



The Vision

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

Vol. 90

JANUARY 2023

No. 04



ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



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

HE WOKE ME

How I came to pine for him
Is no longer a mystery.
I was asleep and He woke me.

He threw light on my heart
And filled it with love for Him.

The story soon ends.

He saw me and I saw Him :

He drew me to Him

As a magnet does a needle.

With fiery longing I rushed to Him;

I caught Him in my tiny arms

And melted into His sweet being.

— Swami Ramdas

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THE VISION

A monthly Magazine

Published by

ANANDASHRAM

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FROM THE EDITOR

The month of December this year witnesses the much-awaited Sannyas Centenary of our Gurudev, Param Pujya Papa Swami Ramdas.

Keeping this in view, this issue of THE VISION, like the previous one, also carries articles on various facets of renunciation as held out by Beloved Papa.

As the January 2023 issue has to go to the press for printing on the 16th of December, the details of the program connected with the Sannyas Centenary will appear in the February issue.

According to the information received, Ashram expects the participation of an unprecedented number of devotees drawn from various places for the programmes. We take it that it may be Beloved Papa's way to give thrust to serious Sadhana in the hearts and minds of a wide section of devotees.

May the New Year 2023 grant us this objective so that our life may become peaceful, serene and productive. □

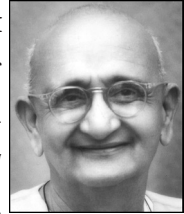
— Editor



TRUE RENUNCIATION

By Swami Ramdas

What is true renunciation? It should be primarily inner renunciation — renunciation of desires. That does not come by our effort. When our heart is with God continuously, then we have no desire for the things of the world. All ambitions and cravings leave us automatically just as when the light is brought, darkness vanishes.



Anywhere we can get that urge within, renounce all attachment to things of the world and realise God. Particular environment is not necessary. Buddha's renunciation was primarily within. He was living in a palace with all the enjoyments. Suddenly he found there was no joy in all those things. Destruction of misery was his aim. That, he found, could be possible by destruction of desires. So, by controlling himself through austerities, he reached the state of liberation — liberation from the clutches of desires. It is called Nirvana. Hindus call it Moksha. Jains call it Kaivalya. Absence of misery means presence of happiness. Removal of darkness means light. That is of course a

negative approach. Hindus take to the positive way. They meditate upon the Supreme Truth and thus destroy the desires that bind them to earthly things.

A person came and asked Ramdas: "I want to renounce everything. What do you say?"

Ramdas said, "You should not renounce."

"Why do you say so?" he enquired.

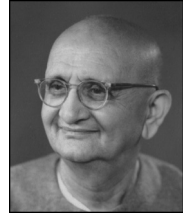
Ramdas replied, "If you were ready to do so you would not have come to ask him about it." He laughed and went away.

Dedicating life to God should come about gradually. The thirst for God must be intense. Worldly desires would then disappear in the flame of desire for God. Till then, purify yourself by a good life and make it orderly and well-balanced. Thoughts, words and actions should be controlled. You should not do things by the force of impulse. You must use the faculty of discrimination. Buddha teaches that we must get rid of ten evils: Three of the mind: desire, envy and hate; four of the tongue: lying, abusing, slandering and gossiping; and three of the body: adultery, stealing and killing. These ten evils Ramdas takes as the ten heads of Ravana. You can kill this ten-headed Ravana by Ram Nam and attain absolute purity in thought, word and deed. □

BELOVED PAPA SWAMI RAMDAS ANSWERS



Sannyas is principally a state of internal detachment to the objects of the senses. The external garb is only a symbol of inner transformation. When the mind turns utterly towards the Divine and revels in His beauty, power and glory, it is then that the spiritual evolution of man reaches its summit. This great goal can be attained also by total dedication of one's life and activities to Him. Here the path to be followed is Bhakti-Yoga, i.e., union with God through devotion and self-surrender. In the case of the Bhakta, renunciation is internal and not external. His heart is ever attuned to God. God is all-in-all to him. The devotee lives only for His sake. His thought, work and action are completely saturated with love and devotion to Him.



Devotee: Does Sannyas mean running away from the world? What is the Sannyasin's attitude to the world?

