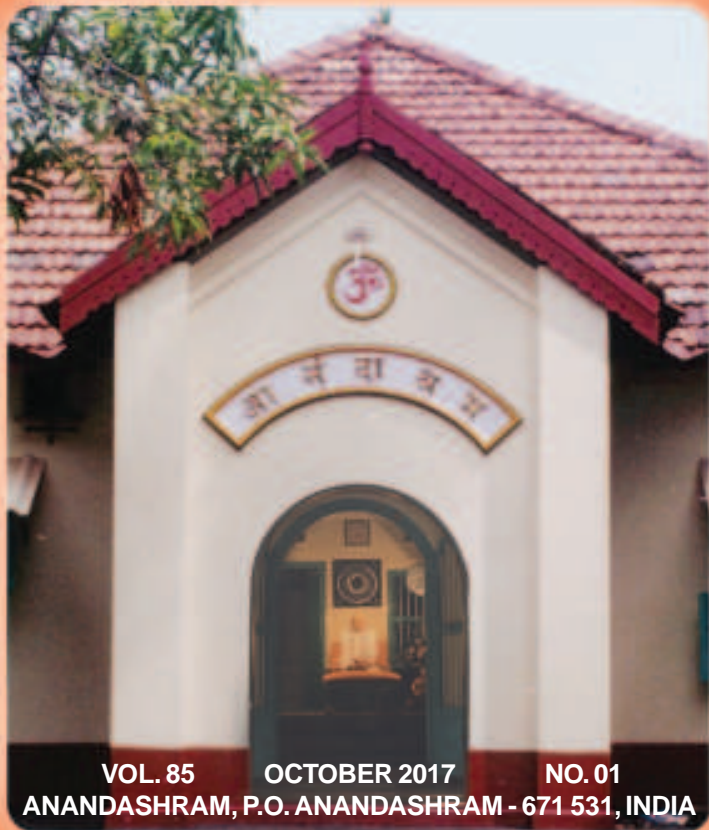




The Vision

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

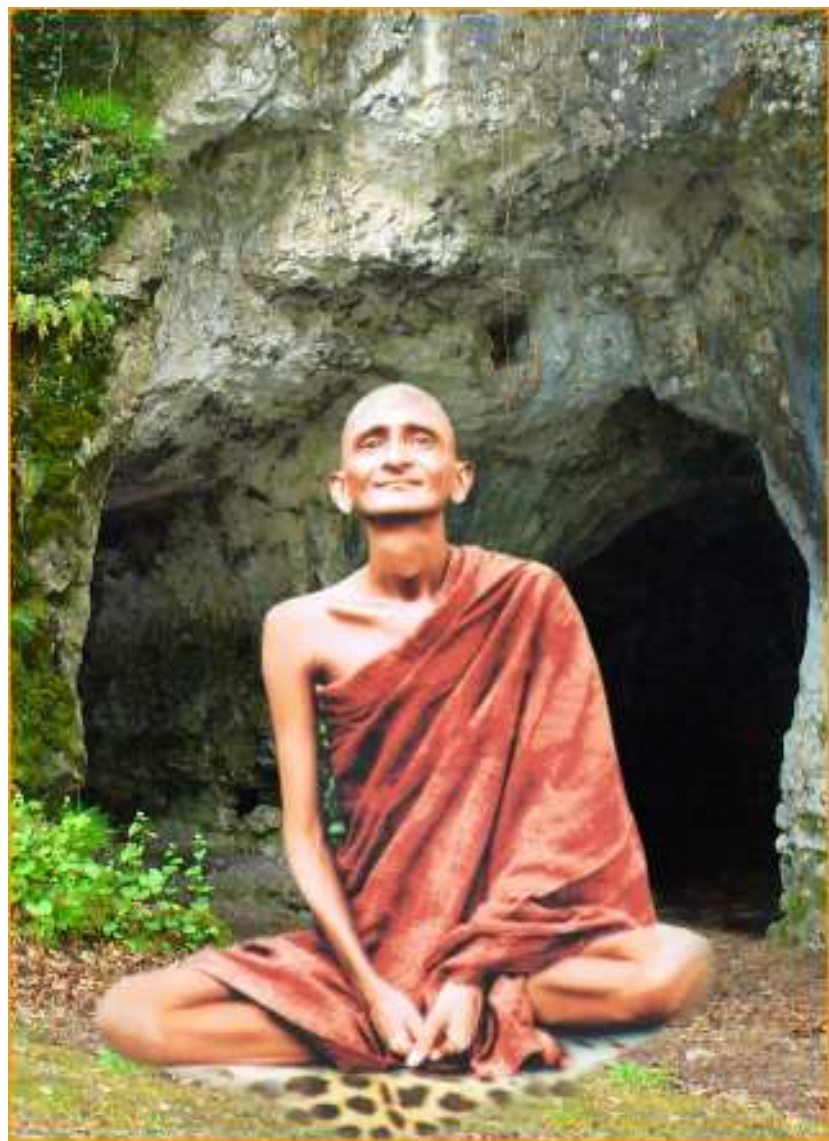


VOL. 85

OCTOBER 2017

NO. 01

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

SUCH IS A SAINT!

