

the world and go away. Ultimately it is He who wills whether an individual should take to Sannyas or not. Jumping into the order of Sannyas suddenly is generally found to be no good. In fact we should wait for the call from within which alone will make us know that we have been chosen by Him for that type of life.

Everyone may spend 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. Beloved Papa says that our heart should be kept pure and our actions must be such as would be helpful to others. When we do so we have been promised that God will surely free us from all bindings and enable us to take a leap into that form of life which will lead us to merge our sense of individuality in the Cosmic Consciousness.

May Beloved Papa, who is seated within, enable us all to do so.

- *Muktananda*

"To possess a heart full of love, and then to live a life selfless, free and cheerful, is the goal of all lives." - Swami Ramdas

Om Sri Ram jai Ram jai jai Ram
 ॐ श्री राम जय राम जय जय राम
Om Sri Ram jai Ram jai jai Ram

LIFE

THE long winding creeper of my Life
 Grew and grew through countless aeons
 Taking many a turn and curve.
 Now at last it has blossomed.
 Full bloom it now bears -
 Fragrant with immortal joy.
 Its loveliness is beyond compare
 Beauty, splendour and grace
 Exhale from its being;
 Its every filament is filled
 With the sweetest sap of Love.
 Now joy, light and love
 Sing in tune to one Life -
 One eternal refrain.
 This is life.

- *Swami Ramdas*

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Anandashram		
PO Anandashram 671531, Kanhangad, Kerala, India		
Phone: (0467) 2203036, 2209477, 2207403		
Web: www.anandashram.org		
Email: anandashram@gmail.com papa@anandashram.org		
For free edition of "THE VISION" on the web, please visit: www.anandashram.org		

GOD-MAN
By Swami Ramdas

The aim of an aspirant is spiritual perfection, that is, an all round divine illumination of his life both internal and external. He has to realize God within him and His power active in the manifestation without him. This blessed state can be possible only when the ego-sense completely leaves him. The path is: identification with Purusha, the calm, silent and all pervading witnessing spirit, and surrender to Shakti by whose will all activities take place in the universe.

Before God thought seizes the aspirant and sweet emotion of love for Him rises in his heart, he should develop detachment to the things of the world. It is the attraction for these that prove an obstacle in his march to Divinity. Hence it is rightly said that to strengthen spiritual practice, dispassion is absolutely necessary. So, renunciation of all clingings to objects of the senses is essential. It is no good to merely give up external contacts and possessions, if the heart is still longing for them. The real state is that of a being who "possesses things and is not possessed by them".

Man is usually a slave to the sense objects while he ought to be a master of them. The slavery is evident when one's mind is highly disturbed when one is about to lose or has lost anything he possesses, or any one to whom he is related. But the spiritual hero is he who lives in the midst of the world and is still unattached as a true servant and devotee of God, having no sense of actorship and ownership.

Man's purpose here is to serve God who brought him and all beings into existence. He has to serve the world not as such but as God. This service is the gift of God-vision. For him there is no thought or feeling or work but for his Eternal Beloved. He will tirelessly wear his life out in His service and enjoys thereby rare peace and ecstasy.

He (an aspirant) has to realize God within him and His power active in the manifestation without him. This blessed state can be possible only when the ego-sense completely leaves him. The path is: identification with Purusha, the calm, silent and all pervading witnessing spirit, and surrender to Shakti by whose will all activities take place in the universe.

When God engages such an illumined soul for His work in the world, his sole concern will be about the ignorant, the suffering and sorrow stricken souls. He will employ every available means to relieve their distress. He does all things in a spirit of dedication to God for whose sake he lives and acts. For him service of humanity is worship of God. In his vision the light and power of God alone shines and radiates.