Papa: When one renounces the world and takes up Sannyas, ignorant people think that one does so hating the world and therefore has run away from it. In fact, Sannyas does not mean hatred or fear of

the world, or running away from it. If he is asked the question, the Sannyasin's answer will be: "I was living so long within a narrow family-circle in ignorance, attached to wife, children and relations, subject to the ideas of 'I' and 'mine', love and hatred, Raga and Dwesha, likes and dislikes. To love anybody outside this narrow circle, as I loved my so-called relatives, was not possible for me as a householder. To love all, I had to break the small circle and enlarge the field of my love. It is not that I have discarded any one, but only I have accepted all. Instead of being confined to a small circle, I now move in an infinitely wider circle. I hate none. I love all equally. Further, I was loving so far the relatives of my household because of my attachment to their physical bodies born of ignorance. But now, I have realised the truth that only one Atman pervades everywhere and resides in every one. Therefore I now love all, not for the sake of their physical bodies, but for the sake of the Atman in them.

Buddha's renunciation was of this type. When he found that he could love all alike, he freely moved in the world. When he went to Kapilavastu, Yashodhara asked him: "How could you be away from me, O Lord, so long? Don't you love me?" To this the Lord replied: "It is only now I have real love for you. Until

I left you, I was only attached to your body.”

Swami Ram Tirtha, after adopting Sannyas and touring in many places for years, once happened to meet his wife in the Poorvashram or earlier life. She then asked him, “You once loved me so much. Now you are away from me. Do you think of me at all?” The Swami replied, “You see I have my nose. Do I have to think of it always? It is a part and parcel of me. So also you are not anything different from me. You are part of my Virat-Swarup or Cosmic form.” Such is the spirit of real Sannyas.

Devotee: How do you see the world when you are God-conscious?

Papa: Ramdas sees the world as he sees a reflection in a mirror. □



***R*enunciation should be mainly internal. External renunciation comes to a few at the call of God when they are chosen for a special mission to be performed in spreading His message in the world.**

— Swami Ramdas

WORDS OF PUJYA MATAJI KRISHNABAI

Dou should never allow yourself to be down-hearted. Total surrender to Guru is no easy task. At His command you must be prepared to bear humiliation and physical pain. To give up egoism and vanity is no joke. It is like playing with a cobra. It requires enormous strength of mind. Renunciation should come from within. But it does not mean you should shun the world. One must learn to live with people without attachment to them. That is the real test. By total surrender to Purushottam Papa, you are sure to get liberation.



Sannyasa and Tyaag are one and the same.



Do not go in for any external Tyaag. It was possible only for Papa to give up everything and to suffer in silence the slings of the world, and all the harsh words, knocks, etc. But his love remained undiminished. What we should aim at is to attain Papa's Eternal Being within us, and we should not

even attempt to imitate Papa and other Mahapurushas and their ways which are beyond our ken.



When we want Papa and Papa alone, even the so-called 'malefic planets' work to our advantage and help us race towards our goal. Papa used to give the simile of the child of the house wanting to re-enter his house after playing for some time outside. All doors are lovingly opened for him as he re-enters his own house. Similarly, when we turn towards Papa and want to enter into Him, our real Home, no power can bar our progress. Even when Papa took Sannyas, he was said to have been under Sade-Saati (seven and half years of Saturn) which is normally considered a very bad period. But, in Papa's case, Saturn only accelerated his progress towards Ram and made everything convenient for him to renounce the world and take to intense Sadhana.



Those of you who speak of Tyaag (renunciation) do so only for show. I know what a struggle I have to make you part with your old clothes, old vessels, etc., so that I can distribute them to the poor! My whole purpose in cleaning you up of your old stuff to which

you hug is only to instil in your hearts a broader vision, which is absolutely necessary if you want to progress on the path to Papa. Papa's Eternal Being is signified by utter emptiness, total void, and you must also be equally empty within and without and give up your sense of possession altogether. I want you to at least make a beginning in this direction. □



***J*nana or Self-awareness leads a man to realise that he is not the mind, body and senses, but the great Reality which is beyond all these — the changeless, formless, and nameless Truth. This is indeed a difficult path. Renunciation of the externals seems to be essential for one to realise God by following this path. But, by devotion you can have Him, though living in the world. You love God and behold Him in all beings. Then you need not have to reject or renounce anything.**

