



# *The Vision*

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Beloved Papa Swami Ramdas  
(1884-1963)



*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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### MY MOTHER

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O Goddess – My Mother, I surrendered to Thee  
 And became aware I am Thy child.  
 Now I am ever free, holy and blissful.  
 My life and soul are centred in Thee.  
 I look up to Thee for all things.  
 I have no will but Thine.  
 I have no life apart from Thine.  
 I act by Thy wish and power.  
 I have nothing as my own except Thee –  
 The all-pervading power, wisdom and peace.  
 I love and adore Thee in all beings  
 Who art Thy embodiments, Thy forms multitudinous.  
 I prostrate before Thee, my Mother and of the worlds.  
 By Thy grace I have become ever Thine and Thyself.

– Swami Ramdas

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**THE VISION**

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## FROM THE EDITOR

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Bhagavad Gita is one of the most read, recited, reviewed and revered spiritual texts in the world. Composed as a poem with 700 verses, Gita contains an eclectic array of themes, unfolded in the dialogue between Lord Krishna and warrior Arjuna, literally in the midst of an epic battle. The pertinent questions that the Gita addresses, range from the exalted philosophical realm to our mundane day-to-day lives. There are countless scholarly commentaries on the Gita, which examine the quintessence of this sacred book in minute detail. But, many Masters have observed that Gita is essentially addressed to the man on the field. Though Srimad Bhagavad Gita is known, respected and adored by many in India and abroad, the core message still remains unexplored by the majority.

For the common man who is engaged in the battle of his work-a-day life, the most important question is: does this Holy Scripture, composed thousands of years ago, offer definite answers to the tenacious questions in this direction, and on the meaning and purpose of his present-day life? Bhagavad Gita does

offer us a clear direction to our lives; it shows us how to lead a spiritually meaningful life without withdrawing from the society. The Gita helps us find a fine balance between home and workplace, personal and social life, spiritual and mundane affairs; it teaches us how to transform our mundane daily life into a spiritual journey. Does the Gita offer us direct answers? No, it helps us find the answers. It gives us the clarity to look at all situations with a new perspective.

When we diagnose the cause of various problems faced by us at the family level, professional level and at the social level, the revelation comes that everything stems from “me” and “mine” only, oblivious of the Substratum which is the common denominator. Rights and wrongs, likes and dislikes, our priorities, preferences, fixed notions and the like are the ones which dominate us. Love has not dawned in our hearts, because there is self-interest. We love certain people because they are our relations and friends. We consider others as outsiders and strangers, and we do not love them. Thus we, unknowingly, create an atmosphere of strife and disharmony around us. How to get over this is the problem. With this in view we keep on stuffing our mind with various philosophies brought out by various Mahatmas and Shastras and feel that it

would help us in leading a peaceful life. But the truth is that our intellect works only on the surface and cannot enter deep within to know that we as actors do not exist by ourselves and that everything happens only by the will of that Power who is in all and as all. So intellect has not been helpful to us, as it fails to guide us in the right direction. Here comes the relevance of the Bhagavad Gita which teaches us to harmonise our intelligence, love and action in such a way that we become aware of the existence of the Substratum or the base Power without which our sense of individuality consisting of the body, mind-intellect, senses and Pranas cannot function independently. Thus we find that the Bhagavad Gita, when approached with the right attitude, does address all our problems.

To highlight the relevance of the teachings of the Gita in the day-to-day life, Revered Pandit Madan Mohan Malavyaji gave a call to the nation in the year 1925 to celebrate Gita Jayanthi in the month of December every year. Hence, this month's issue of THE VISION carries articles of various Mahatmas on how to derive the fullest benefit from this great classic – Bhagavad Gita.

– **EDITOR**

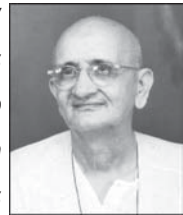
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**CLARION VOICE OF THE GITA**

*By Swami Ramdas*

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*(Beloved Papa's 94th Sannyas Day falls on 27th December 2016. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and thus seek His blessings to be able to do so.)*



The *Bhagavad Gita* is a veritable mosaic of eternal wisdom. It has not left unsolved a single problem pertaining to the conduct of human life, both in its spiritual and physical spheres. For the highest truths of philosophy and also for a perfect light on the practical side of life, one has to go to this great work. The message of the entire *Gita* is to reveal the harmony and identity of the soul with God and of God with Nature.

