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

DECEMBER 2020





Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

BOW TO THE LORD

Rack not thy brains
With the “why” and the “wherefore”
Of things that perish

And events that pass.

Let not worldly wisdom and learning academic

Inflate thee with pride,

Bend and bow to the decrees of the Lord.

The almighty, all-wise Will sways the worlds.

Be meek, calm and resigned.

Permit His light and power

To shine out of thee.

And still the stormy waves of passions

Within and without thee.

— **Swami Ramdas**

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FROM THE EDITOR

he 27th of December holds a special place in the hearts of all those who have come under the spell of Beloved Papa Swami Ramdas because it was on this day in 1922 that God brought about the great change in Vittal Rao by motivating him to bid farewell to his life as a householder, for which he had lost all attraction and in which he could find nothing to call his own, and stepping into the realm of devotion and dedication to Ram by laying his body, mind and soul at His feet.

Pujya Swami Satchidanandaji was the only person whom Beloved Papa himself asked to take to the order of Sannyas. He served Beloved Papa for nearly 14 years.

About Beloved Papa's renunciation, Pujya Swamiji said: "The urge was so strong in him that he could not resist it. In fact, to say that he renounced worldly life is not correct. Things dropped off by themselves from him. If we try to give up something forcibly, without something stronger to hold on to, we will not be successful in our efforts. So, instead of trying to give up, what we should try to do is to get something stronger to hold on, that is God. Our contact

with God must be made stronger and stronger so that every moment we will be able to remember Him with intensity so that nothing in the world will pull us down. Gradually, the worldly attachments are snapped. That was what happened in the case of our Beloved Papa. Without much effort, he could commune with God constantly and, in the course of two years, reach the supreme height of realization. It is because of his realization that we all are attracted towards him. God, in His Grace, presented him to us so that we may be awakened to the Reality and get enlightened.”

Beloved Papa, through his experiences, presented a new interpretation of renunciation. He revealed that it is an outcome of uninterrupted dwelling on God-thought which results in shifting the priorities from the common run of life, which are predominated by the sense of ‘me’ and ‘mine’, to an ardent and dedicated Life Divine.

On the auspicious occasion of Beloved Papa’s 98th Sannyas Day, let us mentally go through some of the salient aspects of Beloved Papa’s life and teachings and offer our prayers to Him to intensify our efforts to move towards the goal of becoming one with Him.

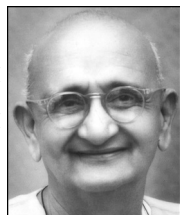
This month’s issue of THE VISION carries articles on various aspects of renunciation. □

INTENSITY LEADS TO AWAKENING

By Swami Ramdas



Although the struggle (to realise God) started much earlier, it became intense only in 1922. At that time, his mind was so absorbed in the remembrance and thought of God that the world was rapidly receding from him. The attractions for the world were gradually disappearing and he lost all interest in the worldly life because he was solely absorbed in the remembrance of God.



It was at that time he used to attend the evening Bhajans at his elder brother's house — elder brother by the old life to which Ramdas refers as the previous birth. He was drawn there because the brother was holding regular Bhajans in his house. They had a clay image of Lord Krishna with flute in His hand, placed on a raised pedestal. It was modelled after Ravi Varma's picture. Many members of the household used to sit in front of it and perform Bhajan. Though Ramdas attended the Bhajans, he was not taking part in singing. He was sitting and simply gazing at the image, listening to the songs. It was at this time that he started repeating Ram Nam; he was then beset with

worldly worries, which virtually drove him towards God. That often happens as worldly difficulties and anxieties create in you a sense of detachment, that is Vairagya.

Abhyasa and Vairagya should always go together. In many cases, Abhyasa is not possible because there is no Vairagya. Vairagya gives you a push towards God. God gave Ramdas first Bhakti and, as a result of it, Vairagya came. His longing for God became more and more intense with the result that the attraction for worldly objects disappeared gradually until at last the bond was completely cut off and he was solely absorbed in God-thought. When he was repeating Ram Nam he found strange peace. While repeating the Name, he was not concentrating on any form within or without. He was only concentrating on the music of the Name. He was very punctual in attending the evening Bhajans.

