

examples. We are also to accept that all the troubles and miseries we come across also serve as our Gurus, because they teach us to bear every situation bravely.

On the occasion of the 49th Maha Samadhi Day it will be appropriate to remember the following words of Beloved Papa: “Live alone. Then God within will talk to you, help you, guide you from moment to moment. This is what the Guru teaches you. God within, from whom you receive inspiration, is none other than your Guru who initiated you from outside in the form of a human being. In fact He is your Antaryami, the Atma within you, who appears before you to show that He is within you. When you know this, it is for you to find Him within, depend only upon His help. Guru is the immortal spirit.” All of us have to examine what is lacking in practically applying these teachings of the Guru in our day-to-day life.

Probably the best way to pay our homage to our Masters on Guru Purnima and his Maha Samadhi Day would be to try our very best to put these spiritual tenets into practice by constantly relying on HIM within.

— MUKTANANDA

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

LOVE TRANSFORMED ME

LOVE first took me up,
 Gently handled me in ways mysterious,
 Moulded and transformed me,
 Then permeated my being
 And dwelt in every atom of it.
 Love – the Divine Spirit – my sole refuge,
 My God, my Beloved, my all in all,
 I found Him. Now I feel Him as myself,
 I behold Him as in a mirror.
 All worlds and all beings are verily me or He.

- Swami Ramdas

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PATH OF GOD-REALISATION

By Swami Ramdas

From the experience which God has granted him, Ramdas sets down here an outline of the path which an aspirant traverses, when he has made the realisation of God the sole aim of his life. On this subject, Ramdas' authority is derived from the fact that his experiences at different stages of his Sadhana bear a close resemblance in spirit with those of all the saints and sages of the world who had the vision of God.



What is necessary as the first step on the Divine path is Bhakti. Bhakti means a keen, burning desire to realise immortal peace and freedom. The Bhakta must be seized with a discontent which never ceases until the goal is reached. But how could awakening in the heart of a being come? What does shake him to his very foundation and create in him this longing for the Eternal? The answer is: the society of a real sage is the thing. A sight and a touch of him works on the Bhakta like a magician's charm. As the bird unconscious of its captivity remains in its cage apparently quiet and contented, but the moment it discovers that it is

imprisoned within the cage, it leaves no stone unturned in its struggle for freedom; so also the soul of the awakened man flutters and trembles within him, and becomes so restless that it is drawn inevitably on the path of vigorous discipline for self-liberation. This hunger of the soul which grows in volume day after day gives rise in him to the second essential step on the path - Vairagya.

Vairagya means withdrawal of the mind from its attachments and attractions to the external objects of life. Now it is that he clearly understands that the cause of his bondage and ignorance is due to his deep love for those whom he holds very near and dear to him. His mind, which was so long only involved in the interests, worries and fears concerning those objects or beings to whom he was bound by the ties of affection and sense of possession, now recoils. He further knows that the happiness which he enjoyed from those objects and beings is a passing chimera or illusion. Now he aspires for that peace and joy which is real and everlasting. Thus a spirit of dispassion for the world takes possession of him. At this stage, he starts with earnestness and determination the Sadhana for control of mind and will which leads him to the third step - concentration.

Concentration is a waveless and fixed state of mind. To gain this purpose, he takes up any mental practice best suited to his nature, condition and environment. Concentration is attained by striving to fix the mind on one thought to the exclusion of every other. This thought must represent or symbolise the eternal Reality dwelling within his own heart. The world that we behold - made up of five elements - earth, water, fire, air and ether, is a projection from the supreme Truth. So by concentration on any element of the world-manifestation, taking it as the very expression of the ultimate Reality, the mind through the attainment of one-pointedness is merged in the Absolute Truth. Hence for Upasana, for the purification and concentration of the mind on an image, a river, fire, air, light or sound, is prescribed. Among the symbols for concentration those that are largely employed are air, light and sound. Air relates to Pranayama or breath-control; light denotes worship of luminous bodies like the sun, moon etc.; sound stands for repetition of Om or any name of God. The greater importance attached to the first and the third method among them is because in these cases the Sadhaka need not depend on an external object for

concentration. However, whatever path he adopts, provided he is determined and persevering, he will arrive at the next step - which is meditation.