It must be within the experience of every student of the *Gita* that the majority of the commentators on this great scripture have drawn out such truths from it as would coincide with their own views and predilections, and have presented them to the world as the whole secret of this many-sided and all-



comprehensive mine of wisdom. Some read into the *Gita* an emphatic call to renounce all action in the world as the ultimate goal. Some others argue that the *Gita* holds devotion to a personal God as the essential creed of it. Some would have it that the *Gita* urges the soul to plunge into action, making that alone the sole criterion and the one necessary condition of human existence. Again some others, taking the *Mahabharata* war including the *Gita* as only an allegorical exposition of the eternal truths, interpret the teachings from their viewpoint as embodying an uncompromising cult of *Ahimsa*. Each one of these expounders of the *Gita* is right from the angle of vision by which he has struggled to understand the scripture. But the whole truth enshrined in its eighteen chapters is all that they have said put together and much more besides. For an all-round authoritative, conclusive and comprehensive treatise on the *Gita*, among the commentaries of the present day, one has to turn to the illuminating and inspiring volumes of “The Essays on the *Gita*” by Sri Aurobindo.

To understand life and realise its glory integrally, one has to study the *Gita* in all its phases and from all standpoints. To have a partial view of a particular aspect of it alone, and to hold forth that as the whole

truth, has been the cause of imperfection in spiritual experience.

The purpose of the *Gita* is to proclaim that human life is essentially Divine – spiritually, mentally and physically. Its one aim is to prove that spirit and matter are one and the same. Activity in the world, whatever form it might take, as circumstances and conditions demand, is not a thing to be shunned or renounced. What is needed is to divinise life through the attainment of freedom from the individual sense by the emergence of it into God, who is at once the soul, the universe and the all-transcendent and all-inclusive Truth.

The soul whose life is thus liberated, the *Gita* says, is utterly Divine in all his movements – significant as well as insignificant. Now action for him is but a natural and spontaneous flow of Divine energy acting through him. As God's supreme will determines, this energy works through him equally to create, to preserve and to destroy. Since this illumined personality intuitively bases his actions on the vision of the universal Reality and performs them in a state entirely bereft of the individual sense, they do not affect him for good or evil. So long as the soul misses this acme of attainment, he flounders in the morass of conflicting

dualities – good and evil, virtue and sin, *Ahimsa* and *Himsa* and pleasure and pain.

The Divine *Shakti* works in the universe both for constructive and destructive purposes. Only when the Supreme Power acts in man, through his lower nature, it is vitiated with greed, lust and selfishness. In this state, in whatever manner he acts, his works are tainted. For personal aggrandisement, such as for wealth, power and glory, he would launch into any kind of action irrespective of its nature as *Ahimsa* or *Himsa*. Whereas the same *Shakti* when She acts in a man, freed entirely from every egoistic impulse or ambition, does so for the uplift and protection of the oppressed and innocent humanity. Here *Shakti* may work through the purified medium or vehicle, creatively or destructively. Creation and destruction are concomitant movements. We can never separate them. Every new creation has at its basis the destruction of the old. This is the law of Nature universally applicable. We cannot palliate, shirk or ignore this law of God controlling all the activities of Nature, including those of human beings. It is ever there, facing us at every turn. The saving grace for man, in the field of action, lies only in his acting as an instrument of the Divine – in a state of utter freedom

from the touch and recoil of action. Here, what is essential is complete dedication of all life's actions to the will and power of the Almighty, dwelling in the hearts of all beings, creatures and things. Else, if we move only in the vicious circle of harassing *Dwandwas* – good and evil – and attempt to cling to one of them for attainment of true freedom and peace, we can never reach the goal. Doubts and fears will ever rise in the mind of such a man, and he will become a scared creature, always a prey to impatience, suspicion and despair. Therefore, the command of Sri Krishna is: “Rise beyond the dualities, rise beyond the *Dharmas* of the *Gunas*, i.e. rise beyond all conditioned states of existence, conceived of and set up as standards by the fettered mind and intellect, and be one with Me – the all-transcendent Reality – and then act in life as My instrument, as My *Vibhuti* – Myself revealed in and as your form and body. This is the deliverance that I offer you; this is the supreme blessedness in which I grant you the bliss of immortality.”

