

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

PLAY OF LOVE

I am the Cosmos and beyond.
I am the supreme God of gods.
Friend, you are also He, that splendid Being.
You are I and I am yourself.
I talk and write for my joy.
There is none but I – the Divine.
When I love you, I love myself.
When you love me, you love yourself.
What joy and ecstasy in this play of Love!

- *Swami Ramdas*

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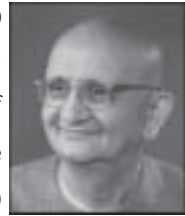
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WAY TO DIVINE LOVE AND PEACE

By Swami Ramdas

Love is the expression of God. To realise love is to realise God. God is all-pervading and is seated in the hearts of all beings, creatures and things. To love all is to be in tune with God, i.e. to become conscious of our perfect oneness with every form of manifestation in the universe. The first thing necessary for a man to attain this all-absorbing and glorious love is that he should be freed from the baneful clutches of lust, greed and wrath, because these passions, taking their stand upon the separative ego-sense, throw a cloud or veil over this self-luminous, self-existent and immortal source of love within him. The eradication of the ego with its dark movements can be possible, by a continuous meditation of the indwelling Reality or God and by a process of surrender of all actions to the same Lord, who causes all activity and movements in the worlds. Action thus done in the gradual sublimation of the ego-sense expands the vision and purifies the mind, enabling it to find union with the all-blissful Truth or God.



The path of self-surrender declared in the sublime teachings of the Gita is the easiest one, and this fact is borne witness to by the galaxy of sages and saints, both of the past and the present ages. Krishna, Mohammed, Buddha and Jesus Christ - founders of the four great religions of the world - perfectly agree in that they point to this path alone as the supreme way to the attainment of God, i.e. immortality and peace.

Compassion, forgiveness and peace are the conditions governing self-surrender. Love denotes a combination of these triple virtues. To surrender to God is to be God-like or to be God Himself. God is all compassion, mercy and goodness. Hence to acquire these qualities by self-purification and self-surrender is to approach God and ultimately become one with Him.

The aspirant who longs to realise the blessedness of his union with God must become perfectly harmless in thought, word and deed. His heart must well up with love for all beings and creatures without regard to any distinction and he must also possess an equal or universal vision. The aspirant should be guided not only by the noble principle of not returning evil for evil in any manner, but also by a still higher principle of

returning good for evil. Thus forgiveness and mercy are held forth as the great attributes, essentially to be cultivated by the earnest seeker according to the teachings of all incarnations, saints and sages of the world.

It is better for him, thinks the aspirant, to die in the practice of forgiveness rather than live through revenge, because while one elevates him to the immortal status, the other drags him further deep into the hell of ever-recurring births and deaths. Indeed a death, in whatever form it comes, when his soul rests on the bosom of the infinite and when he has no ill will, hate or enmity towards any living creature on the face of the earth, could be welcomed with cheerfulness and resignation. This is the cult of Christ and Buddha. Krishna and Mohammed show by their life and teachings that the other extreme way is also possible under the same spiritual condition of the aspirant. Surrender grants him not only the knowledge that he is the immortal spirit, but also that he is in all his physical activities a mere instrument in the hands of the Almighty. In this state of liberation or self-surrender, God could use him as an instrument to destroy without hatred - for the existence of which the ego-sense is

responsible and which is now absent - the evil forces that work against the progressive march of humanity to the great purpose of God, viz. the establishment of harmony, goodwill and peace in the world.

When all the people are united in the spirit, through mutual love and toleration under the banner of the one supreme Lord dwelling in the hearts of them all, they attain to a power which bestows nothing but pure peace, freedom and joy. The people who stand for distinctions and divisions not only suffer untold miseries as a result of them, but also raise the instruments of God for their own destruction.