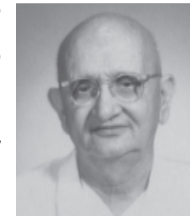
Meditation is a purely mental discipline of thought. The concentrated thought is continuously made to dwell upon the glorious attributes of God, such as that He is eternal, omnipresent, all-powerful, all-knowing, changeless, ever peaceful and blissful Truth. The meditation continued with persistency terminates in self-absorption, that is, a state of super-consciousness. Here, it must be noted that the Sadhaka conceives a craving for solitude or for a place free from the noise and bustle of the work-a-day world. He adopts a Sattvic diet instead of hot, pungent and stale foods. The changes that are now observed in him are a substitution of gentleness for harshness; kindness for hate; calmness, an equal vision and love for attachment and egoism. Humility, sweetness and cheerfulness mark all his thoughts, words and movements. He avoids the society of the pleasure-seekers of the world, and finds solace, peace and joy in the company and service of saints and devotees of God. Now the one theme of his thought and talk is God and His glories. Simplicity and childlike nature become manifest in him. From

meditation to the next step - a step which is the crowning glory of his supreme attainment - Samadhi, is short and quick. The experience he gains when he gets the full vision of God baffles description.

Samadhi or God-vision: Attempts are still made to express something of this lofty experience. He says: "I am an illumined soul - illumined with the light of the Divine knowledge that I am the great Truth itself. My individual life has completely merged into the universal and eternal Spirit. Now I have reached the goal. I have become the very God in human form. I live and move in infinity and eternity. I have come to the end of the path - God-realisation, i.e. to the status of Sat-Chit-Anand."

BELOVED PAPA SWAMI RAMDAS ANSWERS

Question: When we repeat the Name of God, should we do it with the sense that we are going nearer to God, or should we do so in a sense of unity with God and with the world, or should we do so in an attitude of surrender to God, or should we unite all the three?



Papa: When we are repeating the Name of God we must be conscious that we are repeating the Name

of One who is within us, who is our true Being and existence. We must keep this central fact in our mind when taking His Name. Then the practice will gradually make us aware of His existence within us. At the beginning we are not aware of this, but we intellectually accept the idea that God dwells within us and we take His Name. The association with Him is there mentally, and it grows into an experience when we actually feel His presence, by constantly hammering into the mind that God whom we aspire to see is within us and that the name we repeat is His Name.

The object of repeating the Name is to purify the mind and thereby get the awareness of Him within us. God then becomes not a matter of mere intellectual acceptance but an object of intimate and close experience. Because our communion with Him through the Name becomes so perfect that, gradually, we lose the distinction between ourselves and Him and, freed from all desires and outgoing tendencies, find union with Him. We then realise that the light of God is nothing but the light that comes from our own soul. Actually, when the light dawns on us, we cannot but see Him everywhere. As we become aware of Him within us, we become conscious of Him without us also. We feel His

presence everywhere. We see a strange all-pervading light wherein all beings and creatures seem to be so many bubbles appearing and disappearing.

Question: Does the Mantra bind us down to one particular manifestation of Divinity? For example, if we take the Mantra of Krishna, does it not bind us to Krishna only?

Papa: For the time being, for the sake of concentration you must be attached to one form or manifestation of God. That Ishta, the adored Deity of yours, on your surrendering yourself to Him, takes you beyond name and form and makes you realise the all-pervading, infinite and eternal existence of God. When you want to climb upstairs, you require some means to do so – a rope, a flight of steps or a lift. So long as you are climbing by the help of a rope, you have not to think about the staircase, or any other means. For the time being, for you the rope is the only way which takes you up. Some others may use either the staircase or the lift. Though going by different means, all reach the same upper floor at the end and meet there. When they reach the destination, they all give up the rope, the staircase or the lift, as the case may be. These aids are of no significance to

them, after reaching the goal. So, Krishna's name and form are meditated upon only for attaining the impersonal Krishna who is residing in our hearts and pervading everywhere. He has assumed a form for the devotees to concentrate upon. By its help the devotees who have accepted that name and form as their guide will be raised beyond them into his vast, infinite, unmanifest existence. It is only then that the soul attains liberation and peace.

WORDS OF PUJYA MATAJI KRISHNABAI

Why has Papa established this Ashram? It is to teach us how to lead our lives according to the tenets of Universal Love and Service. That is why you all come here, stay here for some time and then return home. That is why, also, I am after you all, asking you to repeat more and more Ram Nam, so that your hearts may go towards others in the world with the same intensity as they do to your close relatives.



