

*Om Sri Ram gai Ram gaijai Ram*  
ॐ श्री राम जय राम जय जय राम  
*Om Sri Ram gai Ram gai gai Ram*

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SELF-SURRENDER

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OFFER thy all to Ram, and rest content;  
No sorrow then dare approach thee.  
Thou art secure under the powerful protection of Ram.  
Behold! Ram's will alone is supreme;  
Bend and bow to that will.  
Come what may, it is Ram who does all,  
And He does all for good.  
For Ram is kind, Ram is love, Ram means always well.  
Let the thought of Ram ever dwell in thy mind;  
Never Him forget; thou are freed, thou are saved.

- Swami Ramdas

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## VICTORY DIVINE

*By Swami Ramdas*

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To conquer the lower nature and reveal the glory of the Divine is the purpose of Sadhana. The Sadhaka, before he starts on this enterprise, is a mere tool in the hands of the ego which dominates and controls him in every way. To destroy the ego-sense is not an easy task. A supreme endeavour backed up by divine grace is necessary. The mind has to be brought into subjection and all the desires vanquished. So the Sadhaka's life is a life of tremendous struggle.

The Sadhaka should, in the first place, be fired with an intense aspiration for his spiritual regeneration and the attainment of the highest goal - God. Then, contact of saints should follow. The ego, having its sway on him, refuses to yield and sets up all kinds of obstacles on his path. It often poses as the Supreme Himself and leads him astray. At the beginning the Sadhaka finds it hard to distinguish the divine guidance from the promptings of the mere mind. The method, by adopting which he can safely progress on the divine path, is to surrender himself entirely to the all-powerful

God within him by constantly thinking of Him and His attributes. It is by constant remembrance of Him alone that he develops the needed soul-force to put down the mind and its machinations and rise superior to it. Instead of being the slave of the mind, he should be the master of it.

As the Sadhaka gets more and more into communion with the Divine, the power of the ego diminishes until the ego itself disappears when the full blaze of God-realisation floods his being. It must not be forgotten that, for the Sadhaka, to realise God is to assert his own immortal and divine Self. Just as light dispels darkness, so the divine consciousness destroys the ego-sense. The mind-stuff, which was all along the cause of ignorance and the resultant chaos, should totally cease to exist. It is now that God's mastery in the human vehicle is evident in all its sublimity. Such a Sadhaka has become one with the supreme Reality and his external life becomes a spontaneous outflow of divine energy, radiance and joy. He becomes the very embodiment of divine Love. The struggle has now ended and victory achieved - a victory over all that is undivine in him - a victory that brings him a state of perfect freedom and bliss.

Whenever violent passions seek to subdue the Sadhaka and cause a sense of frustration and despair in him, he should sit in a prayerful attitude, calm and silent, and take complete refuge in God to escape the blast. Detachment from the mind and constant watchfulness over it is the way to gain control over it. Detachment can be possible only when the heart is attuned with the eternal Self. Heroic spirit and readiness to endure pain, and grit to face failures and defeats, having full confidence in the ultimate success of his quest, should be the qualities of a true Sadhaka. He should cling to God with all his strength, with all his heart and with all his soul. In fact the Sadhaka's triumph is God's own triumph.

The question is asked why God at one stroke does not lift the Sadhaka to the realm of spiritual freedom and peace. He, as an ignorant human being, is a delicate and weak instrument. Before the fullness of the divine illumination can be revealed into it, it has to be, by a steady process, strengthened and made fit in all respects for the great consummation. God's power works in the Sadhaka, who has resigned himself to Him, for a gradual divinisation of every part of his being. The antagonistic influences are now replaced

by the suzerainty and all-controlling power of God. In short, God alone rules supreme in him and absorbs him into His resplendent Being. Now the Sadhaka and God are one and the aim of human life is fulfilled.

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**BELOVED PAPA SWAMI RAMDAS ANSWERS**

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**Question:** Does the knowledge of Karma theory make it easier for us to pass through sufferings?

