



The Vision

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

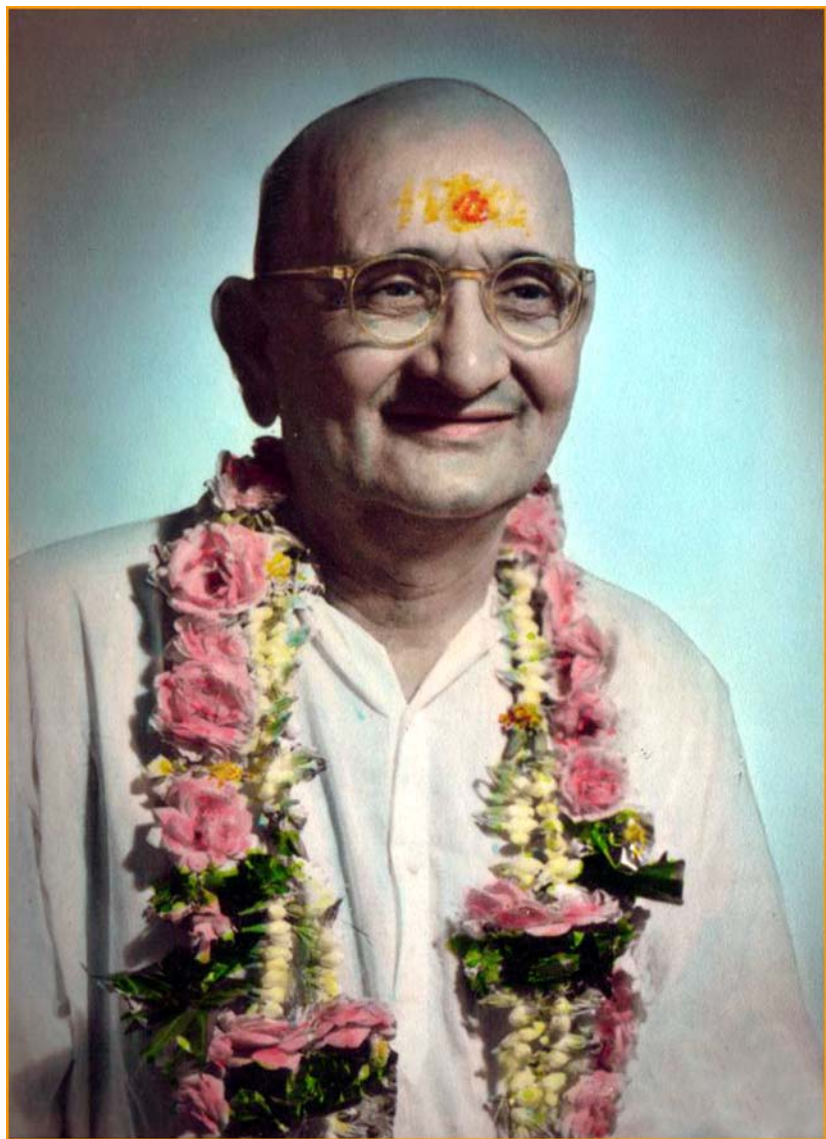


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Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

DO THIS: YOU HAVE GOD

IF you want God,

Love all beings.

If you want joy,

Serve the distressed.

If you want freedom,

Know you are Eternal.

- Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

PO Anandashram 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2209477, 2207403

Web: www.anandashram.org

Email: anandashram@gmail.com

papa@anandashram.org

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please visit: www.anandashram.org

AIM AT SPIRITUAL FREEDOM

By Swami Ramdas

(We observe Beloved Papa's 52nd Maha Samadhi Day on the 19th of this month. On this sacred occasion, THE VISION offers its humble homage to Beloved Papa with a prayer for the speedy spiritual progress of all, culminating in eternal happiness.)



Independence is of two kinds – one is physical and the other spiritual. By being free only physically, it does not mean that one has achieved real freedom. The body may be free, but the soul is still bound. Such a person is as good as the one who is in bondage.

True freedom is of the Spirit, for freedom connotes happiness. We see so many who are physically free and yet are unhappy. We have heard and seen many others who are physically bound, but are really happy at heart. Happiness is a state of our inner being, which is independent of all external conditions.