— Swami Ramdas

DO SADHANA AT HOME TILL ONE BECOMES READY FOR THE FINAL PLUNGE

By Swami Satchidananda

Beloved Papa did not believe in the traditional initiation into the order of Sannyas. He believed that it is a natural process in man and when one feels that he has great and intense dispassion to the things of the world, and equally or more intense aspiration to realise God, he can take to the order of Sannyas. But he also used to add that when one has such intense dispassion and aspiration to realise God, it is not really necessary to change the clothes. One can as well remain in white clothes and get the highest realisation.



In Beloved Papa's case, he took to the order of Sannyas. But he did not encourage Sannyas for others, except one, that is myself. Though I did not ask him for Sannyas, he asked me to take to the order of Sannyas, and gave me the cloth and the name. In a few other cases, he agreed that they may adopt Sannyas because they were persistent. Otherwise, he was telling everybody to lead the ordinary householder's life with the

aspiration to realise God and practise Sadhana at the same time.

According to him it was not necessary for anybody to externally renounce anything though he really believed that a high standard of renunciation is necessary before one can reach the Supreme Goal. However, in gatherings, he used to tell: What was required was internal renunciation and one could reach God by remaining at home, without changing their occupation, position or status and did not emphasise the need for external renunciation. After hearing him for some time, I asked him once why he was telling that it was possible for everybody to reach God while remaining at home. He told me: “Ramdas will show you tomorrow. He will talk about the highest renunciation. See what happens.”

The next day in the gathering he started talking about the need for external renunciation — not only the need, but he considered external renunciation as an absolute necessity for realising God. He said that spiritual life is not a joke. You have to give up everything — physically and mentally. You cannot have him for nothing.

When he went on talking in that strain, some of

the devotees who were very eagerly listening to him, gradually stepped back, i.e., they showed that they were not interested in listening to him. After some time, a few of them got up and left the place. Seeing this Papa winked at me, meaning that people are not pleased to hear about the highest renunciation.

Afterwards when the meeting was over, he told me: “See what happened when Ramdas talked about external renunciation. People are not prepared for that. That is why Ramdas tells them that until they are prepared to take the leap, they can stay at home and practise Sadhana, but a day will come when they will be taken out of their household and made to remain in solitude for some time at least. Not that they should be wandering all their lives in search of God, but at least for some time they need a solitary life for intense Sadhana. When they are ready, either they themselves will leave everything or finding that they are useless in the house, the relations will push them out.”

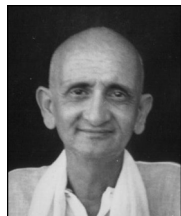
May Beloved Papa bless all of you with His constant remembrance and enable you to reach the Supreme State resulting in eternal happiness. □



RENUNCIATION — NOT EXTERNAL

By Swami Ramdas

It is not by mere external renunciation that we attain Him. There are so many who have renounced the world and gone to the forests, but they have not attained Him. Many others living in the world and sincerely dedicating their work to God have found Him. It is not the external condition that matters so much as our inner state of mind. If we dedicate our life to Him, it does not matter where we live. We can live in the family and still have Him, because God is not in caves and forests; He is in us, with us and everywhere about us. So to realise Him we need not go anywhere.



It appears a man, not finding God in the world, left the world and went to the forest far away from the haunts of men, and stayed there in a cave, feeling that the company of worldly people was not at all favourable for realising God. He did his austerities in solitude and prayed to God to show Himself to him. He prayed long for years. Finally God gave him His vision in the form of the world. The man now felt

how foolish he was to have left the world and came away when the world itself was God. He went back to the world.