**Papa:** The Karma theory is based upon the principle of cause and effect. As we sow, so we reap. If we had done good deeds in the past, we reap good fruits now. If we had done bad deeds, we reap bad fruits. Knowing this, we have to suffer cheerfully for whatever bad things we did in the past, and in the light of the present experience, turn over a new leaf and do only good deeds, so that we may reap good fruits in the future. In that way we can evolve steadily and reach the Divine by becoming absolutely good.

We can unmake what we have made, by living an utterly righteous life, in the thought of God. This is not easy. Although we know that certain actions we do are not good for us, we are prone to do them again

and again, as we are too weak to resist temptations. We are not able to control the mind. At such times, if we pray to God to give us the needed strength, He comes to our rescue and His grace releases us from the thralldom of Karma or action and takes us to Himself. Thus, Karma is conquered and the ego is vanquished.

**Question:** Is it really possible to get rid of past Karma in one life?

**Papa:** When you resign yourself to the will of God and take everything as happening by His will, you are not bound by any Karma. Whatever happens, you take it as willed by God and remain perfectly calm, unaffected and cheerful – whether you meet with failure or success in life, whether people praise you or blame you, whether you make gains or incur losses. In all conditions, you can keep a perfectly tranquil mind since your surrender to God is complete.

Good and evil that you see outside are the projections of your own mind. In fact, there is no such thing as evil. Good and evil are relative terms. Any loss which is considered to be bad by you may prove to be good, as it may take you nearer to God. God gives you such situations, for your good, so that

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*When we surrender ourselves to God, there is no such thing as good or bad, because God does everything for our supreme good. We will have a mountain of patience in every situation.*

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when you depart from this life.

When you have this realisation, Karma does not at all affect you. You are free from the thralldom of Karma. Now there is no question of past and future for you. You live every moment in a state of perfect surrender to Him, and you enjoy nothing but happiness, peace and joy in all situations, whether pleasant or unpleasant, favourable or unfavourable, because these are only mental states or attitudes. There is surely nothing wrong anywhere. There is a saying “Good or evil, thinking makes it so”. You are now a free and liberated soul facing all situations cheerfully, relying on God.

you may remember Him, turn your mind towards Him and realise your union with Him, which is the end and aim of this life. All other ambitions are for the baubles of the world which are transitory. They cannot give you lasting peace and happiness. You know you did not bring those things with you when you came here, and you cannot take them with you

**Question:** If we are entirely in the hands of God, how can we be free? We cannot be free at all. Why should we be told we have to do good? It is true we may be bound by our past Karma, but we may be free to a certain extent to act.

**Papa:** Utter freedom lies in the surrender to the will of God. When we surrender ourselves to the objects of the senses or the ego, we are in bondage. Freedom consists in handing ourselves over to God.

**Question:** Which means we are not free, because we depend on God and God makes us do only what He wants.

**Papa:** When we surrender ourselves to God, there is no such thing as good or bad, because God does everything for our supreme good. We will have a mountain of patience in every situation. We will never blame or accuse anybody and we will be as free and cheerful as a child on the lap of the mother. When the child is not on the lap of the mother, it feels unhappy. The moment it goes to the mother, it is free and cheerful and it feels one with the mother because of the love that exists between the mother and the child. Similarly, the devotee who has surrendered himself to God feels his union with God through love. In this state he enjoys the bliss of perfect freedom.

Generally what we mean by freedom is only freedom so far as the physical bondage is concerned. In the case of master and his slave, we know the slave is under the domination of the master and is in bondage. But that is not the case here. It is rightly said that a slave of God is free, but a slave of man is bound. When we become the children of the Divine Father, or Divine Mother, knowing at the same time that we and He are one in Spirit, we enjoy a felicity and freedom that passeth understanding.