So, O ye people of the world, unite in the freedom of your immortal existence for enjoying the pure bliss through universal love, by acts of self-sacrifice, sympathy, compassion and forgiveness. Do not be any longer caught by the external forms and formalities, customs and traditions and dogmas and rituals that should disappear or change with the passing of time. Persistence in these non-essentials has given rise to the present state of chaos and confusion, since they obstruct the free play of the under-current of love upon which is founded the real unity and peace of the world. Stand together as children of the same parent in the

radiance of the almighty Lord of the universe who is at once immanent and transcendent, and enjoy the supreme blessings of true peace and freedom.

WORDS OF BELOVED PAPA SWAMI RAMDAS

WAY TO PEACE: We attain true peace when our hearts are in tune with God, who is peace eternal. Our vision, then, becomes universal, for God is universal Truth. Love for all beings and creatures in the world, is founded upon this ineffable experience of peace.



The principal condition for realizing this supreme peace is perfect mental silence. So long as the mind is wandering and restless, it can have no peace. When the mind is conscious of the Divine within, through a continuous flow of His remembrance and steady un-flickering meditation, the man realizes the presence of God in and out and everywhere. In thrills and ecstasy born of this state, there dwells wave-less peace of which bliss becomes a vibrant expression.

God is the goal. Human life is intended only to attain this goal. All else is only of momentary value and so not worthy of consideration. An illumined life is

verily the source of all joy and peace, nay, is joy and peace itself. So let the mind be withdrawn within by complete surrender to the Divine and be lost in His radiant and all-pervading existence.

KINDNESS AND FORGIVENESS: Kindness and forgiveness be your two watchwords. Let the heart melt before the sufferings of others. Let your life be placed at the altar of sacrifice for the relief of the distressed and uplift of the fallen. Else, life is a dirty pond that stagnates. The object of life is to give it away for the good of others. Else, life is not life, but death. Those who live for themselves are verily the living dead. Be therefore kind and serviceable to others. There is no limit to which you can forgive those who have wronged you. Forgiveness is eminently a divine virtue. The moment the forgiving nature enters into your life, depend upon it, God has revealed Himself in you. Believe not the man who says that he is an ardent devotee of God, if he does not possess a forgiving and kindly nature. Where true love is, there these qualities inevitably reside. God is love!

TRUE GREATNESS: The greatness of a man does not lie in his vast riches, exalted position, and name

and fame, but in the qualities of his heart. If his heart is pure, free, forgiving, compassionate and humble, then he is really great. Such a one alone can be a true lover and servant of humanity. His one aspiration is to inflict the least pain upon others, and to be the most fitting instrument in the work of relieving their distress. Man is what he is, according to his inborn or cultivated nature. Harshness, intolerance, and selfishness form the basis of the lives of some people, whereas kindness, tolerance and selflessness form the basis of some others. The former are responsible for creating strife and discord in the world while the latter bring harmony and peace. All depends upon the choice which a man makes in respect of these two paths. The really great man with the enlightened qualities is he who attains inner freedom and happiness and consequently makes others happy.

The object of human birth is to lead such a life. But the uncultured, unregulated and therefore impure mind makes a man a plaything in its hands and throws him into chaos. So the essential state to be achieved in the first instance in order to elevate, illumine and purify the mind, is to tune it with the eternal Truth residing in his heart. By such communion, he obtains an invincible

spiritual strength by which he can put down all base, unworthy and degrading impulses of the mind and free it thoroughly from all its impurities and thereby transform his entire life to one of supreme utility and beneficence. Nothing worth-while can be attained without drawing light and inspiration from God within us.

WORDS OF PUJYA MATAJI KRISHNABAI

The devotee's aim is to attain Sakshatkar and, for one on the path, it is not right to take recourse to predictions and the like. The devotee must cast his entire burden on Papa and take it that



Papa will set everything right - pinning his faith in Papa and Papa alone. It is all right for worldly folk to resort to astrological predictions but not for one who says his aim is Sakshatkar.

How beautiful are Papa's compositions (enshrined in Prem Sudha)! They deal with both Nirguna and Saguna Swarup. That is why, perhaps, they are not always easy to understand. I had always wondered why the songs

composed by Tukaram, Eknath, Namdev and others are so easy and simple in language and can be easily understood, whereas Papa's poems are not so simple. We have to hear them many a time before we can imbibe their true import. That is because Papa's vision encompassed the universe and, in his compositions, he has looked upon the Saguna swarup as one whole and also covered the Nirguna swarup. He sings of the highest truths which cannot be understood at first glance.

