

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

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THY NAME

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I plunged into the depthless sea of life  
 And came by the rarest gem - Thy Name.  
 I quaffed at all the founts of nectar  
 Till I tasted the sweetness of Thy Name.  
 I gazed at the stars, the sun and the moon;  
 None, I found, had the brilliance of Thy Name.  
 My ears drank the varied strains of music,  
 Verily, none so entrancing  
 As the rhythm of Thy Name.  
 I sought refuge in this and that,  
 But met perfect shelter only in Thy Name.  
 For delight I strove in things great and small,  
 Now I am blest with bliss eternal in Thy Name.

- *Swami Ramdas*

**CONTENTS**

Self-Sacrifice	- Swami Ramdas	99
Words of Beloved Papa Swami Ramdas	-	100
Words of Pujya Mataji Krishnabai	-	104
Words of Pujya Swami Satchidanandaji	-	106
Power of Ram Nam	- Swami Shuddhananda	108
Dear Children	-	110
A Sure Aid	- Mahatma Gandhi	112
Love and Renunciation	-	
The Motive Power of the Universe	- Swami Vivekananda	113
The Witness Attitude in Meditation	- Swami Chinmayananda	117
From the Leaves of the Back Issues	-	121
Epistles of Swami Ramdas	-	124
Important Days in 2013	-	126
Anandashram News	-	126
From the Editor	-	126

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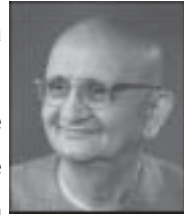
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## SELF-SACRIFICE

*By Swami Ramdas*

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Self-sacrifice is the offspring of a well-regulated and well-controlled mind. Verily, the joy of existence lies in a life permeated with the spirit of complete self-denial. A life which depends upon itself for its highest happiness freely flows in acts always conducive to the happiness of the world at large. A narrow, self-conceited and selfish life has stranded many a man on the rocks of fear, doubt and misery.



A candle burns and spends its substance away in giving more and more light. The flower goes on giving out its sweet fragrance until it fades away and dies. The fire emits heat to the fullest capacity until its last embers turn into ashes. So a soul garbed in the robes of Divine joy gives himself away in all his varied actions through the mind and body for the weal of the world until the body drops off. Hence self-sacrifice, i.e. the elimination of the self in all that he does, far from being a painful experience, assumes the form of a spontaneous flow of delight.

Many do not know that the secret of true joy lies in self-sacrifice and not in self-seeking. The more you

expand yourself, the more you diffuse your individual sense and merge in the totality of all objects and things, the nearer you approach the root of immortal and self-existent bliss.

Hence our great saints and sages have glorified the greatness of renunciation. Verily, renunciation alone leads the struggling soul into the realm of absolute peace. Wise is the saying: "Self is Maya and not-self is Brahman."

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### WORDS OF BELOVED PAPA SWAMI RAMDAS

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#### BE A GIVER:

A most harmful inequality is observed in the world. There are people who are rolling in riches and still hoarding more and more of it without using it for the relief of the needy and poverty-stricken people. There is on the other side a vast number of people subject to penury, disease and insufficiency in every kind. While a few are groaning under the weight of wealth, the vast majority is groaning under the weight of indigence and untold misery. This state of things is responsible for the confusion that we behold in human society



everywhere on this earth. Equality established on the basis of love, co-operation, sympathy and goodwill indeed creates a veritable heaven upon earth. The man who freely uses all his resources for the relief of his afflicted fellow-beings not only attains pure peace and joy for himself, but also by rendering relief to the sufferers brings them hope, cheer and peace. Thus all will be happy, living as they do with each other in brotherly fellowship and perfect harmony. Where unity, equality and co-operation is, there all prosperity and happiness dwells. If we are to be true to God, true to the supreme Self within us, and true to our fellow beings, let us become instruments for fulfilling the Law of love and goodness, which has emanated from the Divine. As children of God, let us assemble, having love as the cementing force that will knit our hearts together and produce a world-consciousness of real peace.

#### **HOW TO SEEK GOD:**

If you earnestly wish to realize God you should employ every possible means to approach Him. All your activities should be in consonance with the fulfillment of this supreme ideal in your life. Read only such literature as would direct your steps towards Him. Hear only such talks as would raise your heart towards Him.