Spontaneity of life born of an egoless purity and innocence, and a consciousness of immortal freedom and a condition of perfect Divine ecstasy and peace is the one supreme note and refrain of the Voice that rings though the *Gita*.

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## WORDS OF PUJYA MATAJI KRISHNABAI

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Papa taught me to contemplate on Him and His universal attributes all the time – that would be work for the mind; to chant Ram Nam constantly – that would be work for the tongue and regard whatever I did with my hands, whatever movements my limbs had, as His service. Do you read the Gita? (The visitors nod their heads in the affirmative). Then, you will understand what I mean. By dwelling mentally on Him, you are doing Jnana Yoga, by chanting His name, it is Bhakti Yoga and dedicating all your actions to Him makes it Karma Yoga. When you do all the things together, you will only be carrying out the injunction of the Gita.



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Mataji said that Lord Krishna had said in the Bhagvad Gita that all the four communities had sprung from Him only and were so created according to the nature of their occupation. The Brahmins were said to have originated from the Lord's head and their occupation consisted mainly in intellectual pursuits, chanting of the Vedas, performing priestly duties etc.

The Kshatriyas came from the Lord's arms as they were to become warriors where prowess of arms was most important. The Vaishyas sprang from the Lord's stomach and their main occupation was trade, dealing in food articles etc. Likewise, the Shudras sprang from the Lord's feet which carried one from one place to another. So, their role was that of a worker. Each limb was equally important and so it was wrong to denigrate anybody by reason of birth.

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### WORDS OF PUJYA SWAMI SATCHIDANANDA

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The message of Srimad Bhagavad Gita is so important and universal that if properly understood and practiced, it helps any man or woman in any part of the world to lead the life fruitfully for



himself / herself and for others and at the same time enjoy each and every action, without being affected by its results and making it a means for the purification of the mind and realization of the goal of human life.

Srimad Bhagavad Gita explains to us clearly how we, deluded by ignorance, are identifying ourselves with the body instead of the Atman which we really are, how we can get over this illusion and the resultant misery, realize

our true being and existence and enjoy eternal happiness.

Everyone in any walk of life should have the knowledge of what he is and what the purpose of life is, how to live a happy and peaceful life facing all the situations confronting him daily and tackling them with equanimity. Srimad Bhagavad Gita provides this knowledge.

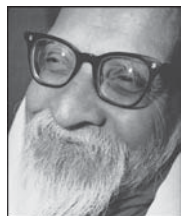
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## GITA TEACHES THE REMOVAL OF DELUSION

*By Acharya Vinoba Bhave*

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The purpose of the Gita is to remove the delusion that stands between us and our Swadharma. Arjuna was confused about his Dharma. He was gripped by a delusion about his Swadharma. When



Krishna castigates him, he admits it. The Gita's main task is to remove that delusion, that attachment. The Lord asked at the end of the Gita, "O Arjuna! Has your delusion gone now?" And Arjuna replies, "Yes, Lord. The delusion has fled away. I have realized what my Swadharma is." Thus taking into consideration both the beginning and end of the Gita, it is clear that the removal of delusion is the central message. This is the purpose of the Gita, as well as the whole of the Mahabharata.

