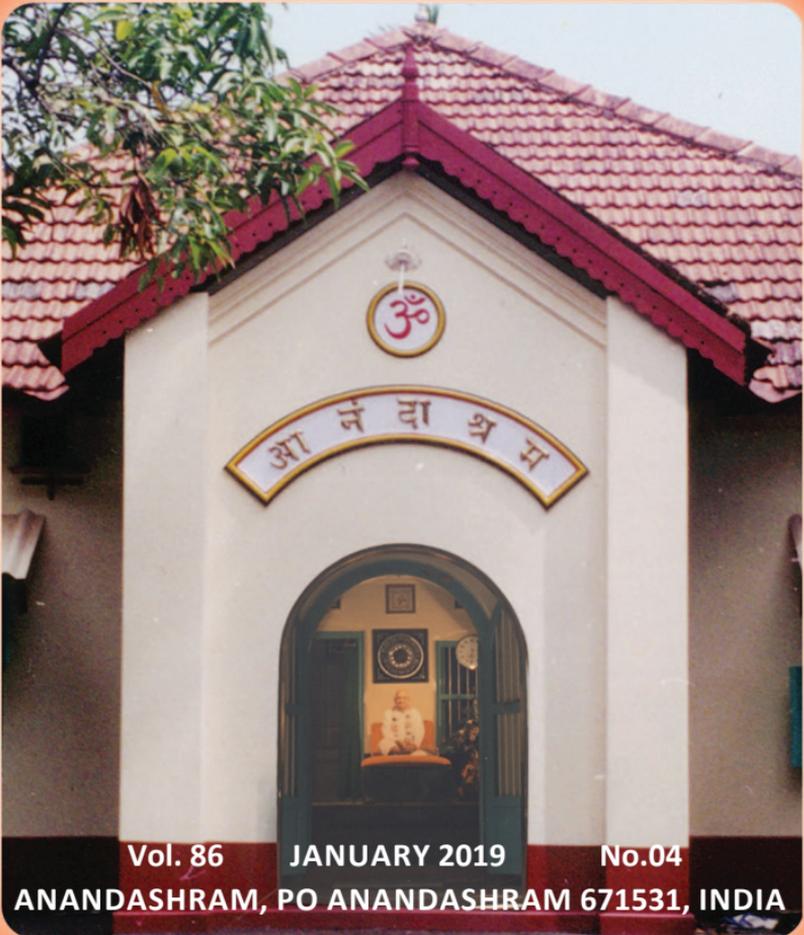


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DEDICATED TO UNIVERSAL LOVE AND SERVICE



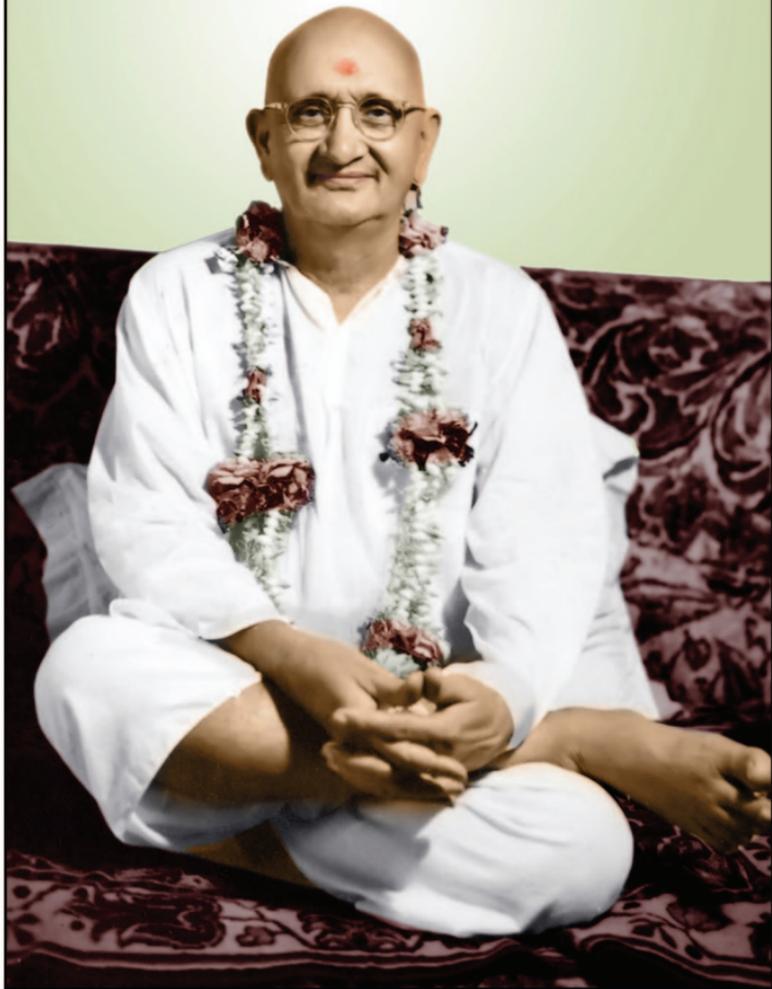
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ANANDASHRAM, PO ANANDASHRAM 671531, INDIA

**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

IN SURRENDER TAKE HIS NAME

Tay aside your pride,
Take God's holy Name,

Love Him with all your heart,

Think of His greatness.

