



# The Vision

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

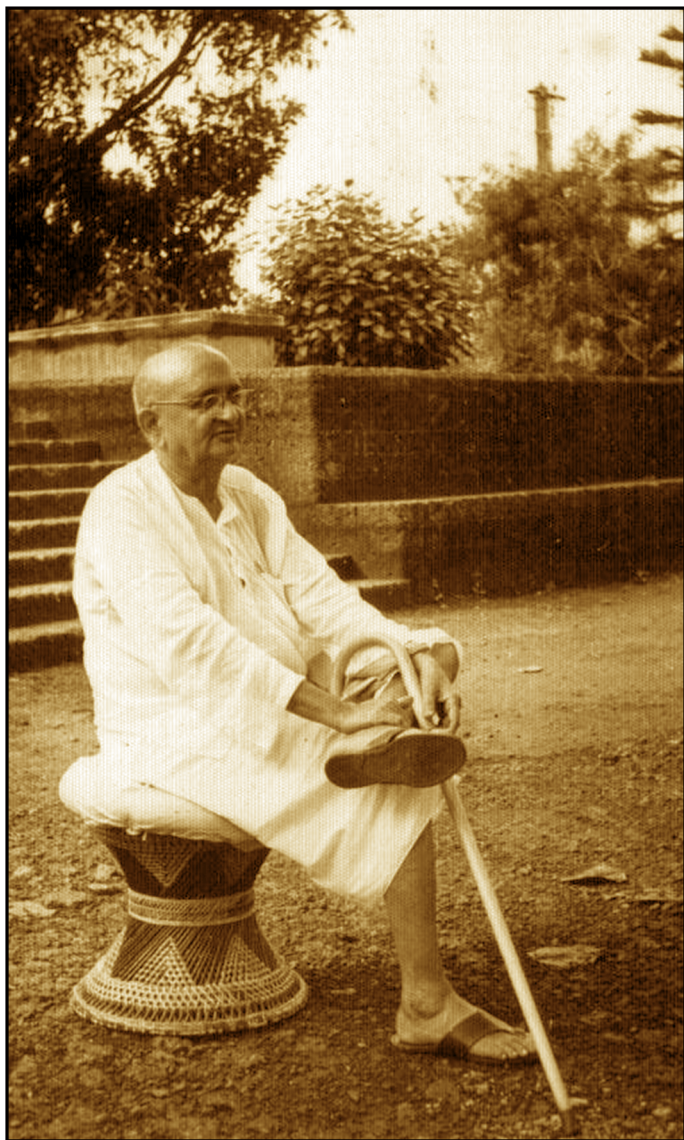
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**Beloved Papa Swami Ramdas (1884-1963)**

*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

## THE VICTORY

**I**n the womb of pain, the babe of joy is born,  
 From the mire springs the beauteous lotus,  
 The clouded sky reveals the radiant blue,  
 Grim darkness holds the grandeur of light.  
 In the depthless ocean lies the rarest gem;  
 So in the ache of thought, find wisdom pure,  
 In the heart of struggle — the heaven of peace,  
 In the battle of life — the victory. □

— *Swami Ramdas*



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## FROM THE EDITOR

he psychological being in every one of us comes under the influence of three different attitudes in our bosom. They are called Sattwa — the passive; Rajas — the active; and Tamas — the indolent. These Gunas are reflected in our thoughts, words and deeds. If we try to understand these characteristics in us and in others, many of our problems connected with human relationships would be solved. In other words, it will surely help to develop, to a great extent, harmony at home, harmony at the workplace and harmony amongst friends.

Srimad Bhagavad Gita elaborates on these Gunas across Chapters 14, 17, and 18, offering a graceful explanation of their various aspects and applications at different levels. Swami Chinmayanandaji illustrates this concept stating, “When the same Ganges water is poured into hundred different bottles each one would look different from the other, not because the waters are different but because of the shape and colour of each bottle. These are but qualities of the bottle born of the glass-material of the bottles, and when the same sacred water is looked through the bottle containers, the properties of the bottles get

superimposed upon the contents: the blue water, the yellow water, the fat water and the lean water etc. Similarly, the One Eternal Principle comes to express in the various Matter-equipment as different individuals due to the ‘Gunas’ born of ‘Prakriti’, even though the elements that constitute matter are one and the same everywhere.”

