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The Vision

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



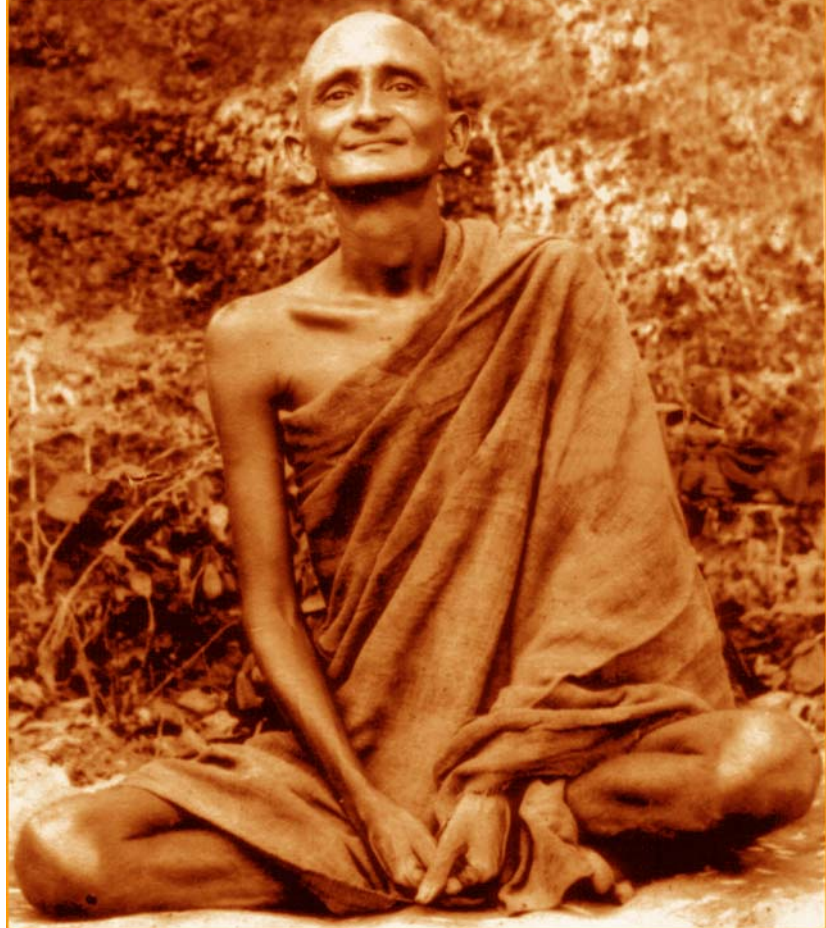
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Beloved Papa Swami Ramdas
(1884-1963)



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

IN the womb of pain, the babe of joy is born,
From the mire springs the beautiful 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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THE VISION

A Monthly Magazine

Anandashram

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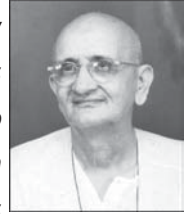
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SADHANA AND ASHRAMS

By Swami Ramdas

(Beloved Papa's 93rd Sannyas Day falls on 27th December 2015. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and thus seek HIS blessings to be able to do so.)



The first thing which is necessary for an aspirant on the spiritual path is sincerity. His heart must be filled with a deep and real longing for God. His attachments to ephemeral objects of life should gradually slacken. His hunger for the final liberation of the soul from bondage should grow more and more intense as days pass. Sadhana is not a spectacular display. In the recesses of the heart the aspirant feels a great void which he seeks to fill with the consciousness of the Divine Presence. He strives to purify himself in all aspects of his life – in thought, word and deed. Self-purification is the background of the sadhaka's life which prepares him for the ultimate spiritual illumination.

Of all the forms of deception the worst is hypocrisy. A show of piety and devotion while the heart is freely allowed to run after perishable things is prevalent with the so called seekers after Truth. The first step that the aspirant should take, is to examine his heart and find out how far it has true aspiration for the Divine. He should put himself under a severe discipline for control of his wayward thoughts and unregulated feelings. In the case of a sincere aspirant the Sadhana produces an all round change in his life. He courts always the company of devotees and saints. He avails himself of every opportunity to make his mind dwell constantly in the remembrance of God. He leads a simple, unassuming and spontaneous life.