It is natural that the mission of a servant of God should be misunderstood by those who have no clear perception of a spiritualised life. He seems to be acting to all outward appearances like an ordinary man who is caught in the clutches of mundane desires and ambitions. The great and predominant difference between one who has reached the supreme spiritual status and the one who is obsessed by ignorance is - the former has discovered within himself a never failing source of happiness, while the latter is thirsting for such happiness and is, therefore, restless, impatient and miserable. While again the latter toils and moils day and night for procuring things of the world, thinking that by so doing he would attain happiness but does not, the former is ever contented and blissful, being in tune with the Divine who is eternal bliss and

peace, and serves God in humanity as a liberated soul. While such a one moves in the light, the other stumbles in the dark. Light is righteousness and darkness is unrighteousness. The contrast is striking. While the former looks upon the whole world as his family, the latter is attached to only a small group and is interested only in its welfare. It is by widening his vision from the individual to universal that he extends automatically his sympathies and love for all beings and creatures in the world.

Man in his conceit thinks that he does actions by his own power. It is so because he forgets that God is the giver and He is the receiver. Whatever he possesses belongs to Him. He is born to realize God and serve Him. He is a mere puppet in the Divine hands. In a second, God can make a thing and in the same period He can unmake it. His will is supreme. To bend and bow to that will alone enables a man to realize his union with Him. It is man's to live, move and have his being in Him in all states, conditions and situations. He has to make his life flow like a sparkling stream - having all the time unbroken contact with Him and experience the resultant bliss and peace.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: There is a discussion as to whether it is desirable to awaken ideas of self-surrender, generosity, etc., in children from an early age or whether it will be desirable to give such ideas only in later life. Sometimes the age of four is considered a suitable age when it can be done, and if it is felt desirable, to awaken such spiritual and moral thirst in the child, what is your view about it?

Papa: We can influence children only by living the real life ourselves and not by giving them ideas and theoretical lessons. They become selfish or unselfish according to the nature of their parents. Children learn everything from their parents when they are of impressionable age.

Question: Can we talk to them about spiritual things in words which they can understand?

Papa: It is very difficult to make them understand high philosophy. Simple devotional instructions may be given to them. Tell them there is a God, they should pray to Him and remember Him, get His grace and guidance in their daily life. They will then have faith in

God and they will act less and less selfishly. When a child is given some eatables, if at that time another poor boy comes, the mother sometimes advises the child not to show the eatable to him lest he might have to share it with him. The child obeys the mother and hides the thing. That is a very bad example for the child. In such

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cases the mother must instruct the child to give something to the poor boy also, and by making him do so instil into him kindness and generosity. This teaching to share with others even in a little way is a great thing done for children, and they will surely begin to love the needy and the distressed, thereby they develop a wider vision of life. This should be taught to them whenever occasions arise and not merely by teaching them theoretically. Children generally follow what their parents do. If we cherish noble ideals our children will also follow suit.

Question: There is a moment when the difference between the seer and the seen disappears.

Papa: There is such an experience as that. Till we get it, we feel the sense of separation; we see duality. We cannot imagine what that state is like. We must have deep experience of it. It is to be one with God. This is achieved by the transcendence of the body-idea and the sublimation of the sense of duality.

Question: In that case, is it not true that anything and everything becomes one's Guru and there is nothing to learn from any one in particular?

Papa: So long as duality exists, we have our likes and dislikes, success and failure, honour and dishonour, and so on. These pairs of opposites seem to be very real to us. If we transcend this notion, and remain unaffected by the impact of happiness and grief, and are ever fixed in inner harmony, unruffled by anything that happens to us, then only we have reached the Truth. When we are subject to the condition of the passing moods of joy and grief, how can we say there is only one Truth and no duality? This state of Advaita or non-duality is spoken of in the Bhagavad Gita as "Brahmishthiti" or state of being established in Brahman, Cosmic Consciousness.