This is supreme freedom. Freedom is a state to be enjoyed and not merely to be attained. If we lose ourselves in God, of course we are completely liberated. But, who is there to enjoy the freedom? There must be somebody to enjoy the bliss of this union. If we become sugar itself, how can we enjoy the sweetness of it? Knowing that we are sugar, let us eat sugar. The position of a servant of God who knows that he and his Master are one, and still remains the servant of the Master, is really enviable. This is what in Hindu philosophy they call Visishta-Adwaita. It is not pure Adwaita, or Monism, but qualified Monism. Here, there is a state of Dwaita and Adwaita at once.

This cannot be easily comprehended, but it is true all the same. It is an attitude towards God in which we become one with Him and still enjoy His association

and service. In that service there is absolute freedom and no bondage. We find by experience that we are bound by our senses and our desire for position, wealth and honour. This bondage brings us nothing but pain, misery and fear. But the servant of God is ever cheerful, happy and fearless and enjoys unending bliss.

**Question:** When you say that in order to taste sugar we should not become sugar, does it not mean that in order to enjoy what is good we should remain bad?

**Papa:** If we are bad, we do not get sugar at all.

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#### WORDS OF PUJYA MATAJI KRISHNABAI

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It is not enough if you repeat Ram Nam. You must accompany it with intense meditation on the glories of Beloved Papa. You should all the time be telling your mind: 'Papa, You are infinite; Papa, You are all-pervading; Papa, You are everything and beyond everything' and so on. Otherwise, all the Ram Nam you do will be superficial only, just on the surface. If your mind dwells on the divine attributes of Beloved Papa, it will lend strength and power to your Ram Nam and help you to see Papa in everyone around you.

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When you come to look on all as the forms of your Guru, it does not become so difficult to become humble, it is a natural state then for you. It is only when you apply to yourself the impenetrable armour ('Vajralepa') of pride and arrogance and conceit of birth, learning and your so-called spiritual achievements, that humility has no chance whatsoever.

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For some people, their chosen path is Dhyana and Dhyana only and, going by this path, they gain everything that is to be gained on the spiritual path. For some, it is Bhakti and for some it is Seva. But, in my case, Beloved Papa taught me to do all the three and that is what, in turn, I am telling you all to do. Papa taught me to consider every thought that came into my mind as His Dhyana, every act I did as His Seva and whatever I spoke as His Name. Thus, Papa granted me the supreme experience of all the three paths, until there was nothing that was not encompassed by these three paths.

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Guru is above and beyond all the influences of stars and planets. Nothing can touch him. So also he who depends solely on the Guru and chants the Name

given by Him cannot be affected by the planets. That is why I am asking everybody these days to do intense Japa of their Guru-mantra.

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Most of our troubles today are because we have neglected our parents and other elders at home. We have virtually cast them out on the streets. Look after them well, regard them as forms of your Guru and consider it your privilege to serve, love and cherish them.

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#### PUJYA SWAMI SATCHIDANANDAJI ANSWERS

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**Question:** Inspite of all my efforts I am faced with failures time-and-again. People seem antagonistic too. In the process I am also trying to destroy the ego, but nothing seems to be working out. What can I do?

**Swamiji:** You are sure to get what you are destined and nobody can take it away from you. Have complete reliance on Beloved Papa, the supreme Lord who is the controller of the universe. Accept every situation as brought about by Him only and have absolutely no ill will towards anybody. You should also love them positively. This pure love flowing from your heart will

gradually bring about a change in their attitude towards you, though it may not be immediate. Of course such change depends upon how pure and unselfish your love is towards them. Love them without expecting anything from them. Be sure that Beloved Papa will provide you with whatever is necessary for you, though it may not be in the way you expect.

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***You are sure to get what you are destined and nobody can take it away from you. Have complete reliance on Beloved Papa, the supreme Lord who is the controller of the universe. Accept every situation as brought about by Him only and have absolutely no ill will towards anybody.***

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You say you have been meeting with failure every time you try to do something. You call it a failure because you are not leaving the results to God. Yours is to try and accept whatever be the results – success or failure. Feel that it is God Himself working through you and whatever the results are, are His only.