But after a few days, Ramdas had to shift to a place far away from his brother's house. So he was denied the privilege of attending the evening Bhajans. Thence forward, Ram Nam took deep root in him. It was on his lips constantly and the struggle to attain the goal grew intense. Although he had

now no taste for worldly things, because of the long-standing habit of thinking of worldly objects, the mind used to be dragged to them and Ramdas felt utterly miserable on these occasions. This is the experience of all devotees. When the mind is drawn away from their beloved Lord to worldly objects, naturally, they would feel miserable like a fish thrown out of water. Ramdas' mind was craving for God and God alone. So, whenever the mind was dragged down, he was in intense agony. This state is called Viraha. Viraha comes only after the first contact with Him. When your mind is turned away from thought of God and made to dwell on the objects of the senses, you keenly feel the separation caused by loss of touch with your dearest. This sort of Viraha Taapa used to seize Ramdas off and on.

When he was passing through this state, Ramdas' father by his old birth, who later became his Guru, heard about his condition and got alarmed. Many disturbing reports reached him, that Ramdas was behaving strangely and was neglecting worldly duties. They considered that it was all due to some derangement of his brain which could be cured by medicine. Such was the impression people had of him and that was conveyed to his father who was then in

Udupi. As soon as he heard this news about his son, he ran down to see him. He looked at Ramdas and understood him. Ramdas was seen repeating Ram Nam always. He had lost all interest in the world. The father asked, “Son, what are you doing?” Ramdas replied, “God is making me repeat ‘Ram, Ram’.” He looked happier and addressed Ramdas, “Instead of your repeating only ‘Ram, Ram’, I will give you a Mantra which I received from a Sannyasi. Just take it.” He called Ramdas inside the house and initiated him with the Mantra ‘SRI RAM JAI RAM JAI JAI RAM’ and said, “Son, if you repeat this Mantra constantly, you will attain eternal happiness.”

To the Mantra given there was no prefix of OM at that time. Later on Ramdas added OM because he was very much attached to Swami Rama Tirtha whose Mantra was OM. He thought that Rama Tirtha wanted him to add OM to the Ram Mantra. OM, the primary Nada or original sound, has come from God, the impersonal, infinite Reality. Through OM the whole universe has come into existence. Therefore OM, made up of the three sounds A-U-M, correspondingly signifies the three Kalas, Avastas and Gunas. We are to take our mind to the beginning of all things and merge ourselves in the Nirguna Brahman

and then only shall we realise that the whole universe is filled with the infinite Truth and is the manifestation of That.

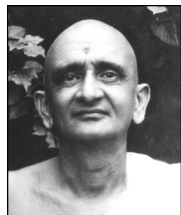
As soon as Ramdas got the Mantra from his father, he told the latter, “You are not only an earthly father to me now, but also a spiritual father, a Guru.” Ramdas accepted him as his Guru and started repeating the Mantra. Ramdas’ progress now was more rapid than when he was merely repeating ‘Ram, Ram’. He found that the Mantra received from the Guru had more power than the Mantra given by anybody else, or taken by oneself. As already stated, Ramdas had now entirely to depend on Ram Nam as he could not attend the daily Bhajans in his brother’s house. The sound of the Mantra or Nada Brahma became his mainstay. His passion for repeating the Name became so strong that he had to give up food and sleep. For, whole night he used to repeat the holy Name. The members of his family naturally remonstrated at this attitude of Ramdas and there were even talks current among them that Ramdas had gone mad. It was not the madness of the ordinary type, but it was Divine madness! □



BELOVED PAPA SWAMI RAMDAS ANSWERS

What is Sannyas?

Devotee: Please tell us something about Sannyas.



Papa: Sannyas is a means to an end. It signifies a complete detachment from the objects of the senses and a total indifference to worldly activities. The mind must be free from the hankering for sense pleasures and the body liberated from actions done with a view to gain any fruit or reward. This constitutes renunciation which is essential for fixing our mind on God and God alone. The life thereafter is lived only for realising Him — to attain the supreme state of perfect peace and joy. Uninterrupted or unbroken communion and contemplation of God alone can enable the soul to know its identity with the Divine. It is only then that the heart of the seeker will be filled with Divine love, compassion and peace. Life has not only to be illumined in its inner consciousness, but it must also be imbued with Divine splendour in expressions and movements. So all disciplines, meditation and dedication are gone through with the sole object of

transcending the physical and the mental, animal and the human planes into the Divine plane by the experience of which the soul obtains an all-round spiritual achievement. In this illumined state there is neither renunciation of the world, nor the enjoyment of it. The Sannyasin aims at attaining this highest all-comprehensive wisdom and salvation.