Keeping this in view, this month’s issue of THE VISION delves into the teachings of different Masters regarding the Gunas. May He, who grants us insight into the significance of these Gunas, enable us to transcend their influence. □

— Editor



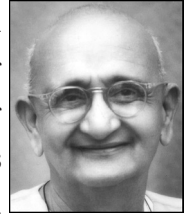
***Let your burning aspiration be for the vision of the Lord in the visible universe with all beings and creatures in it. Your reading of the Gita will give you an exact knowledge of the state you have to attain, which is the absolute bliss of immortality — by the transcendence of the Gunas and Dwandwas — the height of Para-Bhakti.***

— Swami Ramdas

## ROLE OF GUNAS IN DEVOTION

By Swami Ramdas

**D**evotion as rightly divided is of two kinds — the lower and the higher. In the lower form of devotion, the devotee looks for guidance and concentration from outside, and primarily attaches himself to the society of saints who have realised fully the greatness and glory of the Lord. To keep himself pure in thought, word and deed, he controls all the forces that are working in his psychical and physical being, and adjusts the conduct of his life so as to free himself from all desires of his mind. Mainly, he will have recourse to three kinds of Sadhana, viz. Satsang, solitude and Sattvic diet.



How does the devotee now try to tune his mind in a continuous symphony with the Lord? It must be admitted that every remembrance signifies bringing into the mind the name and qualities of the person or object remembered. A prolonged remembrance means a sustained fixity of the thought on the name and attributes of the person or object. For the devotee, the Lord becomes the one great object of ceaseless

remembrance, which is attained by an unbroken repetition of His sweet and all-powerful Name and bringing at the same time into the mind His sublime glories and attributes.

As the devotee advances on this spiritual path, he transcends the Tamo and Rajo Gunas of nature and gets firmly seated in Sattva Guna. Sattva Guna denotes a consciousness above the animality of human nature, filled with calmness, equality, light and purity. It must be understood that this Sattvic consciousness is a step to a still higher consciousness. The lower form of Bhakti leads the devotee to this most necessary step.

Now commences the higher aspect of devotion. Sattva Guna entitles the devotee to the grace of the Lord or a saint, and through this grace he is lifted beyond all Gunas and comes, so to say, face-to-face with the immortal and all-blissful Atman, whom he realises as his real being and existence. This is called Jnana or Moksha. The knowledge of the Atman liberates the bound soul from the vicious cycle of births and deaths, and grants him unchanging and eternal bliss and peace. It is then the higher Bhakti, which is termed Para-Bhakti, dawns in him. This is the summit of God-realisation. With Jnana as the background, the devotee beholds the entire manifested universe as



the supreme image of his beloved Lord. All creatures, beings and things in the universe are looked upon by him as the very forms of his Lord. He feels and sees the Lord's presence everywhere. His sense of duality has completely vanished. Oneness of life, oneness of all existence becomes now the keynote of his vision. Not only in the inner realisation of the Atman that the sense of diversity has disappeared but also in the external revelations of the natural phenomena. In this supreme state the devotee enjoys unending and inexpressible bliss. There is no limit to his ecstasies born of his consciousness of unity and oneness with the Lord. He veritably rolls, swims and gambols in the infinite ocean of joy. Blessed, a million times blessed, is the devotee who reaches this highest peak of God-realisation. □

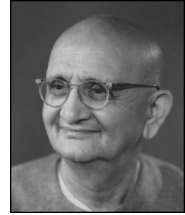


***L***ove is practised when you rise above *Tamo Guna* and *Rajo Guna* and try to fix yourselves in *Sattva Guna*. This is a state in which you develop love, but you get the full experience of love only after realising the Atman.

— Swami Ramdas

## BELOVED PAPA SWAMI RAMDAS ANSWERS

**D***evotee:* Before going beyond the Gunas is it necessary to be established in Sattva Guna?



**Papa:** Sattva Guna comes and goes. One cannot be established in Sattva Guna. But when you are in Sattva Guna you must attempt to rise beyond it by not allowing yourself to fall into Rajas or Tamas. They are ever changing. They are not constant. When you transcend all the Gunas, you become established in the state of Turiya. You realise the Atman. Then there is no fall.

Sattva Guna denotes purity of mind. Purity of mind is not everything. You must have Guru's grace to rise above the Gunas. Therefore, the process is to rise from Tamas to Rajas and from Rajas to Sattva. When you are in Sattva Guna, the mind becomes pure. This is achieved through Upasana and Nishkama Seva. With this view, if you do actions out of love and compassion, it will remove all impurities of the mind, the mind becomes absolutely pure and is prepared to receive the grace of the Guru. Then if you go to a saint, he will teach you what you are in reality. He will say that you are Brahman yourself. At once all the darkness in you is dispelled. You receive

not only the contact but also the word of the Guru which acts on your heart like an arrow. Kabir calls it Sabda Bana. Here the method is Sravana, Manana and Nididhyasana — hearing, reflecting on the same and getting the mind fixed on that. Ignorance is thus dispelled and you have Atma Sakshatkar. So, mere self-purification will not do. You must receive the grace of the Guru to remove the veil of ignorance.

