



The Vision

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



VOL. 84

NOVEMBER 2016

NO. 02

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



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

GURU'S GRACE

My life's fruition was reached –

When my purity reflected spiritual radiance,

When light of God made all parts of

my being lustrous,

When bliss and peace permeated my life entire,

When my heart poured out Love in unending

stream flooding all the worlds.

Guru's Grace is in the start, middle

and end of this achievement.

-Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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FROM THE EDITOR

“So far as man can sweep his thought into the earliest origins of the history of mankind, he cannot fail to observe all through its course, a galaxy of souls standing out as distinctly different in nature, temperament and vision from the common run of human beings”, says our revered Master Swami Ramdas (Beloved Papa). True to this tradition, souls of a high order have blessed this great land of ours with their holy presence, from time to time, and helped humanity to improve their quality of life. One such soul is Pujya Swami Satchidananda.

The month of November reminds us of the Jayanti of Pujya Swamiji (on the 12th of November) who, by serving his masters Beloved Papa and Pujya Mataji, immersed himself totally in universal love and service for 60 long years (from 1949 to 2008). The long Tapasya of service to his Gurus (Pujya Papa till 1963 and Pujya Mataji till 1989), looking upon everyone as the form of his Gurus and serving everyone with love and devotion, silently and unremittingly, brought out the most loving and adorable saint in Pujya Swamiji.

The outstanding characteristic of Swamiji was his unique way of conveying practical hints effectively through his exemplary lifestyle and with minimum words. Devotees, who have had the good fortune of interacting with Swamiji, even for a brief period, would have experienced a rare warmth and affection, as if they were one with him. His benign and captivating smile would easily make one feel at home with him.

His illumined face emitted grace and peace. The few soft-spoken words that would come forth would clearly and precisely convey his soothing message.

To those who approached him for material help, he would give, give and give, so readily and freely and so lovingly. What his right hand gave, the left hand would not know. To those who sought his advice and guidance on spiritual matters, he had always a clear-cut solution, explained in the simplest of terms. His surrender to his Guru was total as is evident from his repeated assertion that Beloved Papa's will alone prevails. In his presence one could learn what self-effacement is. He lived for others, worked for others, did everything for the happiness of others.

He only acted but never reacted. To the sick he was a doctor. To the broken hearted he infused strength and courage. To one and all he was more than a loving mother taking care of even their minutest requirement. To Ashram workers he poured out parental affection in abundance. He treated Ashram cows on par with the other inmates and was their caring vet. He was profound in all fields of knowledge; at the same time he maintained a low profile. His child-like look, his radiating love melted the hearts of all those who sought his guidance and he made everyone feel his closeness. Although apparently immersed in the so-called 'administrative' activities, just like a chief executive of a large establishment, Swamiji remained ever cool, calm, and unruffled in all conditions and circumstances. He was always revelling in bliss.

However Beloved Papa wants all of us to ponder over as to why we feel attracted to such luminaries. It is purely because of the ideal and unique qualities such persons embody. As spiritual aspirants ours is to fill our mind space with the inspiring life and mission of such evolved souls, so that the process is set to make our life **imbued with the ideal.**”

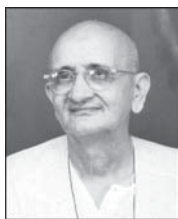
This month’s issue of THE VISION carries articles on and by Pujya Swami Satchidanandaji bringing out the various perspectives of his inspiring life.

— *Editor*

PERSON AND IDEAL

By Swami Ramdas

Everyone of us has an ideal for which we live. The ideal is manifest to us in a person for whom we have the highest admiration. This admiration develops into an exclusive adoration which ends ultimately in a concentrated longing to realise our perfect union with him or to transform ourselves into his likeness. Here the goal is distinctly clear, that is, to become one with the adored person.



Now the person is made up of certain qualities for which we conceive the highest love and regard, and we wish that we should also possess these qualities. So to adore a person and realise him is to convert ourselves into suitable moulds into

which the spirit which permeates the being of our ideal person may be poured, so that we may live, move and act in every way in the light and inspiration of that person. Here it must not be forgotten that to realise the ideal is not to slavishly imitate the mode of life lived by our ideal person, but to imbibe into our being the qualities that make up the great example we have held before us.

Now, of all the ideals it has been decided by the sages that the immortal Truth or God is the greatest, because man's one aspiration is happiness and freedom. This aspiration can attain complete fulfilment only when we reach and realise this great ideal. But to attain this ideal by an abstract process is well-nigh impossible. Even to know and believe in the existence of such an ideal without the help of a concrete and manifest example is not possible. Hence, Divine personalities that appear on the earth, in whom these attributes are revealed, are acknowledged by their respective votaries as their spiritual Teachers.

The qualities and attributes are, as everybody can understand, impersonal in nature. Personality is only a mask through which these exalted qualities reflect, are made visible and therefore tangible to the comprehension of the aspirant. Thus, it is proved that when we adore a Divine Teacher we love the spirit or ideal which that teacher symbolises. All the Divine Teachers of the world stand for everlasting life surcharged with the highest bliss. They radiate the light of

infinite love and ever dazzle with the vision of the Immortal.