You say you are struggling to destroy the ego. The process is not by crushing the ego or fighting it out, but by positively accepting God as the absolute Power. You can go on mentally

repeating: “Oh Lord, you are everything. Everything happens by your will alone. This body moves only by your will” etc, etc. This practice will gradually erase the “I”.

**Question:** What should I do to hasten my spiritual progress?

**Swamiji:** There must be something to frequently remind us of our goal and at the same time to give an impetus to our Sadhana. That is Satsang. Besides this, we should also engage in such work as will help us in our Sadhana. For this, India is definitely a better place than any other. Working in such places, where service is rendered with no strings attached, will immensely benefit those who are not craving for monetary gains and those who are really anxious to progress on the spiritual path.

For God-realisation it is not necessary to go to a particular place at a particular time, as, God is within us. We can realise Him here and now. This is one aspect. The other aspect is that favourable conditions and circumstances available in India cannot be had anywhere else and such favourable conditions will really help a Sadhaka. However finally it is God’s will that prevails.



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## THE TRULY HUMBLE ARE THE TRULY WISE

*By Dada J P Vaswani*

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When I took leave of my near and dear ones and sought refuge at Sadhu Vaswani's feet, the very first lesson he gave me was the lesson of humility. "The God that rules millions is the ego," he said. "Enthroned on your heart the God of Love, if you, my child, will cease to wander!" And when I asked him what I should do to enthrone on my heart the God of Love, Sadhu Vaswani said: "Be humble as ashes and dust!"

"His lonely heart," Sadhu Vaswani said to me on another occasion, "was in search not of the proud of purse or power or learning, the world was full of them, but of the humble ones, the simple ones, of those who had reduced themselves to nothing, who had emptied themselves of all 'self' that the Lord might do with them what He would."

"We are proud of our power and inventions," Sadhu Vaswani said. "Yet what are we? Grass that floats on a stream! For infinite are the worlds, and the universe is a river ever full, ever flowing!"

The life worth living is Life in the Spirit. Its basis is humility. The value of humility can never be over-

estimated. In humility the creature becomes nothing, man is reduced to a cipher, and God becomes all. "What is the mark of him who has attained?" I asked Sadhu Vaswani another day. In his hand was a pencil. With it he drew a zero (0), and he said, "This is the mark of him who has attained: he becomes a zero." After a few minutes he wrote on a green card a brief message for the small group that had gathered for his darshan, that day. The words are so penetrating that they have stuck to my memory. May they enter into my life! The message read as under: "Blessed be thou if thou bend until thou break becoming nothing, a zero! In the yoga (union) of two zeroes is the One Infinite!"

*(To be continued...)*

*Source: East And West Series, August 2010*

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## DEAR CHILDREN

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A man just got married and was returning home with his wife. They were crossing a lake in a boat when suddenly a great storm arose. The man was a warrior, but the woman became very much afraid because it seemed almost hopeless — the boat was small and the storm was really huge, and any moment

they were going to be drowned. But the man sat silently, calm and quiet, as if nothing was happening.

The woman was trembling and she said, “Are you not afraid? This may be our last moment of life! It doesn’t seem that we will be able to reach the other shore. Only some miracle can save us, otherwise death is certain. Are you not afraid? Are you mad or something? Are you a stone or something?”

The man laughed and took the sword out of its sheath. The woman was even more puzzled – what he is doing? Then he brought the naked sword close to the woman’s neck – so close that just a small gap was there, it was almost touching her neck. He asked, “Are you afraid?”

She started to giggle and laugh and said, “Why should I be afraid? If the sword is in your hands, why should I be afraid? I know you love me.”

He put the sword back and said, “This is my answer. I know God loves me, and the sword is in His hands, and the storm is in His hands— so whatsoever is going to happen is going to be good. If we survive, good; if we don’t survive, good – because everything is in his hands, and he cannot do anything wrong.” Such tremendous trust is capable of transforming your whole life!

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## LAWS OF LIFE!!!

*Quotes of Swami Vivekananda*

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### Love Is The Law Of Life:

All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore, love for love’s sake, because it is law of life, just as you breathe to live.