Very often, you are not prepared as the mind is not pure; and the Guru's grace does not act. You must become fit to receive the grace of a saint. Saint is a living God, a talking God. From him you get the power that dispels darkness and brings you the inner light or realisation of the Atman. □



***I***dentify yourself with the immortal Purusha — the Witness — beyond the Gunas and Dwandwas — on one hand; surrender all your actions to the Divine Shakti — whose manifestation is the universe of name, form and movement — on the other.

— Swami Ramdas

## GUNAS AND TRANSCENDING THEM

By Mother Krishnabai

When Papa brought into being this vast creation of His and invested all the activity therein with the three Gunas — Sattva, Rajas and Tamas — He ordained that all worldly pleasures shall be accompanied by pain. In other words, he who seeks the pleasures of the world, willy-nilly bargains for pain as well. But, once you have attained and tasted eternal bliss, it becomes an unending state, in which it is all Anand and Anand everywhere. There is no pain then. It is to attain to this state you all have come here, to be free from the Gunas.



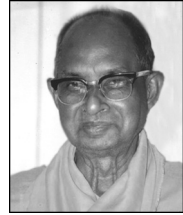
How do the Gunas have their effect on you? Now, there are times when you might be sitting quietly all by yourself, feeling mentally at peace and content. Then, all of a sudden, for no apparent reason at all, you feel dejected and a mood of discontent creeps into you out of nowhere. Why is it so? It is because until you attain Papa, you are a prey to all passing emotions arising from the play of the three Gunas. When you are in Sattva you feel all peaceful

and serene in mind, then, when Sattva gives way to Rajas, you suddenly become restless, you do not feel like sitting quietly in one place but need to run about pursuing one job or another. Then, Rajas in turn will give way to Tamas and you become a prey to the very things that are inimical to your spiritual progress. But, once Papa reveals Himself in your heart, the sway of the Gunas cannot affect you. You may become angry, but it is only a passing thing and does not leave any impress on you as you are always conscious that you are the Self beyond all the Gunas and you are unruffled and blissful as ever. Now, it is to attain this state or, at least, to make a beginning in this direction, that you all have come here.

How to attain this state? Through Ram Nam. Papa has indeed made everything so easy for us. Still, we do not want it. Or, after repeating Ram Nam for some time, we imagine we have gained everything when we enjoy some amount of peace of mind and we assume we have attained Sakshatkar. What we do not know is that this state of peace is induced by Sattva Guna and needs to give way to Rajas and Tamas. That is the law of creation. Our task on this earth is to go beyond the three Gunas. □

## WORDS OF PUJYA SWAMI SATCHIDANANDA

### **World-Drama — A Projection Of God:**



The world is actually not a creation of God, but a projection, which means God Himself has projected forth as the entire universe as a seed projects itself forth as a huge tree. Everyone is He and there is nothing but He. The world-drama is going on as directed by the Lord of the universe. So there is no why and whereof on any of the happenings. Ours is to submit to His will through His constant remembrance. The projection of this world, in the first instance, took place through the imbalance of the three Gunas — Sattva, Rajas and Tamas. Sattva stands for peace, harmony and happiness. Rajas is full of activity and also brings about fights. Tamas means inertia. When there is any imbalance, say, when Rajas is predominant, people will be prone to too much activity with the result, there will be fights and quarrels.

### **Play Of The Gunas:**

One may have more of Tamas and less of Sattva and Rajas, another may have more of Rajas and yet another may have more of Sattva. One does not stay in a particular Guna all the time. Those who

have predominance of Tamas do all their activities including spiritual practices in a Tamasic way and vice versa. Ultimately those who are in Tamas will gradually move from Tamas to Rajas and from Rajas to Sattva. One has to transcend every stage to realise God. This is a gradual process.

