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The Vision

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

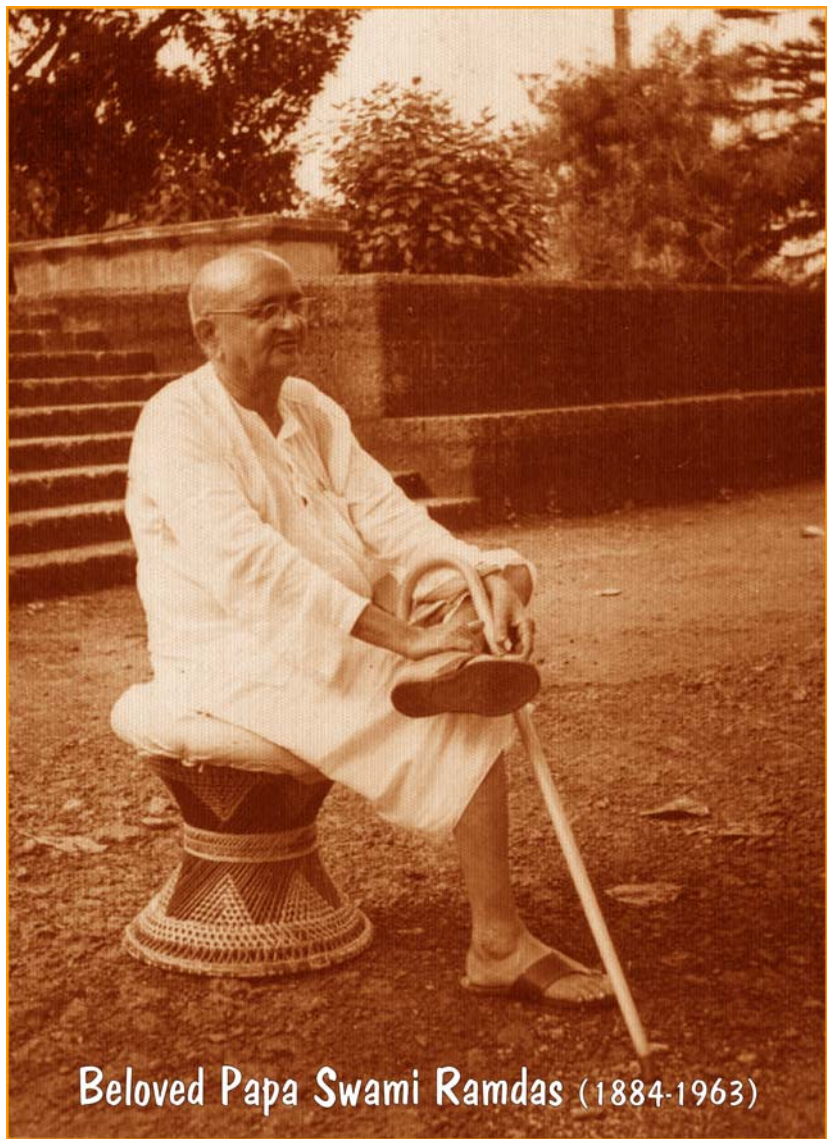


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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

I AM THE SUPREME ONE

I live in all – all forms are mine;
 I rest in rocks, hills and plains;
 I grow in plants, verdure and trees;
 I creep in worms, germs and ants;
 I fly in the birds and fowls in the air;
 I roam in the beasts of the wilds;
 I act and move in man, woman and child;
 I shine in the sun, moon and stars;
 I rise and fall in the waves of the sea;
 I run and dance in the flow of the stream;
 I roar and crash in the thunders of the sky;
 I flash in the lightning and blaze in the fire;
 I fill the air and dwell in silent space;
 I glow in the twilight – sleep in the darkness
 of the night.

I am the life that animates all things;
 I am the Truth that abides in all things;
 I am the Supreme One – and there is none but I.

- Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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IS UNIVERSAL LOVE AN ILLUSION?