The aim of all life is to achieve lasting happiness. This cannot be attained, as we all know, by any other means than liberating the mind from the clutches of

desires and realising the supreme truth of our existence - God.

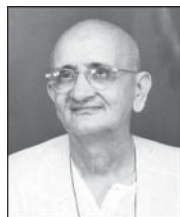
God is rightly defined as Sat-Chit-Anand. Sat is pure existence, Chit is illumined consciousness and power, and Anand is unending bliss and peace. This exalted spiritual experience is based on the absolute freedom of the soul from the lure of sense desires, which are the cause of a person's restless, discontented and imprisoned life.

When the soul is free and attuned to the Divine, it achieves true Samrajya. In this state its narrow vision, which is based on identity merely with the flesh, is transformed into a universal vision embracing all beings and creatures as the expressions of the immortal, free and blissful Truth – consciousness.

This is the independence which our sages and saints realised and preached from age to age. Human relationships founded upon this realisation alone bring communities and nations together in a spirit of mutual love and goodwill and thereby establish true harmony and peace on this earth. So let us aim at this independence.

WORDS OF BELOVED PAPA SWAMI RAMDAS

Real independence is spiritual. Mankind today is in the clutches of false aims and aspirations and holds that material advancement, achieved by any means, can lead to happiness and human welfare.



There can be no end of troubles for man so long as he clings to such mistaken ideas and fails to attune his life to the life Divine. Selfishness and greed must be rooted out and the heart purged of base ambitions for material wealth, power and fame at the expense of others. Till then there can be no peace and happiness for man.

We shall be celebrating our triumphs the wrong way if we fail to search our hearts on such occasions for the purpose of self-purification and do not remind ourselves of life's supreme goal, which is the realisation of Self or God. We should embrace the ideal of universality and cease to think in terms of separation or isolation of individuals, communities, castes, creeds and nations. We should stop exploiting our fellow-beings in any manner and learn to live in tune with the Divine.

WORDS OF PUJYA MATAJI KRISHNABAI

The chief reason why I am in an angry mood these days is because none of you is showing the least anxiety to attain Papa (*Mukti/liberation*). Time is flying fast and the train is about to depart, but none wants to come on board. I pray incessantly to Papa to either infuse the necessary enthusiasm and keenness for realization in you or to uproot my Moha for you all. It is this Moha that is troubling me, like a cat and mouse game, by not leaving me alone. Yet, however much I may condemn this Moha of mine, when Swami Chidanandaji was here the day before, and I prostrated before him, I prayed to him to bless that everyone got Papa soon. Such a prayer too was because of my Moha for you all. If I did not feel this Moha for you, what would it have mattered to me what you did, whether you chanted Ram Nam or not, whether you wanted Papa or not? I would have been totally indifferent. Because my attachment to you seems to be endless, I feel restless that none of you is showing any anxiety to realize Papa, to want Papa above everything else.



Whatever rules we observe should make us more free and not entangle us with new bonds. We make rules, and then we become slaves of it. This should not be the case. Whatever we do, we should see that it does not cause hurt or inconvenience to others. Whatever we do should be done in a free and joyful spirit.

Human life is a magnificent gift of God. Raise it, elevate it beyond the range of mental conceptions. Lift it beyond the relative, conditioned and fettered entanglements of the ever-changing phenomenal life, so that it might know itself as the ever-free, ever-blissful and ever-existent Reality.

THE DO'S AND DONT'S FOR A PURE LIFE

By Swami Satchidananda

Beloved Papa has given us some hints as to what we should do and what we should not do to walk on the Divine path. “Gita tells you what you are in reality. It infuses into you strength, purity and peace. It is a mine of wisdom. Dive deep into it and you will come by the priceless gems it holds. It is made clear at the end of Gita that the highest acme of God-realization is to be a perfect devotee of the Lord – a



veritable embodiment of Divine knowledge, Divine action and Divine love. Such a devotee is the very form and expression of God or God Himself in human form”.

Srimad Bhagavad Gita provides a barometer, as it were, demarcating clearly the do's and don'ts to help in assessing the degree of progress the seeker has made in attaining Divine Knowledge, in transforming every action into Divine Action and in becoming the embodiment of Divine Love.