### **Influence Of Gunas On Food:**

One's different moods, anger, etc. are because of one's own inherent Vasanas. But food — Rajasic or Tamasic — can lead to manifesting anger, etc. The person preparing the food can also play an important part in making the food Sattvic, Rajasic or Tamasic. If the person who cooks the food chants God's Name while cooking and thus in a Sattvic mood, the food prepared will be Sattvic. □



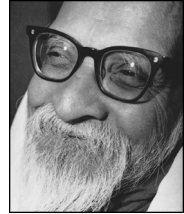
***You are asked to rise above Sattva Guna. Then it is that you realise the Atman. After realising the Atman, your attitude towards all beings and creatures is one of love.***

***— Swami Ramdas***

## GUNAS

By Vinoba Bhave

**T**he Prakriti of everything and every being consists of three constituents — three Gunas (modes) — Sattva, Rajas and Tamas. All the things are made of these three materials; difference being only in their proportion. Only when we separate the Self from all of them, could we succeed in separating it from the body. To examine these Gunas and to conquer them is the way to separate the Self from the body. With restraint and firmness, we have to go on subduing and conquering them one by one and reach the ultimate destination.



### Tamas

Let us take Tamas first. We are observing its terrible consequences in the present social situation. Its main consequence is laziness which, in turn, gives rise to sleep and blunders. Only if we overcome all the three things, we may take it that we have conquered Tamas. Among them, laziness is extremely dreadful. A little more food induces us to lie down and a little more sleep makes us dull. Everything is in vain until this laziness is overcome. To shake off laziness one



must do physical labour. It is the only way to conquer laziness. If we fail to do this, nature will make us pay for this lapse.

Overcoming laziness is one thing; another is to overcome sleep. How can we have deep and sound sleep? The cure for laziness is applicable here too. The body should be continuously used; then one will sleep like a log the moment one retires to bed. Life is given to us to attain its highest ends, to fulfil its mission. If it is eaten up by sleep, how can we achieve anything worthwhile in life?

When a lot of time is consumed in sleep, the third manifestation of Tamas — blunders — occurs naturally. A sleepy man's mind is not alert. That results in inattentiveness. Too much sleep gives rise to laziness which results in forgetfulness; and this forgetfulness is detrimental to spiritual progress. Lethargy of the mind is the cause of forgetfulness. If the mind is awake, it will not forget things. An inattentive mind is bound to contract the disease of forgetfulness. To overcome it, one must conquer laziness and sleep, do physical work and be ever alert.

One should keep an account of every moment, so that laziness does not get any opportunity to penetrate one's life. Efforts should thus be made to conquer Tamas in all its forms.

## **RAJAS**

Rajas too is a terrible foe. It is the other side of Tamas. In fact, 'Rajas' and 'Tamas' should be considered interchangeable terms. After resting for long, the body feels like doing something and after too much activity, it seeks rest. Thus, Rajas follows Tamas, and vice versa.

The main characteristic of Rajas is the itch and ambition to engage in all sorts of activities. There is an intense desire to do daring deeds. Rajas gives rise to limitless association and attachment to actions. Rajas is always gushing forth driving man to do this or that. Under the influence of Rajas, man intrudes into all sorts of activities. He forgets his Swadharma. In fact, the performance of Swadharma implies giving up all other activities. Karma Yoga as enjoined by the Gita is the cure for Rajas. Karma Yoga means doing everything with a particular frame of mind. Sowing seeds in the field is not the same thing as throwing them here and there. There is a world of difference between these two actions. We know what we gain by sowing seeds and what we lose by throwing them. Karma that the Gita prescribes is like sowing the seeds. There is tremendous potency in performing one's Swadharma which is one's duty.

When one is absorbed in Swadharma, Rajas loses its force because the mind gets concentrated; it then never swerves from Swadharma.

### **SATTVA**

One must be very careful in dealing with Sattva. How can one detach the Self from Sattva? It is a matter for subtle thinking. Sattva is not to be completely destroyed. Rajas and Tamas are to be completely rooted out; but the matter is different with Sattva. If a big mob is gathered at a place and it is to be dispersed, the police are ordered to shoot below the waist, so the people are not killed, but they do get wounded. Sattva is also to be wounded; it is not to be killed. After the disappearance of Rajas and Tamas, pure Sattva remains.

So long as the body is there, one must be in some mode or the other. What then does detachment from Sattva mean? When we have Sattva, we become proud of it. This drags down the Self from its true nature. If we want bright light from a lantern, the soot deposit inside its glass cover has to be wiped off; but this is not sufficient. The dust on the outer surface of the glass cover has also to be removed. In the same way, the soot of Tamas has to be wiped off and then the dust of Rajas should also be removed, so that the

radiance of the Self could spread. Then only the clean glass of pure Sattva remains between the light and us. Does removing Sattva mean breaking this glass? No. The lantern will then become useless. It needs glass. Therefore, instead of breaking the glass, one should fix a piece of paper on the glass so that we can have the light but avoid its glare. Conquering Sattva means elimination of the pride of and attachment to Sattva. We should make use of Sattva, but that has to be done with care and skill. Sattva should be freed from pride.