Your love and worship for a person is because of the ideal he embodies. If the ideal is absent in him, he does not exert on you the charm and attraction of his personality. It is therefore the unique qualities of his nature that affect your inner being and fire your bosom with the aspiration to become like him. Hence the ideal is your aim. The form of the person is the outer shell in which it is embedded and through which it is revealed. Verily, he is an embodiment, a vehicle, a concrete expression of the ideal. Your ambition is to saturate your being with the full light and power of the ideal, so that it may dwell in every part of your being, so that it may possess you and transmute your entire life and nature into the spirit of the ideal. "It is the Spirit that quickeneth". "The highest spirit has to be reached by unswerving faith and devotion." Now it is, such a one has comprehended in totality the sublime depths of the Divine Person to whom he pays homage. For him all Divinely inspired and illumined souls are the very embodiments of the one Truth.

Discipleship of any great Divine Teacher without the aspiration to become a fitting vehicle for the expression of the spirit or ideal represented by him will only give rise to bigotry and fanaticism. Fights between religions have their inception in this imperfect understanding of the great Teachers. Every Divine Teacher, whenever he speaks of himself as an instrument or child or incarnation of the Divine, speaks

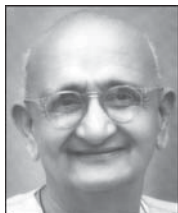
also of the supreme Godhead who is the eternal witness and who pervades equally all the visible and invisible worlds and who is the one goal to be attained in order to ascend to the loftiest beatitude which it is the privilege of human life to achieve.

The wrangle amongst the various religionists of the world is there because each of them presents to the world his own Divine Teacher as the only incarnation or saviour, and that all those held in veneration by others as either of a lower order or imposters. On the other hand, those following in the footsteps of any one of the Divine Teachers of the world, who have allowed the infinite Spirit of God to fill and reveal in their lives, proclaim that in the fundamentals, that is, in regard to the great Spirit behind all the Divine Masters that came to save the world from ignorance and misery, they are alike the incarnations of one eternal Reality.

Until the aspirant of immortality goes beyond name and form to the height of the impersonal God that dwells within him, until he tunes his mind and life to the Divine symphony or movement thrilling through the cosmos, until he is freed from all limitations of thought, time and circumstance, until he beholds the entire universe as the veritable expression of his own infinite Self, he cannot realise and experience the comprehensive glory and the all-absorbing splendour of the greatest Truth – God.

BELOVED PAPA SWAMI RAMDAS ANSWERS

S. (Satchidanandaji): One evening three years back, when conversing with a few devotees, Papa suddenly asked, 'If there is any one among you prepared to receive the highest spiritual experience, come forward. Ramdas is prepared to give it.' But none came forward. After a few minutes one of them said he was prepared if Papa would give him the strength.



Papa: Yes, Ramdas gave them a challenge. He asked them to come forward, if prepared for the final experience. Bansidharbhai said some time later that Ramdas should give him strength to bear the shock. Ramdas told them plainly that if they were prepared for the shock they would be completely transformed; they would give up attachment to all their possessions and relations, and their life would be illumined with splendour.

Lalitha Devi (to S): Were you not there? Why did you not go forward?

S: I was not there at that time. I was in the office then.

Lalitha Devi: If you were there you would have volunteered.

Papa: Satchidananda has already taken the leap. He has nothing to be attached to. Everybody is not prepared for the final plunge. How can it be forced upon them? To give up attachment to worldly possessions is no ordinary thing.

WORDS OF PUJYA MATAJI KRISHNABAI

Mataji today made a moving reference to Swami Satchidanandaji and how he was carrying on in spite of his perpetual fever, headache and other ailments, how calmly and coolly he managed all the Ashram affairs, without making any fuss and, at the same time, getting all the work done by the workers appointed for the purpose. There is no branch of Ashram activity with which he is not conversant.



“Now-a-days, because of my strict instructions he does not stir out of his room more than twice in the day and that too to come only to the Ashram. He does not go to the Goshala. But, on rare occasions when he does go to the Goshala, after telling me first that he is quite fit and fine, how the cows and calves crowd round him like children before a long-lost mother! Even Madhav, the stud-bull, starts sulking and pretends to ignore Swamiji because he wants to demonstrate how he has been hurt by Swamiji not coming to see him all these days. Then, he too unbends and snuggles up to Swamiji. Can anyone of you do what Swamiji is doing? I am not belittling the work you all are doing, but for sheer organising of things and administration, there is none to equal Satchidananda. And, he does everything so calmly and patiently, without any bossing or passing orders. That is why, if he falls ill, there is nobody to take his place. You all are, of course, eager to serve but you

can at best only carry out the instructions given by me or by Satchidananda. You all will run about and do things that you are told to do but you do not know to give orders and take work out of the workers by leading them into the work itself.

“Most of you are good only for doing Dhyana and Ram Nam. Of course that is most needed now. There are reports of heavy floods in North India, Assam etc., resulting in hundreds of villages being submerged, of homes and people in their hundreds being swept away in the flooded waters. There are also reports of cyclone and its havoc in Philippines. To abate the fury of the elements, we need more Ram Nam than ever before. So, even if you are to only sit in one place and chant Ram Nam, praying to Papa, that is enough. It is perfectly all right. In fact, it is what we want most at this juncture. What I am trying to stress is that it is not given to everyone to be a good organiser and administrator. Satchidananda has that knack. In fact, there is none who can equal Satchidananda in organisation and administration.”