Ashrams or religious institutions have come into existence for the benefit of the aspirants so as to provide them with a suitable environment, helpful for their upward growth. But in many instances it is noticed that self seekers enter into them and become their inmates with a view to gain their selfish ends. They abuse the golden opportunity offered to them for spiritual development and attainment of the Divine goal. They harbour the same evil thoughts and desires which they cherished before they were admitted into

the holy atmosphere of the Ashrams. The thoughts of hate and revenge, rankle in their minds. The desires for the pleasures of the flesh are freely permitted to inflame their minds. They take recourse to underhand dealings and intrigues of every kind. Instead of their pride and conceit diminishing after a continued stay in the Ashrams, these weaknesses are deliberately nursed until they become a source of disturbance to themselves and others with whom they are living. It would be well for such people to leave the Ashrams. Here no particular Ashram is indicated. It is evident such insincere and hypocritical Sadhakas are found everywhere. Trusting aspirants and devotees fall into their company and are led astray. It is better if their masks are uncovered, their intentions exposed and they are turned out of the Ashrams without delay.

An Ashram is a refuge for mentally distressed souls and for those who earnestly aspire for the vision of the Divine. It is not a place for all kinds of people posing as sadhakas to congregate and contaminate the atmosphere by their impure thoughts and actions.

It happens that many people, when they get a slight urge within to walk on the Divine path, think they are fit to renounce worldly activities and go to

live in the Ashrams. But after they remain there for some time they lose sight of their aim and get immersed in worldly thoughts and lead a life on the physical and mental plane. A life lived in the world battling against forces that conspire to put him down, with faith in God, is far better than becoming an inmate of an Ashram for mere namesake. A normal householder's life has great opportunities for spiritual development provided it is lived in the right spirit. If you study the lives of saints, you know that they were not the products of any Ashram or religious institution. They are not like hothouse plants. They had all the freedom to evolve in places and environments sometimes unknowable to the public, beyond the din and bustle of masses of men, where they could commune in silence with the great Beloved of their heart. It is not safe to be continuously under an eternal influence however great, holy and powerful. Such an influence no doubt helps his evolution but he should depend upon his struggle and effort and upon his spiritual strength and inner guidance which together constitute what is known as Divine grace.

So the aspirant should be like the lily that grows on the riverside nourished by nature – the Divine Mother, diffusing fragrance of love and beauty all around him.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Some aspirants think that the vision of God with form is the end of all Sadhana. Others think that unless and until they see God everywhere, live, move and have their being in God, without any break whatsoever, they have not attained the highest.



You should first know clearly what God-realization is and then how it is to be attained. Experience in the world shows that when you want to gain any object, you have to strive hard and work properly till you get it. As you are striving to achieve your object, your thoughts will be naturally dwelling constantly on what you want to achieve. Thus remembrance and effort are the two fundamental things necessary for gaining anything. The same holds good in the spiritual field. To attain God-realization, constant remembrance of God as well as proper Sadhana is necessary.

The path to God is not an easy one. You have to make your mind and intellect absolutely pure. Purity is the bedrock of spirituality. If you are not free from the six evils of Kama, Krodha, Lobha, Moha, Mada and Matsarya, you will not get God vision. To be free

from these evils, the best method is to remember God constantly and chant His Name. By such ceaseless remembrance, all the Vasanas of the mind which bind you to the world, causing misery, are gradually destroyed and the once restless mind is made calm.

God is not far away from us. He is nearer to us than anything else. He is within our own heart. We have forgotten Him with the result that we are subject to all sorts of sufferings. To free ourselves from misery we have to think of Him constantly. Then our mind will become pure and our lives will be blessed.

Then it is able to stay longer and longer in God with one-pointed devotion to Him.