WHEN the heart burns at the sufferings of others,
That is God's own heart.

When eyes strain to see others happy,
Through them God Himself sees.

When hands toil for others' relief,
These hands move only by God's will.

When the tongue sings His Name,
That voice is the voice of God.

Such is a Saint — God's own image!

- *Swami Ramdas*

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THE VISION*A Monthly Magazine***Anandashram**

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FROM THE EDITOR

“On this blessed earth are born, from time to time, some rare flowers of human life, whose sole object of existence is to shed all around them the sweet fragrance of love and service for the joy of the world. These are the saints and sages who have appeared in different climes at different times in the history of the world.”, says Beloved Papa.

The month of October reminds us of the advent of one such saint – Mahatma Gandhi – whose uniqueness was that he had scaled the spiritual heights through a non-traditional way of renouncing the worldly ties. He chose to live like any ordinary person while steadfastly holding on to spiritual values. That is how he could inspire and awaken innumerable followers.

Beloved Papa himself shared how he got inspired: “Ramdas once saw Gandhiji in Mangalore from a distance. A strange influence from him changed Ramdas’ outlook and his mind started going towards God. The first touch was from Gandhiji.”

In spite of his multitudinous activities, Gandhiji, took meticulous care to ensure that the spiritual values were never compromised. His trust in God was total;

his faith in Ram Nam and prayer was soulful. Openness of mind at all times, simple and austere living, first experimenting on himself before asking others to do it, are some of the other striking characteristics in his life. His commitment to Truth was the one factor that guided him right from his childhood up to the time of dropping his body.

Everyone aspiring to blend spirituality in daily life will find answers for many of their inner struggles from his life and teachings.

This month's issue of THE VISION carries articles to highlight the saint in Gandhiji through his his own words and the words of other Mahatmas.

— *Editor*

MAHATMA GANDHI

By Swami Ramdas

In the course of Ramdas' life, prior to his meeting the Guru, he had been awakened off and on by contacts with some dynamic personalities, though he had not felt that any power from outside



had done it. The awakening had taken place within him. Ramdas once saw Gandhiji in Mangalore from a distance. A strange influence from him changed

Ramdas' outlook and his mind started going towards God. The first touch was from Gandhiji.

You know, Gandhiji was a man of God. He never hurt a soul; he was kind and loving towards all. He had an extraordinary feeling of forgiveness towards those who injured and persecuted him. When people quarrelled with one another, or when he saw anybody in distress, his heart ached and bled. A good man alone can recognise goodness in another. In Africa a Pathan attacked him with a knife. Gandhiji bore absolutely no ill-will towards that person. On the other hand, he felt great love and sympathy for him, with the result the Pathan became his friend.

Mahatma Gandhi, in whatever spheres of life his activities have flowed, was essentially a man of God – a man whose supreme power and virtue lie in his magnificent influence in awakening humanity to the eternal verities of life, and leading it on to the height of moral and spiritual culture. Both East and West have recognised in him a Divine messenger of peace upon this earth. It is not an exaggeration to say that the impact of the Mahatma's godly life has influenced and transformed millions of souls, both young and old, of all nations and races of the world. Sri Krishna

in the Gita says: “Wherever the splendour of greatness is, there am I revealed.” Among the outstanding luminous souls, Mahatma Gandhi was a very incarnation of Divine light and peace.

His rigid asceticism, his uncompromising adherence to the creed of Ahimsa, his one sole aim of bringing about peace and harmony amongst the warring people of the world, are things that have placed him on a lofty pedestal for adoration as a unique and dazzling ideal for everyone to follow. The Mahatma’s phenomenal fame has spread to every corner of the earth, and his mighty influence wields the hearts of a great part of mankind, yet as an egoless and innocent child, he was so simple, so unassuming and so oblivious of his exalted status.

We can only pray that his thrilling message of goodwill, love and brotherhood may enter into the recesses of all human hearts in the world and dispel from it every passion and impulse that seeks to raise the dust of chaotic wars that spell disaster to and destruction of the human race.