Let all your actions be done with a view to expand your vision and accelerate your progress towards Him. Let your tongue always utter His sweet and glorious Name so that you may feel your nearness to Him. Let your eye always behold Him in all forms and wherever it casts its looks. Let your thoughts enter into your heart and there visualise His beautiful form, presence and existence.

Reject everything from your mental and physical planes that prevent your attaining the supreme aim you have set before you. Rejection is mainly a process of internal purification. A total and integral divinisation of every aspect of your being is a necessary condition for realising God in all His perfection. In short, your entire mind and soul should be saturated with one passion, one aspiration, one burning idea, namely the longing for God. Just as a child separated from the mother feels the separation and when it is seized with the desire to behold her, to sit on her lap, to be clasped in her arms, its entire being is aflame with the longing to be with her, so also is the case with a true devotee or aspirant of God.

### **THE RIGHT BASIS OF SPIRITUAL LIFE:**

It is absolutely necessary for us to achieve a strictly moral or ethical standard of life on which alone we can

build the structure of a divine illumination and realization. The first struggle through which the aspirant passes is the struggle for freeing himself from lust, wrath and greed which are solely responsible for keeping him tied down to his ignorant and degrading lower nature. He should develop mental, oral and physical purity. Hankering for sense-delights should give place to intense desire for God who is the embodiment of pure love, power and joy. Complete conquest of lust is possible only when your mind, by being ever in tune with God, merges in Him, and you attain a perennial state of divine exaltation and ecstasy. It is from lust that wrath and greed proceed. When you dwell in the Divine, your ego-sense having disappeared, you attain to a consciousness in which the notion of duality ceases to exist and the vision of the supreme oneness of all existence becomes your illuminating experience.

People strive to attain God without making the necessary preparation for qualifying themselves to gain this supreme status. Therefore, the struggle becomes a long, protracted and painful one, often terminating in a sense of despair and frustration. So the moral background is the essential factor for a life that seeks to approach and realize God.

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**WORDS OF PUJYA MATAJI KRISHNABAI**

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When you are here in the Ashram, do not waste this precious opportunity but make the best use of it by increasing your Ram Nam. Do not waste time in conversations - they don't take you anywhere; on the other hand, you get dragged down into Rajas and even Tamas as they are centres of gossip. We must steer clear of them and remain always in Satwa by ceaseless chanting of Ram Nam.



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If we have real love for Papa, we should be happy wherever we are, in whatever situation Papa chooses to place us, taking it that He has done so for our good alone. We should find contentment in our situation, telling Papa, who is seated within us: "You have brought about this circumstance for my own good and I am therefore happy with it." Even if at first we do not feel happy about our situation, we should pray to Papa to make us happy in that state.

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Giving us contentment with every condition and circumstance in which we are is also in His hands alone.



There is no such thing as our effort. But, what we can do is to aspire for contentment and pray to Papa within us to make us happy.

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When I used to go and work in the fields, there were some people who used to speak lightly, even mockingly, of my work in the fields, in fact of field work itself, as if to say what was so important about toiling in the fields all day. If people start pouring scorn or derision on such efforts, they themselves lose in the end - they, in fact, lose doubly, both internally and externally. Now, why are we here? We have been given this human birth by Papa to learn and practise Vishwa Prem and Vishwa Seva (Universal Love and Service), which only means that we have to carry out every task given unto us with all love and attention. It means little to me whether I go and work in the fields or not. But, this is also a field for Vishwa Prem and Vishwa Seva and to tend the crops is to practise the ideals that Papa has taught us. If we neglect this aspect, it only means that we lose a valuable opportunity of deriving bliss from Papa's creations.

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**WORDS OF PUJYA SWAMI SATCHIDANANDAJI**

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You should not forget that we are living in a world, which is transitory. Nothing is permanent here except the Truth, which we really are.



If ignorant people, who have no idea of Truth and higher life, go on lamenting over perishable things, there is some excuse for their doing so, as it is on account of their ignorance. But, once you have taken to a life of Sadhana, you should try to be conscious of what you really are, what the world is and how everything in the world changes from moment to moment. Yet, if you cling on to perishable things, you will only be inviting grief and sorrow. So you must take a detached view of everything.