Sannyasins' Attitude Towards The World

Devotee: What is Sannyasins' attitude towards the world?

Papa: When one renounces the world and takes up Sannyas, ignorant people think that one does so hating the world and therefore has run away from it. In fact, Sannyas does not mean hatred, or fear of the world, or running away from it. If he is asked the question, the Sannyasin's answer will be: "I was living so long within a narrow family circle in ignorance, attached to wife, children and relations, subject to the ideas of 'I' and 'mine', love and hatred, Raga and Dwesha, likes and dislikes. To love anybody outside this narrow circle as I loved my so-called relatives was not possible for me as a householder. To love all, I had to break the small circle and enlarge the field of

my love. It is not that I have discarded anyone but only I have accepted all. Instead of being confined to a small circle, I now move in an infinitely wider circle. I hate none. I love all equally. Further, I was loving so far the relatives of my household because of my attachment to their physical bodies born of ignorance. But now, I have realised the truth that only one Atman pervades everywhere and resides in every one. Therefore I now love all, not for the sake of their physical bodies but for the sake of the Atman in them.”



Activities After Sannyas

Devotee: After complete renunciation does anyone still wish to work for the people?

Papa: The devotee then becomes the servant of God and his body therefore lives only in the service of God. His activities are a spontaneous outflow of the energy of the Divine. He knows he is doing everything by the will and power of God. He never feels he is doing any good to the world. He simply does things as prompted by God and they go for the relief of the world. □



WORDS OF PUJYA MATAJI KRISHNABAI

Renunciation should come from within. But it does not mean you should shun the world. One must learn to live with people without attachment to them. That is the real test. By total surrender to Purushottam Papa, you are sure to get liberation.



Sannyas is not meant for everyone. It is better, and safer, for you to lead the householder's life and make increasing room for God and His meditation in your daily routine. Beloved Papa used to say that leading a householder's life and doing Sadhana is like fighting a battle from the safety of a fortress. But, if you leave your house and go in for Sannyas, it would be like fighting the same battle on the plains, where you are exposed to every sort of danger.



Do not run away from your homes in the name of "Sannyas" and set up an Ashram. There cannot be a greater wrong today than this act. It is far better to live in your own home with your family and take the

Guru Mantra incessantly and attain Papa's Shashwat Swarup.



Those of you who speak of Tyaga (renunciation) do so only for show. I know what a struggle I have to make for you to part with your old clothes, old vessels, etc., so that I can distribute them to the poor! My whole purpose in cleaning you up of your old stuff to which you hug is only to instil in your hearts a broader vision, which is absolutely necessary if you want to progress on the path to Papa. Papa's Eternal Being is signified by utter emptiness, total void, and you must also be equally empty within and without and give up your sense of possession altogether. I want you to at least make a beginning in this direction. □



W*ithout renunciation, nothing (no spiritual development) can happen.*

Renunciation of what?

Complete renunciation of illusion!

Complete renunciation of the ego!!

Complete renunciation of the my-ness!!!

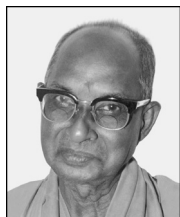
— Dada Bhagwan

INNER RENUNCIATION WILL LEAD TO TOTAL RENUNCIATION

By Swami Satchidananda



According to Beloved Papa it was not necessary for anybody to externally renounce anything though he really believed that a high standard of renunciation is necessary before one can reach the supreme goal. However, in gatherings, he used to tell: What was required was internal renunciation and one could reach God by remaining at home, without changing their occupation, position or status and did not emphasize the need for external renunciation. After hearing him for some time, I asked him once why he was telling that it was possible for everybody to reach God while remaining at home.



He told me: “Ramdas will show you tomorrow. He will talk about the highest renunciation. See what happens.”

The next day in the gathering he started talking about the need for external renunciation — not only the need, but he considered external renunciation

as an absolute necessity for realising God. He said that spiritual life is not a joke. You have to give up everything — physically and mentally. You cannot have him for nothing. When he went on talking in that strain, some of the devotees who were very eagerly listening to him, gradually stepped back, i.e., they showed that they were not interested in listening to him. After some time a few of them got up and left the place.