Now you behold nothing but the Divine everywhere. You may, for the sake of Lila or play, maintain a sense of separation and assume individuality. You may talk to and serve others, feeling all the time that you are one with them. Your realization of oneness is not affected by your activity on the plane of apparent duality. In fact, for you, since you are identified with the universal life and consciousness, there is no division or separation. This should not be a mere intellectual acceptance. What is needed is actual experience. Here, Guru and disciple are one; Guru, God, world and you are all one.

WORDS OF PUJYA MATAJI KRISHNABAI

A Sadhaka should continuously examine his own actions to see for himself whether there is even a tinge of selfishness – even the least bit of *swarth* – in anything he said or did. He must always put the happiness of others before his own. He can never hope to make any progress on the spiritual path by making others miserable.

Guru Nam, Dhyana and Seva constitute the path to attain Him. But, if we get swollen with pride or get

drawn by Moha, Papa immediately applies the corrective to pull us back to our senses, to make us conscious that we are doing everything by His will and that, by ourselves, we are nothing.

Papa often said, and he has also written, how sweet the Name was, how it was both the means and end in itself. Once you acquire the taste for the Divine Name, it is so sweet and gives you so much bliss that you will not feel like asking for anything else.

Papa teaches us the method by which he himself had attained Realisation, i.e., by concentrating the mind on the sound of the Name, by going into solitude, etc. What I am telling you is what Papa had asked me to do to attain Realisation, namely, by Nam, Dhyana and

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Seva. Once I got stabilised in Nam, Dhyana and Seva, I had no difficulty in attaining Papa.

Never be content or satisfied with whatever progress you have made. You must always feel that whatever Ram Nam you have done is not enough, and pray to Papa to enable you to increase the same. When you feel dissatisfied with your progress, Papa helps you to intensify your Sadhana. On the other hand, if you become complacent over your progress, that becomes your undoing.

PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: At present I am so disturbed by the situations around me that I feel like running away from all. How can I handle the situation?

Swamiji: There is no use of running away from situations. You have to face them bravely, taking the Divine within as your support and guide. Do not be disheartened. When you feel the outside attack is too much for you to bear, pray to God to bless all those who are responsible for such attacks, with right understanding, peace and happiness. Thus always wish well of others.

Question: Of late, I have observed that some close friends and relatives are jealous and envious. I tell myself 'they don't know what they are doing' and should therefore be forgiven. This is how I am trying to practice forgiveness. Could you say something about how to practice it more effectively?

Swamiji: Others may act childishly, actuated by envy and jealousy, wanting to do harm rather than good. Ours

When problems are confronted, you may pray to God seated in your heart to give you the right guidance and strength to deal with them and act in the right way. Know that it is He who is activating everything and everybody including you.

is to maintain our equilibrium. So, you are doing the right thing by forgiving others for their faults. After a time, you will find that there is even no need to forgive, as you may not notice any fault at all. You have to forgive only when you notice faults. So, when no faults are noticed, what is there to forgive? That is, no doubt, a very high stage, but if you are able to do it, you can be very happy. We have to accept the world as it is, with all its vagaries. That is, after all, a play on the surface. The

Lord Himself is playing this wonderful game. Deep within, He is all peace and bliss, unaffected by the external play. If we commune with Him, we can also remain unaffected by the external play.

Question: When we are faced with adverse situations, what can we do to ensure that our response will not stand as a roadblock in our spiritual progress?

Swamiji: When problems are confronted, you may pray to God seated in your heart to give you the right guidance and strength to deal with them and act in the right way. Know that it is He who is activating everything and everybody including you. This will take away the sense of doership from you and absolve you from the effects of your action. It may be difficult in the beginning but by practice it should be possible.

EXCERPTS FROM A NEW EARTH

By Eckhart Tolle

THE DUCK WITH A HUMAN MIND

After two ducks get into a fight, which never lasts long, they will separate and float off in opposite directions. Then each duck will flap its wings vigorously a few times; thus releasing the surplus energy that built

up during the fight. After they flap their wings, they float on peacefully, as if nothing had ever happened.