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It is good that you like the chanting of God's Name. You can do the Japa while sitting, walking or travelling. You can also keep chanting the Name when you are doing physical work. When you are serving old or sick people, you can conveniently keep chanting the Name with all love and devotion and also look upon those you

serve as different forms of God Himself. Service done with this attitude becomes worship. God's work means any work that you do with the feeling that it is God whom you are serving.

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Everything is God, and God alone does anything that happens through any particular form, though each individual feels that he or she is doing everything himself or herself. This is because of the ego-sense, caused by the mask of ignorance that God has put on Himself. So looking at things from this plane of consciousness, everything happens as willed by God. But every individual feels that he is doing everything and because of the sense of doership, he suffers for his bad actions and enjoys for his good actions.

This process will continue as long as the ego-sense is there. Ego-sense will continue until one does intense Sadhana by which the mask of ignorance is torn off and he or she realizes his or her oneness with God. This means that we are all God Himself but obsessed by the ego-sense. Intellectually you may be able to say that God does everything and everything is God etc. etc. This must become an experience that can come only

by Sadhana, which will take one beyond the mind and intellect.

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You have Ram Nam with you. Chant it constantly. It is He who moulds your life and does everything. So leave it all to Him. If you entirely depend upon Him, He will guide you from within and without – from within by giving you the right prompting to do certain things, and from without by bringing about external circumstances favourable to your acting according to the prompting.

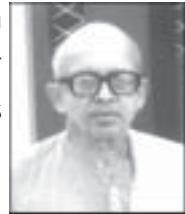
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### **POWER OF RAM NAM**

*By Swami Shuddhananda*

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On one occasion, speaking of Ram Nam and its glories, Papa said, “Whoever came to Ramdas with any complaint, his remedy for all ills was: repeat Ram Nam, repeat Ram Nam. Ram Nam is, indeed, the panacea for all ills of the mind and the body. It is the most potent and powerful weapon in the hands of the devotee to enter the ‘fortress’ of God-realisation. Ram Nam places the Lord Himself at the beck and call of the devotee, makes the whole universe his heritage



and every man his brother. Where would Ramdas have been today but for Ram Nam? He would have, perhaps, been like any other retired man of the world with his own bundle of cares and worries. Instead, the Lord gave him the priceless gift of Ram Nam and made him His very own, an ever-blissful child bubbling with pure Ananda. There was nothing you could not gain, no height you could not attain, with the help of Ram Nam. It makes the Lord your constant companion, for He loves to have His Name sung and chanted and reveals Himself in the heart of His votaries."

"The moment a Sadhaka started repeating Ram Nam," Papa remarked, "the purifying process would commence in his system, for it is given only to the pure in mind, body and soul to enter the citadel where the Lord of the Universe lives. Ram Nam erases all Vasanas (evil desires) from the Sadhaka's mind, ennoble his very existence and makes him a fit instrument for God's work. What is it that draws so many people to the presence of a saint? What is the secret of a saint's attraction? The secret is that they feel strangely relieved of their cares and worries and go away happy. The saint may or may not talk to them, some saints even chose to be rude and tried to drive away the people, yet

more and more would flock to them, because the pursuit of all mankind is that elusive thing called happiness. There was one devotee who pursued a silent saint for years, without hearing a word of advice or direction from him. Then, one day, the saint opened his lips to tell him "Ja Marja" (go and die). Those seemingly rude words were joyfully welcomed by the devotee who took them as a blessing addressed to his ego. He went away from the saint singing and dancing and, sure enough, his ego perished and he too became a blissful child of God. That is why the scriptures say that every word that fell from the lips of a saint should be accepted as 'amrit vani'. A saint is the manifestation on earth of all that is Divine, he is not only a purified being but also one living all the time in divine consciousness; hence the importance of Satsang (association or company of saints).

*Source: With My Master*

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## DEAR CHILDREN

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A voyaging ship was wrecked during a storm at sea and only two of the men on it were able to swim to a small, desert like island. The two survivors, not knowing what else to do, agreed that they had no other recourse but to pray to God. However, to find out whose prayer

was more powerful, they agreed to divide the territory between them and stay on opposite sides of the island.