To obtain anything, we should pray to Papa. If we pray to Him for material things, He grants us material

things. If we pray to Him to grant us Himself, He grants that prayer too. But, such a prayer should be accompanied by Guru Dhyana, Nam and Seva. Let us at least sow this seed of aspiration in this life so that, at least in some future life, this seed will sprout and grow as you water it with more and more Ram Nam, and finally take you to Papa.

At present, all over the world, dreadful things are happening. Many deaths are occurring and there is chaos and destruction everywhere. At this juncture, I want you all to pray to Papa to restore peace in the world. Consider the world itself as your home. That is the secret of Universal Love and Service. Feel for others as you would feel for yourself.

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 you do will give you only material fruits, nothing spiritual.

If you go on repeating Ram Nam, all the necessary spiritual experiences will follow, and you will realise

Papa's infinite aspect which is the great Void - the Void that exists between the four walls of the room, the Void between earth and heaven, the Absolute.

PUJYA SWAMI SATCHIDANANDAJI ANSWERS

Question: What would be the secret of living a tension-free life?

Swamiji: When somebody talks to you pleasantly or unpleasantly, before you react to it in the normal way, chant OM SRI RAM JAI RAM JAI JAI RAM or any name of God mentally. This will prepare you to deal with the other person in a loving and kindly way. If you are able to meet every situation like this, you can be sure of a tension-free and anger-free life. Others may think it odd that you are not responding immediately (while you are chanting Ram Nam). But all will get used to that in due course. Let us not worry how others react to our ways. What is more important is, how we react to others. Our thoughts and words should be such as to avoid hurting others' feelings.

Question: Swamiji, in what spirit should I be serving others so that it would help my Sadhana?



Swamiji: The spiritual aspirant must have his thoughts always centred on God. Whatever help you render to others, be aware that it is God who is doing it through you. Whoever comes to you may be given a few loving words and you can always talk to them about God's love, as an instrument of God. An instrument or servant of God is always in communion with Him and practises Universal Love. Also, when you do something to help others, you must look upon them as different forms of God Himself, maintaining your communion with Him.

Question: I have been trying out various types of meditation like concentrating on the form of my Ishta or on the sound of Ram Nam and at other times self-enquiry. I feel I am not making any significant progress. What should I do?

Swamiji: You seem to be practising different types of meditation – on the form of your Ishta, on the sound of Ram Nam and on the enquiry 'who am I', at one and the same time. Beloved Papa was concentrating on the sound of the Name that he was chanting and that gave him concentration. Pujya Mataji was not meditating at all, until the last stage, but she was always chanting Ram Nam, bringing to her mind that

she was chanting the Name of Beloved Papa who is eternal, infinite, beyond all names and forms and who has taken the form of the entire universe and is seated in her heart and everyone's heart. That itself was meditation though not in a sitting posture. Take any method suitable to you but stick to one type.

Question: We are presently going through a critical phase in our lives at home and it has disturbed all at home. What should we do?

Swamiji: Everyone in the world faces difficulties in life at one time or the other. It is at that time that we must strongly hold on to the holy feet of the Lord and draw strength from Him to face such difficulties bravely. Keep chanting the holy Ram Nam and ask all members of your family also to join you in the same whenever possible. That is the only way to invite divine intervention so that our life will run smoothly and happily under His divine guidance.

Everybody has one problem or other. The hero is he who tackles them properly with strength and courage. This strength and courage you can get only from the Divine seated in your heart, by communion with Him by chanting His Name and praying to Him as much as possible with all love and devotion. So, take

to the chanting of any name of God. This will help you to purify and strengthen your mind, which is necessary to face the daily battle of life.

ABUNDANCE

By Eckhart Tolle

Who you think you are is also intimately connected with how you see yourself treated by others. Many people complain that others do not treat them well enough. "I don't get any respect, attention, recognition, acknowledgment," they say. "I'm being taken for granted." When people are kind, they suspect hidden motives. "Others want to manipulate me, take advantage of me. Nobody loves me."



Who they think they are is this: "I am a needy 'little me' whose needs are not being met". This basic misperception of who they are creates dysfunction in all their relationships. They believe they have nothing to give and that the world or other people are withholding from them what they need. Their entire reality is based on an illusory sense of who they are. It sabotages situations, mars all relationships. If the thought of lack - whether it be money, recognition, or

love - has become part of who you think you are, you will always experience lack. Rather than acknowledge the good that is already in your life, all you see is lack. Acknowledging the good that is already in your life is the foundation for all abundance. The fact is: Whatever you think the world is withholding from you, you are withholding from the world. You are withholding it because deep down you think you are small and that you have nothing to give.