**PUJYA SWAMI SATCHIDANANDAJI'S
LETTER TO ALL DEVOTEES**

(As instructed by Pujya Swamiji, this letter was kept in a sealed envelope and was opened and read out after Pujya Swamiji's Maha Samadhi on 12th October 2008.)



Beloved children of Beloved Purushottam Papa and Mataji,

This is written just to express my deep gratitude to you all and all friends for all the love you have showered on me and the cooperation you have extended to me during my long stay in Anandashram engaged in the service of Beloved Papa and Mataji.

I sincerely feel that all of you gave me so much love and reverence that it made me wonder if I deserved so much. I then passed them on to Him who really deserved it. It was He seated in my heart who gave me a little of His love which enabled me to pass it on to you all – ‘pass it on to you’ means ‘pass it on to Him who is seated in your hearts’. So it came from Him alone and went back to Him in innumerable forms.

All those engaged in Beloved Papa’s Seva were told that by the will of Beloved Papa they have all come here with the aspiration to get the highest realization of God. They have to keep this goal before them and undauntedly work for it. Become more serious in Sadhana. Develop more harmony and mutual understanding among all and settle minor differences by talking about them then and there lest the differences and impressions caused by them should get accumulated and explode one day. All should keep this goal before them and make sure that whatever they say or do must be helpful for spiritual progress. Petty likes and dislikes should be sacrificed for the sake of this higher common ideal.

So my humble request is that all those who have had contact with Papa and especially those who are engaged in the

service of Beloved Papa should make the best of the opportunities Papa has so graciously given us, for attaining the supreme goal of human life resulting in perfect liberation from the cycle of birth and death.

Making the best use of the opportunities means:

- i. Living the life with the only aspiration of realizing God
- ii. Doing, talking and thinking only that which will keep up the spiritual progress and shunning that which will not
- iii. Loving everybody without any reservation irrespective of relationship or friendship, caste, creed, nationality, etc.
- iv. Be a model to others – show what a devotee of Beloved Papa should be
- v. Accepting and revering all saints as other forms of our own Guru
- vi. Feeling that we do not belong to any particular sect – we are all only devotees of the Lord – awakened and guided by our Guru – Beloved Papa. Some other devotees may be getting guidance from some other saints. Thus whoever may be our Guru, we are all children of God and devotees of God – and therefore brothers and sisters. Guru and God are not different. The same God whom we want to realize has come to us in the form of Beloved Papa to guide us. So also God has come in different forms (other saints) to awaken and guide a certain other section of the society.
- vii. Living in the world in perfect detachment. If your destiny

- makes you possess many things, possess them as a Trustee of God and do not be possessed by them. When the things (even if they are precious) are taken away from us, there is no need to feel sorry in parting with them. God brought them to us to keep for some time and now He has taken them away. So part with them as cheerfully as when we received them.
- viii. Living in perfect surrender to His will – being fully conscious that whatever happens through anybody happens by His will only and no individual is really responsible for any action, though man may claim the doership. The real doer is God – God as Prakriti is the doer and God as Purusha is only the witness and not doing anything though He is the Power that activates Prakriti.
 - ix. Humility – This is the greatest virtue. Try to be the humblest. Feel all others you see are greater than what you are. Never assert yourself and boss over others. Even if your viewpoint is correct, this can be put before others in a humble way and thus can win over others. Even if what you think is correct, if what others think is not wrong or detrimental to the institution, why not accept others' opinion and wholeheartedly cooperate in working out the same?
 - x. Say or do anything if it is helpful in maintaining the solidarity of the Ashram and thus help our own progress. Shun anything that will not, however attractive or tempting it may be. Sacrifice anything and everything

for the harmony and solidarity of the Ashram. Consider Ashram interest as more important than personal interest.

xi. Do not hesitate to take strong action against those who:

- ◆ Steal
- ◆ Tell lies for the sake of harming others
- ◆ Insult or molest women
- ◆ Engage themselves in activities detrimental to the Ashram
- ◆ Come to the Ashram in a drunken state

Do not forget that people come to the Ashram to gain peace of mind. So it is the duty of everyone in the Ashram to deal with them in such a way that they find their troubled minds calm down here and they gain a certain measure of peace. Even if the visitors or other members behave a little rudely or very rudely, it is for us to remain cool and deal with them with all love. This will change the other person also. There is no other way to calm down one who has lost his temper. Love conquers hate. Give love for hate. Then hate will be conquered.

When we are earnest in our quest and serious in our Sadhana, we can be sure we will get guidance from within and also from without to do the right thing at the right time. Guidance will be like this:

From without, external conditions will shape in such a way as to show us that they coincide with the prompting from within. If these – our outside and inside – coincide, we can be sure it is God's guidance. Our character, our thought and

action also will get gradually transformed from the human to the Divine.

May Beloved Papa and Mataji bless you all with such intense aspiration and such sincerity and enthusiasm in Sadhana that your progress in Sadhana is fast and Seva you do is perfect and helps your Sadhana or rather becomes Sadhana itself and leads you to the ultimate goal resulting in Eternal happiness.