Afterwards when the meeting was over he told me: “See what happened when Ramdas talked about external renunciation. People are not prepared for that. That is why Ramdas tells them that until they are prepared to take the leap, they can stay at home and practise Sadhana, but a day will come when they will be taken out of their household and made to remain in solitude for some time at least. Not that they should be wandering all their lives in search of God, but at least for some time they need a solitary life for intense Sadhana. When they are ready, either they themselves will leave everything or finding that they are useless in the house, the relations will push them out.” □



PAPA — THE GUIDING STAR

NEW DELHI

Prior to leaving the Ashram, an effort was made to contact Sri Sivananda Satsang Bhavan at Delhi for this child's stay there. But Beloved Papa willed it otherwise. Smt Sunita Mehta, who accompanied Swami Vishwamitraji of Ram Sharanam, New Delhi, during his visit to the Ashram in July 1999, came to know about this child's visit to Delhi and expressed her desire that this child should stay at her residence.

Sunitaji, along with a few friends of the Ashram, Brahmachari Haridas of Sivananda Satsang Bhavan and Sri Saxena were at the railway station in Delhi when the train arrived. Meticulous care and concern were showered on this child by Sunitaji, her husband Mehtaji, her son Vedant and the workers at her house. The stay in Delhi was most joyous throughout.

Ram Sharanam, a spiritual centre, started by Swami Sathyanandaji Maharaj is situated at Lajpat Nagar, with branches in many places in North India. Devotees assemble every morning at these centres and engage themselves in prayer and other devotional activities. When the Swamiji attained Samadhi, Sri

Premji Maharaj became the head of the institution and when Premji Maharaj dropped his body Swami Vishwamitraji Maharaj succeeded him.

Swami Vishwamitraji Maharaj has been in touch with Anandashram for more than a decade. Every morning we used to go to Ram Sharanam to take part in the prayers — Amritavani, a composition glorifying the greatness of Ram Nam in simple words charged with devotion and set to a melodious tune, which is chanted in chorus followed by recitation of one chapter from Srimad Bhagavad Gita. Associating with any activity glorifying Ram Nam is a source of great joy and Beloved Papa so graciously arranged for this child to take part in this most thrilling and inspiring programme.

In the evenings, a good number of friends assembled at the host's residence and exchanged thoughts on various topics connected with spiritual life. Practical problems faced by devotees when they transact with the world outside came up during those discussions. Beloved Papa, through his writings, has answered all these questions, and they were either read out or explained. All the sessions were lively and interesting. Every day the host saw to it that every participant got a Prasad packet while leaving. □

— **Muktananda**

BHAGAVAN RAMANA MAHARSHI

ANSWERS

Devotee: What is Renunciation?
Maharshi: Giving up of the ego.

Devotee: Is it not giving up possessions?

Maharshi: The possessor too.

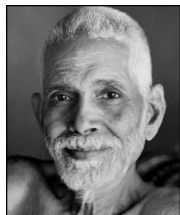
Devotee: The world will change if the people will give up their possessions for the benefit of others.

Maharshi: First give yourself up and then think of the rest.



Devotee: Do not all the holy books advocate renunciation?

Maharshi: Samsara is only in your mind. The world does not speak out, saying 'I am the world'. Otherwise, it must be ever there — not excluding your sleep. Since it is not in sleep it is impermanent. Being impermanent it has no stamina. Having no stamina, it is easily subdued by the Self. The Self alone is permanent. Renunciation is non-identification of the Self with the non-self. On the disappearance of ignorance, the non-self ceases to exist. That is true renunciation.



Devotee: Why did you then leave your home in your youth?

Maharshi: That is my Prarabdha (fate). One's course of conduct in this life is determined by one's Prarabdha. My Prarabdha is this way. Your Prarabdha is that way.

Devotee: Should I not also renounce?

Maharshi: If that had been your Prarabdha, the question would not have arisen.

Devotee: I should therefore remain in the world and engage in spiritual practice. Well, can I get realisation in this life?