“How shall we please God, how praise Him? By serving His creature – man.” – Mahatma Gandhi

WORDS OF BELOVED PAPA SWAMI RAMDAS

To Love God Is To Love All:

Mahatmaji was a lover of God and a lover of humanity. A man who says that he loves God and does not love his brethren, is a liar. If we really have faith in God and love God, we must love our fellow-beings. Otherwise we are not sincere in our love for God. Essentially Mahatma Gandhi was a spiritually illumined saint. His life fully bears this out. We can take so many lessons from his life. He taught us how we can purify ourselves in order that God may make us instruments to serve humanity. Selfless service alone counts. If any service is done to another out of selfishness that service is of no value. Real value comes to it when we do it selflessly. We can be selfless only when we have inner illumination. Through union with God we find light and joy within and when we are thus illumined we can really serve others without expecting anything in return.

**Soul-Force To Guide The Masses:**

Take your stand on the rock of the immortal Truth which is your real existence. Then you cannot but

radiate love, light, peace and joy everywhere. You are denying that Absolute Peace, which grants you all the strength required to combat the evil desires and, by triumphing over them to attain everlasting happiness which the soul hungers for. You have to awaken this aspiration in the hearts of all others. Of course, one who has realised this happiness can alone do it. Have you not before you the example of Mahatma Gandhi, a simple man who drew the whole of India to follow him. It was done by his soul-power, the power that came from the depths of peace. He is an example before the world – a man who used soul-force for the right purpose and in the right manner. The soul-force set free from the hearts of every one of you with the object of gaining world peace can work wonders. Mahatma Gandhi said that he could guide people on the right path, because he was constantly in tune with the Divine. This is possible not only for him but for everyone of you. In the hearts of every one of you the Divine dwells.

Commune With God And Then Work In The World:

The best work that we do is what proceeds from our deep contemplation or remembrance of God. Any other work that we do, forgetful of God, brings discord

in the world. The work that we do remembering God brings peace and harmony in the world. If Ramdas can understand aright Mahatma Gandhi's mission in the world, it was only this. He said that we should commune with God and then work in the world. If these go together, we will be working for peace and harmony in the world. Work done in this spirit will be blessed.

Commemoration Of Gandhiji's Fast:

Mahatma Gandhi's fast of twenty one days ended on the 7th of May 1933. In commemoration of this event, a bodhi tree was planted in front of the Ashram.



WORDS OF PUJYA MATAJI KRISHNABAI

Our ego is so strong and powerful that it will never let us own up our own mistakes. Whether one is a great man or a householder, all have the ego in them, which prevents them from admitting the fact that they have gone wrong. It is Deha-Abhiman that prevents us from seeing and owning up where we have gone wrong. Yet, great souls like Mahatma Gandhi



never failed to admit their mistakes. How readily did Gandhiji own up his mistakes and failures and, that too, in public! That was because he was so humble in spite of all his greatness. We should all strive to be humble like Gandhiji.

The contact and guidance of saints and seers can benefit the spiritual health of a person only if he knows how to get the best out of it and how to make the most of the opportunity. Otherwise, mere physical proximity is of no avail. A calf, which is frolicking about and returns to its mother only at intervals, is the recipient of the cow's nourishing milk, whereas the fleas, which settle down on the cow's body, do not get even a drop of it, but on the contrary, suck her life-blood. An aspirant should be like the calf and not like the fleas.

“God is one. He is ever Changeless and Formless. We are His mirrors. If we are straight and pure, God is also reflected in us as such. But if we are crooked and vile, His image suffers the same distortion. It behoves us, therefore, always to remain clean and pure in every respect.”

– Mahatma Gandhi

COMPANY OF SAINTS - A GREAT BLESSING

By Swami Satchidananda



(On 12th of October 2017, we observe Pujya Swamiji's 9th Maha Samadhi Day. Pujya Swamiji was the personification of humility, forbearance and Guru-Seva. May this day be instrumental in reminding us of these noble ideals that he epitomised, and may he bless us to live up to the teachings of our Guru.)

We know it is very difficult to do Sadhana living the worldly life. Though it is difficult, it is not impossible. The saints, whom we have come in contact with, have been dinning into our ears that life lived for any other purpose is lived in vain. It should be only for the attainment of God, and Self-realisation should be our only goal. In spite of hearing again and again, we keep going back to the old ways.

We all know very well that the downward pull, i.e., attractions to names and forms, is so strong that it takes us away from the path. We sometimes stray away from the path and even forget the path for a while. We must try to give more importance to the attainment of the supreme goal – to reach God – than for anything

else. Anything else, worldly, is not going to give us real happiness. All this we know fully well. In spite of it, we are not striving for the supreme goal.