The first thing they prayed for was food. The next morning, the first man saw a fruit-bearing tree on his side of the land and he was able to eat it's fruit. The other man's parcel of land remained barren!

After a week, the first man was lonely and he decided to pray for a wife. The next day, there was a woman who swam to his side of the land. On the other side of the island, again there was nothing!

Soon the first man prayed for a house, clothes, more food. The next day, like magic, all of these were his. However, the second man still had nothing!

Finally, the first man prayed for a ship, so that he and his wife could leave the island. In the morning, he found a ship docked at his side of the island. The first man boarded the ship with his wife and decided to leave the second man on the island. He considered the other man unworthy to receive God's blessings, since none of his prayers had been answered.

As the ship was about to leave, the first man heard a voice from heaven booming, "Why are you leaving your companion on the island?"

"My blessings are mine alone, since I was the one who prayed for them," the first man answered. "His prayers were all unanswered and so he does not deserve anything."

"You are mistaken!" the voice rebuked him. "He had only one prayer, which I answered. If not for that, you would not have received any of my blessings."

"Tell me, O God," the first man asked the voice, "What did he pray for that I should owe him anything?"

"He prayed that all your prayers be answered."

For all we know, our blessings are not the fruits of our prayers alone, but those of another praying for us. What you do for others is more important than what you do for yourself.

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### A SURE AID

*By Mahatma Gandhi*

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There is no doubt that Rama Nama is the surest aid. If recited from the heart, it charms away every evil thought; and evil thought gone, no corresponding action is possible. The outward helps are all useless if the mind is weak. They are superfluous if



the mind is pure. This must not be taken to mean that a pure-minded man can take all the liberties and still keep safe. Such a man simply will not take any liberties with himself. His whole life will be an infallible testimony to the inward purity. The Gita truly says that mind makes the man and unmakes him. Milton paraphrases the same thought when he says: "The mind in its own place, and in itself can make a Heaven of Hell, a Hell of Heaven."

*Source: Ramanama*

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**LOVE AND RENUNCIATION -  
THE MOTIVE POWER OF THE UNIVERSE**

*By Swami Vivekananda*

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What is the watchword of all ethical codes? "Not I but thou", and this "I" is the outcome of the Infinite behind, trying to manifest Itself on the outside world. This little "I" is the result, and it will have to go back and join the Infinite, its own nature. Every time you say, "Not I, my brother, but thou", you are trying to go back, and every time you say "I and not thou", you take the false step of trying to manifest the Infinite through the sense world. That brings struggles



and evils into the world, but after a time renunciation must come, eternal renunciation. The little "I" is dead and gone. Why care so much for this little life? All these vain desires of living and enjoying this life, here or in some other place, bring death.

We have been degraded down to the animal, and are now growing up, to emerge out of this bondage. But we shall never be able entirely to manifest the Infinite here. We shall struggle hard, but there will come a time when we shall find that it is impossible to be perfect here, while we are bound by the senses. And then the march back to our original state of Infinity will be sounded.

This is renunciation. We shall have to get out of the difficulty by reversing the process by which we got in, and then morality and charity will begin.

The watchword of all well being, of all moral good is not "I" but "thou". Who cares whether there is a heaven or a hell, who cares if there is a soul or not, who cares if there is anything unchangeable or not? Here is the world, and it is full of misery. Go out into it as Buddha did, and struggle to lessen it or die in the attempt. Forget yourselves; this is the first lesson to

be learnt, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a Mohammedan. The one lesson obvious to all is the destruction of the little self and the building up of the real Self.

Two forces have been working side by side in parallel lines. The one says "I", the other says "not I". Their manifestation is not only in man but in animals, not only in animals but in the smallest worms. The tigress that plunges her fangs into the warm blood of a human being would give up her own life to protect her young. The most depraved man who thinks nothing of taking the lives of his brother-men will, perhaps, sacrifice himself without any hesitation to save his starving wife and children. Thus throughout creation these two forces are working side by side; where you find the one, you find the other too. The one is selfishness, the other is unselfishness. The one is acquisition, the other is renunciation. The one takes, the other gives. From the lowest to the highest, the whole universe is the playground of these two forces. It does not require any demonstration; it is obvious to all.