* * *

You forget everything else when you are fully absorbed in any work. Similarly, if your mind is entirely fixed on God, desires for sense-pleasures and the objects of the world drop off by themselves. God cannot be realized through material possession. Anything that is gained through the sense is momentary and perishable. Only if the mind is directed towards the Imperishable and made to stay there, will it cease to turn to perishable objects.

* * *

Those who remember God always are bound to attain Him. By spiritual Sadhana, the mind and the intellect are purified and the ego-sense disappears. Once the ego-sense is dead, you feel you are nothing and God is everything. You realize that whatever was done by you was done by the power of God, and that even the Sadhana you did was done by God's grace, nay, by God Himself through you. You feel you are a mere instrument in His hands. Now your surrender to Him is complete and He takes you up higher and higher on the spiritual path.

* * *

God is not far away from us. He is nearer to us than anything else. He is within our own heart. We have forgotten Him with the result that we are subject to all sorts of sufferings. To free ourselves from misery we have to think of Him constantly. Then our mind will become pure and our lives will be blessed.

Keep this ideal always before you and carry on your activities with unbroken remembrance of God. Then you will become free from lust, greed and wrath, pure in thought, word and deed. If we live in the world forgetting God, we shall be unhappy ourselves and make others also unhappy.

WORDS OF PUJYA MATAJI KRISHNABAI

Never be content or satisfied with whatever progress you have made on the path. You must always feel that whatever Ram Nam you have done is not sufficient and pray to Papa to enable you to do more and more Ram Nam. That was how I looked at it in my Sadhana days.



* * *

Let us all pray to Papa intensely to restore peace on earth and He is bound to listen to our prayers. Let us not pray for perishable goods and things, but pray for Papa Himself. Then, all the Ram Nam we do will have been worth the while. Otherwise, all the Sadhana we do will give us only material fruits, nothing spiritual.

* * *

Until and unless Papa Himself chooses to reveal Himself in a particular person, that person will not get the necessary intensity of Sadhana. The prompting even to do more Sadhana has to come from Papa within. All these years, I have been after you to do more Sadhana, more Ram Nam, etc. and thus attain

Papa's Eternal Being. Of what avail have my efforts been? None at all. Papa now tells me from within – “Do not fret any more. Unless and until Ramdas chooses to reveal Himself in anyone, what can they do?” When Papa told me this, I bowed my head to Him and stopped pursuing you and making you do more Ram Nam, more Sadhana and so on.

* * *

We should never see any fault or defect or anything bad in anyone. When I was doing Sadhana, Papa used to tell me: “Do not find any defect or fault in anyone. Look on everyone as Ramdas' own form and love everyone. Only then you will get Realisation.” There is good in everyone. So, if your goal is Sakshatkar, you should not think ill of anyone. Isn't there good in everyone for, isn't there Papa in everyone?

* * *

Papa attached the highest importance to telling the Truth and considered that there is no greater pitfall on the path for a Sadhaka than to tell a lie. The moment a falsehood is uttered, because of ego-sense and body-consciousness, the Sadhaka himself puts a huge boulder blocking his path to realisation.

* * *

WORDS OF PUJYA SWAMI SATCHIDANANDA

All happens by God's will: God's power is absolute. No other power is there and as such, whatever happens – the smallest thing to the highest thing – all happen by His will only. So, if we live always in a state of absolute surrender, we will have peace and happiness. Surrender to God means to be conscious that it is His power that is working in the entire universe through the innumerable forms including your body. Surrender does not mean inactivity or indifference nor does it relate to the weak. It requires immense strength. Surrender is surrender and there is only one type of surrender – that is absolute. There is no shortcut for this. As Beloved Papa used to put it, constant remembrance of God, absolute surrender to God's will and God-realisation mean the same thing. They are not different. So, if there can be a shortcut for realisation, then, you can say that there can be a shortcut for surrender. The little 'I' in us tries to come up again and again and disturb the peace that we are having. This can be removed only by intense Sadhana; whatever Sadhana it is. In our



case, as Beloved Papa has taught us, it is the chanting of Ram Nam constantly and training the mind to accept that everything happens by the supreme will of God.