By Swami Ramdas

Universal love being the direct outcome of a spiritual realisation, the question has to be discussed from the standpoint of spirituality. Now the highest spiritual attainment is to unite and



become one with the cosmic spirit of God. This God, since He is the sole Originator of the universe, is the parent of all creatures and beings in the world. He is not a communal, creedal or national God. All His children on this earth, to whatever denomination or country they belong, are in His eyes equally entitled to His love. Where does this God dwell? He pervades the entire universe and is at the same time seated in the full glory of His perfection in the hearts of all creatures in the world. With these preliminary remarks let us come to the question which forms the title of this essay.

If we understand God in the above sense how could we contend that to attain Him is not to realise His infinite love – love that sheds its light on all beings alike, irrespective of creed, race or country? If to strive to realise this supreme love is to pursue an illusion, if universal love is an utopian chimera, then it can well

be said, to believe in the existence of God itself is a hallucination of a distempered and diseased mind.

“Look within and know thyself”, is the message of the Rishis, resounding in our ears through time immemorial. What do you gain by drawing your vision inward – when you have found the immortal Self within you? The identity with the immortal Truth grants you the knowledge that you are not a mere body, garbed in the various trappings of your own making, such as of a particular community, colour and nationality, but that you are the omnipresent Truth which transcends all limitations born of name and form – that you are the universal Truth, pervading throughout and manifest as the universe.

The Rishis taught how you could transform the narrow consciousness of the Jiva into the infinite consciousness of the Godhead. They exhort: remove the veil of ignorance and that moment you realise that you are Brahman. Now ignorance cannot be dispelled except by the illuminating flash of Divine knowledge, or the knowledge of your own eternal Self. Unless you universalise your vision, unless you expand your heart to mingle with the infinite love of God, you cannot realise the great Reality.

Love of one's country, loyalty to one's race, identity with one's community, or attachment to one's family are all alike the offspring of ignorance. In all these you are imprisoned in a cage of a smaller or bigger dimension – still you are in a cage.

To fling life into the infinite expanse of Divine existence is the work of heroes, and happily, in the present age, the mother earth can be proud of innumerable heroic sons who boldly declare that the whole world is their home and all beings in it their brethren.

The outbreaks of war are there in the world only because of the ignorant, weak, proud and selfish people who prefer to remain in their own narrow cages, and who lack the adventurous spirit for taking the leap into the immortalising sea of Divine life. They are timid, shrinking and therefore hold that universal love is an illusion. They can as well shuffle off the mask of religiosity and give up asserting that they believe in the Divine governance of the universe. Let them know that everyone of us on this earth has a right of entry into the kingdom of cosmic consciousness – God – and of realising our eternal kinship with all fellow-beings in the world. Real freedom, or what the Hindus designate as Moksha, is not conditioned by boundaries or limitations. It connotes equal vision and love towards all. Immortality and bliss

are his who has attained to this beatific state.

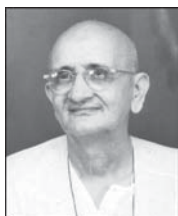
To argue, because the world is shaken from time to time with wars, earthquakes and pestilences, that we should hold the ideal of universal love, which in fact is of the greatest need under these dire conditions, as illusory, is to say that the human heart should ever remain circumscribed to a confined field of vision and be debarred from the supreme blessedness of infinite expansion. The heart thus obsessed cannot but breed the evils of prejudice, hate and intolerance. O friend, be optimistic. Optimism leads you Godward, whilst pessimism pushes you down into the morass of scepticism, despair and woe.

Exercise the greatest privilege of your life, viz. to rise beyond all mind-made distinctions – the narrow walls of separation that keep you apart from each other, dazzled as you are by the alluring glamour of such slogans as patriotism, communalism, Swaraj and nationalism. The idols raised in the name of these ideals have been the cause of the devastating wars and the disruptive spirit of communism, exploitation and irreligion prevailing in the world. The remedy to purge the world of these manifold diseases could only be the practice of infinite Love, based on the recognition of humanity as one family of God.