Through faith and surrender

Draw your mind within,

And there behold Him

The universal God.

— Swami Ramdas

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THE VISION

A Monthly Magazine

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FROM THE EDITOR

Our Masters keep on emphasising that surrender to the Higher Power in us is the only way to feel relaxed at every turn of event in our life. Everyone meets with difficult situations in life. The only way to successfully overcome them is to bring in God there. The moment we are aware that it is God who is behind every event, we will be raised from all gloom and fear to strength and courage. Every day we get occasions to practise this and thus free ourselves from worries and anxieties and maintain tranquillity no matter what happens.

— **Editor**



O Lord, my life is as a boat, tossing hither and thither, on the rolling waves of an angry sea! Thou art the Boatman Divine, I surrender the boat to Thee. Lead it where Thou wilt!

Acknowledge your limitations and your reliance upon God, remembering that He will supply the necessary strength to try and try again. With each day you can begin anew.

— *Dada J.P. Vaswani*

SELF-SURRENDER

By Swami Ramdas



amadarshan consequent upon the realisation of the Atman leads to self-surrender. The liberated soul, becoming conscious of his all-pervading, eternal and changeless existence, attains now a state of perfect union and oneness in every respect with the all-inclusive being of the Godhead. It is a state in which there is the realisation not only of the Atman, but also of the active Divine Principle in the dynamic nature of world manifestation. The blessed soul who has reached this supreme status is transformed into the very expression and form of universal love and service. Here the love and service are not of the lower conceptions belonging to the egoistic sense, but a spontaneous emanation from the impersonal existence of the Godhead. For him the universe is the field, and the omnipotent power that works and moves the world is his power, through which he works.

Self-surrender denotes a total eradication of the ego-sense and perfect mergence in God. It is a

blending of consciousness and unconsciousness, action and inaction, and individuality and universality wherein the notions, “doer” and “non-doer”, are entirely absent. Actions are now done without the least trace of attachment or desire. Hence there is neither acceptance nor rejection of action.

Self-surrender may also be defined as the substitution of the Divine will for the human will. Man ordinarily acts and moves by the impulse of the individual will, and hence is involved in ignorance and becomes a prey to Dwandwas. The moment he surrenders to the will of God, his actions turn into an inspired and involuntary flow from the Divine Shakti which is the same as the Divine will. His vision, life and action now bear the eternal stamp of cosmic purpose and will.

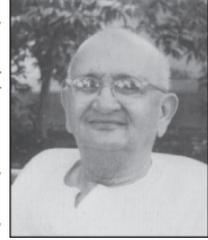
The vision of love now illumines every pore of the liberated soul. Light and joy ever radiate through him. He beholds the whole universe within himself and himself manifest everywhere. Action, knowledge and love mingle together into an indistinguishable light of perfection.

The height to which self-surrender takes the freed soul baffles description. In short, it converts the ignorant mortal into the deathless, ever free and all-blissful God Himself.

BELOVED PAPA

SWAMI RAMDAS ANSWERS

Devotee: When we are very eager to destroy the ego, is it not a danger in itself?



Papa: It is no danger at all. For, by surrendering our ego to God, we only become His children and attain full freedom. In this there is no danger. On the other hand, to have the ego is dangerous. There is danger in not having Him. Until we surrender ourselves to Him we are in a state of peril, as we shall be subject to many fears and anxieties. So the best thing is to hand our life over to Him. When we are under His protection we are fearless. It is just like a child being under the care of its mother. So, when we are conscious of God, we are protected; we feel secure. There is an oft-quoted Sloka in the Bhagavad Gita wherein Lord Krishna says:-

*Ananyaaschiyanto Maam Ye Janaah Paryupaasatey
Tesdaam Nityaabhiyuktaanaam Yogakshemam Vahaamyaham*

“To those who worship Me alone, thinking of no other, to such devotees who are ever united with Me in contemplation, I bring full security, fulfilling all their wants and taking care of them.”

So, those who take refuge in God are ever fearless. There is for them a sense of security — both spiritual and physical. This is absolutely true. Ramdas can bear out this truth from his own experience. God took him up and made him His own. From that time onwards, he has been experiencing wonderful protection and security.

We should not ask God to remove our difficulties, but only pray to Him to enable us to see His will in all our trials and hardships. God is all love and kindness and He means no ill. He is also the sole doer. If we have this faith, and surrender, we can remain happy and cheerful in all conditions. Good and bad are according to our mental attitude. Nothing is, by itself, good or bad. What is good for us at one time is not good for us at another; what is good for one is not good for another. So we have no real standard for good and bad applicable in all cases, conditions and situations. Therefore, the best way for us is to dwell in the Divine, which we can develop by constant practice of self-surrender. Self-surrender is the way. We should feel and say: “I am nothing, O God, it is You who make me talk, walk and do all things. Verily, it is by Your power this body, mind and senses are active.” It is now that our life becomes blissful and our actions spontaneous. Our life will be thoroughly purified and illumined with Divine light. This is the aim of human life.