### It’s Your Outlook That Matters:

It is our own mental attitude, which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light.

### Don’t Play The Blame Game:

Condemn none: if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers, and let them go their own way.

### Help Others:

If money helps a man to do good to others, it is of some value; but if not, it is simply a mass of evil, and the sooner it is got rid of, the better.

**Uphold Your Ideals:**

Our duty is to encourage everyone in his struggle to live up to his own highest idea, and strive at the same time to make the ideal as near as possible to the Truth.

**Listen To Your Soul:**

You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

**Be Yourself:**

The greatest religion is to be true to your own nature. Have faith in yourselves!

**Nothing Is Impossible:**

Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin - to say that you are weak, or others are weak.

**You Have The Power:**

All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark.

**Learn Everyday:**

The goal of mankind is knowledge... now this knowledge is inherent in man. No knowledge comes from outside: it is all inside. What we say a man

‘knows’, should, in strict psychological language, be what he ‘discovers’ or ‘unveils’; what man ‘learns’ is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.

**Be Truthful:**

Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

*Source: Culled from <http://www.123oye.com/job-articles/self-development-motivation/laws-of-life.htm>*

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**PERSEVERANCE IS NECESSARY**

*By Swami Satchidananda*

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Blessed indeed are devotees who are chosen by God to reveal Himself sooner or later. The very fact that a person has started walking on the path of devotion or any path leading to realisation shows that God has showered His grace on him and that He has selected him to reveal Himself in his heart. Once a devotee takes to the path leading to God-realisation, naturally he comes in contact with a Mahatma, gets His blessings and guidance.

We very well know that all saints struggled very hard to realise the supreme goal of human life and,

even after attaining the goal, they continued to strive to awaken the slumbering souls to the Reality. They have done their part. Now, on our side, we have to work hard to attain the goal shown by them. Though we all know how they all had to struggle very hard, most of us are, unfortunately, taking it very easy, thinking that we can also reach the goal soon without serious struggle. Of course we all will reach the goal some day but not unless we work very hard for it. They are not asking us to do something impossible. They tell us that it is enough if we have intense

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***Sadhana must be based on seeing God in everybody, seeing God in everything and submitting to God's will in all matters. Nobody can teach you how to do it. You have to adopt your own method.***

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devotion and fiery aspiration to reach God. For that, through books and oral advice they ask us to take God's Name constantly. 'Constantly' is a word we have to underline. Only by chanting God's Name constantly, we will be able to remember Him ceaselessly.

We are not giving so much importance to the word 'constantly'. Once we are able to remember Him constantly we

can be sure that we have reached a higher stage. We must practise daily, say right from morning to bedtime, to remember Him in every incident. Whenever our eyes fall upon anything - a person, an animal, a creature or anything - we must identify it with God. We must also accept all events or happenings as willed by God. Thus we can be in communion with Him all the twenty-four hours of the day. This is what the saints have been teaching us. But, unfortunately, we have not been giving importance to this particular aspect of their teaching.

We feel we are taking God's Name and trying to see God in everything and all that but actually when it comes to practice, we miss it many times. It is natural because the worldly pull is so strong that it takes us away from God-remembrance. We may be thinking of God. We may be trying to see God in others, but the strong pull from the world makes us forget God for a long time. So the struggle goes on.

Perseverance is necessary on the spiritual path. When we are seriously trying to realise God, there should not be anything standing in the way. Our devotion must be one-pointed. That does not mean we should give up our job, renounce our properties, our home

and family. We can have all those things and live in the midst of them, but our attitude towards them should change. While maintaining God-remembrance always we must be able to identify all the family members with God, and accept anything that happens as happening by God's will only. If this attitude is maintained, we can stay in the family, we can continue to do the professional work and activities as before. Our main aim must be to realise God.