If you really, with a heart sincere to the core, wish to attain perfect freedom and happiness, and not fall into the clutches of pride, exclusiveness and misery, walk on the path of universal love and service, and thus bless your life with the vision of immortality.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Q: When we ask for anything, does that show any difference in the sign of our love?



Papa: That depends upon what we ask. Love generally does not demand anything. Love is always satisfied with serving cheerfully. The nature of love is to express itself in service.

Q: Those who are on a pilgrimage ask for everything from God. Is that right?

Papa: That means they love God for what God gives them and that is not true love.

Q: Does that mean we should not ask even for universal vision?

Papa: You ask for universal vision so that you may not ask for anything else from God. You should let Him do what He likes with you.

Q: How can that be reconciled with the words of

Jesus, “Ask and it shall be given to you?”

Papa: Given to you that which will free you from the desire to ask for anything more.

Q: Then the highest form of love must be to say “Thy will be done.”

Papa: Certainly. Our trust in God is so great, complete and perfect that we do not demand of Him anything. Ours is to love Him and find joy in loving Him, without the object of getting anything from Him. Love is its own reward.

Q: Is that true Jnana?

Papa: It is true self-surrender, and self-surrender gives you Jnana. Jnana is the realisation of your oneness with God. After realising your identity with Him, still you love Him. This is a state that comes after Jnana or supplementary to Jnana. This love born of Jnana spontaneously flows from your heart, and it does not demand anything, but in loving finds joy. This state is called Parabhakti.

Q: Are there many people who can get Jnana by ways other than Bhakti?

Papa: Jnana can be attained also by discrimination. They distinguish the Real from the unreal and by rejecting the unreal, realise that they are the Real. Another process is to enquire ‘Who am I?’ This is the

path taught by Ramana Maharshi. When you try to find who you are, then you see that 'I' does not exist and you realise that you are the Atman. 'I' is the obstacle to realisation of the Atman and so the 'I' has to be eliminated. This is done either by surrendering the 'I' to God and thereby causing it to disappear, or by trying to find out who this 'I' is so that by such an enquiry it is discovered to be non-existent. When 'I' is not there, Atman alone is. These are the two ways of approach – one by the path of discrimination and the other by the path of self-surrender.

WORDS OF PUJYA MATAJI KRISHNABAI

The real devotee has no will of his own. He has surrendered his will to God and so he always tries to tune his will to God's. The only way to know God's will and tune ours to His will is by taking Ram Nam ceaselessly. If there is a real surrender, the sense of possession disappears completely and one is no longer particular about keeping or storing things. Even if one keeps things and enjoys doing so, he will part with those things with the same joy as keeping them.



Real service to Papa consists in practising what he teaches. The only way you can increase your love for Papa is by repeating Ram Nam. Ram Nam is all-powerful. It makes you fit to attain the real greatness of Papa. When you repeat Ram Nam, think of the great attributes of Papa.

I do not want you to discard your attachments. But, I want you to widen the sphere of attachments. Make your circle of attachments bigger and bigger. If you expand your sphere of “mine-ness” so as to embrace the whole world, then, while serving the world, you will feel the joy that you get when serving yourself. Transform the individual into the universal. This transformation is possible by taking Ram Nam.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

Best Type Of Worship Of The Guru:

During our Sadhana, if Guru's physical form is not easily available for us to do Puja, we have to be satisfied with doing Puja to His portrait. The



next step will be to see His form within us and mentally do all that we were doing outside, that is, make Him sit in our heart, wash His feet, apply

sandal paste, flowers and pray to Him. All these can be done mentally any number of times a day. Here we give importance to the physical body of the Guru.