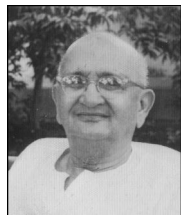
The world is pervaded by Him, rather the world is God Himself. He is in our heart. Why should we run away from Him? Do you think in solitude alone you can have Him? Solitude may be necessary in order to find Him within, so that the outside noises may not disturb our communion with Him. Ramdas remembers the famous words of Emerson, ‘The great man is he who enjoys the sweetness of solitude in the midst of the crowd.’ This is a wonderful saying. This is possible when you are in tune with God. We feel that He is our constant companion even when we are moving about amidst the crowd, when we know that the crowd itself is the expression of God. Then we cannot say that God is far away, while He can be seen before us in so many forms. It is in that spirit Ramdas is moving in the midst of people everywhere in the world. He finds God in every form he beholds — the Supreme Beloved of his. He is in the heart of every one of you. The Lord says, ‘I dwell in the heart of every being and creature’. □



SECRET OF SUCCESS

By Swami Ramdas

Ramdas, in his wandering life, once came across a man who had renounced the world in order to realise God. He was striving for thirty years, but had not a glimpse of Him. Ramdas found out from a talk with him that he was struggling by his own strength, which was so very feeble compared to the great strength which we can draw from God. That was the cause of his failure. Even if we struggle hard for any number of years, we cannot attain perfect purity. We can succeed only by His grace. What is the chief thing we have to do in order to make ourselves fit to receive His grace? We must have absolute humility and always think of His glory and power. The glow-worm that shines at night is not seen when the sun shines. As it shines in darkness, so our ego shines in forgetfulness of God.



When we are awakened to the knowledge of God, when we remember Him constantly and think of His greatness and glory, our ego dwindles into insignificance. Man is proud because he has forgotten God and His greatness. So we must bring into our

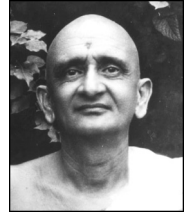
mind His greatness and glory, as that practice will make us pure and humble, and all undesirable thoughts and desires will disappear at once. This is the secret. Some people believe that they should practise discipline like Ashtanga Yoga, as described by Patanjali, a great sage of India. Ramdas has tried these methods, but he found that they are not suitable for us. Devotion and surrender to God is the easiest way. Let us be conscious that we are His children and He is dwelling in our heart. Then we must commune with Him through prayer, and He will guide and lead us. He will fill us with His grace so that our life may be pure in thought, word and deed. In this way He makes us utterly Divine. We shall now be free from all temptations and can freely move in the world as if we have put on an armour against which nothing can prevail. We are protected by the Divine in every way. This is the life which he has been leading for the last thirty-three years (*talk given by Papa during the world tour in 1955*). When his mind became restless, he prayed to God to give him constant remembrance. Thereafter His holy Name was constantly on his lips. ◻



RENUNCIATION IS INTERNAL

By Swami Ramdas

It is not given to everybody to renounce the world and go away. Ramdas renounced according to Ram's will. But everybody has to spend some time, say 10 to 15 minutes, before retiring to bed, for sitting silently, thinking of God and praying to Him to give the right guidance all through the daily activities. Your heart should be kept pure and your actions must be such as would be helpful to others. That is the way you have to get on. Sudden renunciation is not good for everybody. That is not the way for all. Renunciation must first be internal. In India there are thousands of Sannyasis who have renounced and are going about from place to place. But they have not inwardly renounced the desire for external things. That is not renunciation. It must be internal.



When your heart is full of God, naturally there is no other thought in it. That is renunciation: to have no desire for anything in the world. Just as a great pond beside a river can be filled by opening a channel between the two, so also when you unite your mind

with God, His power, love and grace will pour into you, and your mind will be full of joy, free from all desires. That joy fills you through and through from within.

The river of God with which you have to connect yourself is not without. It is within you. You have only to open the channel and you are flooded with joy. We desire material things only because we have no contentment. We know from experience that we will not be happy by getting external things. They are followed by pain and worry. But the joy you get by communing with God is perennial. There is no break in it. It is based upon the Immortal Truth within you and not on the perishable objects outside you. Perishable objects cannot give you imperishable joy. The Imperishable alone can give you eternal joy and that imperishable being is God.