This introduction to Arjuna's condition helps greatly in understanding the rest of the Gita. We should be grateful for this. It also helps us in another way. It reveals Arjuna's straightforwardness and honesty. The word 'Árjuna', in fact, means one who is honest and straightforward in nature. He candidly told Krishna all that he felt and thought, hid nothing from Him and ultimately surrendered to Him totally. In fact, he was already His devotee. When he made Krishna his charioteer and entrusted to Him the reins of his horses, he had got ready to give into His hands the reins of his mind also. Let us do likewise. Let us not think that unlike Arjuna, we do not have Krishna to guide us. Let us not get caught in the fallacy that Krishna was a historical person. Everybody has Krishna residing in his heart as the indwelling Self. He is nearer to us than the nearest. Let us bare our heart, with all its impurities and weaknesses, before Him and say, "O Lord! I take refuge in you. You are my sole guide, my master. Show me the right path and I shall follow it." If we do so, Arjuna's charioteer will be our charioteer too. We shall hear the Gita from His own lips and He will lead us to victory.

*Source: Talks On The Gita*

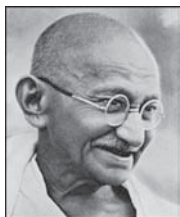


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## GITA – THE MOTHER

*(Gandhiji's Love For The Gita)*

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No other book or scripture influenced Gandhi, shaped his character, and transformed his life as profoundly and permanently as did the Bhagavad Gita. Among the many books he read, Gita alone became an unfailing source of strength and solace to him in the darkest hours of his life. As a spiritual reference book, the Gita was not only his constant companion, it was his “eternal mother”. According to Gandhiji, “The Gita is the universal Mother. She turns away nobody. Her door is wide open to anyone who knocks. A true votary of the Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding. But that peace and joy come not to the sceptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who bring to her worship a fullness of faith and an undivided singleness of mind. There never was a man who worshipped her in that spirit and went back disappointed.”

The idea that renunciation was not the only way

to spiritual liberation appealed to Gandhiji very much, as he himself endeavoured to be both an ardent seeker after truth and a Karma Yogi. While remaining active in the world, one can perform all one's activities in the spirit of Nishkama Karma, that is, without desire for the results of action. To Gandhiji, religion which cannot be practiced in one's daily life is not true religion. He was impressed by the fact that the Gita was as much accessible to a common man as to a scholar.

Gita is, in essence, an inner conversation – a dialogue between the Bhagavan and the Bhakta. Arjuna is not merely a legendary warrior who was guided in an existential crisis by the Lord – his beloved friend and revered Guru; Arjuna is every one of us. The dilemma he had to resolve is not confined to the pages of history or mythology; each one of us is facing these dilemmas every day. Lord Krishna is nowhere else, but within us. Every time when we come across these conflicts, we don't have to look anywhere else, but within to find an answer. How Gandhiji approached Gita is an inspiration to everyone: "When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad Gita and find a verse to comfort me; and I

immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day”.

*Source: Various sources,  
including ‘Spiritual Education’*

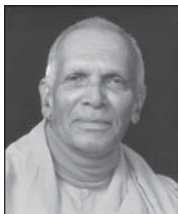
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## YOGA IS EFFICIENCY IN ACTION

*By Swami Ranganathananda*

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*(In the 50<sup>th</sup> Shloka of the second chapter of the Bhagavad Gita, Sri Krishna said, ‘Endued with this evenness of Buddhi, one frees oneself in this very life, alike from virtue and vice; devote yourself therefore, to this Yoga. **Yoga is efficiency in action.**’)*



What is Yoga? Yogah Karmasu Kausalam, Yoga is efficiency or dexterity in action. You are working; that is beautiful. It can become not only a means for your worldly welfare but also a school of your own inner development. That is the unique feature of the Gita teaching. In no other religious literature, in India or abroad, you find this definition of spirituality. Spirituality is defined here as efficiency in work. What kind of definition is it? It is a combination of productive

efficiency without and spiritual efficiency within.

Efficiency is a great word and it is a great characteristic of modern Western civilization. Everything must be efficient: efficient machines, efficient workers, efficient managers, efficient doctors and efficient nurses. Sri Krishna also stresses this concept of productive efficiency: with minimum effort producing maximum results. There you can see efficiency in various departments of modern life and work. Accepting this, the Gita introduces a second and higher dimension of efficiency, which is greatly needed today in our civilization. There are two levels of efficiency in work. When you work, you change the world around you... But Sri Krishna emphasises a second aspect also which is much neglected in our modern civilisation... See what has happened to you after years of productive efficiency. Have you grown spiritually? Have you realised something of the Divine spark that is within you? Have you gone beyond the body-mind complex and its pulls and pressures, and become calm and steady within yourself...?