By close association with the Guru, we come to realize that Guru is not merely the body but, being God Himself, He is all pervading. And as all pervading He is the entire manifestation and seated in every atom of the manifestation. So when we advance in our Sadhana, we do not limit our worship to a particular body. We worship Him in the entire manifestation. Whatever we see before us is the form of our Guru. He is the form as well as the force within that form – the force that activates that form. We must be able to maintain this consciousness. That will be the best type of worship to the Guru which will lead us ultimately to the perfect purification of our mind and ultimate merger in His universal existence.

God is nameless, formless, attributeless, eternal Existence. What is His form? Some may say His form is Lord Krishna's form or Lord Rama's form or Lord Jesus' form etc. They are all Avataric forms. But the Saguna aspect of God is the entire universe. Whatever we see before us is His manifestation.

This is the effort of all Sadhakas. When this is attained, they are no longer Sadhakas. They become

Siddhas. They become one with the Guru – one with the Guru’s universal existence. This is what we must all try for and pray for Beloved Papa’s blessings on us. May Beloved Papa bless all of us so that we may attain this universal vision and enjoy eternal happiness.

REDUCE WORK FOR MOUTH

*By Swami Chandrasekharendra Saraswati,
Shankaracharya Of Kanchi*

When we say ‘control the mouth, control the stomach’ the idea is that eating and talking must be controlled. But we do just the opposite. We are giving it more of these activities than



necessary and it is overworked. We are always eating something or the other, drinking etc. and indulging in useless talk. We have to drastically reduce both. The Shastras say, “Do not eat all sorts of things and invite trouble; take only Satvic food and that too a limited quantity; avoid that also now and then and undertake fast.” In the same manner, after saying, “Do not go on talking whatever comes in the mind and by that do not spoil others; talk of matters related to God; do Bhajan”, just as saying that during Upavasam even Satvic food should not be taken, our elders have said,

“Now and then keep your mouth shut without talking even about God-related matters and even without doing Kirtans etc.”

These days it is talk wherever one sees. There are many ‘speakers’. There are meetings with loudspeakers. Even in marriages and other celebrations there are loudspeakers and noises. When we see this trouble, it appears that silence, apart from doing good to the one who observes it, is a service to the society itself.

All arguments and counter arguments are due to talking only. If silence is observed, at least on that day there will be no quarrel. This is also a social service.

Not only does silence prevent quarrels from coming up, it can also do good. Since it has the power to achieve all the Purusharthas, there is the saying ‘Mounam Sarvatha Sadhakam’.

As a means to control the mind, we should practice controlling each sense organ. We should control the mouth both in respect of food and in talking. Silence is the means to control the itch to keep talking and keep expressing ourselves all the time. If this is achieved, controlling the mind will become easier gradually.

Source: Magazine Pon Malar, July 2014

ME TO WE

“To possess a heart full of love, and then to live a life selfless, free and cheerful, is the goal of all lives”

– Swami Ramdas

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

Class: 10, **Subject:** Social Science, **Chapter:** 11 - Human Rights

Text Content: ‘The Creator who created the world and all the creatures in this universe, breathed life in the human beings as well as serpents.’ – Vaikom Muhammed Basheer.

Example: In February 2006, Leslie Robinson, a frequent visitor to India from America came to know that the locals in a place in Tamil Nadu were going to begin killing stray dogs. His intense love for the dumb animals made him take a series of steps to prevent their slaughter with the help of animal activists and they were able to stop the killing by establishing a set up called ‘Arunachala Animal Sanctuary and Rescue Center’ in Tiruvannamalai, Tamil Nadu.

Value Co-related: Universal love

For more details contact: vital4education@gmail.com

DEAR CHILDREN

Dr. APJ Abdul Kalam once narrated:

When I was a kid, my Mom cooked food for us. One night in particular when she had made dinner after a long hard day's work, Mom placed a plate of Sabji and extremely burnt Roti in front of my Dad.

I was waiting to see if anyone noticed the burnt Roti. But Dad just ate his Roti and asked me how was my day at school.