Let us make a firm resolve to read every day the below-mentioned maxims which are enshrined in Srimad Bhagavad Gita and put the same into practice.

- ◆ Be rid of 'I' and 'mine'
- ◆ Be mentally united with the Lord
- ◆ Be of firm resolve and steadfast mind
- ◆ Be balanced in pairs of opposites, like joy and sorrow, heat and cold, etc.
- ◆ Be the same in favourable and unfavourable circumstances
- ◆ Be regular in Yoga and meditation
- ◆ Be upright in body, speech and mind
- ◆ Be devout in the service of the preceptor
- ◆ Be non-violent in thought, word and deed
- ◆ Be contented with whatever is available
- ◆ Be pure internally and externally

- ◆ Be full of devotion to the Lord
- ◆ Be friendly and compassionate
- ◆ Be forgiving and impartial
- ◆ Be free from envy, perturbation and fear
- ◆ Be free from the sense of doership
- ◆ Be free from attachment
- ◆ Be free from self-esteem and egotism
- ◆ Be free from malice towards all beings
- ◆ Be free from anger even on provocation
- ◆ Abstain from gossip
- ◆ Accept both praises and reproaches alike
- ◆ Cultivate humility
- ◆ Cultivate perfect purity of mind
- ◆ Chant God's Name and sing His glories
- ◆ Do charity in its Sattwic form
- ◆ Do not hate or slander
- ◆ Do not grieve
- ◆ Develop dispassion towards the objects of enjoyment of the world
- ◆ Develop forbearance, fearlessness, sublimity, fortitude and mildness
- ◆ Keep control over body, mind and senses
- ◆ Ponder constantly over the hollowness of birth, death, old age and disease
- ◆ Surrender mind and resign to the Lord
- ◆ See the Divine in all and love all alike

- ◆ Study the teachings of the Vedas and other sacred books
- ◆ Treat alike both friend and foe
- ◆ Take to contemplation

Please read this daily at least once before you go to bed and try to find out how far you have been successful everyday in gaining some standard of progress in your spiritual life. Pray to God to give you that intense aspiration to realise HIM that will burn off all the impurities and make you crystal pure to reveal Himself in your heart.

FREEDOM FROM THE EGO

By G Balasubramaniam

Man's one quest in life is absolute freedom from the turmoil of evil thoughts; to drive away from the heart the devil of ego and to breathe good thoughts. The source of thoughts is the mind and ego seated in the heart. Disturbing and doubtful thoughts frequently suck at the very fountain of peace. The heart is the natural and self-sufficient centre of peace. It is from here that the mind projects out and catches at various objects. Forgetting entirely the Source, it flits from object to object and fails to find any lasting peace in the midst of best external circumstances – societies,

relations, friends and congenial surroundings. In short, the mind becomes a wandering bird in the wilderness of the thoughts in search of its Source.

Lack of a sustained and sincere faith in the existence of God creates doubts and plays havoc in the peaceful heart. It is revolting to the ego in man to be under subjection or accept as superior anybody other than himself. The ego wants to assert itself and create changes in home and abroad in its own way and order. It will not accept the given situation created by God. There is nothing wrong with the outside world. The world was in a far worse situation countless times than it is today with the same hue and cry everywhere. In fact the world belongs to God and His Almighty Power alone can quell clashes. The only way by which one can truly serve the world is by accepting the world as one unit without dividing it into communities, groups or nations. Dividing the world is equal to cutting one God into pieces since the world is but God manifest. It is Universal Spirit which has contracted itself and manifested as the sticky ego in man. But the ego not only refuses to accept the existence of God and the given world but also expects the world to suit its own temperament and dictation. This will never be nor has it ever been.