Inner renunciation is attained through complete surrender to God — not possessing anything as belonging to oneself but as belonging to God. This dedicated life leads to the dissolution of the ego-sense and the attainment of Jnana. The method employed to reach this stage is to consider oneself as a devotee

or a servant of God — ‘Dasya Bhava’ — ‘I am Thy servant, Thou art my Master.’ He works in the world as a servant of God doing everything for the sake of the Master in order to please Him. Such a devotee need not renounce anything externally. All his actions are done in a spirit of dedication to God. □



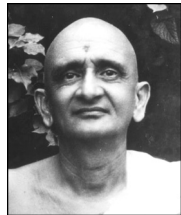
It is not enough if you know Him and realise Him as the Impersonal Truth. You have also to see Him as the vast manifestation. This is the all-comprehensive realisation of God. In this state you can freely move in the world, do whatever work God has entrusted you with and enjoy supreme bliss. It is not rejection of life, but Divinisation of life. There is nothing to be renounced because everything for you now is God and God alone — the seen and the unseen, the so-called real and the unreal, the manifest and the unmanifest, that which has name and form and that which is without name and form. The change has to take place within you and not anywhere outside.

— Swami Ramdas

RENUNCIATION AND WORK

Swami Ramdas Answers

D*evotee:* Does the man who renounces the world and all the desires, still have the wish to work for people?



Papa: He becomes the servant of God and his body thereafter lives only in the service of God. His activities are a spontaneous outflow of the energy of the Divine. He knows he is doing everything by the will and power of God. He never feels he is doing any good to the world. He simply does things as prompted by God and they go for the relief of the world.



Papa: True renunciation is principally an inner state of detachment from the net of desire. Desire gives rise to concept or Sankalpa, and Sankalpa drives the soul into the field of action, vitiated with the expectation of its fruit.



Devotee: What is this process of dedication?

Papa: You feel that everything is done by His will and power. You are not doing anything by

yourself. You are an instrument. God makes you active. Dedication means this. You surrender your ego to God. Eknath Maharaj was a Grihastha. He dedicated his wife, son, house — all to God. He took them to be God's, not his. Ultimately, he saw God in them. He lived in the midst of them and remained unattached. This is called Bhagavata Dharma. □



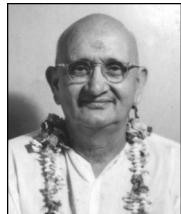
Remember God constantly and do whatever work is entrusted to you as a matter of duty in a spirit of dedication to Him. Take it that this machine of your body is worked by the Divine Power. If you are always alive to this, you will never do any wrong in the world. This does not mean that you should remain idle. Whatever work you have to do, should be done, but in the proper spirit. It is not renunciation of action that is needed, but the transformation of it into Divine action. Let the 'I' go and fill yourself with God. Then your actions become pure and glorious.

— Swami Ramdas

NEED FOR TEMPORARY RETIREMENT FROM THE WORLD

By Swami Ramdas

The ascetic ideal is there in order to replace the ego by the Universal Vision. For the time being you have to retire from the world, maybe for a few months or a few years, so that you can meditate and pass through a course of discipline in order to do away with the ego-sense, till you are established in the higher consciousness. When you have the fullness of spiritual realisation, you go back into the world to spread the love of God. You do not remain a recluse all the time. To do real humanitarian service one should be absolutely free from the ego-sense. Sometimes people enter into such service when their ego-sense has not been eradicated, but the result is they do more harm to the world than good. It is just as if you have left your homes and come here for some special education, and will go back after you have gained the necessary education and employ yourselves somewhere. This does not mean you have renounced your homes. It is only for a temporary period that you are away from home, which is necessary for your education. A man



who has no university education cannot hold a high post because he will not have sufficient knowledge or fitness to manage things. So, in order to be fit instruments of God for the service of humanity, man has to retire for some time to prepare himself for the service. □



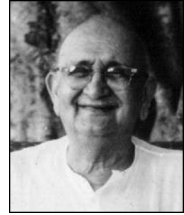
God, whom you seek, dwells in the hearts of all creatures and beings. If you ignore this truth and renounce the world, you may be renouncing God Himself. The proper thing to do is to spiritualise all your activities by a complete surrender to the all-pervading Master and Lord of your and the world's being. Take it that all the actions you are engaged in are performed through the Divine Shakti, which works by the will of the Supreme Godhead. Believe that you are merely an instrument in the hands of God, and that He has appointed you to the task with which you are at present occupied. Realise that all your actions are the spontaneous expressions of the Divine within you.