Try this for a couple of weeks and see how it changes your reality: Whatever you think people are withholding from you - praise, appreciation, assistance, loving care, and so on - give it to them. You don't have it? Just act as if you had it, and it will come. Then, soon after you start giving, you will start receiving. You cannot receive what you don't give. Outflow determines inflow. Whatever you think the world is withholding from you, you already have, but unless you allow it to flow out, you won't even know that you have it. This includes abundance. The law that outflow determines inflow is expressed by Jesus in this powerful image: "Give and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap."

The source of all abundance is not outside you. It is part of who you are. However, start by acknowledging and recognizing abundance without. See the fullness of life all around you. The warmth of the sun on your skin, the display of magnificent flowers outside a florist's shop, biting into a succulent fruit, or getting soaked in an abundance of water falling from the sky. The fullness of life is there at every step. The acknowledgment of that abundance that is all around you awakens the dormant abundance within. Then let it flow out. When you smile at a stranger, there is already a minute outflow of energy. You become a giver. Ask yourself often: "What can I give here; how can I be of service to this person, this situation". You don't need to own anything to feel abundant, although if you feel abundant consistently things will almost certainly come to you. Abundance comes only to those who already have it. It sounds almost unfair, but of course it isn't. It is a universal law. Both abundance and scarcity are inner states that manifest as your reality. Jesus puts it like this: "For to the one who has, more will be given, and from the one who has not, even what he has will be taken away."

Source: A New Earth

DEAR CHILDREN

A professor stood before his philosophy class and had some items in front of him. When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was.

Then the professor picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls. He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with an unanimous “yes”.

The professor then produced a cup of coffee and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed.

“Now”, said the professor, as the laughter subsided, “I want you to recognize that this jar represents your life. The golf balls are the important

things - your God, your family, your children, your health, your friends, and your favorite passions - things that if everything else was lost and only they remained, your life would still be full. The pebbles are the other things that matter like your job, your house, and your car. The sand is everything else - the small stuff.

“If you put the sand into the jar first”, he continued, “there is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you. Pay attention to the things that are critical to your happiness. Play with your children. Take time to get medical checkups. Take your partner out to dinner. There will always be time to clean the house and fix the disposal. Take care of things that really matter. Set your priorities. The rest is just sand.”

One of the students raised her hand and inquired what the coffee represented.

The professor smiled, “I’m glad you asked. It just goes to show you that no matter how full your life may seem, there’s always room for a cup of coffee with a friend.”

CONVERSATION WITH GOD - ALL FOR THE BEST

Me : God, can I ask You a question?
 God : Sure.
 Me : Promise You won't get mad.
 God : I promise.
 Me : Why did You let so much stuff happen to me today?
 God : What do you mean?
 Me : Well, I woke up late.
 God : Yes.
 Me : My car took forever to start.
 God : Okay.
 Me : At lunch they made my sandwich wrong and I had to wait.
 God : Huuummm.
 Me : On the way home, my phone went dead, just as I picked up a call.
 God : All right.
 Me : And to top it all, when I got home I just wanted to soak my feet in my new foot massager and relax but it wouldn't work!!! Nothing went right today! Why did You do that?
 God : Let me see, the death angel was at your bed this morning and I had to send one of My

Angels to battle him for your life. I let you sleep through that.
 Me : (humbled) Oh!
 God : I didn't let your car start because there was a drunk driver on your route that would have hit you if you were on the road.
 Me : (ashamed)
 God : The first person who made your sandwich today was sick and I didn't want you to catch what they have, I knew you couldn't afford to miss work.
 Me : (embarrassed) Okay.
 God : Your phone went dead because the person that was calling was going to give false witness about what you said on that call, I didn't even let you talk to them so you would be covered.
 Me : (softly) I see God.
 God : Oh and that foot massager, it had a shortage that was going to throw out all of the power in your house tonight. I didn't think you wanted to be in the dark.
 Me : I'm Sorry God...
 God : Don't be sorry, just learn to Trust Me in all things - the good and the bad.

Me : I will trust You.

God : And don't doubt that My plan for your day is always better than your plan.

Me : I won't God. And let me just tell you God, thank You for everything today.

God : You're welcome child. It was just another day being your God and I Love looking after My Children...