Maharshi: This has been already answered. You are always the Self. Earnest efforts never fail. Success is bound to result. □

Source: Talks With Sri Ramana Maharshi



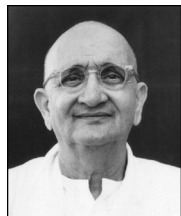
There is no need of any acts of renunciation. Just turn your mind away, that is all. Desire is merely the fixation of the mind on an idea. Get it out of its groove by denying it attention.

— Nisargadatta Maharaj

KARMA YOGA AND KARMA SANNYAS

By Swami Ramdas

When a Sadhaka devotes his entire life to God-realisation, he turns away from the world of his old associations. He is seized by a spirit of renunciation. He puts on orange-coloured clothes, that is assumes Sannyas.



The orange robes help the Sannyasin in two ways. When he takes to a wandering life and has to live on alms, the garb enables those who would feed and clothe him, to know that the Sadhu lives only for doing Sadhana to attain God. The Gherua is really a spiritual mendicant's garb.

Secondly, the coloured cloth also reminds the Sadhaka, every moment, that his life has been totally surrendered up to God, and that no unholy thoughts should dwell in his mind and no tainted action should be done by him. This was how the cloth was helpful to Ramdas in his itinerant life, and this was also how it reacted on his mind.

It cannot be gainsaid; however, that there is great danger also in putting on the robe of Sannyas.

The person who wears Gherua is looked upon by the layman as a great saint and he is treated with considerable respect and reverence. The result is that the Sannyasi begins to feel that he belongs to a higher order of beings. Then he puts on airs, and thinks himself to be superior to others. In many cases Ramdas has noticed that the Sannyasi wants to be respected and treated by others in a special manner. Such a distorted and unhealthy influence of the cloth, while one is still in the stage of a Sadhaka, prevents him from making any progress on the spiritual path. His ego gets bloated, day after day, and his Sadhana either gets slowed down, or is entirely given up. Eventually the person turns to be a bogus Sannyasi and brings disgrace to the cloth he wears — a cloth which was and has been worn by great illumined and world-renowned saints and sages like Sri Shankaracharya, Ramanujacharya, Madhavacharya, Vivekananda, Swami Rama Tirtha and others.

Very often we find that the same thing which is the cause of one's liberation acts also as a force that hurls one into a worse bondage. So those who wear the Sannyasin's robe should be aware of abusing its sanctity. They must live up to the ideal which it symbolises and of which it is an insistent reminder.

As for Ramdas, in the later stages, finding that the orange coloured cloth was proving to be an obstacle to his attainment of an all-comprehensive spiritual perfection, i.e. a stage of Karma Yoga, as distinguished by the Gita from Karma Sannyas, God divested him of the Gerrua and gave him the white cloth in return, so that he can move freely amongst all people from the highest to the lowest, without either feeling a sense of superiority himself, or causing them the least embarrassment. He can now, like a child, freely move and mingle with all his friends and devotees of either sex. This is a privilege he prizes more than the greatest honour or reverence he might receive from the world.

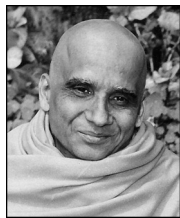
Karma Sannyas implies rejection of the world as Mithya, an illusion. God is taken by the Sannyasi to be only a silent, immutable and impersonal Reality. The Karma Yogi, however, besides knowing this, also holds that the world is an expression of God, that all beings are His forms and all activities are His Lila. While therefore, the first is a partial spiritual experience, the latter is decidedly the complete, integral realisation. □



TRUE RENUNCIATION

By Swami Krishnananda

Even if you have renounced the world, the taste for the world will not leave you easily. The world has been abandoned but the taste for the world has not gone.



Though you have not eaten Halva and drunk Kheer for three months, you know its taste. Can you say the taste also has gone? It will not go. The beauty of life, the fragrance of things, the velvet-like comforts of life may not be there when you are living like a Sannyasin, but does the Sannyasin know that such things exist in the world? Even the knowledge that such palatable things exist is a negative deficit entry in the balance sheet of the spirit of renunciation.

There is no use saying that we have nothing. In some places, teachers of Yoga tell us that withdrawal of the sense organs from the objects does not mean closing the sense organs and plugging the holes of the apertures of perception. Really speaking, withdrawal of the sense organs means not being even aware that the objects exist at all as outside things. That is real withdrawal. Being aware of something, and

then shutting the eyes to it, is quite different from not being conscious of the externality of existences.