What then is the remedy to curb this world of thought? A persistent endeavour to suppress the outgoing tendency of the mind, to detach and turn it to its very Source is one way. Another way hints at dissociating oneself from all thoughts, to keep aloof and witness the play of creation, existence and absorption of thoughts which take place as births and deaths within oneself from time to time. Yet another path suggests complete retirement from or renunciation of all activities and to be silent since all actions – good and bad – have reactions. Of such various remedies that are in vogue for curing the diseases of the mind and ego, the safest way is surrendering to and acceptance of the given conditions or duties in the Name of God. This path of ceaseless remembrance of the Name, simultaneous with the skilful performance of duties in the Name of God, is the most natural and accessible to all – Pandits as well as bandits. In truth God alone is really all-wise and all-knowing. In this path there is no call for rejection of any action or for undue exertion of the mind or torture of the flesh. It suggests a simple and childlike dependence on the one thought of the all-powerful Name – because the Name itself is Truth, Atman, Brahman and what not – until all other thoughts fade into the Name itself.

It is however admitted by all – whatever the path – that the Grace of God is an absolute necessity for self-realisation. Who can think of the Unthinkable; who can know the Unknowable unless by the grace of the Unknowable? Until genuine peace with an unshaken faith is established in one's own heart, we may rest assured that true grace has not descended. Here again, the ego is the devil. Due to pride it feels ashamed to depend on or to be under the guidance of the Name itself. The ego boasts from the very start that it is all-powerful and self-knowing and will not subject itself to anything. No doubt, it can become powerful if God wills. Till then, the ego has absolutely no power to call its own. Once we are convinced that God exists and His grace may be more easily obtained by constant repetition or remembrance of the Name, all doubtful enquiries and thoughts on the ever-pure, eternal Atman are superfluous and confusing as the Atman is beyond them. An unshakable faith in the Name and a burning aspiration to attain the goal are the only essentials. Why not then one predominant thought of God's Name be straightaway taken up and hammered upon the mind from the very beginning to the end to rub the rusty heart by the alchemy of the Divine Name and ultimate union with Ram? Victory to the Divine Name!

ME TO WE

“Life can reveal its inherent creative power to the fullest extent only when its narrow vision is changed into a vast and all-embracing vision. The fulfilment of life’s quest depends upon the search and attainment of this infinite vision. The limited range of the intellectual and physical outlook of life should give place to an all-comprehensive thought and action so that they can diffuse like the sun, the light of disinterested and blissful service.”

– Swami Ramdas

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

Class: 10, Subject: Social Studies, Chapter: 3 - Challenges facing our country today.

Text Content: Illiteracy is particularly a problem in India. There are 37 crores of adult illiterates in the country. India has the largest number of illiterates in the world.

Example: When he was in the fifth grade, Babar Ali, the son of a small jute trader in Murshidabad, West Bengal, realized that there were many children around him who were not fortunate enough to go

to school. The nine-year-old began playing ‘school’ in his backyard; he had eight students then. Today, Babar’s backyard school has 800 students, and it is no longer child’s play. Babar, now a second-year English Honours student at Behrampore Krishnath College, is widely known as the youngest headmaster.

Value Co-related: Common good

For more details contact: vital4education@gmail.com

DEAR CHILDREN

Sri V. P. Menon was a significant political figure in India during its struggle for independence from British Rule after World War II. He was the highest-ranking Indian in the vice-regal establishment, and it was to him that Lord Mountbatten turned for the final drafting of the charter plan for independence. Unlike most of the leaders of the independence movement, Menon was a rarity – a self-made man. No degree from Oxford or Cambridge graced his office walls, and he had no caste or family ties to support his ambitions.

He quit school at thirteen and worked as a labourer, coal miner, factory hand, merchant and

school teacher. He talked his way into a job as a clerk in the Indian administration, and his rise was meteoric – largely because of his integrity and brilliant skills in working with both Indian and British officials in a productive way. Both Nehru and Mountbatten mentioned his name with highest praise as one who made freedom possible for his country.

When Menon arrived in Delhi to seek a job in government service, all his possessions, including his money and I.D. were stolen at the railroad station. He would have to return home on foot, defeated. In desperation, he turned to an elderly Sikh, explained his troubles and asked for a temporary loan of fifteen rupees to tide him over until he could get a job. The Sikh gave him the money. When Menon asked for his address so he could repay the man, the Sikh said that Menon owed the debt to any stranger who came to him in need, as long as he lived. The help came from a stranger and was to be repaid to a stranger.

Menon never forgot the debt. Neither the gift of trust nor the fifteen rupees. He did not forget the message of ‘paying forward’ which the noble Sikh had given him. Throughout his career, whenever an opportunity presented itself to help some one in need,

he did so, and also conveyed the same message of paying forward which the Sikh had given.