Deepest love, best wishes and Pranams to all of you, the immortal children of immortal Beloved Papa and Mataji.

Ever your,
Satchidananda

MY MASTERS

By Swami Satchidananda



Coming to Anandashram in January 1949 was like returning home, my real home. Beloved Papa was my all in all. Beloved Papa's influence on me was so strong that my accepting him as everything was spontaneous. Before I understood and accepted Pujya Mataji as my mother, I could feel, from the way she observed me, took care of me and showered her love on me unobtrusively, that she had already accepted me as her child. Beloved Papa and Mataji were gracious enough to permit me to serve them.

From the next day of my arrival at the Ashram, I kept myself busy serving Beloved Papa and Mataji in every possible

way and in a very short time I was no longer a newcomer. I mixed with them and all others in the Ashram so freely that soon I became one with the Ashram. I found in Beloved Papa and Mataji my divine parents and in all the Ashramites and visitors my brothers and sisters. I found real peace and joy in life, the like of which I had never enjoyed till then. I was so buoyant as if I was walking in the air, having come back home and found my real parents.

I had fully dedicated my life for serving Beloved Papa and Mataji. Gradually I understood that, they being everything and beyond, serving them meant serving everybody else also.

By giving me an opportunity to be with them and to serve them, they graciously revealed their true nature and helped me to understand them, though with very great difficulty and inner conflict. It is not easy to understand saints and their ways. The ego in us will misdirect us and misconstrue things so as to create confusion. By their grace alone we can really understand them.

They taught me that Sadhana was not merely sitting still in meditation with closed eyes, but also living a normal life with constant God-remembrance and doing all acts dedicating them to Him, thus making every movement of the Sadhaka an act of worship.

By their living in our midst with Universal Vision and by their spontaneity, simplicity, humility and nobility, they taught me that the purpose of human life is to realise God and how a person who has realised God lives, talks and acts. They taught

me how one can live for others, how one can embrace the whole world as one's own and how one can love others, not merely without expecting anything in return but also when the return was unpalatable. They taught me by their actions and attitude how one can remain in the world perfectly detached like a water-drop on a lotus leaf. I saw how they sometimes faced unpleasant situations and could laugh over them like children.

I came to them absolutely raw and shapeless like a lump of clay. I surrendered to them. They graciously took me in hand, pressed, crushed and moulded me to give shape to make me their instrument to serve all.

To meet saints is a blessing. To be with them is a greater blessing. To be given a chance to serve them is a great privilege.

My deepest gratitude to them which can be expressed only by ever keeping my head at their lotus feet.

SEEKER TO SAINT – THE TRANSITION

A study on the early life of Pujya Swamiji, reveals that the die was cast, as it were, by his Master – Beloved Papa – right from his childhood, for the role he was destined to play in the noble mission of Universal Love and Service undertaken by Anandashram. Signs of mental maturity born of Sattwic traits were predominant in him right from his childhood. Nothing would make him lose his poise and balance.

Even in his school days, he had a feeling that he did not belong to the family and he felt like a stranger in the house.

He did not like the way people lived – loving only their dear ones, unconcerned with those who were not related to them, inimical to some, hating some, exploiting others for one's own benefit, etc. Though he disliked such things he had no idea of anything better. Questions of fundamental nature like: "Why this life? What is its purpose?" haunted him constantly and he was trying to find an answer. These questions often drove him to despondency. He even felt life was not worth living. Thus years passed. Yet he could not get the answer to his tormenting questions. The deep frustration in the temporal life sowed the seeds of dispassion in his heart. And the invisible hand of God was there all the time, protecting, leading and providing him with all that was necessary to shape him for the role he was to play later.

After his matriculation, he joined the Army after a brief stint in a commercial establishment in Coimbatore. Army life taught him how to mix with different people from different walks of life. His intelligence, integrity and devotion to duty won laurels in his office.

During that period he went through severe mental agony, which shook him up and was instrumental in turning him towards God. The first such experience came about in the early part of his Army life, caused by heavy workload coupled with the ever-persisting questions on the futility of life. But he regained his normal self by intensifying his spiritual practices. From then on, his aspiration was to live for God only and not to work for money, name or fame and he felt convinced that one could get

peace – everlasting peace – only if one got God-realisation. He also felt that the more he thought of God, the more peaceful his life would be. He then decided to quit the Army and plunge himself into the pursuit of God. Thus God set the stage for his gradual withdrawal from the ephemeral.

Events finally led him to Anandashram where he had Darshan of Beloved Papa. He felt he had at last come home – his real home. The feeling that he was a stranger was gone. He knew that he had found his Guru in Papa. His acceptance of the Guru's words was total and he never pestered Papa with any doubts thereafter.

Later when he got fully engaged in the service of Papa and Mataji, he felt that service done with the right attitude alone would take him to the Ultimate. Hence he wanted to first get himself established in it by resorting to solitude and a contemplative life. He expressed it to Papa who readily agreed and told him to go to Rishikesh, stay in a Kutuya and carry on with his Sadhana. Surprisingly Papa also told him to assume Sannyas, gave him ochre clothes and the name Satchidananda. Though he never wanted to adopt Sannyas, he unreservedly accepted Papa's word. Now his journey from the state of a seeker to sainthood got accelerated.