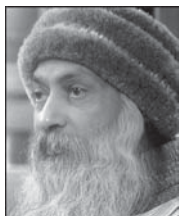
Divinise all activities: Our main object in life must be to realise the truth of our oneness with God and thereby enjoy eternal happiness. For this purpose intense Sadhana is necessary. In the course of Sadhana usually we may not be able to spend all the 24 hours in meditation. It may be necessary for us to devote some time or in some cases more time in useful service. Useful service means whatever work we do should be done looking upon it as service to God. This is actually divinising all activities. This practice will help our Sadhana and hence the activities do not become a hindrance to our Sadhana and prayers. We should not have too many activities. Usually when people take up some activities to supplement their Sadhana, the activities grow so fast as to swallow the hours of their meditation etc. finally causing disturbance and nervous breakdown. If these activities, from the beginning, are taken as Sadhana itself and thus get divinised, the problem will not arise at all. Therefore adjust your activities so as not to disturb your Sadhana and do all your work with perfect dedication to Him. Go slow.

WITNESSING

By Osho

Q: What is witnessing?

A: Whatever you are doing... For example, right now you are writing. You can write in two ways. The ordinary way that you always write... You can try another method: you can write it and you can also witness within that you are writing it.



Q: Does that mean some kind of detachment?

A: A detachment. You are a little distant, away, watching yourself writing. So any act, just moving my hand, I can watch. Walking on the road, I can watch myself walking. Eating, I can watch. So whatever you are doing, just remain a witness.

Q: But doesn't that have a tendency to develop some kind of super-ego?

A: Not at all. If you have any ego, it will destroy it, because this watching is very much poisonous to the ego. It is not ego that watches. The ego is absolutely blind. It cannot watch anything. You can watch your ego. For example, somebody insults you

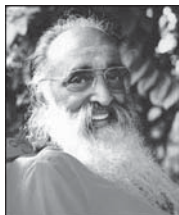
and you feel hurt, and your ego feels hurt. You can watch it. You can watch that you are feeling hurt, your ego is feeling hurt, that you are angry. And you can still remain aloof, detached, just a watcher on the hills. Whatever goes on in the valley you can see.

So all these methods are basically different ways of witnessing. I have condensed it in a very simple way. First, watch the actions of your body. Second, watch the actions of your mind: thoughts, imaginations. Third, watch the actions of your heart: feelings, love, hate, moods, sadness, happiness. And if you can succeed in watching all these three, and as your witnessing grows deeper and deeper, a moment comes that there is only witnessing but nothing to witness. The mind is empty, the heart is empty, the body is relaxed. In that moment happens something like a quantum leap. Your whole witnessing jumps upon itself. It witnesses itself, because there is nothing else to witness. And this is the revolution which I call enlightenment, self-realization. Or you can give it any name, but this is the ultimate experience of bliss. You cannot go beyond it.

Source: The Last Testament, Vol. 3

SADHANA: THE MOMENT OF REALISATION

By Swami Chinmayananda



All that was in the past is Brahman, all that will be in the future is also Brahman”. The present is not indicated – because the present is not divorced from the past and the future; it has no existence apart from the past and the future.

The future tumbling down into the past – that ‘tumbling’ portion, that point of merger, is called the ‘present’. The present, then, may be said to be the future cascading into the past.

Really speaking, if you try to capture the present, there is no present; it is ever moving. It is either the past or the future. Before we can grasp the present, it is already the past. Before the thought is recognised, before the thought has risen, before we can even conceive the thought, it is a past thought.

In this tumultuous welter, where the future is merging with the past, there we stand – in that flood. If we want to recognize the present, we are not to identify with the past thoughts. I have to stop the future from coming into the present, for the present

is in between the past and the future. There it would be – between the last thought already conceived and the new thought that is rising. That silence alone can be the present. By the time you conceive of a thought, it is already in the past. It is only a memory, as all thoughts are only memories. The future thoughts that have not yet risen – which are potentially there because of the Vasanas – cannot affect us. In fact, past thoughts cannot touch us. Only future thoughts – the potential thought manifesting at that given time – can affect us. And that, too, can affect us only when we are identifying with it.