The earlier type of renunciation is immature. It is of a type of working knowledge that you have, not a qualified knowledge. The real renunciation is spiritual and not social, material or physical. You are not socially segregating yourself from anything materially or physically, which is actually what everyone does when one says he has renounced family circumstances, and the like.

The type of renunciation which is purely spiritual is in the sense that we have not even a taste for anything. “The pinnacle of Vairagya, or renunciation, is reached,” says a great master, “when you consider that even the joy of Brahmaloaka is like the taste of a dry straw.” And what to speak of the joys of this world? These truths are all beyond our heads at present, but by intense practice and a hammering of these ideas again and again into the mind we will find that it is not only possible, it is an essential. When this detachment of a wholly spiritual character takes possession of us, we become fit for direct confrontation of the reality of life. □

Source: To Thine Own Self Be True



RENUNCIATION AND SANNYAS

Pujya Mataji Krishnabai's Letter

From THE VISION, December 1965



my Beloved Papa!

You are seated in the hearts of all. You have become the entire universe and You transcend all. Victory, Victory to You!

You took the human form to show us the path leading to You through devotion, to give us the knowledge and experience of Your True Being and Existence and to make us merge in Your Supreme Being.

Aspiring to reach the goal shown by You, many Sadhakas came to You carried away by waves of dispassion. They prayed to You for initiation into the order of Sannyas. All-merciful and all-knowing as You are, You dissuaded most of them from the path of external renunciation. You advised them to chant Ram Nam constantly and to stay in their own places as You thought that would be more conducive to their spiritual progress. But not listening to Your advice, ten or twelve of Your devotees took to Sannyas — some by themselves and some by getting Your reluctant permission.

Though these Sadhakas were very enthusiastic in the beginning, many of them have since discarded their ochre robes and gone back to family lives. You Yourself gave them at one time the intense aspiration to renounce worldly life and again You yourself gave them later on the wish to give up the ochre robes and go back to the family. It would have been well if they gave up the ochre robes after they got themselves well established in the realisation of Your Supreme Being. That they have now gone to live with their families shows that they have not reached the goal.

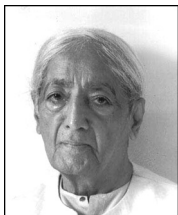
You have not raised their minds from the human to the highest Divine level. When You do not give the Sadhakas the real spirit of renunciation, please do not prompt any more Sadhaka to renounce externally and take to Sannyas. By so prompting them when they are immature, You are causing great harm to them and also to their family members. Pray, make them stay in their own houses and carry on their spiritual practices so as to attain the highest goal of Self-realisation and the resultant peace and bliss eternal. This is my ardent prayer to You, my Supreme Putushottam Papa, the protector of all. □



THE “ME” IS THE POSSESSION

By J Krishnamurti

Renunciation, self-sacrifice, is not a gesture of greatness, to be praised and copied. We possess because without possession we are not. Possessions are many and varied.



One who possesses no worldly things may be attached to knowledge, to ideas; another may be attached to virtue, another to experience, another to name and fame, and so on.

Without possessions, the “me” is not; the “me” is the possession, the furniture, the virtue, the name. In its fear of not being, the mind is attached to name, to furniture, to value; and it will drop these in order to be at a higher level, the higher being the more gratifying, the more permanent. The fear of uncertainty, of not being, makes for attachment, for possession. When the possession is unsatisfactory or painful, we renounce it for a more pleasurable attachment. The ultimate gratifying possession is the word God, or its substitute, the State.

...So long as you are unwilling to be nothing,

which in fact you are, you must inevitably breed sorrow and antagonism. The willingness to be nothing is not a matter of renunciation, of enforcement, inner or outer, but of seeing the truth of ‘what is’. Seeing the truth of ‘what is’ brings freedom from the fear of insecurity, the fear which breeds attachment and leads to the illusion of detachment, renunciation. The love of ‘what is’, is the beginning of wisdom. Love alone shares, it alone can commune; but renunciation and self-sacrifice are the ways of isolation and illusion. □

Source: *The Book Of Life*



Renunciation doesn't mean hating an object or moving away from it. Leaving behind the attachment as 'mine' is renunciation. The object is inert. It is not telling that I belong to this person. Your mind which is attracted by the object is taking the ownership. This attitude gives happiness and sorrow... The renunciation of 'I' and 'mine' is the real renunciation.