— Swami Ramdas

RENUNCIATION OF ATTACHMENT

Swami Ramdas Answers

D*evotee:* Is it necessary to renounce the world to have the final state of realisation?



Papa: You have to renounce attachment for the world but not the world. Nobody can renounce the world. Even if a man goes to the forest, the world is with him.




Papa: The easy path for the subdual of the sensual desires is not their suppression, but the diversion of the mind from sense objects towards God by developing an unusually strong attraction and longing for Him. The more your mind gets attuned with God, the weaker becomes your craving for the sense objects. For freedom from attachments, a most efficacious means is a recourse from time to time to solitude. The renunciation that is required of the Sadhaka is the renunciation principally of the attachments existing in the mind. □



POSSESS THINGS BUT DO NOT BE POSSESSED BY THEM

By Swami Ramdas

here is a saying that we may possess things but may not be possessed by them. Spiritual progress is not satisfactory because of your attachment to things. Ramdas does not say that you should not be engaged in production. You must produce as much as you can for the good of all people in the world. It is attachment that makes you hoard more than you actually need. This attachment on the part of individuals brings unequal distribution in the world, with the result that some people are rich and live in comfort and plenty, whereas others are poor and starving and do not get employment even for earning the necessities of life. This inequality is definitely due to cupidity and attachment. Attachment is the cause of so much misery and confusion in the world. Production of food and wealth must go on, so that all may be fed and clothed. God gives you plenty so that you may share it with the needy and distressed. It is by His power that you earn; and when you give, you give only to Him in the poor and the suffering. This is the ideal we must cherish and put into practice.

It is not by remaining idle in the name of devotion to God that we can reach this great ideal. Let us not forget that we are all children of the one Divine Parent. We are all brothers and sisters. You may think Ramdas is preaching communism. It is not communism, but it is Divinism, if Ramdas can coin such an expression. □



Y*ou ought to know that God is directing you. You must be conscious of it. For instance, at the age of thirty-eight suddenly the change came over Ramdas. He was leading an ordinary life. Hunger for God came to him because God gave it to him. Why did he not have it earlier? For, God did not will it. He felt that it was He who called him away. In fact, God led him away, just as a mother leads the child by the hand to any place she likes. His renunciation was not reasoned out or planned out. The urge was so strong that he could not resist it. It was all in His hands. God did whatever He liked with him. There was no question of why and wherefore.*

— Swami Ramdas

COLOUR OF ATTIRE IN SPIRITUAL QUEST

Swami Ramdas Answers

Devotee: Do the clothes we wear have any influence on our spiritual life?

Papa: No, unless it be for one who has renounced all desires for the world or attachment for the world, and lives a life completely cut off from the world. For him it is important. For a seeker of Truth, not engaged in any other activities, the peculiar dress he puts on helps him to remember that his life is dedicated to God. When his dedication has become complete and realisation of God is achieved, it is immaterial what dress he puts on.

Ramdas tells this from his own experience. He was wearing ochre-coloured clothes during his early years of spiritual Sadhana or God-seeking. He continued dressing that way for about three or four years after which he gave them up, and started wearing the white clothes commonly used by all. When he had the coloured clothes on, he was feeling that his life was a dedicated one. The ochre colour signifies renunciation. So whenever he looked at the cloth, he felt this life was God's and not to be used for anything except for the realisation and service

of God. Thus it was helpful, though it is not always essential.

A person can dedicate himself or herself to God without any external changes, because the dedication is purely an internal matter. He may use any cloth he likes. It is immaterial which way he dresses. Many saints dress themselves in the ordinary way and yet have their whole life dedicated to God. Their life is one of perfect inner renunciation.

Devotee: In the Middle Ages in the West, people attached significance to various colours as many circles in India do. Was that really meaningless?

Papa: No. It must have had some significance. Even in Sri Aurobindo Ashram in India the Mother gives the devotees flowers of various colours signifying different qualities. One colour signifies love, another signifies compassion and some purity, and so on. There may be some people who have studied the significance of colours.

Ramdas will now speak something of three colours:

- **White:** It stands for perfect purity.
- **Orange:** This stands for the colour of the flame, which means renunciation. Flame burns everything, and so, when you see a Sannyasin

wearing ochre robes, you must take him to be a flame in which all his desires are getting burnt.