This second emphasis is highly needed today all over the world, because we find man has become smaller and smaller, more subject to tension, sorrow, unfulfilment, and suicidal tendencies. All these things

are there in this most efficient technological civilization... The Gita gently advises all working people to take care of this also. As you work, you bring blessings to the society by your honest, efficient, co-operative labour in whatever field you are working; see also that your inner life becomes qualitatively richer, full of joy, full of peace, full of love and concern for humanity. Today we can call it qualitative enrichment of human life.

Sri Krishna is whispering to everybody, 'be a Yogi'. Immediately many of us may come to a wrong conclusion: 'to be a Yogi, you must be a special kind of people; some magic, some miracles, this and that, must be there... Sri Krishna says, "No, I don't mean any of that. I mean the most normal life, but with a depth added to it"... Sri Krishna had earlier said, "Even a little of it is good": Svalpamapyasya Dharmasya Trayate Mahato Bhayat... Sri Krishna asks me to be a Yogi. I can't be a hundred percent Yogi; so I will remain what I am; that is not the correct attitude. Become a Yogi one percent, five percent, as much as you can. All that is going to bring a lot of blessings to you and to your society. That truth we have to keep in view constantly.

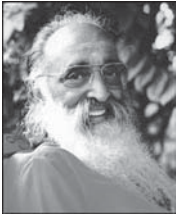
*Source: Universal Message of the Bhagavad Gita*

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## EXHAUST VASANA THROUGH SWADHARAMA

*By Swami Chinmayananda*

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The message of the Gita clearly points out that actions are not to be avoided and the world of objects is not to be denied. On the contrary, by making use of them intelligently, we must strive selflessly, and force the very Samsara to provide us with a field for exhausting our mental dirt.

An unhealthy mind divided in itself becomes an easy prey to a host of psychological diseases. Weakened in its constitution, it easily becomes a victim to all contagions. Arjuna was an average educated man, and from the details of the Mahabharata, we know the environments in which he grew up. But for the entire Mahabharata, we would not appreciate so fully Arjuna's mental condition, without which Krishna's message would have fallen flat upon the readers. Therefore, the Gita is an intrinsic part of the entire Mahabharata and the classic would have been a hotchpotch story, without pith and dignity, if Srimad Bhagvad Gita was not in it – and the Gita would have been a mere philosopher's riddle-poem without the Mahabharata background. The story and the poem

together are an organic whole; each devoid of the other would be ineffectual and empty.

Modern psychology exhausts volumes in describing to us the dreary results of suppression and repression of emotions. There are many moments in our lives when we knowingly suppress many of our emotions; but more often in our day-to-day life, we, unconsciously, repress many of our sentiments. Repressed emotions accumulate a tremendous amount of dynamic energy which must necessarily seek a field for expression. Unless these energies are properly guided they would boomerang back to destroy the very individual. Though there are no direct explanations of any repressions of emotions in Arjuna, a careful student of the story can easily diagnose that the great hero on the battlefield came under the influence of his repressed conditions and behaved as a victim of perfect neurosis.

The causes of his emotional repressions are not far to seek. A great hero, confident of his own strength, was made to live amidst the unjust tyranny of his Machiavellian cousins. At the same time, the great archer could not give vent to his nature because of the righteous policy of 'peace at all costs' of his eldest brother, Yudhishtira. These repressed emotions

found a healthy field for expression in the severe Tapas which he performed during his life in the jungles.

The dynamic forces released in his mind due to the repressions were not properly channelized, but were misdirected by the suggestions of Dhritarashtra's words, and therefore, the greatest hero of the times, Arjuna, suddenly became a despondent, bewildered, neurotic patient.

The 'Krishna-treatment' of this patient of psychological derangement was certainly a specific cure, inasmuch as, in the last chapter we definitely hear Arjuna declaring that all his 'delusions have ended'. The rest of the story of how, having come into his own, he became a rejuvenated warrior of tremendous strength and valour, is quite well-known to all students of this great classic.