What right has any section of the community to base the whole work and evolution of the universe upon one of these two factors alone, upon competition and struggle? What right has it to base the whole working of the universe upon passion and fight? That these exist we do not deny; but what right has anyone to deny the working of the other force? Can any man deny that love, this "not I", this renunciation is the only positive power in the universe? The other is only the misguided employment of the power of love; the power of love brings competition, the real genesis of competition is in love. The real genesis of evil is in unselfishness. The creator of evil is good, and the end is also good. It is only misdirection of the power of good. A man who murders another is, perhaps, moved to do so by the love of his own child. His love has become limited to that one little baby, to the exclusion of the millions of other human beings in the universe. Yet, limited or unlimited, it is the same love.

Thus the motive power of the whole universe, in whatever way it manifests itself, is that one wonderful thing, unselfishness, renunciation, love, the real, the only living force in existence.

*Source: Universal Ethics and Moral Conduct*

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## THE WITNESS ATTITUDE IN MEDITATION

*By Swami Chinmayananda*

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Often, we are flown upon the wings of our mind's fancy and imagination, to dreams, where we are made to shudder at the future possibilities of failures and tremble in hopes of successes and swoon in the expectation of total losses or large profits.

The past really is made up of dead moments and to unearth the buried moments is to live with the dead. We do so when we waste our energies in unproductive and wasteful regrets, for things we had already committed. The more we remember them, the more are those very vasanas getting, alas, deeper and deeper fixed into our personality structure.

When we are not engaging ourselves with the negative pre-occupations of entertaining the regrets of the past, we are wandering in the fairy-castles of our fancied future, peopled with ugly fears, horrid dreams, unnerving hopes, and perhaps thousands of impossible expectations.

Mind, when it is not engaged in the worldly objects that are right in front of it, can choose its own private

fields of agitations, subjectively in itself, by dragging up the buried corpses of a diseased past, or it can bring up vivid or throbbing pictures of a tragic hopelessness as the sure possibility of the immediate future! In either case the mind of the individual at meditation can get sadly disturbed.

Therefore, the rishis advise us: Moment to moment engage the out-going mind (chittam) to live in the present. Reject completely the past. Renounce totally the future. Then in such a bosom, 'agitated mind' (chittam) shall reach the state of "mindlessness" (a-chittam). This state of mind is called the "no-mind".

The content of the present moment, divorced from all relationship with the past and the future, is the absolute fullness of the Infinite. Eternity is experienced at the sacred depth, of the present moment. To live the present, independent of the past and the future, is to experience samadhi, the revealing culmination of meditation. Seek it yourself. Nobody can give it to anyone else. Each will have to reach there all by himself, in himself, with no other vehicle than himself.

Not to identify ourselves with our rising tides of thoughts (sankalpa), but to remain as a witness of them all, is a definite stage in the efforts of meditation. In

an atmosphere of your own "unconcernedness" your thoughts will get suffocated and will die by themselves. So the rishis advise the seekers on the path of meditation: Moment to moment dissociate yourself from continuing any thought that consciously rises in the mind. This practice sweeps the mind clean of all rising thoughts, leads you to the state of thoughtlessness (a-chitta-tatwam) and you arrive at the holy of Holies.

This non-association with the rising thought disturbances is achieved by training ourselves to remain as a "witness" to the flood of happenings in ourselves. To be a mere "onlooker" of the lusty parade of thoughts in revelry is to withdraw from thoughts their ability to continue longer their inner carnival.

As a "witness" we remain in the present, without being conditioned by the past associations or being enchanted away by future expectations. This state, called the "neutral condition" of personality, is that which will grow, in its sweep and depth, to bring ultimately the experience of the "thoughtless" condition. This "no-mind" state is the very divine substratum upon which the present exists and serves as the threshold of time, where the future becomes the past.