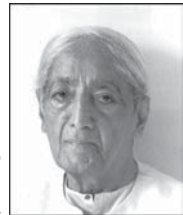
However, till his very end, he preserved the amount of fifteen rupees which was given to him by the Sikh. His daughter said that the day before Menon died, a beggar came to his family home in Bangalore asking for help to buy new sandals, since his feet were covered with sores. Menon asked his daughter to take fifteen rupees out of his wallet to give to the man. It was Menon's last conscious act. In fact, he died the following morning.

FREEDOM

By J Krishnamurti

Q: What is freedom?

K: Many philosophers have written about freedom. We talk of freedom – freedom to do what we like, to have any job we like, freedom to choose a woman or a man, freedom to read any book, or freedom not to read at all. We are free, and what do we do with that freedom? We use that freedom to express ourselves, to do whatever we like.



We have every kind of freedom and what have

we done with it? We think that where there is choice we have freedom. I can go to Italy or France: a choice. But does choice give freedom? Why do we have to choose? If you are very clear, perceive purely, there is no choice. Out of that comes right action. It is only when there is doubt and uncertainty that we begin to choose. So choice, if you will forgive my saying so, prevents freedom. The totalitarian states have no freedom at all, because they have the idea that freedom brings about the degeneration of man. Therefore they control, suppress.

So what is freedom? Is it based on choice? Is it to do exactly what we like? Some psychologists say, if you feel something, do not suppress, restrain or control it, but express it immediately. And we are doing that very well, too well. And this is also called freedom. Is throwing bombs freedom? Just look what we have reduced our freedom to!

Does freedom lie out there, or here? Where do you begin to search for freedom? In the outer world, where you express whatever you like, the so called individual freedom, or does freedom begin inwardly, which then expresses itself intelligently outwardly? You understand my question? Freedom exists only when

there is no confusion inside me, when I am psychologically and religiously not caught in any trap – you understand? There are innumerable traps. And if I am confused and there is disorder, must I not first be free of that disorder before I talk of freedom? If I have no relationship with my wife, my husband or another – because our relationships are based on images – there is conflict which is inevitable where there is division. So should I not begin here, inside me, in my mind, in my heart, to be totally free of all fears, anxieties, despairs and the hurts and wounds that one has received through some psychic disorder? Watch all that for oneself and be free of it! But apparently we have not the energy. We go to another to give us energy. By talking to a psychiatrist we feel relieved – confession and all the rest of it. Always depending on somebody else. And that dependence inevitably brings conflict and disorder. So one has to begin to understand the depth and the greatness of freedom; one must begin with that which is nearest oneself. The greatness of freedom, real freedom, the dignity, the beauty of it, is in oneself when there is complete order. And that order comes only when we are a light to ourselves.

Source: Questions And Answers

DESIRELESSNESS, THE HIGHEST BLISS

By Nisargadatta Maharaj

Questioner: I have met many realised people, but never a liberated man. Have you come across a liberated man, or does liberation mean, among other things, also abandoning the body?



Maharaj: What do you mean by realisation and liberation?

Questioner: By realisation I mean a wonderful experience of peace, goodness and beauty, when the world makes sense and there is an all-pervading unity of both substance and essence. While such experience does not last, it cannot be forgotten. It shines in the mind, both as memory and longing. I know what I am talking about, for I have had such experiences.

By liberation I mean to be permanently in that wonderful state. What I am asking is whether liberation is compatible with the survival of the body.

Maharaj: What is wrong with the body?

Questioner: The body is so weak and short-lived. It creates needs and cravings. It limits one grievously.

Maharaj: So what? Let the physical expressions be limited. But liberation is of the self from its false

and self-imposed ideas; it is not contained in some particular experience, however glorious.

Questioner: Does it last forever?

Maharaj: All experiences are time bound. Whatever has a beginning must have an end.

Questioner: So liberation, in my sense of the word, does not exist?

Maharaj: On the contrary, one is always free. You are both, conscious and free to be conscious. Nobody can take this away from you. Do you ever know yourself as non-existing, or unconscious?