How to overcome the pride that 'I have Sattva in me?' There is a way. Sattva should be imbibed through constant practice, so that it becomes our second nature. Continuous performance of Sattvic actions withers away the pride about it. Through such actions, Sattva becomes an integral part of our being. It should not remain a guest; it should rather become a member of the family. We feel proud of things that we do once in a while. We sleep daily, but do not consider it something special and do not talk about it. But if a patient has no sleep for days, and then sleeps for a while, he would tell everybody about it. An even better example would be that of our breathing. We breathe for twenty-four hours a

day, but never talk about it or brag about it. We feel proud when some good action gets done through our hands. Why? Because it has not happened in the routine course. When a child does something good, the mother pats it on the back; otherwise, the child is familiar with the mother's scolding only!

Thus, first, pride about Sattva should be conquered and then attachment. Pride can be conquered through constant practice of Sattvic actions. To conquer attachment, one should work without desire for fruit and dedicate to the Lord the fruit that is received because of Sattva. When Sattva is fully assimilated in life, the fruit of Sattvic actions appears before us in the form of supernatural powers or fame. But that should also be regarded as worthless. A tree never eats its own fruit, howsoever attractive and delicious it may be. □



***In Sattva Guna you have a glimpse of the  
Eternal through a transparent veil and  
your vision outside is one of equality.***

***— Swami Ramdas***

## SHLOKAS FROM BHAGAVAD GITA



rimad Bhagavad Gita, in Chapter 14, 17 and 18, elaborately unfolds various aspects of the Trigunas and their application in daily life. Although there are many Shlokas that deal with the subject, due to paucity of space, only a few have been reproduced here:

### CHAPTER 14, SHLOKAS 6, 7, 8:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥14:6॥

**Translation:** Of these (Gunas), Sattva, which because of its stainlessness, is luminous and healthy, (unobstructive), it binds by (creating) attachment to 'happiness' and attachment to 'knowledge', O sinless one.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥14:7॥

**Translation:** Know thou Rajas to be of the nature of passion, the source of thirst and attachment; it binds fast, O Kaunteya, the embodied one, by attachment to action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥14:8॥

**Translation:** But, know thou Tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep.

**Explanation:** Under the Sattva-influence, the mind is steady, reflecting ever faithfully on the Consciousness, the Self. Sattva is free from all evils, as it is relatively free from Rajasic agitations or Tamasic darkness. Though Sattva is the most Divine mental attitude, still it binds us and acts as a limitation on our Divine nature. Sattva binds the Infinite to Matter through the attachment to ‘knowledge’ and ‘happiness’.

Under the influence of Rajas, an individual is bound in his own attachments. Such a passionate being — goaded by his desires for things not yet acquired, and crushed under the weight and responsibility of his attachments to things that he possesses — can never keep quiet but must necessarily act on endlessly earning and spending, and yet thirsting for more and more. Rajo Guna also seemingly binds the Infinite Self to Matter-vestures and makes It play the part of a limited being through an endless array of inexhaustible actions. Though the Self is not an agent — actor, Rajas makes It act with the idea “I am the doer.”

Under the influence of Tamas man’s intellectual capacity to discriminate between the right and wrong gets veiled. He lives ever asleep to the nobler and the diviner aspirations of life. There is no consistency of purpose, brilliance of thought, tenderness of

emotion, or nobility of action in an individual who comes under the contamination of the Tamo Guna influences.



### CHAPTER 17, SHLOKAS 14, 15, 16:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥17:14॥

**Translation:** Worship of the gods, the twice-born, the teachers and the ‘wise’; purity, straightforwardness, celibacy, and non-injury; these are called the ‘austerity of the body’.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥17:15॥

**Translation:** Speech which causes no excitement, and is truthful, pleasant and beneficial, and the practice of the study of the Vedas, these constitute the ‘austerity of speech’.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥17:16॥

**Translation:** Serenity of mind, good-heartedness, silence, self-control, purity of nature — these together are called ‘mental austerity’.

**Explanation:** Austerity (Tapas) is an intelligent method of living in the right relationship with the world-of-objects, thereby avoiding all unnecessary



dissipations of our vital energies. The energies that are so economised and conserved are thereafter directed and employed in cultivating creative fields.