In meditation, when we are detached from the thoughts, then we reach the present, and if you can reach the present and stay on, the thought flow has already stopped. That Present is Infinite. Therefore, it is said that the content of the present moment is infinite. That is peace. Silence between the thoughts is the present.

This point is indicated very clearly in the Upanishads by avoiding the mention of the ‘present’. Quite often, by avoiding the mention, the teacher points out something closer to Truth, for what is not said is sometimes nearer to Truth than what is said. Here,

not mentioning the present takes us nearer to the reflection of Truth, than all that has been said so far.

The present is the future merging with the past. That threshold at which the future merges with the past to become the present, that marginal line, that frontier line of the ridge, is not seen now because of the flood of thoughts in the mind. One should try to reach that crucial ridge and stay there. In order to reach the ridge and stay thereon, I have to allow past thoughts to get exhausted and I must not allow new thoughts to come. That halt in the thought-current would be the end of the mind – *mano-nasha*. So, where mind is thus annihilated, there is the experience of the Infinitude.

(An excerpt from a talk on Kaivalyopanishad)

Source: Tapovan Prasad December 2012

DAILY LIFE: A TEST OF INNER SADHANA

By Swami Chidananda

If we perceive and understand life with a true spiritual vision, then our entire reaction to things that come to us day by day will be a creative reaction, a keen, analytical reaction: “What has



Daily life is an opportunity provided for us to exercise the spirituality gained during our inner studies, reflection, japa and meditation. It is the testing ground, so that each day our progress is really ours.

this in it for me? God has given it with a definite plan and purpose. In what way can I gain from this situation, benefit myself and surge ahead? It does not come without meaning.” Thus, each situation, each set of circumstances each day, comes because that is the need for that day.

Our outer life and our inner spiritual life of Japa, meditation, introspection, contemplation, reflection and concentration have a close, indispensable connection. They are necessary for each other. Our inner spiritual disciplines require to be tested for their authenticity, their genuineness, their effectiveness; and the scope and possibility for this is provided each waking day from dawn till dusk.

Daily life is an opportunity provided for us to exercise the spirituality gained during our inner studies, reflection, Japa and meditation. It is the testing ground, so that each day our progress is really ours. We have

made it our own by having tested it, proven it and possessed it. Until it has been tested and proven, it is not our own, it does not become part of us.

Every spiritual step forward becomes assimilated into your nature when it is thus exercised. That which is exercised actively becomes firmly grounded, permanently and truly your own. Thus there is an indispensable connection between your daily sadhana and your daily life.

It is in the context of daily life that you are able to actively exercise and test your spiritual progress. It is in the context of your daily sadhana that day by day the quality of your daily life is enhanced and enriched – it becomes further elevated to progressively ever higher dimensions of culture, refinement and a transformed spiritual nature. Ultimately, of course, this process – the daily enrichment of your outer life by the daily ascent of your spiritual inwardness – culminates in a total divinisation of your being and doing, your actions and reactions.

May we thus see this unified nature of our inner and outer life and not see them as two separated, mutually exclusive and opposed aspects. They are not two. They are one integrated and unified process of

spiritual evolution.

One who perceives this becomes a totally balanced individual. He becomes truly possessed of the knowledge of the art and science of living life as one unified process of evolving day by day spiritually. And for us, the relevance of this spiritual fact is a necessary part of the understanding of this ashram life which we are leading, and all the factors that go to make up both the inner and outer life.

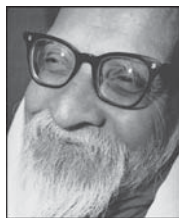
May the grace of the Divine and the blessings of the Master enable us to see ourselves as what we are and to see our life and our environment for what it is. Thus, may this dual knowledge become a means of your steady spiritual progress and evolution into ultimate illumination and liberation!

