to a Mahatma living on the outskirts of a town. When he had served the Mahatma for a long time, the latter thought the devotee was now well qualified to tread the path of spirituality. He, therefore, took him aside one day, and addressed him: “Your mind seems to be devoted to God, my son; you have reverence for sacred things, you are devoted to your service of your Guru; and are not lax in the pursuit of your spiritual practices; you have faith in the scriptures, you wish harm to none; nor do you bear hatred or ill-will towards anyone; you are simple at heart, and are afraid of lust, anger and greed; you adore saints, and have a thirst for knowledge. I therefore, impart to you a most secret and mystic Mantra, which is known to a limited few. It is an extremely guarded secret and an invaluable asset; take care that you do not divulge it to anybody.” With these introductory remarks the Mahatma quietly whispered into his ears the sacred word “Rama”. The

faithful devotee thus acquiring the sovereign Mantra began to practice it with reverence and devotion. One day, while returning after taking his bath in the Ganges his attention was arrested by the large crowd of thousands of people who were similarly returning from the Ganges muttering “Rama, Rama” loudly. The sound used to strike his ears every morning, but he took no notice of it. Today when his attention was attracted towards it, he thought in his mind, “The Mahatma said this Mantra was an extremely guarded secret, and asked me not to divulge it to anybody; but I find that it is known to everybody. Here are thousands of people going in front of me, everyone of whom is muttering “Rama, Rama”. Some amount of doubt entered into his mind. Therefore, instead of returning home he went straight to his Guru. The Mahatma wondered what brought him at that unusual hour. The devotee placed his doubt before the preceptor and requested him to remove it. The Mahatma at once understood the whole thing and before attempting to answer the question, asked him to do one thing for him. He took out from his knapsack a small glossy substance, looking like a rounded piece of glass, and handing it over to the disciple, asked

him to get its value appraised in the market. He warned the disciple not to sell it on any account, but to bring it back after getting its value appraised. He further asked the disciple to take the utmost care to get a correct estimate of its value. The disciple was a faithful devotee of his Guru and not one of those irreverent disciples of the present day who would perhaps resent the behaviour of the Guru and would insist on having an immediate answer failing which they might go to the length of suing the Guru in a law-court on a charge of cheating. The disciple laid aside his question for the time being and went straight to the market on the errand of his Master. The first individual he met in the bazaar was an old rustic woman who had come to sell her fresh stock of vegetables in the market. The disciple showed her the article he had received from the Guru and asked her what price she would offer for it. The old woman was enamoured by the sheen and shape of the article, and, taking it for a ball of glass, thought it would make a beautiful plaything for the baby, the like of which she had never seen before. She offered a few seers of her vegetables in exchange for the thing. Letting her alone, the disciple proceeded further and came upon a goldsmith's

shop. The goldsmith thought it was a good imitation diamond and offered a hundred rupees for it. This roused the curiosity in the disciple, who then went to a private banker. The latter thought it could not be a diamond, as it was impossible to get a diamond of that size and shape anywhere in the world, so it must be an imitation; but even an imitation passed as a genuine article in the possession of a rich man. Accordingly, he offered the disciple a thousand rupees. The disciple was now convinced that the article must be something very valuable. He proceeded still further and went to a jeweller, who on examination found it to be a real diamond but since he had never seen such a big diamond before, he entertained some doubt about its genuineness. Nevertheless he offered a lakh of rupees for it. But the disciple refused to part with the thing, saying that it was not meant for sale, and called on one of the leading jewellers of the town. When he first came to the market, the disciple felt diffident even in approaching a jeweller for ascertaining the value of the article as he himself took it to be nothing but an ordinary piece of glass. But he felt encouraged more and more as he received higher bids for the article. On examining the article, the jeweller told him that it was a priceless diamond:

it was so valuable that all jewels of the country put together could not stand equal to it in value. The jeweller further asked him not to part with it on any account. When he heard this, the disciple thought it was no use approaching any other jeweller.

He forthwith returned to the preceptor and told him that no one could estimate the value of the article, that it was a priceless jewel. On enquiry as to how he came to know of it, the disciple narrated to him the whole of his experience in the market, as to how the vegetable seller offered a few seers of vegetables in exchange for it, how the goldsmith offered a hundred rupees, the banker a thousand, the jeweller a lakh of rupees and how the foremost jeweller of the place after proclaiming it priceless said that all the jewels of the kingdom put together would prove insufficient to cover its value. The Mahatma took the jewel from the disciple and put it back in his knapsack. The disciple now reminded the Guru about his problem and requested him to vouchsafe and answer.