- **Yellow:** Buddhists use this colour. Yellow is the colour of a dead body. The Bhikku who wears yellow robes is as good as dead. He is dead to the world and to all the desires of the flesh. □



The secret of Tapasya and solitude lies in your feelings about them. The moment you realise that all your activities and works belong to the Supreme Lord of your heart and of the universe, you will become conscious that you are at once in solitude in the midst of the crowd and that you have reached the end of all Tapasya. Believe, in all things that you do, you are driven by a Power which is all-masterful, all-loving and all-beneficent. Don't crave for a state of external renunciation of activity; but for the victory of peace and resignation in the midst of activity. This is possible when you are grounded in the truth that you are merely a willing and submissive instrument.

— Swami Ramdas

DEAR CHILDREN

Equal Vision Is The Sign Of Renunciation

Purandardas and wife renounced the world and undertook a pilgrimage. Once, as they were walking, Purandardas, who was a little ahead of the wife, saw a diamond on the road. Immediately he began to scratch the ground to hide it thinking that if his wife saw it she might be moved to avarice, and thus lose the merit of renunciation. While he was thus scratching the ground, his wife came up and asked him what he was doing. He gave her an evasive reply. She, however, finding the diamond remarked, “Why did you leave the world if you still see the distinction between diamond and dust?” □



EPISTLES OF SWAMI RAMDAS

Beloved Ram,
 ...Whatever you do is done by Prakriti, with ego-sense or without it. So, external renunciation of work, in which God has engaged us, is not necessary. No action by itself is sinful. No field of work is undesirable. Our ignorance, the cause of misery, consists in our thinking ‘I’, the individual, as the doer of work. No change of situation can bring us

peace and rest unless, simultaneously with the change, the ego-sense of actorship also vanishes away...

You simply play the part that Prakriti has set for you. Play it out as Her work. When She chooses to change the game, you slip naturally into the change. You have no right to judge if the work She has put you to, is proper or improper, right or wrong. No discarding it! It is simply Her work and you do it. So all your physical, vocal and mental functions are all Hers. No sin, no merit. □

Ramdas



IN MEMORIAM

- Sri SR Krishnamurthy (aged 88), a devotee of the Ashram from Chennai was called by Beloved Papa on the 8th of November 2022.
- Ms. Nirmala Mahbubani (aged 60), known to all in the Ashram as Nimmu, who was an ardent devotee of the Ashram from Coonoor, was called by Beloved Papa on the 18th of November 2022.

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

IMPORTANT DAYS IN 2023

Jan 28	Sat	Pujya Mataji Krishnabai's Mahasamadhi Day
Apr 6	Thu	Beloved Papa Swami Ramdas' Jayanti
Jul 3	Mon	Guru Purnima
Aug 21	Mon	Beloved Papa Swami Ramdas' Mahasamadhi Day
Oct 12	Thu	Pujya Swami Satchidanandaji's Mahasamadhi Day
Oct 14	Sat	Pujya Mataji Krishnabai's Jayanti
Nov 12	Sun	Pujya Swami Satchidanandaji's Jayanti
Dec 27	Wed	Beloved Papa Swami Ramdas' Sannyas Day



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 November is 200 crores. The grand total of the Japa done so far in this round now stands at 14276 crores.

FEAST OF SATSANG AT ANANDASHRAM:

By the abundant grace of Beloved Papa several luminaries visited the Ashram in the months of November and December 2022:

- **HH Swami Shivshankaranandaji of Sri Adi Shankara Ashrama, Johannesburg, SA and HH Swami Ramkripananda Saraswathi of Sarva Dharma Ashram, Chatsworth, SA:** Swami Shivshankaranandaji and Swami Ramkripanandaji, drawing inspiration from Gurudev, Swami Shivanandaji Maharaj, have set up spiritual centres in South Africa and are rendering yeoman service around their Ashrams. The Swamis visited Anandashram from the 25th of November to the 6th of December 2022.
- **HH Sri Swami Sadyojat Shankarashram of Sri Chitrapur Math:** Pujya Swamiji visited Ashram on the 1st of December 2022 along with a few devotees.
- **HH Sri Sachidanand Jnaneshwar Bharathi Swamiji of Sri Jnaneshwari Peetham, Daivajna Brahman Math, Honnavar:** Pujya Swamiji visited the Ashram along with a few devotees from the 9th to the 12th of December 2022.