Listen to all the saints and make the best use of their talks for our progress. It is a great blessing for us to have the company of saints. We should take the maximum benefit of all these contacts and strive for only God-realisation. Try to maintain His remembrance all the 24 hours without break and everything else will follow.

May Beloved Papa and Mataji bless everyone with the supreme devotion and grant us the experience of the highest Truth leading to eternal happiness.

WORDS OF GANDHIJI ON VARIOUS TOPICS

God Is One:

God is certainly One. He has no second. He is unfathomable, unknowable and unknown to the vast majority of mankind. He is everywhere. He sees without eyes and hears without ears. He



is formless and indivisible. He is uncreate, has no father, mother or child; and yet He allows Himself to be worshipped as father, mother, wife and child. He allows Himself even to be worshipped as stock and stone, although He is none of these things. He is the

most elusive. He is the nearest to us, if we would but know the fact. But He is farthest from us when we do not want to realize His omnipresence.

God Is Not A Person:

God is not some person outside ourselves or away from the universe. He pervades everything and is omniscient as well as omnipotent. He does not need any praise or petitions. Being immanent in all beings, He hears everything and reads our innermost thoughts. He abides in our hearts and is nearer to us than the nails on our fingers. God is then not a person. He is the all-pervading, all-powerful Spirit. Any one who hears Him in his heart has accession of a marvellous force or energy, comparable in its results to physical forces like steam or electricity but much more subtle.

God Is A Changeless Living Power:

I do dimly perceive that whilst everything around me is ever changing and ever dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves and recreates. This informing Power or Spirit is God. The truth is that God is the Force. He is the essence of life. He is pure, undefiled consciousness. He is eternal. And yet, strangely enough, all are not able to derive, either benefit from or shelter in the all-pervading Living Presence.

Truth-Knowledge-Bliss:

The word Satya (Truth) is derived from Sat which means “Being”. And nothing is or exists in reality except Truth. That is why Sat or Truth is perhaps the most important name of God. In fact, it is more correct to say Truth is God than to say God is Truth. And where there is Truth, there is also Knowledge, which is true. Where there is no Truth, there can be no true knowledge. That is why the word Chit or Knowledge is associated with the name of God. And where there is true Knowledge, there is always Bliss (Ananda). Sorrow has no place there. And even as Truth is Eternal, so is the Bliss derived from it. Hence we know God as Sat-Chit-Ananda, one who combines in Himself, Truth, Knowledge and Bliss.

‘Me’ – The Barrier:

To feel that we are something, is to set up a barrier between God and ourselves; to cease feeling that we are something is to become one with God.

What Is Truth?

What is Truth? A difficult question, but I have solved it for myself, by saying that it is what the Voice within tells you. How then, you ask, different people think of different and contrary truths?

It is because we have at the present moment everybody claiming the right of conscience without going through any discipline whatsoever, there is so much untruth being delivered in a bewildered world. All that I can, in true humility, present to you is that Truth is not to be found by anybody, who has not got an abundant sense of humility. If you would swim on the bosom of the ocean of Truth, you must reduce yourself to a zero.

Truth Is Within:

Truth is within ourselves. There is an inmost centre in us all, where Truth abides in fullness. Every wrong-doer knows within himself that he is doing wrong, for untruth cannot be mistaken for Truth... Truth and Righteousness must for ever remain the Law in God's world. But how is one to realize Truth, which may be likened to the Philosopher's Stone or the Cow of Plenty? By single-minded devotion (Abhyasa) and indifference to every other interest (Vairagya).

Silence — A Great Help:

Silence is a great help to a seeker after Truth like myself. In the attitude of silence, the soul finds the path in clearer light and what is elusive and deceptive, resolves itself into crystal clearness. Our life a is long

arduous quest after Truth, and the Soul requires inward restfulness to attain its full height.

Experience has taught me that silence is a part of the spiritual discipline of a votary of Truth. Proneness to exaggerate, to suppress or to modify Truth, wittingly or unwittingly, is a natural weakness of man, and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech. He will measure every word.

Love And Truth – Intertwined:

Love and Truth are the faces of the same coin, and both very difficult to practise, and the only things worth living for. A person cannot be true, if he does not love all God's creatures. Truth and Love are therefore the complete sacrifice.

Love – The Sustaining Force:

It is my firm belief that it is Love that sustains the earth. There only is life where there is Love. Life without Love is death. Love is the reverse of the coin of which the obverse is Truth.

Hatred ever kills; Love never dies. Such is the vast difference between the two. What is obtained by Love is retained for all time. What is obtained by hatred, proves a burden in reality, for it increases

hatred. The duty of a human being is to diminish hatred and to promote Love.