Swamiji took to intense Sadhana in Rishikesh as directed by Papa. A few months later he came back and closely associated himself with his Masters and served them in all possible ways. The Sadhana adopted by Swamiji was to chant the Name as much as possible during the day and at the same

time to do whatever service he could, looking upon it as service to Beloved Papa himself. That way he did not feel the need to sit and meditate.

On the inner expansion that was taking place in him, Swamiji said: “Till I came to the Ashram, I was identifying myself with a small family, say, I was moving in a narrow circle. But after coming here, I started feeling that I belonged to the entire world, of which the old family was a part. So it was not renunciation of a family but acceptance of all families – the whole world – as mine.”

Papa’s imperceptible influence gradually brought out in Swamiji, a good secretary, a conscientious accountant, a faithful recorder, a loving personal attendant, a homoeopathic practitioner, an able administrator and above all a silent, dedicated soul, loving and serving all.

Though the Maha Samadhi of Papa shook him initially, as in the case of everybody, he could get over it by his constant hammering on himself the truth that Papa was beyond the body. The eternal presence of Papa thus never left him.

Then followed twenty-five long years of Tapasya at the feet of Mataji. Subjecting him to a mixture of experiences – sometimes soothing and sometimes painful – Mataji equipped Swamiji fully to attain what he was drafted for. Swamiji accepted all trying situations as tests laid down by his Masters. His devotion to Mataji remained total and absolute. Along with various types of Ashram work, Swamiji took care of Mataji who needed constant and close attention due to her physical

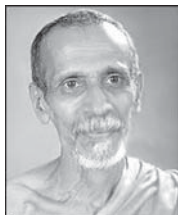
ailments. Devotees coming to Ashram began to feel the presence of Papa and Mataji in Swamiji. Pujya Swamiji has thus preserved and carried forward Beloved Papa Mataji's glorious tradition of Universal Love and Service which remains the bedrock of Anandashram – the Abode of Bliss.

Source: Excerpt from the Golden Jubilee Souvenir

AN EMBODIMENT OF GURUSEVA

By Swami Chidananda

Loving adoration to Revered and Beloved Sri Swami Satchidanandaji Maharaj who is indeed the worthy follower of the twin-divinities of Anandashram and who is the deserving recipient of their fullest grace and blessings!



It is a happy privilege to write and share my thoughts upon this landmark occasion of the Golden Jubilee of Revered Swami Satchidanandaji's entry into the spiritual fold of Revered and Beloved Papa and Pujya Mataji and of his offering his total being to God-quest and Guru-Seva. The inherent intensity of his aspiration for God-realisation right from his young age made him desirous of the Darshan and company of saints. This intense aspiration brought him into the divine presence of Swami Ramdas of Anandashram, or Papa, as his loving devotees endearingly called him. This momentous meeting between the sincere seeker and the God-intoxicated saint became the single most significant event in the seeker's life and also became a

turning point in his life when Beloved Papa received our Swamiji into his spiritual fold. That sacred event made Revered Swami Satchidanandaji a Man with a Mission in life in connection with the life of Beloved Papa Ramdas. Sri Swamiji's entire life of renunciation was dedicated to Guru-Seva.

The numerous details of their meeting and the mingling of the sublime streams of their holy lives, their relationship as Guru and disciple and the flowering of this relationship into a wonderful union of hearts in bonds of love and affection have been very feelingly described by Swamiji's long-time intimate friend Sri US Ramachandran in his moving little pocket-size biography of Swami Satchidanandaji which the author regards as a Thumbnail Sketch. But, it is the ultimate fruit of this union of hearts that inspires me most with its tremendous significance and its magnificent glory. For, it is this fruition that resulted in immense benefit to countless people all over the world. I am referring to the epoch-making world tour of Beloved Papa and Pujya Mataji, in 1954, and Pujya Swamiji's recording of the events and utterances of Papa during that tour. Beloved Swami Satchidanandaji Maharaj became Papa's personal assistant and close companion of Papa and Mataji upon that momentous global itinerary. Sri Swamiji moved like a close shadow of Papa everywhere. Swamiji did not allow any of the priceless utterances of Papa to go unrecorded. He carefully took notes like a Boswell or a Mahendranath Gupta.

The fruit of the continuous day by day labours of his is well known to everyone as "Ramdas Speaks" in five volumes. This

work stands as a monument to his ever-wakefulness, alertness, his keen unvarying observation and his total concentration upon what Papa said and did. This great book has as its basis Papa's sublime vision, which beheld Ram and Ram only. To Papa it was not merely a matter of seeing Ram in the world or seeing the world as pervaded by Ram but it was a vision in which the duality of Ram and the world did not exist. Hence, this book can be said to be a sort of an ultra-modern, non-traditional and somewhat unconventional commentary on the Isha Upanishad, which we have inherited as our invaluable spiritual heritage and tradition from our distant ancient past of the bygone Vedic era. The whole world will ever be thankful for this great bestowal on the part of Swami Satchidanandaji Maharaj.