CONCLUDING PROGRAMMES IN CONNECTION WITH BELOVED PAPA'S SANNYAS CENTENARY: The report of the programmes to be held in Ashram from the 24th to the 31st of December in connection with Beloved Papa's Sannyas Centenary will appear in the February issue.



34TH MAHASAMADHI DAY OF PUJYA MATAJI KRISHNABAI

On 28th of January 2023, we observe Pujya Mataji's 34th Mahasamadhi Day.

Pujya Mataji was a personification of Universal Love and Service, as well as Guru-Seva.

May this day be instrumental in reminding us of these noble ideals that she epitomised, and may she bless us to live up to the teachings of our Guru and thus make our lives blessed.

MESSAGE FOR THE NEW YEAR

Although our life and all its ingredients are impermanent, it does not mean that they are insignificant in any sense. There is a valid reason and a valued purpose for the presence of everyone and everything in our lives. If we comprehend this essential learning of life, we would consider this New Year as a meaningful moment to form new resolves and resolutions, reform our words, thoughts and actions and thus transform our lives.

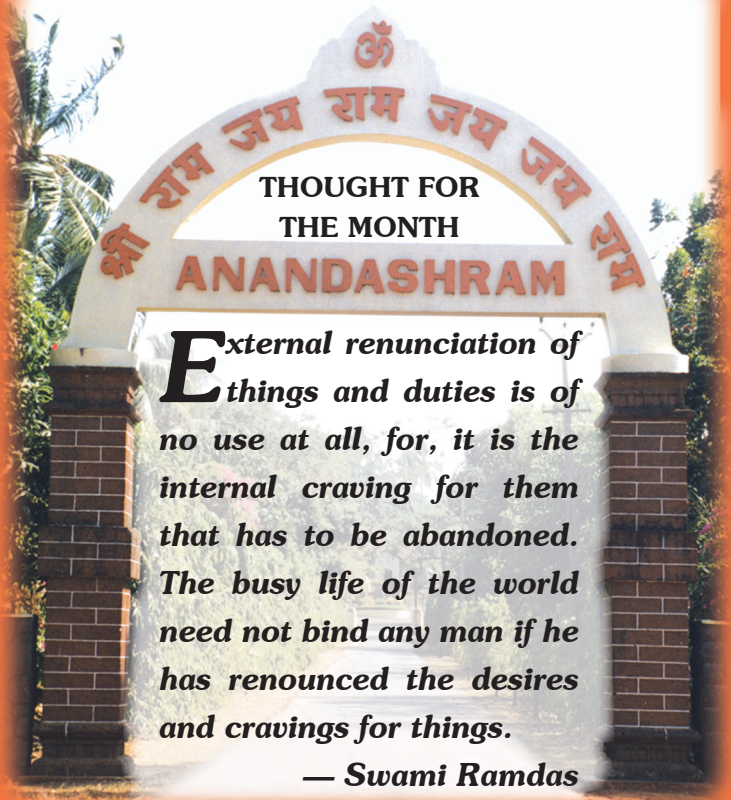
We won't be here forever, for sure, so, we better find the meaning and purpose of our very existence and fulfil it sooner rather than later.

Let us make a fervent prayer to the Creator to help us remain steadfast in our commitment to remembering Him in all actions and seeing Him in His manifestations.

The Creator is not far away from His creations; in fact, He dwells in the heart of His each and every creation. All we need to do is to love and serve our co-creation, with a Universal Vision. Our heartfelt prayer is that the Divine within may bless all of us to be able to do so in this New Year 2023 and all years ahead of us!



R.N.: 3047/57 || Registered: KL/KSZ/8/2021-23
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Date of Publication: 01/01/2023



External renunciation of things and duties is of no use at all, for, it is the internal craving for them that has to be abandoned. The busy life of the world need not bind any man if he has renounced the desires and cravings for things.

— Swami Ramdas

Edited and published by:

Swami Muktananda on behalf of
Anandashram Trust, Kanhangad.

and printed by him through:

Prakash Offset Printers, Mangalore.