Self-Restraint:

Restraint self-imposed is not compulsion. A man who chooses the path of freedom from restraint, i.e. self-indulgence, will be a bondslave of passions, whilst a man who binds himself to rules and restraints, releases himself. All things in the universe including the sun and the moon and the stars – obey certain laws. Without the restraining influence of these laws, the world would not go on for a single moment. ...It is discipline and restraint that separates us from the brute. If we would be men walking with our heads erect and not walking on all fours, let us understand and put ourselves under voluntary discipline and restraint.

Control Of Palate:

One should eat not in order to please the palate but just to keep the body going. When each organ of sense subserves the body and through the body the soul, its specific relish disappears and then alone does it begin to function in the way nature intended it to do. Any number of experiments is too small and no sacrifice too great for attaining this symphony with nature.

Conquest Of Lust:

The conquest of lust is the highest endeavour of man or woman's existence. Without overcoming lust man cannot hope to rule over self. And without rule over self there can be no Swaraj or Ramaraj. Rule of all without rule of oneself would prove to be as deceptive and disappointing as a painted toy-mango, charming to look at outwardly, but hollow and empty within... Great causes call for spiritual effort or soul-force. Soul-force comes only through God's grace, and God's grace never descends upon a man who is a slave to lust.

Brahmacharya:

Brahmacharya means control of all organs of sense. He who attempts to control only one organ and allows all others free play, is bound to find his effort futile. To hear suggestive stories with ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands and then at the same time, try to control the only remaining organ, is like putting one's hand in fire and then trying to escape being burnt. ...If we practise simultaneous self-control in all directions, the attempt is scientific and easy of

success. Perhaps the palate is the chief sinner. Hence we have assigned to its control, a separate place among the observances.

Service Meant For Self-Realization:

I am here to serve no one else but myself, to find my own self-realization through the service of these village folk. Man's ultimate aim is the realization of God, and all his activities – social, political, religious – have to be guided by the ultimate aim of the vision of God. The immediate service of human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done through one's country. I am part and parcel of the whole, and I cannot find Him apart from the rest of humanity. My countrymen are my nearest neighbours. They have become so helpless, so resourceless, so inert that I must concentrate on serving them. If I could persuade myself that I should find Him in a Himalayan cave, I would proceed there immediately. But I know that I cannot find Him apart from humanity.

Ramanama:

What is the mark of a man who has Rama enshrined in his heart? Such a man will take God's name with every breath. His Rama will be awake even

whilst the body is asleep. Rama will be always with him in whatever he does. The real death for such a devoted man will be loss of this sacred companionship.

A devotee of Rama may be said to be the same as the steadfast one— Sthitaprajna – of the Gita. He will live in the consciousness of the soul and look to the care, first and last of the Indweller. Such a man will take God's name with every breath.

Potency Of Ramanama:

I have said that to take Ramanama from the heart means deriving help from an incomparable Power. The atom bomb is nothing compared with it. This power is capable of removing all pain.

There is no doubt whatsoever that Ramanama contains all the power that is attributed to it. No one can by mere wishing enshrine Ramanama in his heart. Untiring effort is required as also patience. What an amount of labour and patience have been lavished by men to acquire non-existent philosopher's stone? Surely, God's name is of infinitely richer value.

With my hand on my breast, I can say that not a minute in my life am I forgetful of God.

Become A Cipher:

No one can see God face to face who has aught of an "I" in him. He must become a cipher if he would

see God. Who shall dare say in this storm-tossed universe: “I have won”? God triumphs in us, never we.

Blessed Feelings Of God’s Presence:

I believe it to be possible for every human being to attain that blessed and indescribable state in which he feels within himself the presence of God to the exclusion of everything else.

Seeing God face to face is to feel that He is enthroned in our hearts, even as a child feels a mother’s affection without needing any demonstration. Does a child reason out the existence of a mother’s love? Can he prove it to others? He triumphantly declares “It is”. So must it be with the existence of God. He defies reason. But He is experienced. Let us not reject the experience of Tulsidas, Chaitanya, Ramdas and a host of other spiritual teachers, even as we do not reject that of mundane teachers.

There is not a moment when I do not feel the presence of a Witness, whose eye misses nothing and with whom I strive to keep in tune.

Source: Pathway To God

“If God resides in every heart, then who dare hate whom?” – Mahatma Gandhi

SOME LUMINARIES ON GANDHIJI

Meeting With Kanchi Paramacharya:

In 1927, (on October 15) Mahatma Gandhi, during his tour of South India, called on Paramacharya, who was camping at Nallicheri in Palakkad. The meeting took place in a cow-shed.