Source: A Call To Liberation

THE NATURE OF DHYANA

By Acharya Vinoba Bhave

- ◆ Dhyana is useful to scrutinize the fickle nature of the mind.
- ◆ Similar to dhyana, dreams are useful to scrutinize the mind.
- ◆ The mind is our servant – observe it with detachment.



Whatever is done by a human being is done by the agency of the mind. If this agency through which we act is distorted and corrupt, then all the work that is done by this agency will go wrong. Even if the eyesight is good, if what is seen is interpreted by a corrupt (perverted) mind, then the idea of what was seen will be perverted. Thus, although the actions are done by the organs, the state of the doer's mind decides the merit of the act, whether it is good or bad. Hence, the nature of the mind must be examined and diagnosed. Dhyana is the acid test for the concentration of the mind. The mind gets easily concentrated when it hears melodious music or divine songs as it gets a point on which to focus. Hence the capacity of concentration does not get tested here; it is truly tested in dhyana. Once you stop doing everything and sit quietly for dhyana you start seeing the true nature of the mind—chitta. Dhyana is the best tool to examine the fickle nature of the mind. The moment we instruct the mind to be quiet for dhyana, it starts running around and will not settle down. It might think of a sacred place or some unclean, unholy place, but either would disrupt the dhyana. If a seeker wants to know whether his mind is under his control or not,

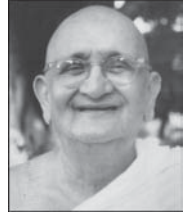
dhyana is the one and only touchstone for this purpose. When one sits for dhyana, the mind does not become one-pointed. It starts running around and one cannot meditate, but there is some benefit if one observes the wandering of the mind. When one does something with full concentration, the mind remains steady and hence one cannot see what its tendencies and inclinations are. Dhyana is an opportunity to examine the mind. In the morning I sat for prayers, and a bird chirped. This reminded me of an identical chirp I heard twelve years back in a place I had visited. Then I remembered the person I was visiting, and this friend telling me of his son's death in a railway accident. Then I remembered all the other places I had visited, such as Mumbai, Nagpur, etc. Thus the mind runs here and there, helter-skelter. It just needs a connection to continue wandering. After meditating, try writing down an account of that session. Do it for ten or twelve different dhyana sessions. Then read it as though you were reading someone else's biography. While reading, know very well that it is not your account; it is your mind's account. You will discover the mind's propensities. Next time, try to keep the mind from following them.

Source: Where Silence Speaks

WHAT MY TEACHER TAUGHT ME

By Swami Ramdas

God came to me as my Guru and awoke me. I found then my God in the heart, nay, as my own Self. God is my Teacher; I speak of Him as such. He taught me many things from time to time. He is, now too, my Guide, as He was in the past.



God taught me how to avoid pitfalls on the path of Sadhana or spiritual discipline, and how to overcome temptations. First He made me use reason. His voice admonished me. When I became His faithful pupil and surrendered myself to Him, the Teacher and the pupil fused into one. Now I implicitly obey Him.

He taught me that all religious institutions, societies, cults and creeds are bondages. Liberation is not for him or her who joins them for spiritual enlightenment. He exhorted, “Stand clear of such narrow-visioned organisations and be ever free like a bird outside the cage.”

My Teacher taught me that occult powers are a snare. Don't seek them, and if ever you attain them

in the course of your Sadhana, don't parade them before the people for self-adulation and public applause. He sweetly said, "Be My humble servant; let not conceit or pride put out the spark of your spiritual aspiration and advancement until you reach Me."

My Teacher made me test all the paths that aim at realising Him, but none proved to be so easy, natural and effective as the path of devotion or Bhakti.

He gave me His charming and melodious Name; He asked me to chant it and said I would know and see Him and enjoy His living presence always. How truly I am now swimming in the waves of the infinite ocean of joy! I am the waves and the ocean.

The gist of my Master's teaching is, "Love Me in your heart. I dwell in all hearts. So love Me in all and thus freed from ego-sense get merged in Me and realise I and you are One. Boldly declare this Truth."