AIDAN THE ALTRUIST
By Geeta Mohan Rao (Nalkur)

This is a true story of this little half American, half Indian boy, Aidan John Paul who just celebrated his 8th birthday, not in the traditional American way but in his own way as he decided to make a difference to the local children who are less privileged. These days children of Aidan's age are often so possessive about their personal belongings that they are not ready to share them even with their own siblings and here, Aidan, instead of receiving gifts on his birthday, requested all his friends and family to bring their old and unused toys, story books, games, shoes and clothes to him so that he would take them all straight to the local Charitable Family Services Center at the Visiting Nurses Association at S. Burlington, Vermont, USA.

Aidan has always been very generous and compassionate but this gesture of goodwill and philanthropy has an interesting story behind it.

When Aidan turned 5, we all traveled to Mumbai, India where he experienced an event that has stayed in his heart and mind. We visited Shree Siddhivinayak temple. About a hundred yards before the temple, we bought a basket of offerings with marigolds, a coconut and a box of modaks. Aidan was thrilled to see each and everything, absorbing the surrounding sights and sounds till he noticed a little girl who seemingly appeared out of nowhere and kept staring at the offering Thali. She had on a tattered and torn dress covered with dust and dirt. She scratched her matted hair with one hand and held out the other in a gesture asking for modaks or some food. Aidan's grandpa gave the girl some money which confused Aidan as he wondered why money was given to her. Aidan had never been exposed to anything like this before in USA.

Soon we all had Siddhivinayak darshan and settled in the car to head home. We noticed Aidan being unusually quiet in the car. Then came the barrage of questions from him about the little girl and he wanted to know all about her, her parents, her home, her clothes and why she couldn't buy her own food and

why grandpa gave her money and his further concern was how long that money would last her. Ritika, Aidan's mom, explained the reasons to Aidan and he became even more restless and wished to do something for that little girl. He so very much regretted that he could do nothing despite knowing her condition. The image of the poor girl lingered in little Aidan's mind which he could not bear anymore. He insisted that he wished to go there again, this time not for Siddhivinayak darshan but for that little girl's darshan and wanted to give her his fruit snack which he had brought from Vermont. He asked whether we could buy some food and clothes for her.

Aidan's visit to India was short and the very next day they were flying to the USA. Due to lack of time, we could not go to Siddhivinayak temple again which added to Aidan's mental agony. He began crying silently. On the way to the airport, he asked us again to take the car to the temple to locate the little girl but that could not happen and Aidan became very sad and miserable. Truly, this little beggar girl changed Aidan so much that he decided to do something immediately.

When he reached Vermont, he started to save up his old story books, toys, clothes etc. in a box in the basement. For nearly three years, Aidan could not visit

Mumbai and the pile became bigger and bigger with more gifts and goodies. He went on adding interesting things to his collection for that little girl. Every night he prayed for her happiness. The image of the little girl has been forever implanted in Aidan's mind and heart. This was a major transition in Aidan's life whose thinking apparently broadened and expanded from one little poor girl to the concept of the underprivileged.

He then decided to make a difference to those unfortunate and deprived children anywhere in the world so when it came to receiving presents for his birthday, Aidan decided to ask for donations in the form of old toys, story books, games, shoes and clothes etc. to donate to those who are not as fortunate as him. So on his 8th birthday, he settled on the Charitable Family Services Center at the Visiting Nurses Association for donating his entire collection so that he could console his disturbed heart and restless mind by finally bringing a sense of happiness into the world of the uncared lot of the society. Aidan says this gesture also brought him a sense of peace to the image of the little girl from India who wanted to eat a Modak.

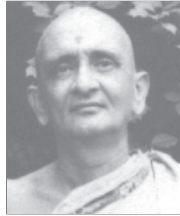
He has already made up his mind to do something in future about the less fortunate children in the world.

Source: Kanara Saraswat

CONDITIONS FOR SPIRITUAL PROGRESS

By Swami Ramdas

If you want to advance on the spiritual path, your heart must be soft and whenever you find suffering you must see that the suffering is removed, as far as it is within your power to do so. For this you must expand your vision and melt your heart in God. You must do such services out of pure love and compassion. Then only you can go near God. Until you lose yourself in His consciousness and feel His presence always with you, you have to be very strict about spiritual practices and must see that whatever you do is conducive to your spiritual progress. This is what the great Teachers have taught us. Our outer life should be compatible with our inner aspiration, which means that there must be co-ordination between the outer work and the inner aspiration. Some people think of God, meditate on Him and pray to Him, but they do not try to relieve the distress of others. Side by side with their spiritual discipline they must engage themselves in activities



to help those who are in distress. They must have patience, kindness and forgiveness. If they develop these qualities, their prayers will be heard by God. Otherwise their prayers cannot be called sincere and therefore will not be heard at all.