In varying degrees, every man is a victim of this 'Arjuna-disease' and the 'Krishna-cure' being specific, is available to all of us at all times in the philosophy of the Gita.

We find Krishna repeatedly goading his friend with the words, "Get up and fight". This need not necessarily mean that the Gita is a war-mongering scripture of the ruling-class. It is a call to each one of us to get up and fight the battle of our own life, according to our



own Vasana (Swadharma), so that we may exhaust them and thus gain inner purity.

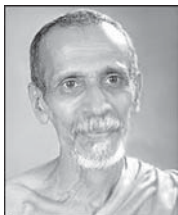
*Source: The Holy Gita*

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## THE GITA YOGA

*By Swami Chidananda*

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Worshipful homage unto the Divine Presence, He who is manifest as all that exists, who is infinite, having innumerable names and forms for our constant edification, for our constant uplift and reminder of His all-pervading omnipresence. The perception of this omnipresence is real sight; not to perceive this omnipresence is true lack of sight. It is a vision that goes beyond the visible and perceives the invisible. That is the spiritual vision that the Srimad Bhagavad Gita wants us to receive from its wisdom teachings, to adopt for our view of all things, and to keep it as a basis for our approach to all things – this inner vision of penetrating beyond the visible and perceiving the invisible: “I am the hidden essence of all things. I am the Eternal hidden within the non-eternal.”

Man’s vision has two defects. Man’s vision is directed upon names and forms, and he fails to

perceive that which the names and forms hide. His vision is always directed outward, and, therefore, he fails to perceive that which is inside, that which is more immediate, nearer.

Turn the gaze within. Thus admonishes the Gita wisdom teachings in the sixth chapter of the Srimad Bhagavad Gita. “Your vision is outside, O Man, therefore you do not perceive Me, who am shining in the chambers of your heart. Turn the gaze within. Then you will become instantly aware of Me.” Thus the Lord says.

Likewise, in so many words, Yamadharmaraja tells the boy seeker, aspirant, Jijnasu and Mumukshu, Nachiketas, that you should have a desire to see that which is inside, not that which is outside. Then you will attain immortality.

Therefore, if you want to turn the gaze away from diverse things, to turn it within and become aware of the radiance, the region of your spiritual heart, then you must practise sitting quiet, alone, where there are no things. That is why spiritual aspirants will sit in a corner and face the wall. Then they see nothing except what they want to see, perhaps either the form of their Ishta or the symbol of OM.

If you sit facing the wall, turning your back to

the world, then, at one stroke, many things that distract have no scope to bother you. That is why seekers go to lonely places where there are not many things. Then it becomes less difficult to perceive or become aware of the One. Therefore, sit for some time alone, withdraw the vision from outer things and fix it upon the Supreme Reality. This is Abhyasa, this is practice, this is Gita Yoga.

What about those times when you cannot go and sit in a corner and face the wall, when you have to turn towards the world and see everything, behold everything? No problem. The Gita says that whatever you behold, that also is that which you are seeking. It is that which is the ultimate Reality. But the only thing is: perceive its hidden Presence.

“All things are indwelt by Me. I pervade all things. Having enveloped this entire universe and all things in it, I am still in My supreme transcendence. I am above all things, but I am very much in all things. I am very much all around you as all things. I alone appear as the many. I am in all things, and I alone exist in the midst of the seeming many. I am the One that exists like a thread running through the beads of a necklace. The beads are many, variegated, different, but the thread is one, the same, continuous, non-different,

Akhanda. I am the Sutratma (the immanent deity of the totality of the subtle bodies). Know Me as such, see Me as such and become established in My vision.”

In a hundred different things made of cotton, the common factor is cotton only. In a hundred different gold ornaments, the common factor is gold and gold only. In a hundred pots and bowls in a potter’s shop, the common factor is clay only. Even so, in a million different things, the common factor is the God-principle only, is the Divine only, is the Atman only.