VARIOUS MAHATMAS ON PUJYA SWAMIJI

SRI DILIP KUMAR ROY, PUNE

Swami Satchidananda is the devoted disciple of Papa Swami Ramdas and Mother Krishnabai. This charming young man had endeared himself to all by his genuine refinement, deep humility and above all, by his indefatigable ardour to serve his Gurus. He is the one Sannyasi initiated by Papa. There were householder devotee turned Sannyasins who were neither asked nor were expected to submit themselves to the hard discipline expected from a Sannyasi acolyte. I make special mention of Satchidananda to stress a fact, alas, too often forgotten, namely, it is not easy for a disciple to make

service to the Guru the main plank of his Sadhana, like a Satchidananda, a Krishnaprem and an Indira. Do not misunderstand me, I do not for a moment suggest that a householder disciple is necessarily less evolved spiritually than a Sannyasi. I only mean that, those, who are vowed to give all that they have and are to the Guru, do serve him in a way beyond the capacity of the common run. Satchidananda lives to serve his Guru. All honour to such a one who can stake his all, for the all-in-all, in the Guru.

SWAMI TEJOMAYANANDA

Life of a person is measured not merely by the number of years he has lived, but by the quality of life, inner unfoldment and the work he has done in the world.

When we surrender to an altar or dedicate ourselves to a cause, the altar or the cause alone remains. The one, who surrenders, ceases to be. Work which springs from such dedication brings peace and joy to all. This is what I experienced in my visit to Anandashram.

The selfless loving Seva, done with such humility and simplicity of Swami Satchidanandaji, reflects on the happy faces of the devotees and the divine atmosphere of the Ashram.

SWAMI SADYOJAT SHANKARASHRAM

The very first meeting with Pujya Swami Satchidanandaji impresses one with his self-possession. This quiet dignity, far from intimidating, calms the mind of those who come in his

contact. It is born of Anapekshata – neither giving in to the demands of the world nor demanding of it. A little further into conversation and you are aware of the clarity of perception and the neatness in presentation of ideas – indications of Suchitwa, purity of the mind. The manner in which the heavy responsibilities of the Ashram, the correspondence etc. are handled calmly and dexterously displays Dakshata in work. The inevitable quarrels, petty jealousies that crop up in any institution have been settled by him without any touch of favouritism. This Udaseenatha is the mark of a Bhakta who is led by the Lord and seeks His affirmation only. The inner serenity so distinctly reflected on his calm countenance is again that of a Gathavyathah – one whose heart has been cleansed of the frustration of failure and the excitement of success. Seeking guidance from and at every step working only on the prompting of the Innermost Dweller of the heart, this saint has been living the life of an ideal Sannyasi, a life of Sarvaarambhaparityagi – a giving up of all actions prompted by the ego.

MATAJI JNANESWARI, SHANTI ASHRAM

Pujya Swamiji lives the precept: ‘Less Words More Action’. It is said that in order to understand a Krishna, a Krishna is needed; likewise to understand fully a Buddha, a Christ or any Mahatma, one must be like them. Similarly, to understand Pujya Swamiji we must attain Swamiji’s pure state. Otherwise, it is very difficult for an ordinary person like me to gauge his Divine humility.

Beloved Papa's Grace is fully on Pujya Swamiji. I can only convey that in Swamiji's sacred presence, words and thoughts do not come, I can only enjoy the Peace and Bliss within. This is my personal experience.

Swamiji has surrendered everything to Papa. For him, all is Papa. Everyone is familiar with how Pujya Swamiji has worked day and night serving humanity. There is no doubt that Papa himself is working through him. He is always thinking of others, never of himself. One can tell by the way he looks, moves and acts that his mind, heart, body and soul are humble and pure. His teachings also reflect that purity, being simple-minded and direct to the heart. Really, his way of life is his message. It is difficult for me to describe Pujya Swamiji – no words come. I can only feel his glorious and Divine Presence.

SWAMI BHOOMANANDA TIRTHA, THRISSUR

How young Satchidanandaji left his blood and professional relationships to reach the feet of Papa Ramdas and how he imbibed the enrichment of ascetic devotion, is a sublime lesson of dedicated human life set on the path of spiritual seeking and enlightenment. Earlier it was living with both the great Masters in their own spiritual abode, sharing in and furthering their work and everything that went along with it. Then it was the more arduous task of living only with one of them, and still later, it was to run the entire mission in the absence of both the Masters. I have heard from this beloved son of Papa and Mataji how he had taken to and rejoiced in the unique pursuit

of self-effacement given only to the chosen few like Hanuman and Ekalavya. “It is as great and blissful to live in close proximity with the Guru as it is exacting and self-effacing” – are the succinct words of Swami Satchidanandaji. These would always speak volumes for the sensitive seeking mind.

Swami Satchidanandaji is a unique embodiment of self-effacemental spiritual Sadhana. One such heir or beneficiary is sufficient to immortalise the lineage and impart its greatness to the world. His life will always be a beacon light inculcating in the seekers great depths of Guru-bhakti and Guru-seva. Like the life of Hanuman, Ekalavya, Sankaracharya and others, the great renunciate disciple of both Papa Ramdas and Mataji Krishnabai will always shine in the spiritual sky of this holy land, shedding lustre on devotees and seekers in the path of spiritual seeking, renunciation and exclusiveness.