Questioner: I may not remember, but that does not disprove my being occasionally unconscious.

Maharaj: Why not turn away from the experience to the experiencer and realise the full import of the only true statement you can make: 'I am'?

Questioner: How is it done?

Maharaj: There is no 'how' here. Just keep in mind the feeling 'I am', merge in it, till your mind and feeling become one. By repeated attempts you will stumble on the right balance of attention and affection and your mind will be firmly established in the thought-feeling 'I am'. Whatever you think, say, or do, this sense of immutable and affectionate being remains as the ever-present background of the mind.

Questioner: And you call it liberation?

Maharaj: I call it normal. What is wrong with being, knowing and acting effortlessly and happily? Why consider it so unusual as to expect the immediate destruction of the body? What is wrong with the body that it should die? Correct your attitude to your body and leave it alone. Don't pamper, don't torture. Just keep it going, most of the time below the threshold of conscious attention.

Questioner: The memory of my wonderful experiences haunts me. I want them back.

Maharaj: Because you want them back, you cannot have them. The state of craving for anything blocks all deeper experience. Nothing of value can happen to a mind which knows exactly what it wants. For nothing the mind can visualise and want is of much value.

Questioner: Then what is worth wanting?

Maharaj: Want the best. The highest happiness, the greatest freedom. Desirelessness is the highest bliss.

Questioner: Freedom from desire is not the freedom I want. I want the freedom to fulfil my longings.

Maharaj: You are free to fulfil your longings. As a matter of fact, you are doing nothing else.

Questioner: I try, but there are obstacles which leave me frustrated.

Maharaj: Overcome them.

Questioner: I cannot, I am too weak.

Maharaj: What makes you weak? What is weakness? Others fulfil their desires, why don't you?

Questioner: I must be lacking energy.

Maharaj: What happened to your energy? Where did it go? Did you not scatter it over so many contradictory desires and pursuits? You don't have an infinite supply of energy.

Questioner: Why not?

Maharaj: Your aims are small and low. They do not call for more. Only God's energy is infinite – because He wants nothing for Himself. Be like Him and all your desires will be fulfilled. The higher your aims and vaster your desires, the more energy you will have for their fulfilment. Desire the good of all and the universe will work with you. But if you want your own pleasure, you must earn it the hard way.

Source: I Am That

THE DISCOVERY OF INNER SPACE

By Eckhart Tolle

According to an ancient Sufi story, there lived a king in some Middle Eastern land who was continuously torn between happiness and despondency. The slightest thing would cause him great upset or provoke an intense reaction, and his happiness would quickly turn into disappointment and despair. A time came when the king finally got tired of himself and of life, and he began to seek a way out. He sent for a wise man who lived in his kingdom and who was reputed to be enlightened. When the wise man came, the king said to him, “I want to be like you. Can you give me something that will bring balance, serenity, and wisdom into my life? I will pay any price you ask.”



The wise man said, “I may be able to help you. But the price is so great that your entire kingdom would not be sufficient payment for it. Therefore it will be a gift to you if you will honour it.” The king gave his assurances, and the wise man left.

A few weeks later, he returned and handed the king an ornate box carved in jade. The king opened the box and found a simple gold ring inside. Some

letters were inscribed on the ring. The inscription read: *This, too, will pass*. “What is the meaning of this?” asked the king. The wise man said, “Wear this ring always. Whatever happens, before you call it good or bad, touch this ring and read the inscription. That way, you will always be at peace.”

This, too, will pass. What is it about these simple words that make them so powerful? Looking at it superficially it would seem that while those words may provide some comfort in a bad situation, they would also diminish the enjoyment of the good things in life. “Don't be too happy, because it won't last.” This seems to be what they are saying when applied in a situation that is perceived as good. No resistance, no judgment, and no attachment are the three aspects of true freedom and enlightened living.