Contrary to the popular conception, the Mahalaya days (the dark fortnight ending in Mahalaya Amavasya) are said to be actually the most auspicious period for taking the name of God and doing other Sadhana. That is because this is the period when the Divine Mother brings forth her vast and colourful creation and the Mahalaya days are analogous to the labour period of an expectant mother. The Navarathri festival that follows immediately is said to be the time when the Divine Mother, having powdered and dressed up Her "creation", sends the children out to frolic and play. That is why there is so much gaiety and merriment during Navarathri culminating in Dassera or Vijaya Dashami, when all Prakriti is resplendant.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

You should not forget that we are living in a world, which is transitory. Nothing is permanent here except the Truth, which we really are. If ignorant people, who have no idea of Truth and higher life, go on lamenting over perishable things, there is some excuse for their doing so, as it is on account of their ignorance. But, once you have taken to a life of Sadhana, you should try to be conscious of what you really are, what the world is and how everything in the world changes from moment to moment. Yet, if you cling on to perishable things, you will only be inviting grief and sorrow. So you must take a detached view of everything.



Cheer up and be ever brave. It is not our external conditions that are responsible for our misery and happiness, but our own state of mind that must always be independent of them. This can be done, only by making the mind dwell ever upon God, who determines all our affairs for our good only. Keep His all-powerful

Name always on your tongue and in your thoughts. Then, cares, worries and doubts dare not approach you.

Name means Name of God. God has innumerable names. The saints give certain combinations of names, which are called Mantras, to disciples through initiation. These Names/Mantras can be chanted without initiation also, but they will have better effect if initiated by a saint. The Name has the power to purify our mind and take us to the supreme heights of realisation if we chant it with love and devotion, aspiring only for God. If one chants the Name without being initiated, God will see to it that he is brought in contact with a saint and get initiated.

THE GOAL

By Sri Aurobindo

It is a mistake to dwell too much on the lower nature and its obstacles, which is the negative side of the Sadhana. They have to be seen and purified, but preoccupation with them as the one important thing is not helpful. The positive side of



experience of the descent is the more important thing. If one waits for the lower nature to be purified entirely and for all time before calling down the positive experience, one might have to wait for ever. It is true that the more the lower nature is purified, the easier is the descent of the higher Nature, but it is also and more true that the more the higher Nature descends, the more the lower is purified. Neither the complete purification nor the permanent and perfect manifestation can come all at once, it is a matter of time and patient progress. The two (purification and manifestation) go on progressing side by side and become more and more strong to play into each other's hands - that is the usual course of the Sadhana.

Intensities do not remain so long as the consciousness is not transformed - there has to be a period of assimilation. When the being is unconscious, the assimilation goes on behind the veil or below the surface and meanwhile the surface consciousness sees only dullness and loss of what it had got; but when one is conscious, then one can see the assimilation going on and one sees that nothing is lost, it is only a quiet settling in of what has come down.

The vastness, the overwhelming calm and silence

in which you feel merged is what is called the Atman or the silent Brahman. It is the whole aim of many Yogas to get this realisation of Atman or silent Brahman and live in it. In our Yoga it is only the first stage of the realisation of the Divine and of that growing of the being into the higher or divine Consciousness which we call transformation.

Source: Lights on Yoga

DEAR CHILDREN

A king was famous for his charity. To the hungry he gave food; to scholars he gave rewards; to noblemen he gave titles and honours. People felt that he never got tired from giving. But he in fact, was already tired of giving. He thought, "All my life I have been giving alms and awards. Where is the end? Are the people really needy or do they continue to flock simply because I give? Don't I see the same faces coming to me again and again wearing a standard mask of gratitude?"

He thought a lot and decided to stop the practice. "If give I must, it should be only to those who are really needy. It is high time I know who are really needy and, to begin with, I must find out the poorest man in my kingdom."