At this state is the experience of pure Awareness, with no distracting objects, the Infinite Self, the Changeless and the Unique. This is the goal to be reached, the Truth to be realized, the “experience divine” to be lived as the meditator’s own essential Self. It is not a thing to be objectively recognised, or even intellectually to be comprehended. This is a state that is to be spiritually apprehended, in an immediate personal inner experience. This is where meditation gets fulfilled – and the meditator becomes the one Self, where the triple factors, meditator – meditated – meditation coalesce to be a vital experience of a total transcendental awakening: the Self-realization.

The goal is no doubt, extremely covetable, supremely enchanting. But to attain it the meditator must have the necessary equipments fully prepared. In our times we find failures are more often reported than successes in meditation. This is because the sadhakas, in the spirit of our hurried times, dash into the “act of meditation” without procuring at first the required preflight perfect attunement of their machines of flight. The take-off never happens!

As the most conducive scheme of life, which can help meditators to grow into meditative attunement,



the Acharyas advise us in the most general terms, thus: "Stop remembering and craving for things bygone; entertain no joy or sorrow as they reach you in the present; remaining thus you shall grow into the greater glory of your own Self." Therefore, let us learn to surrender our past unto His feet in love, and let us learn to remain in those sublime heights of divine awareness, where the worries and joys of the present cannot reach to cloud our vision and upset our equipoise.

Be patient. Be steady. Be striving continuously, cultivating these qualities. Success is sure as the Upanishad rishis assure for us the experience of the Self. Towards this acme of life hurry without haste: hasten slowly.

*Source: <http://www.chinmayasaaket.org>*

**FROM THE LEAVES OF THE BACK ISSUES**  
***THE VISION (VOL: 1, NO: 3)***

***LOVE-SELFISH AND UNSELFISH***

***By Swami Sadananda***

*Those who love God for Love's sake are exalted.*

*Those who love Him for worldly gains  
are never fulfilled.*

*Love may be classified as selfish and unselfish. Selfish love demands or expects reciprocity or some gain or reward. The worldly love is generally selfish love. Pure love is unselfish. It is this love that brings us nearer to God according to its intensity. The more intense the love is, the nearer we are to our Almighty Father, the more we can realise Him. Thus the saints who had attained God had filled up every atom, every molecule of their body, all their mind, all their heart, and all their soul with pure and unselfish love. When one acquires such a love - when he develops this love to such an extent he forgets everything except the object of his love. His deity of love becomes all in all to him. He cares for nothing else, he fears no frowns and persecutions, he obeys no commands of selfish exploiters. His eyes, his body, his mind, his soul get absorbed in his lover, friend and guide. He hears the sound of His Divine flute and runs to Him, mad with love, quite unmindful of the worldly consequences.*

*In the Hindu Shastras there are some very beautiful examples of unselfish love; Prahlad, the son of Hiranyakashyipu, loved his Hari (God) and inspite of all the fiercest persecution of his ungodly, earthly father never deterred from loving Him. Radha (Prem)*

*of Brindaban loved her Sri Krishna (God) and none could persuade her to give Him up. Later, Mirabai, the queen of Rajaputana, gave up her everything - the happiness of home life, the royal palace, and every comfort - for the sake of her Divine lover. She flooded the whole country with her unique love-songs which have immortalised her name. But none of them wanted any selfish gain in exchange for their love. And they achieved their life's success.*

*God appears in the temple of the devotee's heart and asks him, "What dost thou want?" The devotee says, "I want love (prem and bhakti)". "I give you wealth and happiness of the world," says the Master. "I do not care for them," says the devotee. "I give you the kingdom of the world," says the Lord. "I do not want it," replies the devotee. "I give you all the miseries of the world," says the Beloved. "I would accept them with reverence as they would still remind me of you," is the humble reply of the devotee. He is determined. Nothing else can please him, nothing else can satisfy him, nothing else can give him joy and comfort. He must have what he wants. He is prepared to make any sacrifice for the sake of his Lover. The devotee knows he has realised - that love is the only*

*thing that can take him nearer to his God, the fountain-head of all happiness. Does one living in the ocean of nectar care to gather a drop here and there, and waste his time and energy for nothing?*