I don't remember what I told him that night, but I do remember I heard Mom apologising to Dad for the burnt Roti. And I'll never forget what he said: "Honey, I love burnt Roti."

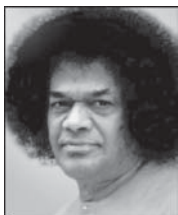
Later that night, I went to kiss Daddy 'good night' and I asked him if he really liked his Roti burnt. He wrapped me in his arms and said, "Your momma put in a long hard day at work today and she was really tired. And besides... a burnt Roti never hurts anyone but HARSH WORDS DO! You know Beta - life is full of imperfect things... and imperfect people... I'M NOT THE BEST and AM HARDLY GOOD AT ANYTHING! I forget birthdays and anniversaries just like everyone else. What I've learnt over the years is:

- ◆ To accept each others' faults and choose to celebrate relationships.
- ◆ Life is too short to wake up with regrets!
- ◆ Love the people who treat you right and have compassion for the ones who don't.

THE WORLD IS AN ILLUSION

By Bhagawan Sri Satya Sai Baba

Once upon a time a person, not able to support his family, left his house without informing anybody. After earning money by doing some odd jobs for some time, he decided to return home. At the time of leaving his house, he had a son who was very much attached to him. After his father left the house, the child died as he was unable to bear the pangs of separation from his father.



As the father was returning home, all of a sudden, there was a heavy downpour with lightning and thunder and it also became dark. He thought it was not safe to travel in such a situation. He took shelter in a choultry in a nearby village for the night.

As soon as he fell asleep, he had a dream. He saw that he had become a king served by many servants, and he was seated on a golden throne. He also dreamt

that he had six sons dressed in princely costumes. He saw that he had a royal bed on which he could recline without any worries whatsoever. Meanwhile, his dream was broken by a loud thunder. He at once got up and looked around. He thought, “Alas, what happened to the royal bed? Till now I was a king; where has my throne gone now? What happened to all my servants who were attending on me? And where have my six children gone?” Now he was in a state of despair as he realised that it was all a mere dream.

Next morning, he got up and returned home. Seeing her husband, his wife started crying bitterly. On the one hand, she was happy to see her husband return home, but on the other hand, she was grief-stricken at the loss of their only son. When he asked his wife where their son was, she told him that he had died. On hearing this, he was shocked and stood there like a rock without showing any emotion. Then his wife asked him the reason why he was not showing any signs of sorrow on the death of their son whom he was so much attached to. Then he replied, “Oh foolish woman! Last night while sleeping in the choultry, I had a dream in which I was a king served by a number of servants and I was reclining on a royal bed. I had six sons dressed as princes. But now I have lost

those six sons. Whom should I cry for now? Should I cry at the loss of those six sons or should I cry at the loss of our one son? They were my sons in the dream and he was my son in the waking state. There is no dream in the waking state and there is no waking state in the dream, but I am present in both. Therefore I am the only reality, and everything else is mere illusion. I am omnipresent, all other things are passing clouds”. He realised that this world was just an illusion.

Source: Sanathana Sarathi, December 2014

YOUR HEART'S DESIRE

By Yogacharya David Hickenbottom

Awake at 1 a.m., worries about money come unbidden to mind, “How am I going to pay my bills? How can I ever go on vacation? My old car needs to be replaced, how can I ever do that? My business is stalled, money is going out the window, I am more and more in debt!”



Awake at 7 a.m. “Oh, another day. I am so lonely. What is wrong with me that I do not have someone special in my life? I want someone to especially love, and who will love me! I just want to roll over and go

back to sleep; there I may feel some respite from this loneliness.”

Just two examples of how we worry and cry bucket loads of tears about our unfulfilled desires. Is it so inconceivable that you would cry over not knowing God? That you would remain awake, thinking that days, years are going by and you do not know God, or deeply love Him? That you would wake in the night, wondering how you will pay for the air that you breathe?