SWAMI SHUDDHANANDA, ANANDASHRAM

It was just before twilight on 26th January, 1949 that Pujya Swamiji, clad in a dhoti and a jubba and the inevitable scarf around his neck, walked through the Ashram gate. Papa and Mataji were then standing near the cement seat, watching the visitor’s progress with interest. As Swamiji came up the steps of the Panchavati, a broad smile lit up Papa’s and Mataji’s faces, and they welcomed their newest child into their midst – a child who was going to take over the reins of administration when Papa and Mataji betook themselves away from our midst in the physical sense of the term.

As Swamiji came up, Papa smilingly patted him on the back and told him, “Ah, you have come!” It was a dedication in the finest sense of the term. It was a dedication that left nothing to doubt, nothing to question. Swamiji turned his back on the world that he had till then called his own, and gave himself up, heart, body and soul to Beloved Papa and Mataji in their service – no matter what the service would be.

The first time Papa and Mataji went on a tour after a long time that was in June 1949, it was just five or six months after Swamiji had come here for good. Papa and Mataji decided to leave the administration of the Ashram in the hands of Swamiji because everything would go aright. Later when Papa and Mataji again decided to go on a tour, they took Swamiji with them. The rest is history.

(Pujya Swamiji went to Rishikesh for eight months and was asked by Beloved Papa to adopt Sannyas and the name Satchidananda.) Later Beloved Papa chose to call Swamiji back into service, back into our world, back into our midst. Since then Swamiji has been with us and we gratefully and most humbly acknowledge to Beloved Papa and Mataji this unique gift they have given to us - to honour, to cherish and to look after. So, let us observe this thrice blessed day, the day of days, as a day of thanksgiving to Papa and Mataji for giving us a Satchidananda – a Satchidananda who promises to take us along the path chalked out by Beloved Papa and Mataji to the highest goal – Eternal Happiness. We are thankful to you, Papa; we are thankful to you Mataji, and in the same humble tone I would say, we are grateful to you Pujya Swamiji.

DEAR CHILDREN

It is a moonlit night. The full moon is shining with all her splendour in the clear blue expanse of the sky. Stillness pervades the air, the evening breeze is hushed to rest. The little birds in their nests are lulled to sweet slumber. The pensive mother and her only four year old child are sitting in the lawn of their garden in the bright glory of the queen of night.

Child: “Mamma dear, why are you so grave and thoughtful?”

Mother: “Because your father who is away in a distant land has failed to send us his weekly letter. His silence disconcerts me.”

Child: “Don’t you remember, Ma? Papa used to say; instead of worrying over things, it is well to pray and think of God.”

Mother: “Darling mine, I am glad, you want me to act upon the teachings of your noble father. Small though you are, you are wise. Good things told to you, you remember betimes. Now sing to me the inspiring poem which your father taught you.”

Child sings:

“In all the trials of life, O God
Thy light illumines my path,
When dejection overtakes my soul,
Thy thought elevates my heart.
When evil thwarts my plans,
Let me Thy shelter seek.
Whilst despair wrings sore my bosom,

Thou be my hope and joy.
May my life be linked with Thee,
And find true content and peace
God give me strength and courage,
Thou art my prop, my refuge, my all.”

Mother: “How sweetly you sing, my child. Your charming voice, mingled with the Divine message of the song, has soothed my drooping spirit. May the Peace Giver’s blessings be on you.”

Child: “Cheer up, mother. God has heard our prayer. Hark, the postman has come.”

Postman enters and hands over a telegram which reads: Arriving midnight train. Love to you and Prem – Sumanth.

The three meet and jointly raise their grateful hearts to God in praise.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Without any external change of activity, or of the situation in which God has chosen to place us, we can realise the highest state of bliss and liberation. The important thing is that we purge the mind of its prejudices, favours and attachments, and then lift ourselves above the working of the ego and live in divine consciousness. ...Knowledge is not all. It must be combined with devotion and action. Knowledge is the foundation. Karma is the upper structure. And Bhakti is the dome. The three go together to form the perfect and complete

Mandir of God-realisation.

Life is granted to us for the sake of Anand. Indeed, life springs from Anand; it lives in Anand and ultimately it merges in Anand.

Ramkinker! The supreme God you love is within your heart. The greatness and the glory of the Atman is ever dwelling within you. You possess a heart, pure and noble, through which Premanand is flooding your entire being and the whole world. You are He, the supreme Reality.



IN MEMORIAM

Dr. Jamuna (aged 60) of Perambur, Chennai was called by Beloved Papa in the early hours of the morning of the 25th August 2016. She had been suffering for 2-3 months due to kidney problems and then passed away due to renal failure.

We pray for Beloved Papa's blessings on the departed soul for eternal rest at His lotus feet.

ANANDASHRAM NEWS

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 September 2016 is 250 crores. The grand total of the Japa done so far now stands at 14235 crores.