Rajaji later asked Gandhiji about the ‘talk’ and if Gandhiji wished for anything. Gandhiji refused to reveal what he wished for. Several years later, after Gandhiji’s death, Kanchi Mahaswami told a devotee that Gandhiji had asked thus: “Swami! I wish for a death saying Lord Rama’s name! Please grace me.”

Kanchi Mahaswami had replied: “Thy wish will be done by God’s grace. Do not worry!”

Sri Anandamayi Ma’s Visit To Gandhiji:

Through the sincere efforts of both Kamala Nehru and Sethji, a meeting was arranged between Ma and Mahatma Gandhi. Upon entering his room, Ma cried out, “Father! Your crazy daughter has come to visit you!”

Gandhiji received her with open arms and sat holding her hand and together they conversed happily

for a long time. At one point during the conversation, Ma spoke gravely to Gandhiji and told him, “I shall come and take you at the appropriate time.”

When Ma was leaving, he said, “You have come like a dacoit to steal my heart!”

Ma laughingly replied, “I shall steal everything belonging to you; shall I?”

To which the Mahatma softly answered, “Such theft is a rare fortune.”

Later to one of his assistants, she sent the message, “Tell Mahatmaji to be prepared. After all, the time for going home is drawing near.”

Ma met Gandhiji once again, shortly before his assassination in 1948. He again asked her to stop wandering and stay with him. She blessed him saying, “Father believe me, I am always with you.”

Ramana Maharshi On Gandhiji’s Death:

The news of Gandhiji’s death was in the newspapers, and Bhagavan reading it and hearing the prayer said, “This is the prayer of a person who has prayed like that throughout his life.” The song Vaishnava Janato was broadcast over the radio and Bhagavan listened to it. At 9:45, Bhagavan was about

to go out when a newspaper reporter came and requested him to give his views on the tragedy so that they might be published. Bhagavan, his voice choked with emotion, said, “For the Mahatma’s death in this tragic manner, every person’s heart is mourning. What is there in particular that I could say? Who is there who is not grieved?”

Rabindranath Tagore On Gandhiji:

Gandhiji stopped at the threshold of huts of thousands of dispossessed, like one of their own.

He spoke in their own language. Here was the living truth at last, not quotations from a book. For this, Mahatma the name given to him by the people of India is his real name”.

Albert Einstein:

Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth.

Bertrand Russell:

Gandhi’s successes throughout his career depended upon a combination of deep religious conviction and astute political insight. He was immovable when he was certain that one of his many moral principles was involved. He was flexible whenever there was negotiation within the limits of his principles.

Who could venture to disobey a revered and beloved leader who would inflict upon himself suffering, and perhaps death, in expiation of the sins of others? It was a perfect technique, but it was perfect because in his own mind it was not a technique, but obedience to the dictates of duty.

Dr. S Radhakrishnan:

Gandhi's life was rooted in India's religious tradition with its emphasis on a passionate search for Truth, a profound reverence for life, the ideal of non-attachment and the readiness to sacrifice all for the knowledge of God. He lives his whole life in the perpetual quest of Truth: 'I live and move and have my being in the pursuit of this goal.'

A life which has no roots, which is lacking in depth of background is a superficial one. Gandhi's religion was a rational and ethical one. He would not accept any belief which did not appeal to his reason or any injunction which did not commend his conscience.

“Truth can be found by searching within, never through argument or disputation. It is just the same if for ‘Truth’ one reads ‘God’.”

— Mahatma Gandhi

TURN OF EVENTS

By Acharya Vinoba Bhave

During my boyhood I had already been attracted by Bengal and the Himalayas, and dreamed of going there. On the one hand I was drawn to Bengal by the revolutionary spirit of Bande Mataram, while on the other hand the path of spiritual quest led to the Himalayas. Kashi was on the way to both places, and some good Karma had brought me as far as that. In the event I went neither to Bengal nor to the Himalayas; I went to Gandhiji, and found with him both the peace of the Himalayas and the revolutionary spirit of Bengal. Peaceful revolution, revolutionary peace: the two streams united in him in a way that was altogether new.