Accordingly he sent his minister to find out the poorest man. A week later the minister returned and announced in the tone of a successful explorer, "My Lord, not far from here, inside the forest, there is a small mountain. On top of that sits the poorest man of our land - a mendicant. He has no roof on his head, nothing on his body except a yard of bark; he lives on whatever fruits some wood-cutters leave beside him on their way home from the forest."

"Is there really such a man in my kingdom? I must see him," said the king and rode into the forest and then climbed the mountain and found out the mendicant sitting still, his eyes closed.

The king had to wait for a long time. When the mendicant opened his eyes, he said, "I am the king of this land. I am sad to see the miserable condition in which you are living. I want you to dress well! Tell me, which dress would you like? Dhoti or a gown?" The mendicant smiled, but kept quiet.

The king said again, "I would like to build a house for you; tell me, what kind of house would you like to own?" The mendicant smiled again; yet he did not speak.

A little later the king again said, "I will arrange to send some food for you every day. Tell me your

preference in matters of food." The mendicant smiled but still kept mum.

The king began losing patience and cried out, "I appeal to you, do speak!"

Slowly but sweetly the mendicant said, "My dear king, you are mistaken. I am not the poorest man. There is another man in the kingdom who is poorer than myself. So far as I am concerned, although I look poor; I am very rich, for I can change the earth into gold."

The king gaped with amazement for some time and asked, "Will you kindly tell me who is poorer than you? And will you kindly reveal to me the secret of transforming the earth into gold?"

The mendicant said, "To know these things you have to follow a certain discipline."

"I will follow," said the king enthusiastically.

"For one year, everyday, you must come here once before the sunrise and once again before the sunset and spend some time with me," said the mendicant.

"I will do so," said the joyous king, bowing to the mendicant.

And he came there twice every day without fail. The mendicant seldom uttered any word, but his charming smile always spoke of his affection for the

king. He made the king sit down and meditate for some time. For the king, the discipline was a bit awkward experience for the first few weeks. But soon he realised that it was a most welcome change from the dry or anxious hours in the court where he was always surrounded by diplomats and flatterers and discontented people. After a few months he grew so fond of his visits to the mendicant that he eagerly looked forward to the twilights.

The silence of the mountain, the sunrise and sunset which coloured the landscape, the breeze which embraced him with the message of freedom, the songs of the birds in the wood and above all the quiet yet overwhelming presence of the mendicant slowly made the king a different man. The little time he spent there every day had its sure effect on the rest of his time and routine.

The king did not remember when a year passed. He even did not know when several years passed. At the end of the third year, one day the mendicant suddenly asked the king, "Well, it seems we have forgotten about the two things you wanted to know - about the man poorer than myself and about the secret of transforming the earth into gold! Would you not like to know about them?"

The king smiled and replied, "But haven't I known them already? I was the poorer man because I was anxious to possess more gold as I was begging to know the secret of changing the earth into gold. And secondly, I believe, by now I know the secret of changing the earth into gold. When I sit here and marvel at the splendour of nature all around, at the sunsets and the sunrise when the colours of heaven are sprinkled on earth, at the diamond-fringed clouds, at all God's creation — all appear to me a thousand times more wonderful than gold."

The mendicant smiled and said, "You have got it - and that is because you have turned gold within".

ART OF TRANSCENDENCE

One day Buddha was passing through a forest. It was a hot summer day and he was feeling very thirsty. He said to Ananda, his chief disciple, "Ananda, I am feeling very thirsty. Just three or four miles behind, we passed a small stream of water. Please bring me a little water from there. You may take my begging bowl with you."

Ananda went back, but by the time he reached the stream, a few bullock carts had passed through the

stream and made the water muddy. Dead leaves, which had settled to the bed, had risen up; it was not possible to drink it. So he came back empty-handed and said, "You will have to wait a little. I have heard that just two, three miles ahead there is a big river. I will bring water from there."

However Buddha insisted and said, "You go back and bring water from the same stream."