We may say that we are striving to realise God, and that we have no ambition or attachment in the world. But, when suddenly something amiss happens in the family, we are shocked so much that we even blame God for what has happened, instead of surrendering to God's will and remaining happy and peaceful. This practice of developing an attitude of surrender must go on ceaselessly. It is a great struggle in the beginning but by practise it will become easy and we will be able to lead a very blissful life. The final attainment may be far away, it doesn't matter. But this practice itself will keep us in bliss and peace always. It will remove all the tension we have in life. It will solve all the problems in life. In other words, our Sadhana must be based on seeing God in everybody,

seeing God in everything and submitting to God's will in all matters.

Nobody can teach you how to do it. You have to adopt your own method. Suppose somebody comes, instead of seeing him as so and so, you should be able to take it that God who is nameless and formless has come in that form. This practice itself will give you immense joy from the very beginning. God-remembrance is the foundation and that should be continued throughout the twenty-four hours of the day.

Feel that you are dealing with God only, that you are a child or servant of God, who is everything and everybody in the universe. There should be no other ambition for you in your life except to realise Him. Make this decision strong and work only for that. Don't be afraid that by doing this you will be losing other things. Whatever you lose may be only of the world. Worldly things are perishable. This fact you know well. Even then you are not able to accept it. When some material loss takes place you are very much affected. You are not able to accept it or submit to God's will. This is because you have not given importance to God-realization, though you may say that your aim is God-realization.

You are giving importance to worldly things - worldly attainments, worldly losses, or worldly gains. In the case of a Sadhaka, many pleasant or unpleasant things may happen. But he will remain unruffled because he knows that worldly losses and gains do not matter at all, as his goal is God-realisation and God alone does everything in different forms. He may lose his position, he may lose his property, he may lose friends, and he may lose so many other things. But he will not mind them at all because his mind is with God. He is fully confident that God is taking care of him and his is only to remember Him constantly. So try to remember God as much as possible. When you go to bed you can feel you are sleeping in the lap of God, the supreme Mother and when you get up feel that you are a child waking up from the lap of the Mother. So God-remembrance will continue even during your sleep and waking hours. You thus identify everything with God, all incidents with God's will and thus remain happy and peaceful in all conditions and circumstances. Realisation will come automatically. You don't have to work specially for it. This practise itself is sufficient.

May our great Gurus bless you all with success in such experience and lead you to the supreme Goal!

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## SPIRITUAL REFLECTIONS

*By Swami Ramdas*

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### **GOD'S POWER IS SUPREME:**

It is perfectly true that everything in the world happens by God's will alone, His power is invincible. To submit to this power means to permit it to work in and through you irresistibly, not only for your own elevation and liberation, but also for bringing light and joy to others. The resistance to the Divine will and power means frustration and misery. Therefore, recognize the truth that to look upon God as all in all can alone grant true freedom and peace.

### **DIVINE LOVE:**

The crown of Spiritual experience is the attainment of Divine Love, a Love that overflows the bounds of all human calculations and standards and inundates all the worlds. This Love is founded upon the highest realization of the Truth in all its aspects. It is imbued with wisdom eternal and a vision that envelops everything that exists. No words can describe the sublime glory of this Love. Saints are indeed embodiments of Divine Love. To serve and commune



with them is to contact the Eternal, to bask in Its radiance, to enjoy a bliss and peace which is simply ineffable. Where Divine Love is, there is immortal joy. Blessed is the soul that aspires to be a saint of this rare realization. The Saint, who is a manifestation of God, showers his beneficence on all mankind.

#### **QUENCH YOUR THIRST:**

Just as a herd of sheep is scattered here and there frantically searching for water to quench its thirst, so human beings are seeking for a haven of enlightenment, relief and tranquility. The waters of eternal life which the thirsting humanity long for are in their own hearts. It is the waters that quench the thirst and create an atmosphere of contentment and security. To make this nectar available to everyone, there is only one easy way and that is to take complete refuge in God's sweet and glorious Name. The power of God's Name is infallible. It can destroy the veil that separates the soul from God. It can raise the human consciousness to such a height that the soul realizes that it is God itself. It takes the soul to a state of utmost magnificence in which God, soul and world are resolved into one Divine entity.