When I had reached Kashi the air had been full of a speech which Bapu had delivered at the Hindu University there. In it he had said a great deal about non-violence, his main point being that there could be no non-violence without fearlessness. The violence of the mind, shown in violent attitudes and feelings was, he said, worse than open, physical violence. It

follows from that the most important aspect of non-violence is inward non-violence, which is not possible without fearlessness. In the same speech he had referred critically to those Indian Princes who had come to the meeting decked up in all kinds of finery. This had all taken place a month before I arrived, but it was still the talk of the town. I read the speech, and it raised all kinds of problems in my mind. I wrote to Bapu with my questions and received a very good reply, so after some ten or fifteen days I wrote again, raising some further points. Then came a postcard. 'Questions about non-violence,' he wrote, 'cannot be settled by letters; the touch of life is needed. Come and stay with me for a few days in the Ashram, so that we can meet now and again.' The idea that doubts could be set at rest by living rather than by talking was something that greatly appealed to me.

Along with the postcard came a copy of the Ashram rules which attracted me still more. I had never before encountered anything like them in any institution. 'The object of this Ashram,' I read, 'is service of our country in such ways as are consistent with the welfare of the world as a whole. We accept the following vows as needful to attain that object.' Then followed the eleven vows: truth, non-violence, non-stealing, self-

control, bodily labour and so on. This struck me as very surprising indeed. I had read a great deal of history, but I had never heard of vows being regarded as necessary for national freedom. Such matters, I thought, are found in religious texts, in the Yoga Shastra, and for the guidance of devotees; but here is someone who insists that they are necessary for national service too. That was what drew me to Bapu. Here was a man, I felt, who aimed at one and the same time at both political freedom and spiritual development. I was delighted. He had said ‘Come’, and I went...

In whatever has seemed to me to be worth doing in life, I have received the greatest help (apart from the scriptures) from three people – Shankara, Jnanadeva and Gandhi. As for Gandhiji, I not only studied his ideas and writings, I lived in his company, and spent my whole time, in my youth, in the various forms of service which he started. His presence, his ideas, and the opportunity to put them into practice – I had the benefit of all three. In other words I lived under the wing of a great man, and he gave me a very great gift for which I am grateful.

Source: Moved By Love

DEAR CHILDREN

Narayanpur is a village in Noakhali. Bapu (Mahatma Gandhi) reached there at seven in the evening. The party stayed at a poor weaver's place. On arrival at the destination, it was usual for Bapu to have his feet washed with hot water and to do some writing. Meanwhile, Manubehn, his granddaughter, would arrange for his massage and bath. He never used soap for his bath; he used instead a rough stone. Manu Di inadvertently had left it behind at the village where they had last halted. She informed Bapu about it and also said that she did not know what to do.

Bapu thought for a while and then asked her to go back and get the stone. With some trepidation she asked whether she could take some volunteer along. Bapu asked, "Why?" To which Manu Di could not give a reply as she had committed the offence. So she set out without answering him.

She was afraid while walking through the coconut and betel-nut forests, but with Ramanama on her lips and following their footprints, she went back the way they had come.

On reaching the place where they had stayed,

she got to know that the old lady living there had thrown away the stone not knowing the value of it. After looking for it for a while she finally was overjoyed to find it. She immediately returned to Narayanpur.

On arrival, she placed the stone on Babu's lap and burst out crying. He said, "Today you have been put to test. Whatever God does, he does for our good... Thanks to the stone you have had your first test so early. You have passed..."

Manu Di then said, "Babu, if ever I took Ramanama with all my heart it was today. My heart trembled as I went along that deserted path." Thereupon he laughed and replied, "Oh yes, one remembers the Lord only when one is in trouble!"

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

The Leader of leaders, the Guru of gurus, is ever seated in the hearts of us all. Ours is to seek Him who is all. External touches and teachings of saints are useful in so far as they draw our vision inward to the eternal truth of our being. "Seek within and know thyself," this is the command of the Rishis. All external forms are perishable. Let us go beyond name and

form and realise that we are the immutable, invisible, all-pervading, eternal Atman, and then look upon the universe as His manifestation, finally realising that Prakriti and Purusha are both He, and also that He is beyond Purusha and Prakriti...



IN MEMORIAM

- ◆ Sri Chandrasekhar Swami, a disciple of Sri Avadhoothendra Saraswati Swamigal from Andhra Pradesh, shuffled off his mortal coil on the 20th of August 2017. The devotees of Sri Chandrasekhar Swamiji visit the Ashram every year, since over a decade, to conduct a 'Hare Rama' Nama Saptah. This year too they conducted the Sapatah from the 12th to the 18th of September.

Though not in the body, we are sure Sri Chandrasekhar Swamiji will continue to be a source of inspiration to many aspirants on the path.

- ◆ Smt Shanta Shenvi, an old and ardent devotee of the Ashram from Hubli, was called by Beloved Papa on the 22nd of August 2017.
- ◆ Smt Shakuntala Venkatarahaiah, an inmate of

the Ashram since a couple of decades, was also called by Beloved Papa on the 27th of August 2017 in Bangalore.