Ananda could not understand, but was ready to do the bidding of his Master. Just as he left, Buddha said, 'Don't come back if the water is still dirty. You may sit on the bank silently and wait for the mud to settle. Don't do anything, don't get into the stream. Sit on the bank silently and watch. Sooner or later the water will be clear again, and then you may fill the bowl and come back.'

Ananda went there. Buddha was right! The water was almost clear, the leaves had moved, the mud had almost settled. But it is not absolutely clear yet, so he sat on the bank just watching the river flow by. Slowly, slowly, it became crystal clear. Then he filled the pot and returned to his Master. He understood why Buddha had insisted on having water from the muddy

stream. There was a message in it for him, and he had grasped it. He gave the water to Buddha, also thanked Him and touched his feet.

Buddha said, "What are you doing? I should thank you for bringing water for me."

Ananda said, "Now I have understood... At first I was angry, though I didn't show it, because I felt it was absurd to go back. But now, I understand the message. Sitting on the bank of the small stream I became aware that same is the case with my mind. If I jump into the stream I will make it dirty again. If I jump into the mind, more noise is created, more problems start cropping up or surfacing. Sitting by the side I learned the technique to quieten the mind. Now on I will sit by the side of my mind, watching it with all its dirtiness and problems and old leaves and hurts and wounds, memories, desires. Unconcerned I will sit on the bank and wait for the moment when everything is clear. And it will happen of its own accord, because the moment you sit on the bank of your mind you are no longer giving energy to it. This is real meditation. Meditation is the art of transcendence."

Source: Internet

SOME FACETS OF MEDITATION

By Swami Swahananda

How to Meditate?

In order to properly meditate, the first power a spiritual aspirant should develop is concentration of the mind. If the mind becomes strong, you can influence other people. But be careful of what you think. Thought is not a shooting force but more a suction; it has a boomerang effect. For example, if you think, 'May this person be harmed', harm will actually happen to you first. Your subconscious mind immediately absorbs the negative thought, and in that way you suffer first.

Another power is that whatever wish arises in a purified mind is often fulfilled. These supernatural powers are called siddhis. Sri Ramakrishna discouraged these siddhis, because a mind desiring powers is deflected from its spiritual goal.

Some Specific Spiritual Practices

The first is assertion: Swami Vivekananda said our real nature is the spirit that is already abiding within us. It is the soul - the life of our life, the soul of our soul. By asserting this we can more greatly develop and manifest our spiritual power because our confidence increases. If we assert that

'I am strong', then we become strong. Ultimately we influence our own mind, so our faith that God is behind us manifests in such a way that He will help us.

If a man knows his father is strong and rich, strength comes. So also the guru is behind us. The supreme guru, or sadguru Power manifests through a holy personality. Half the battle is within us - the degree we have faith and devotion - the rest is only added strength.

By thinking, 'I repeat God's Name. He is on my side' we feel strong. Or we may feel that we have tried to serve the Lord's mission, so if we make a mistake, He should pardon us. These are just a few ways in which we can try to link ourselves to God. He is all powerful and with this faith we grow in strength.

Visualizing God's Presence: The alternative to meditating in the heart centre is to meditate visualizing the Lord in front of you. But keep the idea that He is your real nature. In meditation, bring the Ishta out from your heart and place him in front of you on a lotus, and then meditate facing him. When you have ended your meditation, then withdraw Him back into your heart. Swami Akhandananda, a direct disciple of Sri Ramakrishna, taught that you should enter the heart as if you are entering a temple, and then salute the Lord in

your heart. The main thing is to forget the body. Remember that the Lord is your own real nature. There is nothing outside. Think about his features, his physical aspect, or just look at him. No one claims that you will have God-realization this way, but there will be some benefit.

Signs of Inner Progress: You will know you are progressing if you have more control over your moods, less anger and more patience. Therefore bind yourself to a meditation routine. Swami Brahmananda said that if you find that when you have missed a day of meditation and you feel out of sorts; that in itself is a sign that you are progressing. Why? Because if you miss meditation, that means it has become a part of your constitution, part of your life. Such signs are the real test of actual progress.