We say we love God, but very often we do not love our brethren. If we do not love our brothers, we are in fact telling an untruth when we say that we love God. Our aspiration must be to have Him alone. “First seek the kingdom of heaven and everything else will be added unto you.” We consider it a waste of time if we spend two hours or so daily in prayer, and feel that the time could have been spent better. But we do not know that if we depend upon God, He provides everything for us, and the time of prayer is never a waste. We must be sincere to the Divine within us, fill our hearts with love and true devotion for God, so that at the end of our life we may go directly to Him. If we remember Him and tune ourselves with Him at the last moment, when our body is dropping off, we shall have complete release from the bondage of life.

SPIRITUAL REFLECTIONS

SELF-SURRENDER: The world is indeed a stage on which we are all playing our parts as in a drama. God is the one holder of the strings by manipulating which He makes us dance to His will. He controls us from within. If we are only conscious of this truth, we would enjoy real happiness and freedom. If we are not conscious, then we invite self-inflicted pains and misery. After all, pleasure and pain are felt according to the state of the mind. When the mind is swimming in the ocean of infinite joy, i. e. when it is attuned to the eternal God, we experience peace which no words can describe. So let us recognize the sovereignty of the Supreme Spirit over all beings, and eliminate our ego-sense and live in harmony with all people on the earth, and thereby be blessed.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

May Sri Ram bless you all. Your postcards are always dripping with the nectar of Prem. 'Sweet' is not the word. Some yet uncoined word may define it; no, perhaps that too cannot.

It is strange that a Bhakta should feel the absence of Bhagawan. Bhagawan is always with him, near him,

in him, and everywhere about him. They are inseparable. Bhagawan is far, and at the same time near. Bhagawan is united to His Bhakta by an indissoluble bond, the bond of love. And love is omnipresent, eternal and all-pervading. It is not affected by time or space. So, Ramdas is with you and in you always. Take him as Bhagawan or Bhakta as you please. Both are the same. There is one, sole Reality. All, all is He.

'Remembrance is Darshan', so the sages say. Because, thought itself is form, is Ram. And Ram is at once form and no-form. Ram's will is supreme. His will be done! Sri Ram is seated in our hearts. Remember Him and He shouts from within, "Lo, I am here!"

Sri Ram is infinite love and joy. Love and Namaskars to yourself.

Ramdas

IN MEMORIAM

Smt P Chandravalli Amma (aged 81), endearingly called by everybody as Vakil Amma, was called by Beloved Papa on 4th June at Chennai. Her association with the Ashram started when she came under the divine spell of Pujya Mataji. Since then her dedication to Pujya Mataji and the Ashram was total which resulted in the setting up of Chandravalli Trust, Anandashram Trust

being its sole beneficiary. She lived a very simple life and was involved in various philanthropic activities in Chennai. We pray for Beloved Papa's blessings on the departed soul for eternal rest 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 April 2012 is 185 crores. The grand total of the Japa done so far now stands at 1891 crores.

THE VISION:

- ◆ The serial numbers have been revised while updating subscription records. Therefore, whenever necessary, kindly try to write to us with the new subscriber number appearing in the wrapper.
- ◆ In case of change of address, it will help us to correlate with the records if both old and new addresses are given.
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FROM THE EDITOR

This month we celebrate Guru Purnima on the 3rd and observe Beloved Papa's 49th Maha Samadhi Day on the 24th of the month.

On the occasion of Guru Purnima, it would be appropriate to contemplate on the following words of Beloved Papa: "The world we live in is a school, in which observation and experience offer us immense possibilities for self-improvement, nay, the world itself is our Guru or God."

In the light of what has been stated above, as sadhakas, we should bring before our mind all the different forms of the eternal Guru who has been guiding us from the time we were born - our mother, father, teacher, spiritual preceptor, all elders, friends and relations, spiritual and secular knowledge, Mother Nature, Mahatmas and other outstanding persons, the vegetable kingdom, the Sun, the earth, the air, space, fire and water and the various combination of elements - and see that they have been teaching us the message of 'give, give and give' without keeping anything for ourselves from their own