What if you yearned for God at least as much as you desire things in this world? What if you worried if you will know God as your complete lover as much as you yearn to be loved by that someone special in your life?

At one point in my life I started to connect the idea that all my desires for things and satisfaction found in this world was really my desire for God. Sri Yuktेशwarji quoted the Vedas, saying that God is the fulfillment of all your heart's desires. Just think, everything you desire, everything you worry about, everything that causes you stress in this world, it is all satisfied through your connection with the Divine Presence.

Begin today by transferring your allegiance, your focus of attention, and your love, to God and not the world. You will still live in the world, therefore you

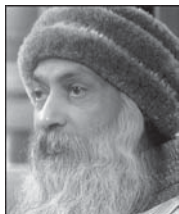
must give it its due. However, inwardly, deeply, you look to God as your all and all in all. Discover that amazingly, simply, your heart's desire and fulfillment is, and always has been, right within you.

Source: <http://yogacharyadavid.com>

PRAYER

By Osho

Question: How should I pray? I don't know how to properly express this love that I feel into prayer.



Osho: Prayer is not a technique, it is not a ritual, it is not a formality. There is no pattern to it. It is a spontaneous outpouring of the heart, so don't ask how, because there is no how and there cannot be any how to it. Whatsoever happens in the moment is right. If tears come, good. If you sing, good. If you dance, good. If nothing comes and you simply remain silent, good. Because prayer is not in the expression; it is not in the container, it is in the content. Sometimes silence is prayerful, sometimes singing is prayerful. It depends on you, it depends on the heart. So if I say sing, and you sing because I have told you to sing, then the prayer is false from the very beginning. Listen to your heart, feel your

moment, and let it be. And whatsoever happens is good.

Sometimes nothing will happen, but that is what is happening. You allow it, you don't impose your will on it. When you ask how, you are trying to impose your will, you are trying to plan. That's how prayer has been missed. That's how all the churches and religions have become rituals. They have a set prayer, a set form: the authorized version, the approved. But how can anybody approve prayer? How can anybody give you an authorized version?

Prayer has to arise in you, it has to flower in you. And each moment has its own prayer, and each mood has its own prayer. Nobody knows what is going to happen to your innermost world tomorrow morning. How can it be fixed? A fixed prayer is a false prayer: this much can certainly be said. A ritualized prayer is no longer prayer: this can be said in absolute terms. An unritualized, spontaneous gesture — that's what prayer is.

Sometimes you may feel very sad, because sadness also belongs to God. Sadness is also divine. There is no necessity to always be happy. Then sadness is your prayer. Then let your heart cry and let your

eyes pour down tears. Then let sadness be offered to God.

Whatever is there in your heart, let it be offered to the Divine Feet – joy or sadness, sometimes even anger.

Sometimes one is angry with God. If you cannot be angry with God, you have not yet known love. Sometimes one is really in a deep rage. Then let anger be your prayer. Fight with God – He is yours, you are His, and love knows no formality. Love can survive all fights. If it cannot survive a fight, then it is not love. So sometimes you don't feel like praying; then let that be your prayer. You say to God, "Wait! I'm not in the mood, and the way you are doing things, it is not even worth praying." But let it be a spontaneous pouring of your heart.

Never be inauthentic with God because that is the way of not being with Him. If you are insincere with God – deep down you are complaining, and on the surface praying – then God will see the complaint, not the prayer. You have been false. He can look directly into your heart. Whom are you trying to deceive? The smile on your face is not going to deceive God; your truth will be known to Him. He can only

know your truth; lies don't exist for Him. So let the truth be there. You simply present your truth to Him and say that today you are angry, you are angry with His world, you are angry with Him, you are angry with your life: "I hate it! And I cannot pray, so you will have to remain without my prayer today. I suffer much; now you suffer."

Talk to Him as one talks to one's lover, one's friend, one's mother. Talk to Him as one talks to a small child.