LIST OF ASHRAM PUBLICATIONS

ENGLISH	50	In The Cave	15	MALAYALAM	30	Thus Speaks Ramdas
Arati Book	50	In the Vision of God *	5	Arati Book	10	
At the Feet of God	25	Swami Satchidananda	10	Bhagavad Gita*	10	
Call of the Devotee *	25	The Sayings of Ramdas	90	Dive Deep Soar High*	30	
Cherished Memories	25	World is God		Guru's Grace *	45	
Dive Deep Soar High *	25			In Quest of God	25	
Gospel of Swami Ramdas I & II *	25			Jnaneswari	300	
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Glimpse of Divine Vision	115	At the Feet of God	25	Viswamata Krishnabai	25	God Experience I & II Set
God Experience I & II Set	55	Gita Sandesh	40	At the Feet of God	100	Guidelines *
Guru's Grace	25	In Quest of God *	35	Gita Sandesh*	30	Guru's Grace
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Hints to Aspirants *	60	Swami Satchidananda	15	MARATHI	150	In Quest of God *
In Quest of God	120	The Pathless Path *	35	Guru Kuipa *	40	In the Vision of God
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Mundane to Spiritual	100	Viswamata Krishnabai *	35	Prem Sudha	30	Passage to Divinity *
Passage to Divinity *	50	Call of the Devotee		Prem Sudha (with English)	240	Ramdas Speaks Vol I & V Set
Poems	30	God Experience Vol I & II		Swami Satchidananda	25	Stories by Swami Ramdas
Ramdas Speaks I*, II* to V Set	225			Thus Speaks Ramdas *	35	Swami Ramdas on Himself
Shraddhanjali	60	KANNADA	35		26	Swami Ramdas Talks
Stories as told by Ramdas	25	Anandashram Bhajanamrutha		TAMIL	10	Swami Satchidananda
Swami Ramdas on Himself	25	Arati Book*	20	Arati Book	35	The Sayings of Ramdas *
Swami Ramdas' Talks *	45	At the Feet of God	20	Gita Sandesh	35	Thus Speaks Ramdas *
Swami Satchidananda *	25	Gita Sandesh	50	Glimpse of Divine Vision	30	Viswamata Krishnabai
The Divine Life I & II * Set	45	God Experience Vol 1	25	Glimpse of Divine Vision	30	
The Pathless Path *	25	Gospel of Swami Ramdas *	50	Guru's Grace	50	
The Sayings of Ramdas	20	Guidelines *	35	In Quest of God *	100	ORIYA
Thus Speaks Ramdas	30	In the Vision of God I & II *	40	In the Vision of God	40	In Quest of God
Viswamata Krishnabai	35	Ramdas Speaks I to V Set, I*, II*, III *	*48	The Sayings of Ramdas	30	FRENCH
With my Master	85	Stories as told by Ramdas	12	Viswamata Krishnabai	40	Thus Speaks Ramdas *
With Divine Mother I to III Set		Swami Ramdas' Talks		Hints to Aspirants	30	Guru's Grace
World is God *		Swami Satchidananda *				
Srimad Bhagavatata *		The Pathless Path *				
		Viswamata Krishnabai				
		World is God *				
GUJARATI	50		15			
Glimpse of Divine Vision *						
In Quest of God						

(*) denotes books out of print

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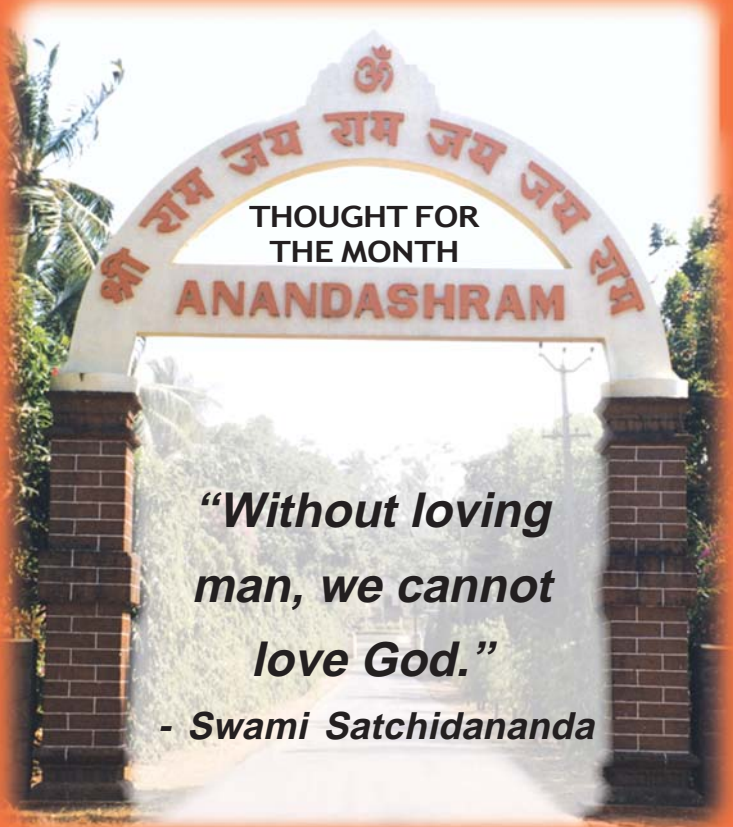
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Shri Ramkrishna Kendra, L G Hospital Road, Maninagar, Ahmedabad 380008.

(Telephone Number 079 25430031)

R.N.: 3047/57 || Registered: KL/KSZ/8/2015-17
Lic. No. KL/PMG/NR/WPP/1-1/KSZ/2015-17
Licensed to post without prepayment
Date of Publication: 01/11/2016



***“Without loving
man, we cannot
love God.”***

- Swami Satchidananda

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