WORDS OF PUJYA MATAJI KRISHNABAI

Mataji: “Papa would often tell us the story of the mouse. There was a mouse which made its entry into a house by making a hole in one of the walls. The house owner closed the hole and felt he had solved the problem. Since he did not see the mouse again, he fondly imagined that the mouse had either run away or was finished for good. But, the mouse was very much there. It made more holes and ate away the foundations of the house until, one day, the whole structure collapsed.



Our ego is like the mouse in the story. It makes its entry into our mind and starts eating away at our vitals. We imagine we have conquered the mouse or driven it away, the way the house-owner had thought he had by closing the hole. But we do not know where and when the mouse will make its presence felt again. It is this ego of ours which prevents us from seeing

where we go wrong or even admitting our faults when somebody points them out to us. It eats away whatever progress we have made and finally brings about our downfall on the path. We think all the time that we have conquered the ego, but it is very much there, like the mouse in the house. At the least expected moment it comes up. The only way to drive away this mouse — ego — is to dedicate everything to Papa. Tell Papa, who is within you: ‘You alone matter, Papa, not I. Whatever I do is at your behest. In fact, whatever I did is really your own doing.’ If you practise thinking on these lines, then ego has no chance of remaining in your mind. It will simply run away. Till the Kundalini passes the Bhrukuti, there is every chance of the ego raising its head, making you proud of your spiritual achievements and ultimately bringing about your downfall from whatever heights you may have reached. On the other hand, if we hand ourselves over to Papa, we have nothing to worry. He sees to it that we are saved from the machinations of the ego. The only way we can surrender to Papa is by Nama, Dhyana and Seva. If we practise these, then we need not worry about the ego at all.



WORDS OF PUJYA SWAMI SATCHIDANANDA

urrender is a word that appears in Beloved Papa's utterances very often, because it is a magic word for him. He is very fond of it and extols it whenever he gets an opportunity. He assures, the moment we surrender to His will, we are flooded with peace.

But, for a common man, especially a brave man, "surrender," means a sense of defeat and disappointment. When two persons or countries are engaged in a fight, the one who feels too weak to defeat the opponent, decides to admit defeat and face the serious consequences of humiliation and ignominy. He raises his hands in surrender. The fight ends with one in deep dejection because of the defeat and the other boisterous in his victory. To a devotee, however, "surrender" has an entirely different meaning. There is no fight. There is no defeat. There is no humiliation. There is only



victory and the consequent joy. If at all we call it a fight, it is a fight of the ego, the individuality, for its survival. The ego, which is apparently fighting for its survival, does not really exist. It is only a product of the illusory veil put on by the Atman, on Himself, just for play — Lila — as the devotees say. “Surrender” here is the process of tearing of the illusory veil, which caused a sense of separation between the devotee and God. The result is the realization of the devotee’s oneness with Him. So “surrender” here denotes the vanishing of the non-existent ego and therefore a victory of the devotee.



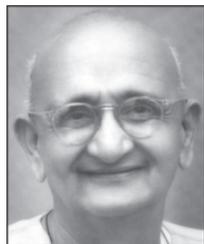
Pray to God fervently, “O Lord! Make my will strong to resist all temptations, to control my Indriyas and lower nature, to change my old evil habits and to make my surrender complete and real. Enthroned Thyself in my heart. Do not leave this place even for a second. Use my body, mind and organs as instruments. Make me fit to dwell in Thee for ever.” Give up all ideas of duty and responsibility. Allow the Divine Will to work unhampered now. This is the secret of surrender.

— Swami Sivananda

FAITH AND SURRENDER

By Swami Ramdas

The first requisite for a spiritual aspirant when he is on the Divine path is faith in the existence of God. This faith comes through contact with saints. It is in their presence that he is awakened to the awareness of the eternal life. It is there that a real longing for this Supreme Life is created in his heart. Here for a time the restless spirit finds peace and solace born of the Absolute. This experience thereafter becomes the basis of the aspirant's spiritual discipline.



Without faith nothing can be achieved and this is eminently true also in the life of an aspirant, a faith that sustains and strengthens his devotion to the ultimate Truth. As the rudder is to the boat so faith is to him. Faith leads him to an implicit dependence upon God who is held by him as his sole Guide and Protector. He feels assured that the Divine is watching over him with all love, just as a mother over her child.

Such dependence ever fills the heart of the aspirant with His remembrance. Now he realizes a

state of nearness and union with Him and resultant purity, peace and joy. In all moments of dejection and despair, whenever he loses contact with Him, he throws himself on His compassion and mercy and through dedication of his entire life to Him regains the lost communion with Him.