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Before we commence Sadhana, which is mainly repetition of Ram-Mantram, we have in the first place to fix up the object with which we undertake the

Sadhana, and to possess a clear conception of the goal to be reached. The object should be the realisation of God, and the goal, the attainment of the Supreme Godhead – the master and Lord of the universe...

Don't be bound by irksome vows. Go on with the Sadhana in a free spirit putting all your trust in the Almighty. Give up taking account of the Japa. When the time is ripe, the Lord, who is all mercy and kindness, will grant you His universal Darshan. It is possible, you might get this supreme Darshan even in a short period after starting the repetition of the Mantram. Whenever the Darshan is obtained, you have to consider that the thirteen crores of Japa have been completed. ...The Mantram can be uttered at all times without any restriction...

For your reading, take up only "Sri Jnaneshwari Gita". Don't confuse your mind with reading all sorts of religious literature. Be steady and earnest in the work of Sadhana...



Ramdas

DEAR CHILDREN

One Sunday morning, a wealthy man sat in his balcony enjoying the sunshine and his coffee when a

little ant caught his eye, going from one side to the other side of the balcony, carrying a big leaf several times its size.

The man watched it for more than an hour. He saw that the ant faced many impediments during its journey, paused, took a diversion and then continued towards its destination.

At one point the tiny creature came across a crack in the floor. It paused for a little while, analyzed and then laid the huge leaf over the crack, walked over the leaf, picked the leaf on the other side and then continued its journey.

The man was captivated by the cleverness of the ant, one of God's tiniest creatures. The incident left the man in awe and forced him to contemplate over the miracle of creation. It showed the greatness of the Creator.

Before his very eyes was this tiny creature of God, lacking in size yet equipped with a brain to analyze, contemplate, reason, explore, discover and overcome obstacles. Along with all these capabilities, the man also noticed that this tiny creature shared some human shortcomings.

The man saw about an hour later that the

creature had reached its destination – a tiny hole in the floor which was the entrance to its underground dwelling.

At this point the shortcoming that the ant shared with man was revealed. How could the ant carry the large leaf it had so carefully brought to its destination into the tiny hole? It simply couldn't!

So the tiny creature, after all the painstaking and hard work and exercising great skills, overcoming all the difficulties along the way, just left behind the large leaf and went home empty-handed. The ant had not thought about the end before it began its challenging journey and in the end the large leaf was nothing more than a burden to it. The creature had no option, but to leave it behind, to reach its destination.

The man learned a great lesson that day: We worry about our family, we worry about our job, we worry about how to earn more money, we worry about where we should live – 5 bedroom or 6 bedroom house, what kind of vehicle to buy – a Mercedes or Honda or BMW or a Porsche, what kind of dress to wear! All sorts of things, only to abandon all these things when we reach the entrance to our destination – DEATH –

when we realize we cannot enter our destination with all these things.

We don't realize in our life's journey that these are just burdens that we are carrying with utmost care and fear of losing them, only to find that at the end, they are useless and we can't take them with us.

The ONLY TREASURE that lasts FOREVER is OUR RELATIONSHIP WITH OUR CREATOR – GOD.

Source: Internet

How to know that we are this Truth? The simple method is to constantly think and remember that we are this Truth and by so doing dispel the illusion which makes us believe that we are only the perishable, manifested beings or bodies. Remembrance connotes removal of forgetfulness. Forgetfulness – which makes us wrongly think we are what we are not – should be removed by remembering what we actually are. The thought-waves that are responsible for the obliviousness of our true being and nature have to be quelled. Truly, they must disappear or dissolve in order that we may achieve a state of perfect inner serenity, stillness and peace.

- Swami Ramdas

ME TO WE

“Activity that fulfils Divine purpose is God’s own activity. Be creative.” – Swami Ramdas

In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values, which stand for ‘me’ to ‘we’, into academics.

Class: 9, Subject: Social Science, Chapter: 1 –
From Food Gathering to Food Production

Text portion: The sun, the moon, the stars, plants and trees, birds and animals, water bodies and the earth, climate changes – all these were subjects of observation. The scientific awareness of humanity begins from here.