If the duck had a human mind, it would keep the fight alive by thinking, by story-making. This would probably be the duck's story: "I don't believe what he just did. He came to within five inches of me. He thinks he owns this pond. He has no consideration for my private space. I'll never trust him again. Next time he'll try something else just to annoy me. I'm sure he's plotting something already. But I'm not going to stand for this. I'll teach him a lesson he won't forget." And on and on the mind spins its tales, still thinking and talking about it days, months, or years later. As far as the body is concerned, the fight is still continuing,

Our duck's lesson is this: Flap your wings - which translates as "let go of the story" and return to the only place of power: the present moment.

and the energy it generates in response to all those thoughts is emotion, which in turn generates more thinking. This becomes the emotional thinking of the ego. You can see how problematic the duck's life would become if it had a human mind. But this is how most humans live all the time.

No situation or event is ever really finished. The mind and the mind-made “me and my story” keep it going. We are a species that has lost its way. Everything natural, every flower or tree, and every animal have important lessons to teach us if we would only stop, look and listen. Our duck’s lesson is this: Flap your wings - which translates as “let go of the story” and return to the only place of power: the present moment.

CARRYING THE PAST

The inability or rather unwillingness of the human mind to let go of the past is beautifully illustrated in the story of two Zen monks, Tanzan and Ekido, who were walking along a country road that had become extremely muddy after heavy rains. Near a village, they came upon a young woman who was trying to cross the road, but the mud was so deep it would have ruined the silk kimono she was wearing. Tanzan at once picked her up and carried her to the other side.

The monks walked on in silence. Five hours later, as they were approaching the lodging temple, Ekido couldn’t restrain himself any longer. “Why did you carry that girl across the road?” he asked. “We monks are not supposed to do things like that.”

“I put the girl down hours ago,” said Tanzan. “Are you still carrying her?”

Now imagine what life would be like for someone who lived like Ekido all the time, unable or unwilling to let go internally of situations, accumulating more and more “stuff” inside, and you get a sense of what life is like for the majority of people on our planet. What a heavy burden of past they carry around with them in their minds.

The past lives in you as memories, but memories in themselves are not a problem. In fact, it is through memory that we learn from the past and from past mistakes. It is only when memories, that is to say, thoughts about the past, take you over completely that they turn into a burden, turn problematic, and become part of your sense of self. Your personality, which is conditioned by the past, then becomes your prison. Your memories are invested with a sense of self, and your story becomes who you perceive yourself to be. This “little me” is an illusion that obscures your true identity as timeless and formless Presence.

Nothing ever happened in the past that can prevent you from being present now; and if the past cannot prevent you from being present now, what power does it have?

Source: A New Earth

 DEAR CHILDREN

This is a true story of mother's sacrifice during the Japan earthquake. After the earthquake had subsided, when the rescuers reached the ruins of a young woman's house, they saw her dead body through the cracks. But her pose was somehow strange that she knelt on her knees like a person was worshipping; her body was leaning forward, and her two hands were supporting by an object. The collapsed house had crashed her back and her head. With so many difficulties, the leader of the rescue team put his hand through a narrow gap on the wall to reach the woman's body. He was hoping that this woman could be still alive. However, the cold and stiff body told him that she had passed away for sure. He and the rest of the team left this house and were going to search the next collapsed building. For some reasons, the team leader was driven by a compelling force to go back to the ruined house of the dead woman. Again, he knelt down and used his hand through the narrow cracks to search the little space under the dead body. Suddenly, he screamed with excitement, "A child! There is a child!" The whole team worked together; carefully they

removed the piles of ruined objects around the dead woman. There was a 3 month's old little boy wrapped in a flowery blanket under his mother's dead body. Obviously, the woman had made an ultimate sacrifice for saving her son. When her house was falling, she used her body to make a cover to protect her son. The little boy was still sleeping peacefully when the team leader picked him up. The medical doctor came quickly to exam the little boy. After he opened the blanket, he saw a cell phone inside the blanket. There was a text message on the screen. It said, "If you can survive, you must remember that I love you." This cell phone was passing around from one hand to another. Everybody that read the message wept. "If you can survive, you must remember that I love you." Such is the mother's love for her child!!