So, faith evolves into implicit trust which again develops into complete self-surrender. Whenever the continuity in the flow of God-thought in the mind is broken, doubts and fears creep into it and darkness seeks to envelop the awakened soul again. The mind is a great player of tricks. It is only a childlike surrender to the Divine that can once more enlighten the heart of an aspirant with the Divine splendour.

When God becomes the aspirant's sole friend and refuge and when his life is totally made an offering at His feet, and it is thus flooded with Divine love and ecstasy, it is freed from all limitations and attains the goal of spiritual perfection.



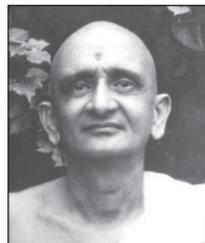
Chanting the Nama is the simplest and surest way to achieve self-surrender.

— Shri Gondavalekar Maharaj

SECRET OF SELF-SURRENDER

By Swami Ramdas

The psychology of surrender is not easy to understand. He alone knows the full significance of it who has dedicated his entire life to the Supreme Lord and thereafter remains perfectly in peace even when the worst calamities befall him. In fact, the so-called adverse circumstances do not touch or disturb such a one. So long as man is trying for worldly happiness and for certain favourable conditions for attaining such happiness, self-surrender can convey to him only a hazy and confused idea. It must be understood that self-surrender does not mean inaction or absence of initiative and effort. "You have the right to work and not to the fruits thereof". This is the secret of self-surrender. The result, good or bad, does not affect the man who lives totally for the sake of the Divine. Still he is ever active and all his works are performed in a state of perfect freedom surcharged with peace and ecstasy. You will naturally ask whether a man of the world cannot practice self-surrender. The answer is: certainly he can. A man usually struggles



to attain some worldly object. But in spite of his hard endeavour when he fails to do so, instead of giving himself up to disappointment and despondency, he should submit to the dispensation of the Lord and remain peaceful. It is the experience of many aspirants that after a concentrated effort when they let go the thought that urged them to action and become calm by the resignation to the will of God, they achieve the aim of their struggle. You have to stretch the arrow backwards as much as you can and then release it so that it might hit the mark. So also, strive your best for anything which you wish to achieve and then abandon all your longing and worry about it and you may be sure the Divinity within will take no time in fulfilling your ambition. When God does everything for the best, the losses, ill-health, dishonour, etc. that come to you can never be for your evil. It is not only when God gives us riches, good health, name and fame that God does things for the best. God does all things for good is the motto of one who sees God in all beings and perceives the will of God determining all events and happenings. The Lord guides us in a variety of ways. He prompts us from within as well as advises us from without. So long as the ego persists, man should strive to gather more and more experience

about the secret of action. He will then learn that he, as an individual actor, is false and acknowledges that a Divine power within him is responsible for all that he does, and that that Power alone determines the result that follows. When thus the soul has completely surrendered to God, it lives and works in the world utterly for the sake of God transmuting all his life as an oblation or sacrifice to Him. Here he transcends all Dwandwas and his life burns like a flame, yielding light and joy to all in the world.



When you destroy the walls of falsehood that you have built, everything becomes one. In Truth, no walls exist in Creation. You just believe they exist, so separation is your limited and distorted perception of Reality. When you seek ultimate freedom, all that is required is the surrender of your illusions. And only when you surrender your illusions, reality happens... Surrendering is not something that you do; it happens when you are not. When you lose all will, when you have become absolutely willing, when there is nothing in you that you call as yourself, then also, grace descends upon you.

— Sadhguru Jaggi Vasudev

WHAT IS REAL SELF-SURRENDER

By Swami Ramdas

The teachings of saints and sages in respect of self-surrender have been largely misunderstood by those who are on the Divine path. They make a travesty of the illuminating advice offered by these great souls.



Self-surrender does not mean a license to do anything and everything which the mind dictates one to do. It is true all things in the universe happen according to the will of the Supreme Being. This will work through two natures, the higher and the lower. When it works on the lower plane, the Jiva under its influence gets entangled in the toils of Karma, assumes an ego-sense, falls prey to the attractions of the senses, becomes oblivious of his Divinity and undergoes untold misery and suffering. Here the surrender is not to a higher force but to a lower one which drives him to do actions of impure, violent or Asuric character. The object of the Jiva is to be free from the clutches of the lower nature and hand himself over to the higher

nature which is for the time being hidden or latent in him. So, he invokes the Divine Being within him by constant remembrance and meditation, withdraws himself from the lower nature and surrenders to the higher. Hence, the Sadhaka is enjoined upon to perform the necessary Sadhana for control of mind and keep it ever in tune with the Divine so that he can subdue his Asuric nature and reveal the Daivic nature. When the Jiva obtains the fruit of his Sadhana he becomes free from ignorance, and thereafter lives and acts in the state of cosmic consciousness, looking upon all beings and creatures as expressions of his own real and immortal Self.

God's power works no doubt in all beings and creatures through their higher or lower nature. But yours is to live the higher life in consonance with the Divine will by purifying and Divinizing your thought, feeling and action.