Progress can also be determined by how much detachment you have and also how much is the dependence on God. If someone insults you, how quickly do you recover from the shock? If one's child is sick, no mother in the world will be peaceful, but a devotee mother will recover more quickly. She will have faith that God is present and will look after her.

Another sign of progress is when you begin to enjoy performing japa and meditation. When that takes place,

you no longer require rules for spiritual guidance. Once ruchi (taste) comes, no prodding is necessary to act. Only when an aspirant is half-hearted in his or her spiritual practices is prodding necessary.

Overcoming 'Dry Periods': In spiritual life various practices are given - japa, dhyana, chanting, music, physical seva, flower offering - a variety of practices to suit a variety of temperaments. Swami Madhavananda, the ninth President of the Ramakrishna Order, used to say that a change of occupation is rest. In monastic life there are three things in which you can become specialized - dhyana and japa, spiritual scholarship and study, or seva, such as some type of service or activity like gardening. One swami who was in charge of the monastery cows used to supply milk for all the monks. This seva became his spiritual service. Even if in the beginning our work is non-spiritual, we can still try to make it a spiritual service by maintaining the thought of God while performing it. The yogic result will be less, but our devotion will increase.

Interestingly, when we received our sannyas, Swami Shankarananda, the seventh President of the Ramakrishna Order, gave us advice based on his life experience. 'All of you will specialize in one of the three things in monastic life (contemplation, scholarship, or

seva)', he told us, 'but I would like you to also develop a hobby. Why? There will be dry periods when you will not feel like doing meditation. During those periods, if you have a hobby, it will sustain and save you.'

Source: The Vedanta Kesari, Sept 2012

FROM THE LEAVES OF THE BACK ISSUES
THE VISION (VOL: 1, NO: 6)

BLISS OF THE BEYOND

By Swami Rajeshwarananda

It is a definite and practically realisable fact that Bliss of the Beyond is within us all. The centre of Bliss or the Home of happiness is within the inner recess of our heart only. We have to dive deep enough into the calm depths of our personality to feel the source of true Bliss from within, because the Bliss of the Beyond means the transcendency of the network of time, space and causality. As man is nothing but the expression of God (the eternal and infinite bliss) and God the only reality of man, we have to sink deep down into our soul in order to be conscious of the Bliss that is beyond all dreams of the world, the mind's multiplicity of modifications.

The Bliss that we think and seem to enjoy in the sense objects, is the Bliss of the Beyond alone dimly

objectified. And we call it pleasure. Our own Bliss is bought and sold back to us in the objects of the senses as in the case of a dog that deals with the dirty and dry bone. Similarly, when we miss the name and form of the world, an embodiment of dreams, nay mere airy images, we are face-to-face with the Bliss of the Beyond.

In Silence, past all sound, in Eternal Peace is our birth-right Bliss of the Beyond. It is of a super-conscious plane wherein the individual 'I' is not and the Infinity alone is. It never exists in the valley of mere things of the personal man, as it is the infinite consciousness of the awakened soul. It is the greatest Ecstasy of the soul in tune with Self. It is not only the conscious feeling of the One without a second on the spiritual plane but also on all planes. The Bliss of the Beyond is the Supreme goal of human life in the Cosmic consciousness. It is the feeling or expression of the real sweetness of existence. It is in it we are in spiritual touch with the divine side of every living being, with the practical lore of selfless love which is the law of life. It is in reality the transcendent realm of our innate nature. It is the sunshine of Infinite Love beyond body, mind and soul. It is the serene Silence of the Self Supreme, wherein the body and the mind get themselves

healed and emancipated respectively. Bliss of the Beyond is the Smile of Heaven on earth, touching God everywhere. It is the inspiring thrill of joy sublime both, within and without, above, below and on all sides. And it is this, the sages and saints of all religions consciously inherit. Let us live, move and have our being in the Bliss of the Beyond, all through and through.