*The love of Shri Chaitannya is a beautiful example of true love. He loved God and loved Him so intensely that he forgot his worldly dear ones, forgot the world, forgot his home and everything and even himself in his quest of the object of his love. He ate not, slept not, and ran about love-intoxicated like a madman embracing everybody and everything that came in his way with extreme intensity of his love, lest he should exclude a part - an insignificant part - an atom of his Lord's creation, for he believed in the presence of his God everywhere and in everything. And the Lord became his own as he became of Prahlad, Radha and Mirabai! This is the reward of love - this is the triumph of love. Who can dare deny it?*

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### EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

Your loving postcard to hand. God's will prevails in all matters. This fact is brought home to us in all

happenings in this world. Hence complete submission to the will and workings of God grants us the supreme peace and bliss of immortality. Life in its dynamic aspect is principally controlled by time and space and the changes that occur therein are always determined by the Divine will. He who has by self-surrender made God's will his own, not only realises the secret of the power that guides and controls the destinies of man and the world but also the calm and static existence which is eternal and changeless, as the basis or foundation of all the phenomenal life and action. Peace is in that heart in which no wave of desire of any kind rises and it is to be understood, that the true aspiration of the heart is completely to quell and still down all the desires that lurk in it and which cause dissatisfaction, turmoil and misery. Peace, peace, peace, is the cry of the heart - a peace which wants nothing, a peace that is self-existent - a peace that is immortal. This eternal peace is your real existence - it is not a state or truth to be attained but to be realised; because you are ever That. Love to yourself, etc.

*Ramdas*

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### IMPORTANT DAYS IN 2013

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Feb. 17	Sunday	Pujya Mataji's Mahasamadhi Day
Apr. 25	Thursday	Beloved Papa's Jayanti Day
Jul. 22	Monday	Guru Purnima
Aug. 11	Sunday	Beloved Papa's Mahasamadhi Day
Oct. 4	Friday	Pujya Mataji's Jayanti Day
Oct. 12	Saturday	Pujya Swamiji's Mahasamadhi Day
Nov. 12	Tuesday	Pujya Swamiji's Jayanti Day
Dec. 27	Friday	Beloved Papa's Sannyas Day

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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 received in the month of November 2012 is 200 crores. The grand total of the Japa done so far now stands at 3061 crores.

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### FROM THE EDITOR

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The year 2013 is just beginning. We remember the inspiring words of Swami Chidanandaji Maharaj on this occasion, "God has given you a New Year, a blank book, in which you can write whatever you want. You can write letters of gold! Will you smudge it with all manner

of blackness? Will you leave it blank with inaction? You should become your own greatest well-wisher and friend. Become wise, become a real yogi, become a real Bhakta. Thus connect yourself with God, Be it so." If we consciously engage ourselves in all thoughts, words and deeds with the theme contained in Swamiji's words, we will start seeing umpteen positive occasions to make the theme a reality. May Beloved Papa bless each and every one of us to make some significant contributions during this year for individual perfection and selfless service to the society.

Readers are requested to keep praying on the above lines regularly so that the urge to live up to the prayer will remain fresh with us. And every time we make a move in this direction, we will experience an inner joy which is the approval of the Lord seated within. Acharya Vinobaji has beautifully amplified this in the following words: "A hungry man comes to your door when you have just sat down to eat. You give the food away to him. When, late at night, what you did comes back to your mind, you hear the still small voice of the SELF saying, "You have done well." When the mother pats her child on the back and says, "Well done, my child!" he has the feeling that he has gained the world. Even

so the approving voice of the Self within fills pleasure and plants its feet firmly on the path of right conduct. ”

Beloved Papa and Pujya Mataji have given us all that we require to put the theme “Universal Love and Service” into practice. Many of us would not have given the needed thrust on this line in our life. Bygones are bygones. Instead of analyzing the lost opportunities, let us explore the avenues lying before us and make the best use of it.

Wishing the readers a blissful New Year in His constant remembrance and service.

— MUKTANANDA

*“The purpose of human life is to live in a state of perfect freedom — freedom from the clutches of the lower animal nature. Life of the senses is life in diversity. When the soul rises above the desires of the senses, you realize unity, because you know that you are the Universal Spirit. Now love becomes the keynote of your life. Love is universal. Therefore love is selfless. The test of true inner purity lies in this universality of vision. In this vision it is that life finds its fulfillment which, in its turn, brings immortal peace and happiness.”*

- Swami Ramdas