The murderer, the robber and the sexual pervert are no doubt doing things by God's power. Here the power works in them through their lower nature. Yours is not to be like them or to mould your life according to the impulses and promptings of the lower or Asuric nature.

The mission of saints is to awaken the erring

souls to the consciousness of their Divine nature and infuse in them strength to battle against the obstructions that stand between them and God. We have the beautiful moral of Ramayana before us. What happened on the battlefield, in which Rama and Ravana fought with each other, is taking place in the hearts of Sadhakas. You have known that Rama and Ravana are two aspects of the same power of the Absolute. The one is Divine and the other is Demoniactal. Ravana can rightly be compared to the ego and Rama to the Supreme Deity within man. Nothing short of the destruction of the ego-sense can liberate the Jiva from its thraldom and attain Godhood. Because Ravana is also a force of the Divine, we are not to take him as our ideal and follow his way of life.



In order to become God's instrument, one will have to become a naught. Egolessness cannot be attained by effort, just as one cannot fall asleep by effort. As long as the effort is ongoing, sleep will not come. Similarly you cannot become a naught through your own efforts. If we surrender ourselves heart and soul to God, then He will do the rest.

— Acharya Vinoba Bhave

SURRENDER TO THE MOTHER

By Swami Ramdas



Self-surrender is a state in which the thought of God runs in the mind in a ceaseless and continuous stream. So, constant remembrance and meditation of God automatically lead to



self-surrender. What comes in the way of one's achieving it is the ego-sense. An unbroken contemplation of God alone can dispel this by the merging of it into the infinite Truth, which one aspires to attain.

Live in the consciousness that you are one with the ultimate Truth and that all your activities are inherently guided and controlled by a Divine Power. During meditation, you have, of course, to pray for strength, patience and peace, and mentally hand yourself over entirely into the keeping of the Supreme Lord. The Divine consciousness, in the first stages of your Sadhana, cannot be a continuous experience. Your struggle consists in trying to be totally possessed by this consciousness. By means of intense aspiration and persevering endeavour you will certainly be able to attain to this blessed state.

Giving up all fears and anxieties, you should entirely resign yourself to the Mother. "Her will be done!" Let this

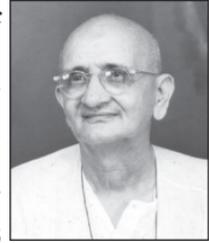
be your motto. Take it, that whatever She determines about you is always for the best; because She knows what is good for you. Even the worst circumstances, which you and the world would look upon as such, are really invaluable boons from the Mother. When the Divine Mother knows how to take care of you and to train you up to a true and enlightened life, to ask Her to do things in a particular way as you wish, is not only superfluous but is also ill advised and presumptuous. Frequently, it happens that in your ignorance and short sightedness you pray for things that are harmful to you.

Your standards of right and wrong, and conceptions of the true values of life, however intelligent and well-reasoned out, are imperfect and improper. So, think of Her and Her alone, and abandon all thoughts of anxiety and worry. Self-surrender or submission to the will of the Mother, means perfect calmness of mind and a state of complete acceptance of whatever She determines about you. Here, fear, anxiety and impatience have no place. If you trust Her in the same way as a child trusts its mother, then where is room for insistent appeals for Her help? The Mother is sure to protect the child from every harm and danger. Have this faith firmly fixed in your mind, and resting wholeheartedly on the Mother, be ever calm and peaceful.

SELF-DEDICATION

By Swami Ramdas

When you have handed yourself over to God and made Him your own, you become conscious that He dwells within you and inspires all your thoughts, emotions



and actions. This is the first step on the path of self-dedication. It is clear that this state is achieved through continuous remembrance and meditation of God. Thereafter, gradually the devotee merges his entire individuality into the Universal Being of the Divine. The sense of separation from Him is now lost and a perfect identity with Him in all His aspects is realized.

To release life from its shackles, the above described path is the simplest and easiest. The approach is direct just as the approach of a child to its mother in its distress.

Everybody knows that the object of human life and for that matter all lives is to attain permanent or unfading joy and peace. This object can be fulfilled only when the river of life joins the ocean of Divine Existence. What obstructs the soul in its struggle to

obtain this supreme felicity is the ego or individual sense which keeps him separated from the Divine Being. In the act of complete surrender to Him the ego must vanish just as a piece of camphor in fire.

The development of a childlike, innocent and pure personality is the outcome of a life dedicated to God. It is now that Love in all its glory reveals in his heart granting him an experience of ineffable peace and joy. Now all his actions become a spontaneous expression of the soul one with God. In fact, the devotee and God are not different.

Just as the fruit is the consummation of a tree, so Love is the ultimate gain of a life lived in tune with God. It is this Love that gives itself away freely. It is this Love that suffers nobly. It is this Love that sanctifies and purifies everyone who comes into its contact. It is this Love that makes the possessor blissful transmitting it at the same time to the entire world.