We pray for Beloved Papa's blessings on the dear departed souls for eternal rest and peace at His lotus feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of August is 270 crores. The grand total of the Japa done so far in this round now stands at 1315 crores.

“Keep your thoughts positive because your thoughts become your words. Keep your words positive because your words become your behaviors. Keep your behaviors positive because your behaviors become your habits. Keep your habits positive because your habits become your values. Keep your values positive because your values become your destiny.”

— Mahatma Gandhi

LIST OF ASHRAM PUBLICATIONS

ENGLISH						
Arati Book	50	In The Cave	15	MALAYALAM	Thus Speaks Ramdas	30
At the Feet of God	50	In the Vision of God *		Arati Book		
Call of the Devotee *		Swami Satchidananda	5	Bhagavad Gita		
Cherished Memories	25	The Sayings of Ramdas *		Dive Deep Soar High*	65	TELUGU
Dive Deep Soar High *		Thus Speaks Ramdas	10	Guru's Grace *		Arati
Gospel of Swami Ramdas I & II *		World is God *		In Quest of God *		At the Feet of God *
Gita Sandesh	25			Jnaneswari	300	Call of the Devotee
Glimpses of Divine Vision	30	HINDI		Swami Satchidananda *		Dive Deep & Soar High *
God Experience I & II Set	115	At the Feet of God	20	Viswamata Krishnabai	30	Gita Sandesh *
Guru's Grace	55	Gita Sandesh	25	At the Feet of God *		Glimpses of Divine Vision *
Hanuman Chalisa	25	Guru's Grace	40	Gita Sandesh*		God Experience I & II Set
Hints to Aspirants	60	In Quest of God	40			Guidelines *
In Quest of God	60	Swami Ramdas on Himself	35	MARATHI		Guru's Grace
In the Vision of God	120	Swami Satchidananda	12	Guru Krupa *		Hints to Aspirants
Krishnabai	30	The Pathless Path *		In Quest of God	40	In Quest of God *
Mundane to Spiritual	100	Thus Speaks Ramdas	15	Prem Sudha	6	In the Vision of God
Passage to Divinity *		Vishwamata Krishnabai *		Prem Sudha (with English)	30	Mundane to Spiritual
Poems	50	Call of the Devotee	35	Swami Satchidananda	30	Passage to Divinity *
Points to Ponder *		God Experience Vol I & II	110	Thus Speaks Ramdas *		Ramdas Speaks Vol I & V Set
Ramdas Speaks I*, II* to V Set	225					Stories by Swami Ramdas
Shraddhanjali	25	KANNADA		TAMIL		Swami Ramdas on Himself *
Stories as told by Ramdas	60	Anandashram Bhajanamrutha	35	Arati Book	10	Swami Ramdas' Talks
Swami Ramdas on Himself	25	Arati Book*		At the Feet of God	35	Swami Satchidananda *
Swami Ramdas' Talks *		At the Feet of God	20	Gita Sandesh	35	The Sayings of Ramdas *
Swami Satchidananda *		Gita Sandesh	25	Glimpses of Divine Vision	30	Thus Speaks Ramdas *
The Divine Life I & II * Set	45	God Experience Vol 1	50	Guru's Grace	50	Vishwamata Krishnabai
The Pathless Path *		Gospel of Swami Ramdas *		In Quest of God *		
The Sayings of Ramdas	25	Guidelines *		In the Vision of God	100	ORIYA
Thus Speaks Ramdas	20	Guru's Grace	35	The Sayings of Ramdas	30	In Quest of God
Viswamata Krishnabai	30	In Quest of God	40	Viswamata Krishnabai	40	
With my Master	35	In the Vision of God I & II *		Hints to Aspirants *		FRENCH
With Divine Mother I*, II to III Set	85	Ramdas Speaks I to V Set, I*, II*, III *48				Thus Speaks Ramdas *
World is God *		Stories as told by Ramdas *				In Quest Of God
Srimad Bhagavata *		Swami Ramdas' Talks	12			300
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In Quest of God	50	World is God *				

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 Payments may be made by MO or DD favouring "ANANDASHRAM PUBLICATIONS"
 payable at Anandashram PO 671531, Kanhangad, Kerala
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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: 01/10/2017

THOUGHT FOR
THE MONTH

ANANDASHRAM

***Gandhiji was a
God-man,
filled with the light
and peace of God. His
non-violence stood
for pure, unselfish
and glorious love.
— Swami Ramdas***

Edited and published by : Swami Muktananda on behalf of
Anandashram Trust, Kanhangad.
and printed by him through : Latha Unlimited, Mangalore.