 THE TRULY HUMBLE ARE THE TRULY WISE

By Dada J P Vaswani

(Continued from previous issue...)

The truly humble are the truly happy. To an increasing number of men and women, life, alas! is becoming an unbearable burden. They drag a dreary

existence from day to day. They look to death for deliverance from the agonies of a miserable life. Little do they know that all misery is from within: and not even death can deliver them from themselves. What they need to be truly happy is not a change in outer circumstances, but deliverance from the thralldom of the self, the petty "ego" that sits as a tyrant, robbing us of the bliss that is our heritage as children of God. That world was built in beauty and man was meant to live in the fullness of freedom and joy. Man was meant to live as a song-bird, unfettered, free. Man, alas! finds himself cribbed, cabined, confined. He has become as a bird in a cage. It is the cage of self-centredness. Not until self-centredness goes may man become truly free and full of the joy of life. And the prison of self-centredness opens to the key of humility: the song-bird of the soul is set free and soars to regions of radiance and joy!

The way to true blessedness is the way of humility and love. When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself but for God. The soul loses itself in God, lives in God and is transformed into Him. This is the alchemy of humility. It transforms the lowest into

the Highest. This is the exaltation of the humble. The great Chinese sage, Lao Tse, expressed the thought in beautiful words: How does the sea become the king of all rivers and streams? Because it lies lower than they.

The branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God finds Him everywhere and in everyone; bends before all, offers the homage of his heart to all. This is true humility. It is rooted in the realisation of the One in all. Humility is not self-abasement. Humility is recognition of every animate being, every inanimate object as a theophany of the Eternal. Humility is not a forced sense of lowliness. Humility is realisation of the truth that I am a son of the King of kings. Humility is a "royal" quality. There is an indefinable sense of dignity about every truly humble person. Such a one lives in unity with all. He is in others: the others are in him.

It is the false ego-self that gives rise to the sense of separation. When the illusion of the ego is broken, I find that I am not apart from others, but that the others and I are parts of the One without a second. Then it is that I learn to say to everyone: Tat twamasi! Thou are that!

Source: East And West Series, August 2010

EXCERPT FROM
FACE TO FACE WITH SRI RAMANA MAHARSHI

Swami Ramdas was the founder of the Anandashram, Kanhangad in Kerala. He authored the book IN QUEST OF GOD. The story below is as told by Swami Ramdas to Dilip Kumar Roy and published in the book by Roy THE FLUTE CALLS STILL:

One day, Ramdas went for the darshan of Ramana Maharshi and addressed him thus: Maharaj, here stands before thee a humble slave. Have pity on him. His only prayer to thee is that you give him thy blessings. The Maharshi turned his beautiful eyes towards Ramdas and looked intently for a few minutes into his eyes, as though he was pouring into Ramdas his blessings through those orbs. Then he shook his head as if to say he has been blessed. A thrill of inexpressible joy coursed through the frame of Ramdas, his whole body quivering like a leaf in the breeze. Ramdas had gone to the Maharshi in a state of complete obliviousness of the world. He felt thrills of ecstasy in his presence. The Maharshi made the awakening permanent in Ramdas.

Some people asked Ramdas, "You went to the Maharshi and you got illumination. Give us illumination like that." Ramdas responded, "You must come to Ramdas with the same spirit as he went to the Maharshi. Where was his heart? How intense was his longing? What was the world to him at that time? If you come in that state then you will also get it."

Extracts from Swami Ramdas' poem:

My Beloved Bhagavan

What shall I say to Him who towers high

A veritable Everest of spiritual glory -

A resplendent sun who sheds light on all

He is our soul, our life and sole refuge.