I was staying with a family, and the mother ordered the small child to pray. He was very interested, and he was not ready to go to sleep, and he wanted to be with me a little longer. But the family was very disciplinarian, so they said, "Now it is nine o'clock. You go and sleep, and don't forget your prayer." He was angry; I could see it. He went into his room. I followed just to listen to what he was going to pray. In the darkness I heard him say, "God, make bad people good and good people nice." He knows his mother is good, his father is good, but not nice.

I have heard about another child. He was staying in a guest house with the family. He always used to sleep with a small light on. One night, as he prayed

the electricity went off. While getting into his bed he told his mother, “Let me get up again and pray carefully once more because the night is going to be dark.” First he had just prayed by the way, but now the night was going to be dark and there was no light and he was more afraid. He said, “Let me pray again. Let me get out, and let me pray more carefully, because now there is more danger.”

Listen to children’s prayer and become a child.

All the religions say that God is Father. In fact, the emphasis should be that man is the child. That is the real meaning when we call God ‘the Father’. But we have forgotten; God is the Father but we are not His children. Forget whether He is Father or not. You just be a child – spontaneous, true, authentic. Don’t ask me and don’t ask anybody how to pray. Let the moment decide, let the moment be decisive, and the truth of the moment should be your prayer.

That’s my answer: the truth of the moment, whatsoever it is, unconditionally, should be your prayer. And once you allow the truth of the moment to possess you, you will start growing, and you will know tremendous beauties of prayer. You have entered on the path. But if you simply go on repeating a certain

prayer, a technique, then you will miss. You will never enter on the path, you will just remain outside.

Source: <http://oshosearch.net>

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol.12, September 1942

LOVE SHALL PREVAIL

By Swami Ramdas

The power of love and harmony shall prevail in the end either in the life of an individual or humanity at large. God or Truth must triumph over the evil forces that seek to dominate over human lives. However dark the prospects of the world harmony and peace appear to be, a clear vision of the future reveals the goal of world-union and brotherhood as an inevitable consummation of the titanic struggle and strife through which mankind is passing. The glimpses of the Cosmic Spirit can be caught through all the apparent turmoil and chaos of the present day. So, there is absolutely no reason to despair and apprehend that all will be lost. India is a land of spirituality – a land which gave birth to saints and sages who have reached the peaks of Divine consciousness, who have plunged deep into the mysteries of life and found the immortal source from which the worlds have come

forth. Their spirit and message will check and put down the forces of the lower nature that have caused the present highly disturbed condition of the world.

In fact, in all the spheres of action, in all the modes of movements of nature, in all the turns the world's affairs take, there is the one Sole Universal Power at work. The individual gradually rises from the lower planes of existence, where he meets with conflict and discord, to the supreme state where he realises spiritual harmony and peace.

Just as it happens in the life of an individual, so in the life of the world a critical stage has come. The war and its effects have brought about this situation. A decided turn for a better order of things is bound to take place.

Humanity is guided by the Divine to consolidate all its various units into one federation founded upon freedom and equality. After the storm that is raging, a state of calmness and serenity is sure to follow. The power of love and goodwill must triumph over the disruptive forces. Men have come to recognise that the petty ambitions of life are the bane of world's progress and evolution, and insensate hunger for material power and glory has been the cause of the widespread distress and misery in the world. It is rank

pride, false prestige and sheer perversity that have stood in the way of unity of all nations of the earth. God's light will dispel the present darkness. He who watches with eyes that look into the future, having a heart enlightened with the light of love Divine and leavened with faith that stands unshaken amidst the most violent storms of life, knows that God's will alone is supreme and it works always for good.

Let us therefore face boldly the existing state of things and adapt ourselves with a composed heart to the great changes that are envisaged in the near future. Change is the law of nature or the law of God. Let us ride on the crest of a new world wave that is rising to submerge all differences and create an atmosphere of peace and harmony. Life is immortal. Life is glorious. Life is positive expression of the Divine. Know that this is the truth about life.