Those words inscribed on the ring are not telling you that you should not enjoy the good in your life, nor are they merely meant to provide some comfort in times of suffering. They have a deeper purpose: to make you aware of the fleetingness of every situation, which is due to the transience of all forms – good or bad. When you become aware of the transience of all forms, your attachment to them lessens, and you dis-identify from them to some extent. Being detached

does not mean that you cannot enjoy the good that the world has to offer. In fact, you enjoy it more. Once you see and accept the transience of all things and the inevitability of change, you can enjoy the pleasures of the world while they last without fear of loss or anxiety about the future. When you are detached, you gain a higher vantage point from which to view the events in your life instead of being trapped inside them. You become like an astronaut who sees the planet Earth surrounded by the vastness of space and realizes a paradoxical truth: The earth is precious and at the same time insignificant. The recognition that *This, too will pass* brings detachment and with detachment another dimension comes into your life's inner space. Through detachment, as well as non-judgment and inner non-resistance, you gain access to that dimension.

When you are no longer totally identified with forms, the consciousness of who you are becomes freed from its imprisonment in form. This freedom is the arising of inner space. It comes as a stillness, a subtle peace deep within you, even in the face of something seemingly bad. *This, too, will pass*. Suddenly, there is space around the event. There is also space around the emotional highs and lows, even

around pain. And above all, there is space between your thoughts. And from that space emanates a peace that is not “of this world,” because this world is form, and the peace is space. This is the peace of God.

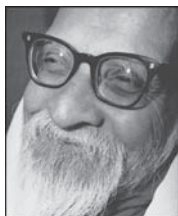
Now you can enjoy and honour the things of this world without giving them an importance and significance they don't have. You can participate in the dance of creation and be active without attachment to outcome and without placing unreasonable demands upon the world.

Source: A New Earth

ON THE ROAD TO FREEDOM

By Acharya Vinoba Bhave

I came here (to Brahmavidya Mandir Paunar) in 1970, and I spent a lot of time here in cleaning my surroundings. People ask me why I give so much time to this work, and I tell them what Saint



Jnaneshwar said: ‘He who stands one moment at the door of the Lord attains four kinds of freedom.’ The Lord Rama (in the form of the statue of Bharata-Rama) has come to our courtyard; while cleaning it I feel the joy of His presence, and at the same time I have got the four kinds of freedom.

The first is freedom from outward activity. After being occupied in works of service from 1916 to 1966 I entered on the inward path, and from then on I am in fact free from outward action. It is true that for three or four years I had to give some attention to the great work of Bhoodan, which involved some outward activity, but by now (October 1970) that too has come to an end. The second is freedom from books. From now on I shall do no more book-writing. The third is freedom from study. What do I read? Nothing! The fourth is freedom from teaching. I began teaching in 1911, teaching my school friends and classmates. Later on I taught the people in the Ashram. I have been teaching for about sixty years, but now that also is finished.

As for my continued cleaning work, that was done from a different point of view, as a way of meditation. If instead of a broom I had picked up a rosary and started telling my beads, no one would have said that I was wasting my time! Picking up rubbish acts for me like a rosary – with every straw picked up there is a remembrance of the Name. There is no thinking involved, it is pure contemplation. A man who cannot tolerate rubbish around him will not tolerate rubbish inside him either, and will feel a strong urge to get rid

of it. That is a spiritual urge. Very soon however I shall take leave even of this work.

Source: Moved By Love

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...The object of Japa and meditation is to enable you to dedicate all your actions to God. Even when you are not able to do the practice of Japa etc., take it that all the work you are engaged in is being done by the power of God, by His will, and for His sake. Now you will realise that there is no irregularity in whatever you do. God does not want us to be tied down to a rule of discipline, by making it indispensable at all times. True freedom is to enjoy the bliss of the Eternal in all the turns and changes of life. Truly, there is no reason to worry when we have once for all understood that God does everything for the best. There appears to be, in fact there is, joy in repetition also, as in every thought, word and event. You repeatedly ask Ramdas to come to you and Ramdas repeatedly replies that it is not God's will. Indeed there is joy in repetition!

Ramdas

IN MEMORIAM

Smt Jamuna Ramtekji (aged 76), who was an inmate of Anandashram was called by Beloved Papa on the 5th of July 2015. She had a massive heart attack and dropped the body within a few hours. She was lovingly brought up by Pujya Mataji in her childhood.

Smt Radha Mohan (aged 59), an ardent devotee from Hyderabad, was also called by Beloved Papa on the 11th of July 2015. She met with an accident on the 8th of July and then passed away a few days later.