#### **INSPIRING MUSIC:**

The inspiring songs composed by saints, when heard or sung, sink into the heart and relieves it of its

burdens. They verily prove to be a soothing balm to the heart, agitated with doubt, fear and sorrow. The sweet music combined with the healing message they convey, create harmony and peace. Mere reflection or an attempt to understand and adjust our thoughts and feelings, do not help. We need a tonic to the soul and this tonic is provided by the sweet strains, imbued with spiritual light, coming from the ecstatic utterances of great souls when they were under the Divine intoxication. The whirling mind is now bathed in a flood of Divine joy leading haven of the indwelling peace and equanimity. Life has to be tuned to the eternal symphony of Divine music that is always going on within us. The words of saints strung together in a harmonious rhythm dispel all darkness and bring in a state of Divine illumination. The ecstasy resulting from this experience raises us to the level of consciousness in which we realize our absolute identity with all that exists, resolving the diversity, with which the soul is obsessed, into a unity which is, in itself, the Reality.

*A life dedicated to the selfless service of humanity is the true life.*

*- Swami Ramdas*

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### EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...The only prayer of a Bhakta to God is made in this strain: "O God, keep Thy sweet name always on my lips; may my heart be ever filled with Thy Prem!"

...To love Him with all our heart is the supreme joy of this life. Let us exclaim with rapture, "O Sri Ram, Thou art mine, and I am Thine, forever and forever."

Nowadays, Ramdas can scarcely stand on his legs without his starting on a dance. Sri Ram's Prem is tingling in every vein of his body; and Ramdas dances, lost in ecstasy. The mere sound of His name sends thrills of joy through Ramdas. Sri Ram is "Prem'.

...Your kind and loving letter to hand. You are He. You are He. ....Ramdas and Ram are one, not two. So, Ramdas is in the hearts of all. All hearts are His. Ramdas dwells in Him. O, the mystery of mysteries! Thou art all and Thou art One.

*Ramdas*  
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### IN MEMORIAM

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Sri Prabhakar V Benegal (aged 92), an old devotee of the Ashram and the poorvashram nephew of Beloved

Papa, dropped his body on the 17<sup>th</sup> of June at his residence in Mumbai.

Sri D Srinivasaiah (aged 84), who had been serving in the Ashram for several decades, was called by Beloved Papa on the 12<sup>th</sup> of August 2011 in the Ashram. He had been ailing for over a year.

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

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### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace done during the month of August 2011 is 200 crores. The grand total of the Japa done so far now stands at 401 crores.

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### FROM THE EDITOR

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The month of November reminds us of Pujya Swamiji's Jayanti. Pujya Swamiji's life was one of service to one and all. His simple unassuming approach endeared everyone to him because everyone, who had had an opportunity to spend a few minutes with Swamiji, had been the recipients of his love in



abundance, which experience would be unforgettable. Swamiji had a natural way of entering into the hearts of everyone by his quiet manners and by little acts of loving kindness. He delighted in serving everyone, with not a care for his own physical frame. Swamiji possessed an innocent and child-like nature where there was no posing, no false modesty. He freely mixed with the young and the old. Nobody was a stranger to him and therefore all were in his all-embracing love-circle. Whether rich or poor, learned or unlearned, high or low, Sadhu or sinner, flatterer or fool, humble or conceited, all felt quite close with him.

The quintessence of Swamiji's teachings is that the more we advance on the path, the more tolerant we will become; our love-circle will widen; we will not find fault with others or impose our views on others. Most of all, we will become so humble as to feel all others are greater, with the result that when we talk to them our feeling of oneness with all will express itself in our words and actions. His life was a true testimony of these words. On this occasion, we seek his blessings to be able to live a life of love and service and make ourselves worthy of being his spiritual children.

**—Muktananda**

#### THOUGHT FOR THE MONTH

“Be ever in tune with Him who is eternally residing within you, who is the changeless, immortal Spirit, who is absolute existence, consciousness and bliss — Sat-Chit-Anand.” — Swami Ramdas