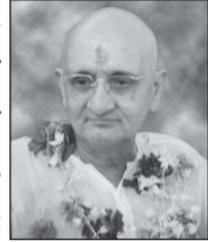
When you surrender completely to God, as the only truth worth having, you find yourself in service of all that exists. It becomes your joy and recreation. You never tire of serving others.

— Mahatma Gandhi

SADHANA IS TO DISSOLVE EGO

By Swami Ramdas

The question naturally arises (in the mind of Sadhakas) whether there is place for Sadhana or effort on the part of the aspirant who is struggling to realise God. Why should he undertake at all any spiritual discipline if



everything depends upon grace, and grace alone can liberate him? The secret is that Sadhana is performed to know that by Sadhana we cannot attain God. So long as the ego-sense persists we cannot reach Him. The ego-sense it is that makes us struggle hard. For instance, if we want to concentrate on God, we apply so many methods and after all that struggle, we find the mind is as restless as ever. We sit for meditation but the mind wanders. It may seem to be under our control for a second or two and the next moment it is somewhere else. By this we come to know that by our effort alone we can do nothing.

Then we surrender to God saying, “Oh God, I am nothing. You are everything”. We come to that stage by struggling hard for some time. We let go the struggle and surrender ourselves to God and we

get what we want. The end of Sadhana consists in stopping the Sadhana in a state of perfect helplessness. God is called Anatha Natha. He can be our helper when we are fully conscious that we are helpless. We become helpless only after struggling for some time and finding that nothing is achieved. Knowing full well our powerlessness we surrender to God.

Who is struggling? It is the ego that struggles. By this struggle the ego knows that it is helpless and is nothing. It starts with the assumption that it will be able to be free by its own struggle. But it is soon disillusioned. Then it bends down before God and prays, “Oh Lord, I have come to you in complete surrender. Deign to liberate me and grant me your Darshan”. A man, for hitting a mark, takes up his bow and arrow. He fits the arrow on the bow and pulls the string to a certain tension and lets the arrow go. Instead of letting the arrow go if he keeps pulling the string, the arrow will never go and hit the mark. He has to release it. So also, our struggle must cease after some time and we must surrender ourselves to Him. God assures us that if we go to Him in that spirit, He will surely liberate us and grant us His Darshan.



DEAR CHILDREN

Surrender And You Get God

In a house there was a pot of curds kept in the kitchen. The pot was not covered. Two frogs, one big and the other small, while hopping about, fell into the pot of curds. Both of them struggled for some time to get out, but could not do so. The bigger frog gave up all hopes, kept quiet, and sank to the bottom and died. The smaller frog did not want to give in easily. He struggled and struggled for hours together. He was now completely exhausted and therefore kept quiet for some time. By the frog's continuous struggles and his constant movements in the curd pot, the curd was churned and butter was formed on its surface. When the frog stopped struggling through exhaustion and became still, the butter gradually formed itself into a lump. This gave a chance for the frog to leap out of the pot.

It is clear from this story that struggle or Sadhana is essential to secure freedom from the toils of worldly life. You should strive hard to get God and when you are completely exhausted in the effort and lie still in surrender at His feet, He comes to you as your saviour.



EPISTLES OF SWAMI RAMDAS

Beloved Ram,
 ...Unqualified surrender to the will of God in all matters is truly the supreme way to the attainment of perfect freedom, contentment and peace. Trials and difficulties are the spice of life; they add a zest and lustre to it. They awaken in you a spirit of fearlessness and reveal the latent powers of the Atman...

Rebirth is only for him, who has not realised this Truth. The ignorant Jiva is reborn by assuming a new body for the working out of his unsubdued desires. The moment he surrenders his will to the Divine Will, his ego-sense becomes dissolved, his desires are now dead and he realises his oneness with the Universal Life and Spirit, attaining thus the supreme goal of life, viz., perfect liberation and peace...

Self-surrender is the way. Continuous remembrance of, or meditation on God and the offering of all your actions to His Shakti — is the Sadhana...

Ramdas

*



IMPORTANT DAYS IN 2019

| | | |
|--------|-----|---------------------------------|
| Feb 12 | Tue | Pujya Mataji's Mahasamadhi Day |
| Apr 19 | Fri | Beloved Papa's Jayanti |
| Jul 16 | Tue | Guru Purnima |
| Aug 5 | Mon | Beloved Papa's Mahasamadhi Day |
| Sep 28 | Sat | Pujya Mataji's Jayanti |
| Oct 12 | Sat | Pujya Swamiji's Mahasamadhi Day |
| Nov 12 | Tue | Pujya Swamiji's Jayanthi |
| Dec 27 | Fri | Beloved Papa's Sannyas Day |



A man of devotion reduces himself to zero. Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and his recreation. He is a new man never weary of spending himself in the service of God's creation.