Smt Lakkamma Yellappa (aged 88), the wife of Sri C M Yellappa, an old and ardent devotee from Bangalore, also dropped her mortal coil on the 11th of July 2015.

We pray for Beloved Papa's blessings on the departed souls for eternal rest at HIS lotus feet.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of June 2015 is 250 crores. The grand total of the Japa done so far now stands at 10516 crores.

REOPENING OF THE RENOVATED BHOJAN SHALA: By the abundant grace of Beloved Papa, the Ashram Bhojan Shala was recently renovated and is back in service from the 3rd of July 2015.

FROM THE EDITOR

Freedom from all limitations is our inherent nature. That is why right from the young age we resist any imposition from outside. Only by bringing in the spiritual dimension we will be able to realize that this characteristic is in every being and creature thereby developing love and respect for others. Otherwise we become arrogant, assertive, less sensitive to the feelings of others, self-centred and even at times sadistic. Independence is not arrogance but responsibility – says Beloved Papa.

Similarly as spiritual aspirants we should also constantly think of freeing ourselves from the cage of our own making expressing in the form of ‘me’ and ‘mine’. Freedom is also independence from the pressure of external environment. This can happen only when we are established in our Self.

The month of August should also remind us of the freedom movement started by Mahatma Gandhiji. We

all should remember that the uniqueness of our freedom movement was that it was totally based upon spiritual values. Along with urging the British to accord political freedom, our leaders also brought about spectacular change in the quality of life, giving thrust to patriotism, resorting to peaceful methods, honesty, straightforwardness, simplicity and the like. They highlighted the fact that the real freedom can be had only when we develop these traits.

The contents of this month's VISION bring out the various aspects of the term 'freedom' through the words of Mahatmas.

– **MUKTANANDA**

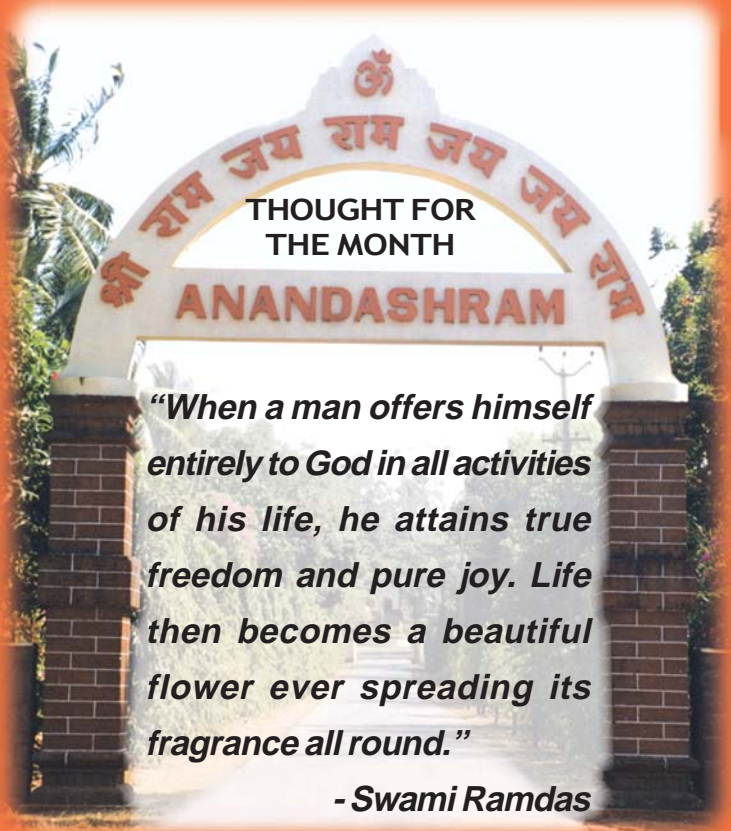
True freedom consists in being able to enjoy the bliss of the Eternal in all changes, all turns and vicissitudes of life.

Freedom is the goal of life. Restrictions are accepted in order to reach a state of perfect liberation.

When a man offers himself entirely to God in all activities of his life, he attains true freedom and pure joy. Life then becomes a beautiful flower ever spreading its fragrance all round.

- Swami Ramdas

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