The Mahatma now addressed the disciple as follows: “Child, have I not already given you an answer with a practical demonstration in the shape of the experience you went through in connection with the

valuation of the stone? You do not seem to have taken the clue as yet. I shall presently make the whole thing clear to you. Your doubt ought to have been cleared with the valuation of the jewel. The stone was really priceless; but this could be recognized only by the most expert jeweller, no one else could judge it. Had I not warned you not to part with it on any account, I dare say you would have given it away to the vegetable seller in exchange for a few seers of vegetables and would not have proceeded further. Thus, a priceless jewel would have been sold away for a mere trash. What an irreparable loss it would have been! Even so, the Name of Rama is a hidden treasure and a priceless commodity. It is possible that the true value of a thing may remain well hidden from you even though the thing may have existed in your possession for a long time. The real value of the Name of Rama is likewise known to very few people. Those who trade in the Name deserve to be pitied in as much as they sell this priceless treasure for a few insignificant shells. That is why like the egregious fool who parts with a priceless stone in exchange for vegetables, they always remain deficient in devotion and Divine Love. God-realisation is not possible without devotion and Divine Love, and without realising God, there is no escape from the

trials and tribulations of the world. Total annihilation of suffering is possible only through the attainment of the Supreme Lord and the best means of attaining Him is “practice of the Divine Name”.



Shraddha

By Swami Ranganathananda

The word Shraddha has no exact equivalent in English; it is usually translated as faith; but it is not faith in a creed or dogma but faith in oneself, faith in the infinite power lodged in every soul; it is also faith in the infinite power of truth and goodness, a firm conviction of the ultimate meaningfulness of the universe. It is the totality of positive attitudes, Astikya Buddi, as Sankara defines it. It is the impelling force behind man’s efforts at character development, his civic virtues and social graces, his search for truth in science and religion. Its total absence from the heart marks the cynical attitude.

Unless we recognise cynicism as a disease and take steps to eradicate it there is no hope for our society. We have set before ourselves the task of eradicating diseases such as cholera, smallpox, tuberculosis and leprosy. This is, undoubtedly, vital for

our national health; but far more vital is the need to eradicate the deadly virus of cynicism, the loss of Shraddha, corroding the human heart. This is achieved only through spiritual education; and the Upanishads hold out the priceless blessing of such education to our people, nay, to the people of every country today. It will strengthen the inner life of every man by imparting to him a philosophy of man and his destiny which is rational, practical and universal and in tune with the deep-felt urges of the modern age. It will help him to capture faith in man and his high destiny, and to retain his youthful zest and joy throughout life.

Dealing with the importance of this virtue for human character and achievement, Swami Vivekananda says in his reply to the address of welcome at Calcutta: "I would not translate this word Shraddha to you, it would be a mistake; it is a wonderful word to understand, and much depends on it... Unfortunately, it has nearly vanished from India, and this is why we are in our present state. What makes the difference between man and man is the difference in this Shraddha and nothing else. What makes one great and another weak and low is this Shraddha. My

Master used to say, he who thinks himself weak will become weak, and that is true. This Shraddha must enter into you. Whatever of material power you see manifested by the western races is the outcome of this Shraddha, because they believe in their muscles; and if you believe in your Spirit, how much more will it work! Believe in that Infinite Soul, the Infinite Power which, with consensus of opinion, your books and sages preach: That Atman which nothing can destroy; in It is Infinite Power, is only waiting to be called out. For here is the great difference between all other philosophies and the Indian philosophy. Whether dualistic, qualified monistic or monistic, they all firmly believe that everything is in the soul itself; it has only to come out and manifest itself. Therefore, this Shraddha is what I want, and what all of us here want, this faith in ourselves, and before you is the great task to get that faith. Give up the awful disease that is creeping into our nation's blood, that idea of ridiculing everything, that loss of seriousness. Give that up. Be strong and have Shraddha, and everything else is bound to follow."

Cynicism spells the spiritual death of the individual. It scorns all values. It is the final nemesis of thorough-

going materialism. It has affected, more or less, every civilisation; but it has become the prevailing attitude of modern civilisation. It sets in when man is spiritually weakened through over-emphasis on material things and physical satisfactions. Man then loses the power to digest experiences; he is digested by them. In cynicism, the onward current of evolution is side-tracked and ends up in a stagnant pool, a self-centred personality which is no personality but only 'a clod of ailments and grievances', in the words of Bernard Shaw, 'ever complaining that the world does not devote itself to making you happy'. In ancient civilisations, cynicism used to be only a peripheral mood; men and women tended to be cynical in advancing years due to jolts and defeats in life's battles; but it was rarely the mood of early life. Whereas, in the modern age, it has become the central mood afflicting men of all ages, beginning with youth hardly out of his teens, and extending to the aged man tottering on his stick. This is the surest index of the decay of a civilisation, of its utter insufficiency, its spiritual poverty. When man loses faith in himself, he loses faith in everyone and everything else as well, and the gate is opened to all-round degeneration.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...There is nothing to lose or gain in this life. We are ever dwelling in the consciousness of God. Our satisfactions or the reverse, relating to the perishable, are all ephemeral. The real is He, the immortal bliss and peace; and we are all He. Anandashram sees Ramdas dancing and playing in it like a child. No rules and no systems. Sri Ram has kept Ramdas under His law, which is a lawless law, which is joy - always joy. Love to you all.



Ramdas

IN MEMORIAM

The Lord of the universe, who is seated in every heart, chose to abruptly call off the role assigned to the form of Smt Anita Sundar (aged 41) on the 17th of July 2013 in Pune.