The very same Tapas is pursued by different people with equal faith, each of them is observed to gain different results. This is not accidental. The people who do Tapas are of different temperaments: the 'good' (Sattvic), the 'passionate' (Rajasic) and the 'dull' (Tamasic). According to their governing temperaments they act differently, with different tempo and with different emphasis, so that they come to reap diverse results from the different types of Tapas performed by them:

### **Austerities of body:**

- Attunement with a Higher-ideal is 'worship'.
- Devotion and reverence towards the ideals preached by the Guru and recommended by the Wise.
- External cleanliness, not only physical but also environmental.
- Straightforwardness in dealing with others.
- Brahmacharya — constant revelling in the contemplation of the Supreme Brahman.
- Diligently avoiding all acts of injuring others from our emotional and intellectual realms is the

strictest 'non-injury' that can be practised in life.

### **Austerities of speech:**

- The words spoken must be such that they bring no disturbance to others.
- Words in the speech should be honest, agreeable and also beneficial.
- Investing the vital energy so economised from the austerity of speech in daily life through a policy of speaking only that which is beneficial, agreeable and truthful, is invested in Swadhyaya, chanting, in reflecting upon, and in meditating over the Mantras of the Upanishads and other scriptures.

### **Austerities of mind:**

- If the five noble values-of-life enumerated herein are lived, they, in their aggregate, effectively produce the 'Tapas of the mind'. Serenity of mind can be gained only when our relationship with the world at large is put on a healthier basis of understanding, tolerance, and love.
- One who is an uncontrolled sensualist can have little serenity or composure. Mind runs out through the sense organs into the sensual fields to eke out its satisfactions. The driving force that sets the mind on its endless errands is an intellect, ever seething with desires.

- Quietude of the mind can be gained only when it is protected from both the inflow of the stimuli from the tempting sense-objects of the outer world, and the whipping desires that march out from the intellect to drive the mind out into the fields-of-enjoyment.
- That warm feeling of affection for all, which readily rises in a heart of true devotion and love, is kindness.
- Mouna means that noiseless inner calm, which one comes to experience when corroding passions and exhausting desires are no more building up in one's mind.
- Self-control is not possible unless our motives are pure and serene.

The above three stanzas thus give us a clear picture of what is true Tapas.



## CHAPTER 18, SHLOKAS 20, 21, 22:

सर्वभूतेषु येनैकं भावमव्ययमीक्षते |

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ||18:20||

**Translation:** That by which one sees the one indestructible Reality in all beings, undivided in the divided, know that 'knowledge' as Sattvic (Pure) .

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥18:21॥

**Translation:** That 'knowledge' which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rajasic (Passionate).

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥18:22॥

**Translation:** That 'knowledge', which clings to one single effect, as if it were the whole, without reason, without foundation in truth and narrow, that is declared to be Tamasic (Dull).

**Explanation:** We fluctuate among three Gunas and the different proportions in which they are mixed in our bosom determine the innumerable types of individuals that we are. A true student of culture and self-development must try to maintain himself as far as possible, in the Sattvic temperament. By self-analysis, we can diagnose ourselves and immediately remedy the defects in us.

The 'knowledge' by which the One Imperishable Being is seen in all existence, is Sattvic. Even if there are a hundred different pots of different shapes, colours and sizes, the 'space' is the ONE undivided factor in all these different pots. Bulbs are different but the current that is expressing through them all is the

ONE electricity. Waves are different, and yet the same ocean is the reality and the substance in all the waves. Similarly, the one Life throbs in all, expressing itself differently as Its different manifestations, because of the different constitution in the Matter-arrangements. The ‘knowledge’ that can recognise the play of this One Principle of Consciousness in and through all the different equipment, is Sattvic.

The ‘knowledge’ that recognises plurality, by reason of separateness, is Rajasic. The ‘knowledge’ of the ‘passionate’, ever restless in its energy, considers various entities as different from one another. The intellect of such a man perceives distinctions among the living creatures, and divides them into different classes — as the animal, the vegetable and the human kingdoms — as men of different castes, creeds, races, nationalities, etc.

An intellect that has got fumed under the dulling effects of extreme Tamas is generally fanatic in faith and devotion, in views and values in life. A man of Tamasic intellect views the world as if it is meant for him and his pleasures alone. He totally ignores the Divine Presence, the Infinite Consciousness. ◻

*(Excerpts From HOLY GITA  
By Swami Chinmayananda)*

## MOTIVE FOR ANY ACTION MUST BE CLEAN

By Sri Gondavalekar Maharaj



f the three Gunas, Tamas is the most akin to inert matter; and therefore, its effects are most easily, widely, and quickly perceptible. Tamas directly vitiates thought and desires. Man, however, has the capability of purifying the mind, by profusely repeating Nama; for, this leads to the development of Sattva Guna which gradually purifies the mind. That God can be attained by mere disciplinary practices and mortification of the body and the mind, is a mistaken notion; were it correct, workers toiling in the scorching sun to break stone into road metal would have been among the first to attain God. We should remember, God concerns Himself with a man's disposition and the state and tendencies of his mind and heart, rather than with mere physical acts like mortification.