This is the Gita Yoga. This is the Gita vision. This is the Gita Abhyasa, practice. This is the one thing needful if you want to constantly keep an unbroken undercurrent of God-remembrance, God-thought, God-perception – seeing the One amidst the many, seeing God in and through all things in this world. Thus the meditative state is able to continue even into the active state.

As we are approaching the Srimad Bhagavad Gita Jayanti, may we exercise these various types of Yogic activities, these processes. May we try to perceive the One within the many, the Divine that indwells Its own creation. May the God within you grace you to perceive His presence within and to live in His presence, so that the sweet aroma of His presence makes your life

fragrant even as the fire burning at the tip of the incense stick draws forth the fragrance hidden inside, wafts it all around and fills the surroundings with fragrance. Let it manifest itself from within you through your speech, through your thoughts, through your actions, and may you be able, wherever you go, at all times, to take with you this divine fragrance and fill your immediate environment with it. That is divine life! May the indwelling Divine bless you!”

*Source: Awake! Realise Your Divinity!*

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## GITA IN EVERYDAY LIFE

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The textual meaning of Shlokas in the Bhagavad Gita may give us only the word meaning. If it has to be really understood, it would be better to explore how it empowers us to meet challenges, overcome hurdles and resolves conflicts by learning from a few inspirational examples from the lives of people around us. Here under are listed some of the qualities of the devotees dearest to the Lord, brought out in the last seven Shlokas in Chapter 12 of the Bhagavad Gita. A sample attempt has been made to understand the Shlokas through examples drawn from everyday life:

**MAITRAH:** Don Ritchie, an Australian living by a cliff, has prevented around 160 suicides by striking up a conversation with people attempting to commit suicide and inviting them to his house for tea. Such a friendly gesture, uplifts the hearts of such dispirited persons and helps them regain confidence.

**NIRMAMO:** Sri K Sudhakaran, a lottery ticket seller set aside some tickets for his regular customer. Later that evening he found out that one of the tickets he had set aside had won the first prize of Rs. 1 crore! He wasn't tempted by the winning ticket. He immediately informed the person who had asked him to keep aside the tickets that the ticket earmarked for him had won the prize.

**NIRAHANKAR:** A devotee while on a pilgrimage to Vrindavan saw a middle aged person serving water to the pilgrims. Seeing the man's loving and serving attitude, the devotee offered some money, which was politely declined. That evening the devotee went to a hotel. Here he saw the same person who was serving water, sitting at the cash counter. The devotee was informed that this person was the owner. He felt extremely humbled and immediately prostrated to him and sought forgiveness for having offered money that morning.

**SAMA DUKHA SUKHAH:**

Arthur Ashe, the Legendary Wimbledon player, was suffering from AIDS due to an infected blood transfusion. He received a letter from his fan which read: “Why did God select you for such a bad disease?” Arthur replied: “5 crores children started learning tennis, 50 lakhs learnt to play tennis, 5 lakhs learnt professional tennis, 50000 became eligible to play at Circuit, 5000 reached the Grand Slam (tournament), 50 reached Wimbledon, 4 reached the semi-finals, 2 reached the finals, of which I was one, and when I was holding the cup in my hand, I never asked God ‘Why Me?’ So now that I’m in pain, how can I ask God ‘Why Me?’”

**HARSHAMARSHA BHAYODVEGAIH:**

Tulsiram, a 14 year old tennis player won a match and the audience gave him a standing ovation. All the time Tulsiram was equipoised and did not get exhilarated. When his excited mother rushed up to him and asked him as to why he was not excited by the win, the boy replied that his opponent too played well, and he did not want to hurt the feelings of his opponent any more after the defeat. After all, in a match only one can win... and he won!

**DAKSHA:**

While returning from a Tsunami affected place in Tamil Nadu in December 2005, Sri Naresh Bala, one among the visiting team, suddenly remembered that his 10 year old son had given a bundle of pencils to be given to the children in that area.

When opened, the amazing thing was that all the pencils were sharpened and to ensure that the tips of the pencils do not break, he had packed them with the needed cushioning. While joyously receiving the pencil, the children could straightaway use it. It was then that everyone realised the meticulous care, concern and perfection on the part of the boy.