The life of Anita was an example of how one can expand the circle of love while living in a family life and a professional life by endearing oneself so closely with all and radiating joy to everyone coming in close contact with oneself. She will continue to be a source

of perennial inspiration to all with whom God made her get in touch with.

We pray for the Lord's blessings on the departed soul for eternal rest and peace at His lotus feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of July 2013 is 210 crores. The grand total of the Japa done so far now stands at 4516 crores.

FROM THE EDITOR

Beloved Papa exhorts us that the creativity gifted by God in us has to be brought out. He says, "Life can reveal its inherent creative power to the fullest extent only when its narrow vision is changed into a vast and all embracing vision." For this what is expected of us is to live life for the sake of the highest ideal - the ideal of self-illumination and service. He adds, "To have the mind dwelling in the infinite and the hands at work to help humanity out of its misery, distress, pain, poverty, are the characteristics of one who cherishes this ideal. Mere dry philosophy without a life imbued with love, compassion and service cannot

sweeten and glorify life. Merely talking of great ideals and taking pride in the knowledge of the traditional past, merely putting on a garb of sanctity, merely delivering messages in rhetoric and sonorous words are not the things that count. Life's value is often judged by the low standard, which obtains with most people who think that its sole aim is for satisfying the cravings of the senses. To be of this category means moral and spiritual suicide. Therefore wake up to a new and elevated consciousness that would lead you to the realisation of the most beneficent use of life. Avoid imitation. Be the light unto yourself and in your own original way manifest the magnificence and power of your enlightened life. Be highly creative and set free the infinite power that is within you." Especially the second generation should be made to think on the above lines.

Beloved Papa wanted all of us to simultaneously do both - serious pursuit towards God and our commitment to serve God's Creation. In fact He has placed the Creation for us to see Him, feel Him and ultimately know Him and realize Him. This tangible platform cannot be ignored.

—**MUKTANANDA**

ATTENTION!

VITAL (Value Integrated Teaching And Learning), a movement initiated by Anandashram, is envisaging to provide teachers with positive, real life incidents for integrating with human values in the text portions of all classes (to begin with from the 6th to the 12th Standards). We request you to kindly send us as many such incidents (which you may have heard, seen or experienced) as possible. A sample is sent herewith:

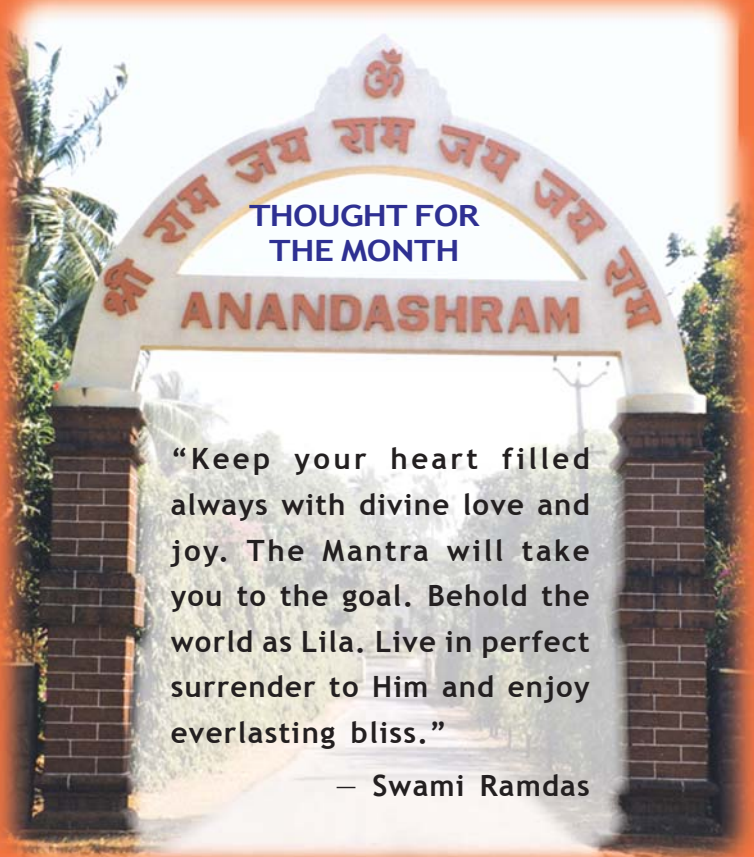
Last August, a family from Mumbai was driving back from Shirdi in an Innova. Suddenly at a junction a fully loaded lorry collided with the car. The car was damaged and one person factured an arm.

A police man, on seeing this, rushed to the spot, and helped all of them to get out of the car. He stopped the next vehicle and arranged for the injured person to be taken to the nearest hospital and assisted the rest to reach home. He also arranged for the damaged vehicle to be taken to the workshop.

They were greatly moved by the exemplary and timely help of the policeman, who was not on duty. The policeman refused to accept anything offered by the family.

He exemplified the following values: conscientiousness, ready to serve attitude, presence of mind, selfless service, dexterity in handling situation, sensitivity to the problems of others etc.

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



“Keep your heart filled always with divine love and joy. The Mantra will take you to the goal. Behold the world as Lila. Live in perfect surrender to Him and enjoy everlasting bliss.”

– Swami Ramdas

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