— Thuli Baba

DIVINISE ACTION

By Swami Ramdas



ction is a natural function of every human being. It is not by the renunciation of action that man attains peace and freedom but by abandoning the desire for the fruit of action. Action done out of pure love and compassion purifies the life of the aspirant and prepares him for the attainment of eternal wisdom by sublimation of the ego sense into Divine Consciousness.

Even after the soul is released from the bondage of ignorance and realizes its unity and oneness with God, who is at once a static and dynamic Truth, he becomes a radiant instrument in the hands of the Supreme Divine Power for the service of humanity. Here he acts in a spirit of spontaneity surcharged with a rare spiritual joy and ecstasy. Every thought, word and deed of such a beatific soul tend to awaken and enlighten the minds of all those whose vision is clouded and whose lives are lived in self centredness and therefore in a state of restlessness and misery. His goal is to relieve distress and bring sunshine and happiness into the lives of all who come in contact with him, after gaining for himself immortal freedom, bliss and peace.

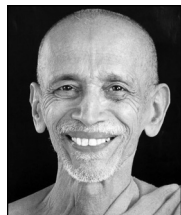
For the aspirant there is a danger to be avoided when he is engaged in any work for the good of humanity. He may start it with a feeling that he is a mere instrument inspired and guided by the Divine but later he finds that such a feeling disappears giving place to an egoistic impulse which makes him arrogate to himself all the credit and glory of what he has done. By this, the rising aspirant falls and thereby becomes unfit for further service of that nature. Conceit, self-importance or pride, when they invade the heart of man, directly hurl him down into the abyss of darkness and oblivion. The attitude that he is a servant of God is the way to prevent the ego entering his life and ruining it.

God fulfils himself in various ways. He is your master, friend and guide. He is the sweetest mother and all protecting father. When you trust Him and put yourself in his hands, He guards, watches over and takes every care of you. He grants you the awareness that by His power alone you act, move and live in the world and that all things happen by His supreme will. Without Him you are nothing. With Him you are everything. He is the light that shines in your heart and dispels all ignorance that transmutes your weakness into strength and sorrow into joy. In short, to forget Him is death and to remember Him is life. ◻

RENUNCIATION

By Swami Chidananda

The Atman can be realised only through renunciation. You have enjoyed sensual objects in millions of births. You have enjoyed sensual objects for so many years in this birth. If there has not come satisfaction in you till now, when will it come, then?



Do not run after the mirage of sensual objects. The senses are deluding you. Develop dispassion and renunciation. Realise your Atman. Then only you will get eternal satisfaction, everlasting peace and immortal bliss. Wake up from your slumber of ignorance, O worldly fool!

If your clothes catch fire, with what swiftness you want to run towards water for cooling you? You must feel like this from the burning fire of Samsara. You should feel that you are roasted in the fire of Samsara. Vairagya (dispassion) and Mumukshutva (strong yearning for liberation) should dawn in you. You should run to the Guru for saving you.

Enjoyment of objects strengthens the Vasanas or Trishnas (cravings) and makes the mind more

restless. Enjoyment cannot bring satisfaction of desires. Further, Trishna drains the energy and weakens the senses.

When you dream, you see the events of fifty years within an hour. You actually feel that fifty years have passed. Which is correct, the time of one hour of waking consciousness or the fifty years of dreaming consciousness? Both are correct.

The waking state and the dreaming state are of the same quality or nature. They are equal (Samana). The only difference is that the waking state is a long dream or Deerghasvapna. It will be realised that this life on earth is only a fantastic dream of the mind when the Supreme Absolute or Para-Brahman is realised. □


Source: Vedanta For Beginners



Renunciation is the very basis upon which ethics stand. There never was an ethichal code preached which had not renunciation for its basis.

— Swami Vivekananda

DEAR CHILDREN

here were thousands of ants living on a hill of salt. Being informed by an ant that there is a mountain of sugar nearby, some ants went to have their fill from it. Many of them walked on and on, but throughout the mountain they could find nothing except salt, because they had in their mouths salt particles which they were reluctant to leave aside. Some few left aside the particles of salt and took their mouthfuls of sugar, thinking that they are carrying the whole of the mountain!