— Mahatma Gandhi

IN MEMORIAM

- Sri Naresh Bala, an ardent devotee of the Ashram from Bangalore was called by Beloved Papa on the 19th of October 2018. He was a cancer survivor. His unshakable faith in the Divine helped him bravely face the challenging health conditions and overcome them. He passed away due to heart failure.
- Sri Kunhiraman VK, one of the oldest workers of the Ashram since Beloved Papa's times, also attained the holy feet of Beloved Papa on 17th of November 2018.
- Sri Eknath Nadkarni, a devotee from Mumbai, was also called by Beloved Papa on the 22nd of November 2018. His wife Smt Suniti Nadkarni had pre-deceased him on the 6th of October 2018.

We pray for Beloved Papa's blessings on the dear departed souls for eternal rest and peace at His lotus feet.



Without exception, perform work. Even to chant the name and glories of God is work, as is the meditation of the non-dualist on 'I am He'. Breathing is also an activity. There is no way of renouncing work altogether. So do your work, but surrender the result to God.

— Sri Ramakrishna Paramahansa

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 November is 230 crores. From this, 50 crores were offered to Beloved Papa for an amicable solution to the Sabarimala controversy. The grand total of the Japa done so far in this round now stands at 4366 crores.

PUJYA SWAMIJI'S VISIT TO ANDHRA PRADESH AND TELANGANA: By the abundant grace of Beloved Papa, Pujya Swami Muktanandaji and Swamini Chandranandaji visited Shanti Ashram (in Visakhapatnam), Hyderabad and Hanumakonda from 30th November to 11th December 2018.

The subject chosen for Satsang at Shanti Ashram was the message contained in the PEACE PRAYER by Sri Swami Omkarji Maharaj and it was dwelt upon in great detail.

Wholehearted love and meticulous care showered by Pujya Jnaneshwari Mataji, Swamini Vinamranandaji and Suhitaji during the visit to Shanti Ashram were overwhelming.

The next lap of the tour was to Hyderabad and Hanumkonda from the 4th of December 2018.

The need to graduate from the level of a devotee to a Sadhaka was the basic theme for all Satsang sessions in Hyderabad and Hanumakonda. The devotees were divided into focus groups and were given 15 minutes to discuss a question given to that group. After the discussion, one of the group members shared the views of the group with all.

The questions discussed were:

1. Is Nama chanting helping me to surrender to the Higher Power whose name I am chanting?
2. How does Nama chanting help me to have harmony in my family life, professional life and social life?
3. Has Nama chanting helped me in arresting negative thoughts, words and deeds arising in me?
4. Has Nama chanting helped me to develop the right concept of God?
5. How does Nama chanting help me in times of crisis?
6. Am I developing a positive attitude?
7. Do I go through the biographies of saints and Mahatmas who have attained spiritual perfection through Nama chanting?
8. Does Nama chanting help me in raising my level of concentration?
9. Does it help me in the journey from “Me” to

“We” at the outer level and “Me” to “Him” in the inner level?

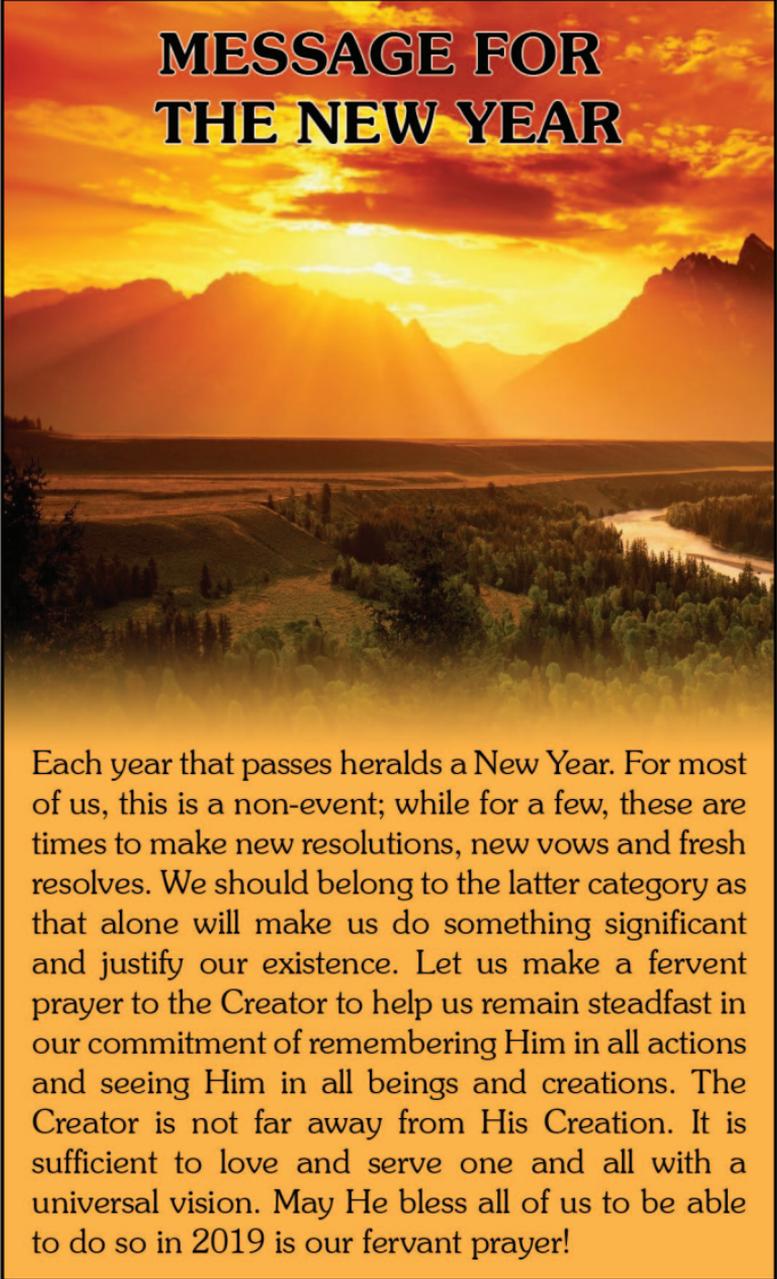
10. Is Nama chanting helping me to gradually move from, my little self to the Real SELF?