The sage par-excellence dwells on the Sacred Hill

Arunachala - the abode of holy ones - the Rishis.

His compassionate eyes pour forth nectar on all He sees

Drowning us in a sea of joy and ecstasy.

He belongs to the dizzy heights

Still he stands firm on this earth of ours.

Lo! Thy grace drew me to Thy feet

And I came to Thee a vagrant and a beggar.

The instant my head touched Thy holy feet

The fever of my soul left me forever.

Then Thine eyes, redolent with Thy Infinite Grace

Tenderly looked on me and I was thrilled.
 I stood before Thee - a figure of pure bliss
 Fully bathed in Thy divine halo.
 Now, I am Thy child - free and happy.
 Thou art my Mother, Master and Friend, my only
 Beloved.
 All glory to Thee! All glory to Thee!

Source: Face To Face With Sri Ramana Maharshi

JOKES OF SRI J. KRISHNAMURTI

Utter Silence!

“There are three monks, who had been sitting in deep meditation for many years amidst the Himalayan snow peaks, never speaking a word, in utter silence. One morning, one of the three suddenly speaks up and says, ‘What a lovely morning this is.’ And he falls silent again.

Five years of silence pass, when all at once the second monk speaks up and says, ‘But we could do with some rain.’

There is silence among them for another five years, when suddenly the third monk says, ‘Why can’t you two stop chattering?’”

How to Teach Meditation!

A young man wanting to find truth goes to see a famous guru. ‘Master, can you teach me meditation and truth?’ he asks. The guru agrees, and the disciple immediately assumes the lotus posture, closing his eyes and breathing rhythmically to show what he knows. The master doesn’t say anything but picks up two stones from the ground and starts rubbing them against each other. Hearing the strange noise, the disciple opens his eyes and asks, ‘Master, what are you doing?’

The guru answers ‘I’m rubbing these stones against each other to polish them into a mirror so I can look at myself.’ The disciple laughs, ‘but master, if you don’t mind my telling you: you’ll never be able to make a mirror of these stones by rubbing them against each other. You can do that forever, and it won’t work.’ ‘Similarly, my friend,’ the master says, ‘you can sit like that forever, but you’ll never be meditating or understanding truth.’

To Learn The Truth!

A young man leaves home to look for truth. He goes to a well-known guru who lives on the banks of the river. ‘Please, sir,’ he says to the old man, ‘allow me to stay

with you. I want to learn the truth from you.' And the guru agrees. And so he washes his clothes, cooks for him, and performs all kinds of tasks for the old teacher.

After five years, he says to the master, 'I've spent five years with you but I still don't know what the truth is and haven't learned a thing. So if you don't mind, I'll leave you. Perhaps I can find another teacher, from whom I can learn more about the truth.' 'I don't mind,' says the old man, 'go right ahead.'

So the young chap goes off and finds several other gurus, from whom he learns various magic tricks. After another five years have passed, he remembers his old teacher and goes to visit him. 'So what have you learned?' the old man asks him. And his former student tells him that he can walk on hot coals, levitate and so on. 'Is that all?' the guru asks.

The young man points at the river in front of them and says proudly, 'And I can walk on the waters of that river to the opposite shore.' 'And it took you five years to learn that,' the old master exclaims, 'when over there, fifty yards from here, you can take the ferry boat across for two pence!'