Similar is the case with the ordinary persons of the world, who cannot find Bliss even if they are informed that the mountain of Bliss lies with them, for they are reluctant to leave aside the attachments and selfish ends to which they are fastbound.

Mind itself is the cause of bondage and liberation. If the salt-particles of attachment are not renounced, one cannot get abiding peace anywhere, throughout the universe. Some few are able to practice renunciation to a small extent. Thereby they experience only a little reflection of Bliss.

Blessed is he who merges himself into Bliss, thereby becoming Bliss itself, the result of the supreme renunciation of all desires and attachments. □

Source: Parables Of Sivananda

EPISTLES OF SWAMI RAMDAS

eloved Ram,

...The true vision is the universal vision and the goal is perfect liberation and peace — Service of humanity is both the means and the end. The motherland is the whole world. The standard for action is absolute selflessness, attained through complete surrender to the Almighty Lord who guides and controls the seen and the unseen worlds.

The Guru is the Great Truth eternally dwelling in the hearts of all beings and manifest as all beings, creatures and things.

True Samadhi is unalterable peace and joy in all conditions and situations of life, based upon an equal vision and self-surrender. It is a state in which mind is illumined with wisdom and the heart with love, compassion and peace.

Self-realization is the realization of your immortal nature and your union with the Supreme Godhead, your actions becoming the expression of your true and exalted being.

Sannyasa is renunciation of the ego and its desires. The highest consummation of life is your attainment of the immanent and transcendent God-

head in all His visible and invisible, thinkable and unthinkable, mutable and immutable, static and dynamic aspects... □

Ramdas
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ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of October is 200 crores. The grand total of the Japa done so far in this round now stands at 8966 crores. □



BELOVED PAPA SWAMI RAMDAS' 98TH SANNYAS DAY

Beloved Papa's 98th Sannyas Day falls on 27th December 2020. On this occasion let us resolve once again to intensify our Sadhana so as to attain the supreme aim of human life in this birth itself and seek His blessings to be able to do so.

LIST OF PUBLICATIONS IN ENGLISH

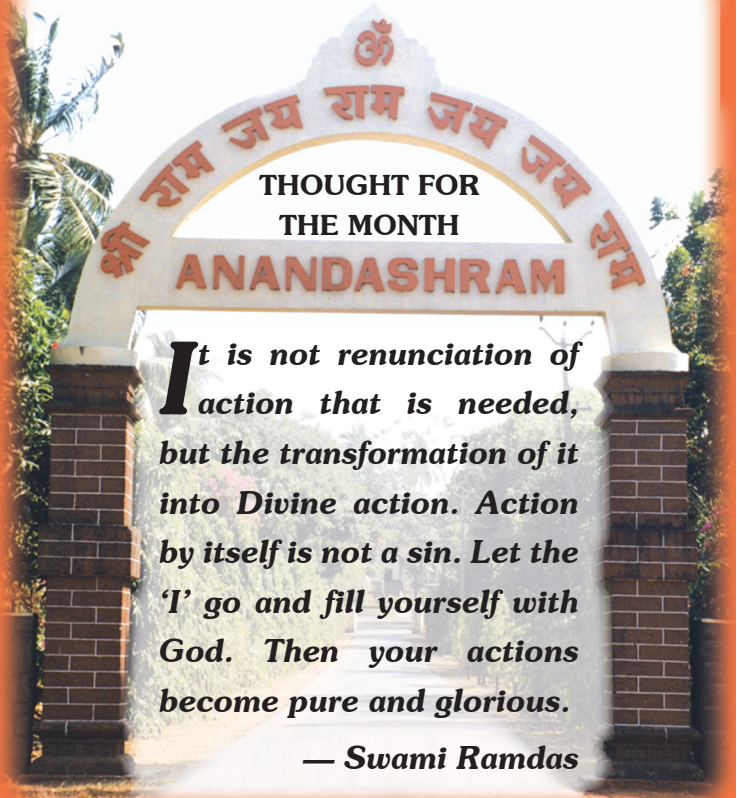
Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
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It is not renunciation of action that is needed, but the transformation of it into Divine action. Action by itself is not a sin. Let the 'I' go and fill yourself with God. Then your actions become pure and glorious.

— Swami Ramdas

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