DIVINITY IN YOUR MIND AND HEART

By Swami Chidananda

“Every day is a renewal. Every morning is a daily miracle. This joy you feel is life. All creation is gifted with the ecstasy of God’s life.” – Gertrude Stein. Therefore beholding the light of God in all creation, let us live each day in this awareness of God’s light, of God’s divine presence.



Let us meditate on this one theme — the New Year should be to us a year of divinity. Let us live in the awareness that we are more than human, we are really divine. Our human personality is a temporary, added factor beneath which lies our reality, our nija svarup (true nature).

We are radiant centres of divinity, and therefore our life should be a constant expression, a dynamic

manifestation of divinity in thought, word and action. We should live life in order to manifest our divinity in all that we do, in all the movements and actions of our life. Then alone our life is authentic, genuine, true. Otherwise it will only be an anomaly of life. If we are divine within but our life outside is undivine, unspiritual, ugly, full of all that contradicts our divinity, then that is not life. It is a living falsehood, a living lie. It is a contradiction.

Thus, at this moment when we have bid farewell to the old year and have stepped into the portals of the new, let us contemplate this truth: we are divine; therefore, divine should be our life in all its parts. All twelve months, each day of every month, twenty-four hours each day, let us live in this awareness, let us make our life divine. Let us make it a thing of beauty that is a joy for all beings. Let us live as children of God, godly in our nature. That is real religion - to be what we are, children of God, shining with His godliness.

Therefore, I commend to you this maxim and resolve: always have divinity in your mind and heart. That should be the keynote of your life during the entire New Year, so that out of your life much good comes to you and much good comes to all."

Source: Awake! Realise Your Divinity

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

It is with delight, Ramdas read your letters full of love. It is well that you are on your work again, M.

Why again and again desire to see Ramdas? If you take him as merely an individual form outside you, it is not worthwhile to see him, as such a desire is fraught with fear of loss and pain of separation. On the other hand, if you understand Ramdas as the supreme Truth that pervades the entire universe and ever dwells in your heart, then your desire has no meaning. Have Ramdas in your thoughts as the impersonal, immutable and deathless Cosmic spirit and give up attachment to external forms. Directly you do this - you will attain liberation and immortal joy and peace within yourself. Don't substitute a golden chain for an iron one. Both are causes of bondage.

Ramdas' programme is to hammer into the minds of those who crave to see Ramdas the fact that Truth they seek is dwelling in their own hearts...

Ramdas
—
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ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of October 2012 is 200 crores. The grand total of the Japa done so far now stands at 2861 crores.

SATSANG AT HYDERABAD & HANAMKONDA: Satsang programs with Pujya Swami Muktanandaji are scheduled to be held at Hyderabad on the 16th of December (Contact: Dr. Bajranglal: 09948019199) and at Hanamkonda on the 17th of the month (Sri C H Laxminarayana: 09908765323).

FROM THE EDITOR

The month of December reminds us of two important events - Beloved Papa's Sannyas and the end of the calendar year. As spiritual children of Beloved Papa, we always remember the importance of the month of December in 1922 because Vittal Rao chose that period to renounce the worldly ties, took to Sannyas and became Beloved Papa. But for that, all of us would not be here, including THE VISION. This event should therefore constantly remind us to become more and

more serious in our spiritual pursuit and reaffirm our commitment to the goal set before us by Beloved Papa - to love all and serve all with the feeling that we are loving and serving the Lord. The facilities made available to us through Anandashram and its various programmes and forums have to be made use of in the best possible manner. If all of us involve more and more physically and mentally in Ashram's Mission it will go a long way in actualising Beloved Papa's vision. Devotees are also requested to enthuse and inspire the second line in their houses.

Next is the farewell to the year 2012. On this joyous occasion, it will be appropriate to remember Beloved Papa Swami Ramdas' words: "The crown of spiritual experience is the attainment of divine love - a love that overflows the bounds of all human calculations and standards and inundates the entire world." Let every day of the coming year be an ascending step leading to supreme heights of evolution, noble living, sublime selflessness, success, prosperity and loving service so that at the end of that year we are way above where we are now. May He, who is seated within bless all to be able to do so.

— **MUKTANANDA**