Source: Jokes Of J. Krishnamurti

SPIRITUAL REFLECTIONS

By Swami Ramdas

THE STILL MIND IS PURE SPIRIT:

Through complete self-surrender, the mind becoming still, and ego-sense having disappeared, the soul merges into the infinite silence of the Spirit. When this state is attained, a human being will become one with God, and all his actions flow out in pure spontaneity. The background and basis of his manifest life is then this supreme Spirit which animates, activates and illumines his entire life and its movements. Just as a variety of pictures with different kinds of gestures and movement appear on a white and spotless screen, leaving no impress upon it and as the pictures cannot be exhibited without the screen as the background, so all the phenomena of the universal manifestation and its playful activity are seen on the screen of the silent and still Spirit of the Divine. Therefore, it is rightly said that the universe is not a creation, but a projection from the Divine and immortal Reality. The aim is to realize our identity with this immortal Spirit and its manifestations. It is now that

we think, speak and act as the Divine power wills, in the perfect freedom of the Soul. We enjoy a peace and joy which is simply ineffable. This is the goal.

EQUAL VISION:

Equal vision is born of the experience of our union and oneness in Spirit with all beings and creatures and things in the world. It is this vision that makes us love and serve all alike. It is now that we cannot but declare that all things in the world are the very forms and expressions of the Divine Spirit, God. This love and this sight are truly Divine in nature. A saint who is gifted with these qualities sheds his grace upon all and, by awakening them, leads them on the path of truth or God. The very look of the saint is charged with a great spiritual force. On a mind prepared to receive it, it acts like a flash on a glazed surface, or like a jet of fire on a drop of water. All the dross of the mind is burnt away in an instant and the soul is lost in the splendour, joy and peace of the indwelling Spirit of God. This is what is called the instantaneous act of Grace.

THE ETERNAL IS BLISS AND FREEDOM:

When you have tasted the bliss of immortality, naturally all your desires for the sense-objects

disappear. Till then the mind will ever be in pursuit of ephemeral pleasures. When you have found within yourself the foundation of immortal joy, the attraction for the external objects and the craving to possess them no longer trouble you. This is real liberation, viz. liberation from the bondage of the flesh and its desires. Therefore to seek the Eternal, and enjoy the rare bliss and freedom which one gets by realising It, are the summum-bonum of life. All else is useless trash. To achieve this end no sacrifice is too great. Then you become a light unto yourself and a light to others. God's power and glory will be revealed in you. Your union with Him is a constant experience, nay, you are moulded into His very image.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

... Truly life is blessed when it is dedicated to the service of God in humanity. In such selfless service alone does a man find real bliss and peace, which he is in search of.

Ramdas, far from renouncing Grihasthashram, has only expanded the narrow circle of a family into a

world family. So, it is not renunciation but expansion. God has, in His mercy, granted him a Universal Vision which has enabled him to embrace the whole universe as his. Ramdas' Beloved dwells everywhere, as all beings and creatures in the world.



IN MEMORIAM

Smt M. K. Lakshmi (aged 90 years), the poorvashram sister of Pujya Swami Satchidanandaji, dropped her body on the 15th October 2011 at Wayanad. She had been closely associating with Ashram for many decades.

Sri Raghunath Pai (aged 53 years) who resided just outside the Ashram, an ardent devotee of the Ashram, was called by Beloved Papa on the 19th of October 2011. He passed away after a brief illness of a couple of days.

Sri Harish Kamath (aged 51 years) another ardent devotee of the Ashram from Mangalore, who had been printing THE VISION for a couple of decades, was also called by Beloved Papa on the 4th of November 2011.

The passing was very sudden due to a massive heart attack. Harish's dedicated services to the Ashram, not only for THE VISION, but everything that he had done will be remembered with gratitude.

May Beloved Papa bless the departed souls with eternal rest and peace at His lotus feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace done during the month of September 2011 is 201 crores. The grand total of the Japa done so far now stands at 602 crores.

FROM THE EDITOR

The month of December reminds us of the Sannyas Day of Beloved Papa. The spiritual children of Beloved Papa the world over remember on this occasion that because of his taking sannyas they could enter into his love-circle and derive immense benefit in their spiritual journey though they are well aware of the miles yet to be covered to reach the goal.

On the relevance of taking Sannyas in one's life all of us should know that it is not for everybody to renounce