Example: After observing birds and clouds, Wilbur Wright and Orville Wright (Wright Brothers) invented the aircraft.

Value Co-related: Spirit of enquiry

*For more details contact:
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ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of October 2015 is 240 crores. The grand total of the Japa done so far now stands at 11516 crores.

SATSANG AT HYDERABAD AND HANAMKONDA: Satsang programs with Pujya Swami Muktanandaji are scheduled to be held in Hyderabad on the 19th and 20th of December:

- ◆ Satsang at Kachiguda on the 19th of December: (Smt Swarajyam - 040 27632106)
- ◆ Satsang at Musheerabad on the 20th of December: (Dr. Bajranglal Gupta - 09948019199)
- ◆ Satsang at Sri Ramana Kendram, Amberpet on the 20th of December: (Sri P Keshava Reddy - 09490164546).

The Satsang in Hanamkonda is scheduled to be held on the 22nd of the month. Please contact Sri C H Laxminarayana (09908765323) for details.

FROM THE EDITOR

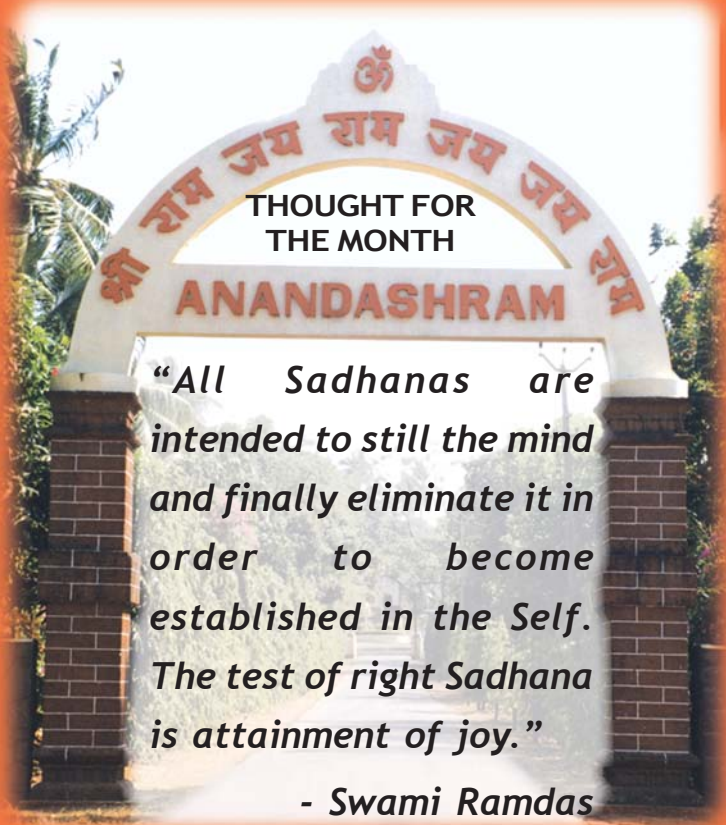
Systematic and regular practice with patience and perseverance is a must to master any technique. This is applicable for spiritual progress also. Merely by being in the proximity of a saint or by holding on to mere dry philosophy without a life soaked in love, compassion and service cannot ensure success in spiritual life. Similarly, merely talking of great ideals and the glories of the traditional past, also will not help much if it is not coupled with regular Sadhana.

Sadhana means any exercise to constantly remember God who is LOVE and to get stabilised in the truth that it is He who is making us think, talk and act. As everyone is unique, the Sadhana of each person will also be different. Hence every aspirant has to, after following the guidelines shown by one's Guru unswervingly, find out his/her path and go forward steadily. In other words blindly following another without getting rooted in the ideal will not bring out the desired effect.

This month's VISION throws more light on this subject through the words of many Mahatmas.

— *MUKTANANDA*

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“All Sadhanas are intended to still the mind and finally eliminate it in order to become established in the Self. The test of right Sadhana is attainment of joy.”

- Swami Ramdas

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