One may create in people's eyes an image or impression of great devoutness by mortification exercises like say, fasting, and yet secretly entertain a mundane objective. God, who resides in all hearts, cannot be so deceived. We should, therefore, aim at practising what we preach or say; in the path of

spirituality nothing is more harmful than hypocrisy. To get lost in contemplation of God and thus forget to take food is far better than intentional fasting. We should get so engrossed in spiritual meditation that we acquire constant, unbroken awareness of God's presence. It matters not, in this state of mind, whether the body does or does not take food. On the other hand, mere fasting without such awareness of His presence will only lead to weakness of the body.

It is the motive behind any act that determines the intrinsic value of the act. God will readily condone an unorthodox action if the motive prompting it is pure. On the other hand, an apparently good action with an ulterior motive may keep God away. An action free from expectation of any kind will be highly appreciated by Him. We should strive to win God purely for His own sake. Indeed, if He were to present Himself before us and to offer to grant our desire, we should only ask for His name; this is true desirelessness. A manifestation of God may disappear some time or other, but His name abides forever. As long as His name is with us, it is incumbent on Him to come to us. □

*Source: Discourses*

## CONQUERING GUNAS

**B**roadly speaking, the Trigunas — Sattva, Rajas and Tamas — can be conquered as outlined below:

- Tamas by physical labour, moderation in food and sleep.
- Rajas by acting always within limits with equanimity and contentment.
- Sattva by elimination of pride and attachment to even Sattva Guna itself.

Now, let us examine the different facets through which these three Gunas — Sattva, Rajas and Tamas — are expressed:

### **Sattva:**

- When work is performed because it ought to be done, without attachment or desire for its fruits, such relinquishment is regarded as Sattvic.
- The renouncer endued with Sattva, neither hates disagreeable work nor is attached to agreeable work.
- That by which the One is seen in all, that knowledge is Sattvic.
- An ordained action done without attachment, love or disdain towards it, and also without the desire of its fruit, is declared to be Sattvic in nature.



- An agent who is free from attachment, non-egoistic, endued with fortitude and enthusiasm, unaffected in success and failure is called Sattvic.
- That intellect which knows the paths of external work and inward meditation, right and wrong action, fear and fearlessness, bondage and liberation is Sattvic.
- The fortitude with which the function of the mind, Prana and the senses are regulated, unswerving with Yoga, that fortitude is Sattvic.
- Three-fold happiness: that happiness which one learns to enjoy by habit; by which one comes to the end of pain; and lastly, starts as difficult, but ends in being satisfying.
- That happiness which is like poison at first but like nectar at the end that happiness is declared to be Sattvic.

**Rajas:**

- Relinquishment of action done due to fear of bodily troubles, is Rajasic relinquishment.
- Knowledge which sees all as various entities of distinct kinds is Rajasic knowledge.
- Actions done with a desire for the fruits of it for oneself, with self-conceit, and with much exhaustion, are declared as Rajasic actions.
- One who is passionate, desirous of fruit of

action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rajasic.

- That intellect which has distorted apprehension of Dharma and its opposites, and also right actions and its opposites is Rajasic in nature.
- The fortitude with which a man seeks a reward for his actions, with extreme fondness, virtues, earthly possessions and worldly enjoyment, that fortitude is said to be Rajasic.
- That happiness which is like nectar at the start but like poison at the end, that happiness is declared to be Rajasic.

### **Tamas:**


- Renunciation of duties is not proper, abandonment of the same from delusion is declared to be Tamasic relinquishment
- That which is confined to one single effect as if it were the whole without reason, without foundation, that is Tamasic.
- That action is declared to be Tamasic which is undertaken through delusion, without heed to the consequence, loss of power and wealth, injury to others and beyond one's abilities.
- Unsteady, vulgar, arrogant, dishonest, malicious, indolent, despondent, procrastinator, such an agent is Tamasic.

- That intellect which is enveloped in darkness regards Adharma as Dharma, and views all things in a perverted light is Tamasic.
- The fortitude with which a stupid person does not give up sleep, fear, grief, despondency and conceit is Tamasic.
- That happiness which begins and ends in self-delusion arising from sleep, indolence, miscomprehension is declared to be Tamasic. □



## DEAR CHILDREN

### *Monk And The Scorpion*

ne day, a Monk was walking alongside a stream when he saw a Scorpion struggling in the water. Knowing that scorpions cannot swim, he knelt down to scoop it out of the water. Just before setting it down, the Scorpion stung his hand. The Monk withdrew his hand in pain and the Scorpion fell back into the stream.