Incidentally, the boy hails from an affluent family and had not had any contact with the lesser privileged ones.

**DHARMYAM AND AMRITAM:**

Dr. Vijayalakshmi Deshmane, a slum dweller, overcame all challenges and fulfilled the dreams of her parents by becoming an oncologist.

While doing surgeries, she says “I shift all the weight to God and seek his intervention for my success. I feel I am just the “Nimitta” (tool) here. I’ve been shaped by my Gurus, raised by my peers, loved by my patients, and it is His will that I am in this profession to save and serve the society.”



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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...The book that we have to thoroughly read and understand is our own heart. To help us in such reading we have to frequently, nay daily, go through the grandest work, the Bhagavad Gita.

Make this book your life's companion, and it will never fail you. Be a devotee, be a Karma-Yogi, as set forth in the Gita.



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## IN MEMORIAM

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- ◆ Sri P S Subramanian (aged 89), an inmate of the Ashram since 1994, was called by Beloved Papa on the 4<sup>th</sup> of October. He was very weak for a couple of weeks prior to his passing away.
- ◆ Dr. K K Pandey, an ardent devotee of the Ashram from Delhi was also called by Beloved Papa on the 24<sup>th</sup> of October.
- ◆ Sri N G V Subramanian (aged 89), an ardent devotee from Mumbai also dropped his mortal coil on the 13<sup>th</sup> of November.

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

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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 October 2016 is 240 crores. The grand total of the Japa done so far now stands at 14475 crores.

The Bhagavad Gita is a piece of art of strange beauty and it stands apart from everything else, in a class all by itself. It is liquid poetry expounding solid philosophy. In the lucidity of its metre it crystallises some of the rarest gems of moral and spiritual values. Its breezy discourses have a firm style. The fluidity of its eloquence falls like merciful rain upon every broken personality, making it whole by its magic touch. It is not a book of science, and yet, it is very scientific in its approach to the theme. It has not the airy nothingness of familiar philosophical discourses, and yet, all philosophies seem to meet within its ample stretch.

— Swami Chinmayananda

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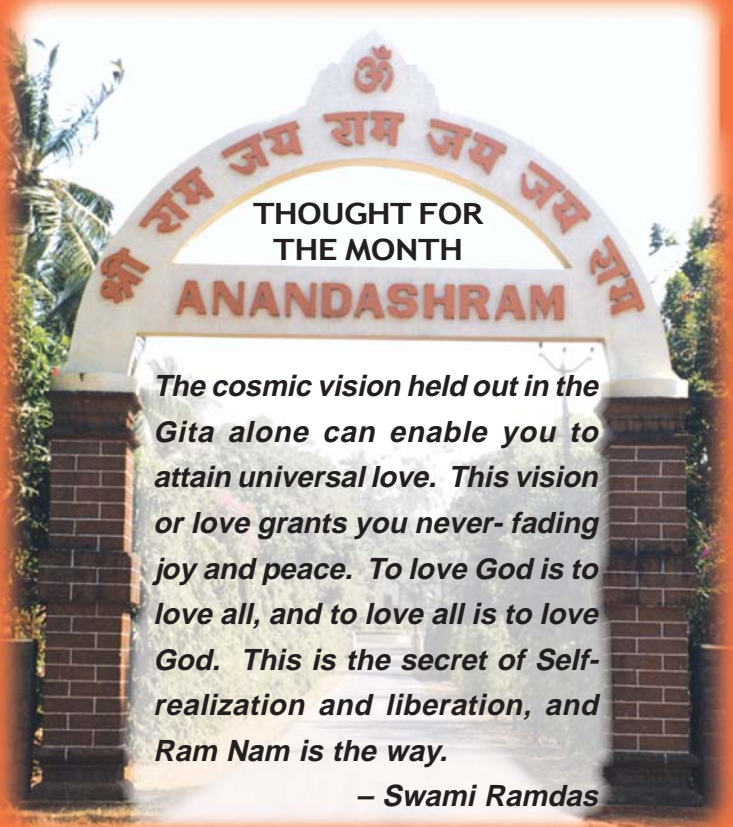
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