Some of the other topics discussed were:

1. Intense Tapasya undergone by Beloved Papa, Pujya Mataji, other saints and Mahatmas who were votaries of the Divine Name.
2. The teachings contained in Beloved Papa’s book IN QUEST OF GOD.
3. Pujya Mataji’s words: “Ashram is a school where we come to learn Universal Love and Service”, were also dwelt upon.
4. Nama, Dhyana and Seva — the philosophy of the Masters — was also shared.
5. Need to take up the inward journey.
6. Importance of prayer in Sadhana.
7. Pujya Swami Satchidanandaji’s call to become more serious in our Sadhana.
8. The tenets of Universal Love and Service should become the underlying principle for every thought, word and deed.

The participants at all the Satsang sessions were very attentive and involved.

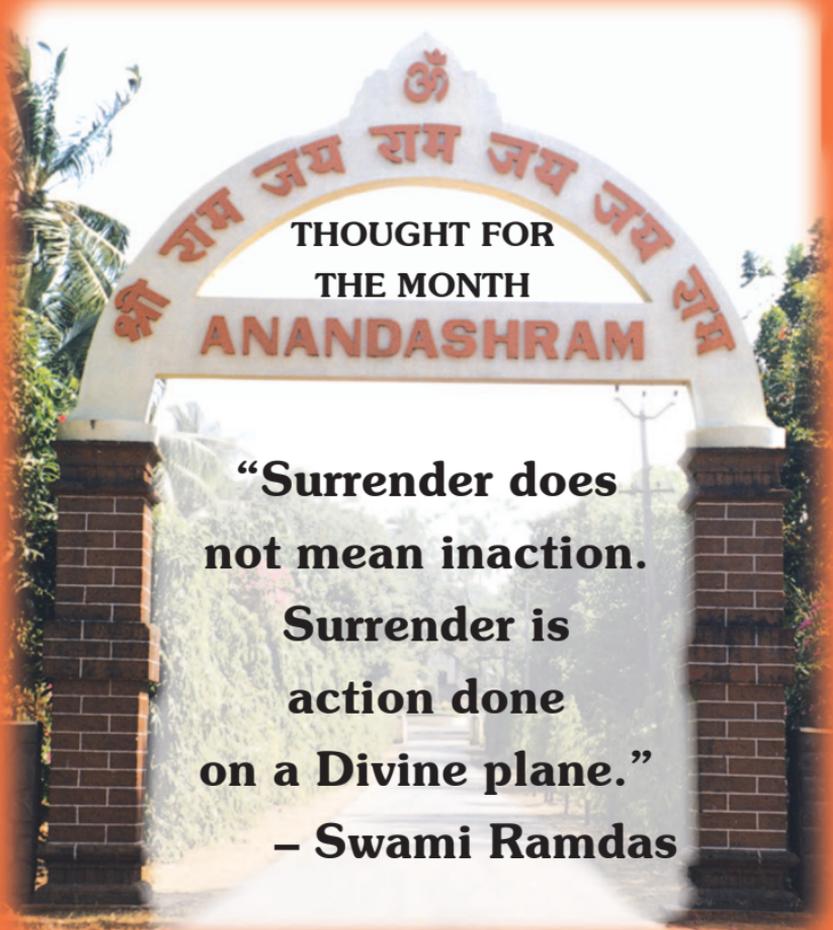
The meticulous care, love and affection showered by all on the visiting team were very touching.



MESSAGE FOR THE NEW YEAR

Each year that passes heralds a New Year. For most of us, this is a non-event; while for a few, these are times to make new resolutions, new vows and fresh resolves. We should belong to the latter category as that alone will make us do something significant and justify our existence. Let us make a fervent prayer to the Creator to help us remain steadfast in our commitment of remembering Him in all actions and seeing Him in all beings and creations. The Creator is not far away from His Creation. It is sufficient to love and serve one and all with a universal vision. May He bless all of us to be able to do so in 2019 is our fervant prayer!

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**“Surrender does
not mean inaction.
Surrender is
action done
on a Divine plane.”
– Swami Ramdas**

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