When the Monk realised this, he scooped his hands down again to save the Scorpion. And just as before, the Scorpion stung his hand and fell back into the stream. This scene repeated itself several times.

A little boy who was playing near the stream asked the Monk, “Excuse me. Why do you keep

trying to save the Scorpion? Don't you know it will just sting you every time you try to rescue it?"

The Monk, picking up a leaf and rescuing the scorpion successfully this time, replied, "Dear boy, just as it is a Scorpion's nature to sting, and water's nature to make things wet, so it is my nature to save."

**Lesson:** Be true to your nature. Know that, though another's nature may be quite different from your own, that does not make it good or bad. □

Source: <https://medium.com/@mattimore/>



## EPISTLES OF SWAMI RAMDAS

Beloved Ram,  
 You are almost taking it for granted that you as an individual are the actor, whereas in reality you are only an instrument of the Divinity dwelling in you and in the universe. Hence, for you, the question of Dwandwas and Gunas has arisen, producing a mental state of uncertainty, doubt and vacillation. The moment your surrender is complete and fixed, you work in the prosecution of the task for which God has appointed you, without prejudice or favour, doing all things, pleasant or unpleasant, as they are called, in a spirit of perfect Nishkama, leaving on your pure Spirit no stain or impression of their reaction.

...The external phenomena is a world-play, the Lila of the Lord, wherein His three Gunas work, to make it a grand display of infinite diversity. Observe this game of the Gunas through the vision of the inner calmness of the pure, unaffected Atman and act your part in the discharge of the work Prakriti or God's Power has enjoined on you, dispassionately performing all actions as an offering and sacrifice to Him who is the Supreme Lord of your being. In your office career, you may have to punish in one case and promote in another; do both things as an offering to the Lord, because every action you do belongs to the Lord, for by His power alone you move, work, talk and act in every manner. Give up the false notion that you are the doer, which is the cause of ignorance and therefore of doubt and misery... □

*Ramdas*



## IN MEMORIAM

- Sri Raama Raghavan (aged 92), an ardent devotee of the Ashram from Chennai was called by Beloved Papa on the 5<sup>th</sup> of July 2023. Raama Raghavan Mama was the first Mukhya Sevak of the Chennai Satsang Samiti. His commitment and contribution to actualise the

concept of setting up Prem Nagar at Padappai in Chennai will be reverentially remembered.

- Sri M Subba Rao (aged 94), an ardent devotee of Bangalore, was also called by Beloved Papa the on 1<sup>st</sup> of August 2023.
- Smt Swarajyam (aged 76), an ardent devotee of the Ashram from Hyderabad, shuffled off her mortal coil on the 5<sup>th</sup> of August 2023.

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 fourth round of the 15500-Crore Nama Japa Yagna For World Peace in the month of July is 200 crores. The grand total of the Japa done so far in this round now stands at 390 crores.

**'HARE RAMA' NAMA SAPTAH:** The devotees of Sri Avadhoothendra Saraswati Swamigal from Andhra Pradesh will be visiting the Ashram and conducting a 'Hare Rama' Nama Saptah from the 7<sup>th</sup> of October 2023. The Saptah will conclude in the morning on Pujya Mataji's Jayanti Day, the 14<sup>th</sup> of October 2023. □

# **YEAR-END PROGRAMME**

**23<sup>RD</sup> TO 31<sup>ST</sup> DECEMBER 2023**

23<sup>rd</sup> to 29<sup>th</sup> Dec: Akhand Ram Nam

23<sup>rd</sup> to 31<sup>st</sup> Dec: Satsang from:  
10.00 am-12:00 noon  
& 3.30 pm - 5.00 pm

Satsang programmes would include Bhajans, Shlokas, PPTs, talks on various topics.

Devotees may kindly send their confirmation emails to [anandashram@gmail.com](mailto:anandashram@gmail.com) by the 1<sup>st</sup> of November 2023 so that appropriate arrangements can be made.

ॐ  
श्री राम जय राम जय राम  
THOUGHT FOR  
THE MONTH  
ANANDASHRAM

**A**n aspirant should first conquer the lower two Gunas and raise himself to Sattva Guna, and then transcend Sattva in order to realise Brahman or Atman. After transcending the three Gunas he becomes master of the Gunas. He becomes Gunatita or Dwandwatita. When he has realised Brahman, the Gunas do not lord over him.

— Swami Ramdas