Let us shed our weaknesses and fears. Let us live nobly taking a firm stand upon the consciousness of our immortality and act in such a way as to hasten the day of the liberation of humanity from the clutches of destructive forces. This is the mission of every human being. Let us wake up to it. Let our individual interest, outlook and attachments transform into welfare of humanity, universal vision and equal love

for all peoples on the earth. Nothing short of our elevation to this height can help the evolution of humanity to its spiritual heritage. Truly, the salvation of an individual cannot be possible unless he realises his oneness with all lives and beings. Hence it behoves us to eradicate from our minds all thoughts of hate, jealousy and ill-will of every kind. Let Divine love and peace have sway over us. Let us view all people in the world as the manifestations of the same Divinity. Let us always think, speak and act in terms not as mere individuals, not as communities, not as races and nations but as members of the same World Family, as children of the one Divine parent and as embodiments of the one Divine Power.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Sri Ram is an ocean of love, sweet as nectar. Ours is to drink out of it, every second of our existence. We live, move and have our being in that ocean. He fills our body from top to toe; He pervades the whole universe. In fact all forms are made of Him, i.e., of that Infinite Love. Supreme Anandam is the one characteristic of this nectar-like love. He is all. He is all. He is simply glorious!

Bhajan and Kirtan are always going on in the Ashram, sometimes, all day and night. Ramdas dances and dances in ecstasy. His sweet Name is ever in the air. Joy, joy, eternal joy!

How indescribably great that Name is! Its power is simply marvellous! It gives us at once the bliss of Bhakti and Mukti. The Name is not different from Him. He is our all in all.



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of December 2014 is 260 crores. The grand total of the Japa done so far in the second round of the 15,500-Crore Nama Japa Yagna for Vishwa Shanti now stands at 8985 crores.

INTERACTIVE SATSANG PROGRAM AND GROUP CHANTING OF RAM NAM:

Beloved Papa made it possible to have a 3-day Interactive Satsang Program from the 26th to the 28th of December and then Group Chanting of Ram Nam in the Samadhi Mandirs from the 29th to the 31st of December. By HIS abundant grace, the programs

went off blissfully and were well attended. The details of the programs will appear in the next issue.

PUJYA SWAMI MUKTANANDAJI'S TENTATIVE ITINERARY FOR MARCH:

- ◆ 21st March: Satsang at Sharada College in Palayamkottai
- ◆ 22nd March: Satsang at Yogi Ramsuratkumar Temple in Tuticorin

FROM THE EDITOR

Life is a journey - outward and inward; there is seemingly no better metaphor to illustrate the transitory nature of our worldly existence. Travelling with less luggage accelerates the progress and unburdens the passenger. In similar vein, our Scriptures exhort us to let go of our attachments that hamper our inward journey to stay connected with the Divine. What is expected of us in this journey is to enrich our lives by expanding our horizon, connecting with our co-creation and actualizing our potential for the greater good of one and all.

According to our Beloved Papa, revered Swami Ramdas, "All World-Teachers unanimously declare: 'O man! If you want peace for yourself and others in the world, adjust your conduct in accordance with

the law of Love. Expand your vision so that it can embrace all fellow-beings and link them to yourself by Love. Rise above narrow creeds, cults, communal leanings and national ambitions. Merge your life in the infinity of God!’”

Observe your life closely and recollect the happiest moments when you felt that endless stream of joy welling up in your heart. Those were the moments when you opened up, expanded yourself and embraced the wider world. What does it mean? It signifies that urge to move towards joy through expansion is inherent in each one of us, though we may not have realised it fully. This becomes expressive right from our childhood days – to possess more, to earn more, to indulge more, to love and to be loved more, to reach out to wider world, to learn more things in life, to be known to more people, to increase our domain... so on and so forth.

Experience teaches us that though the process of expansion gives us joy and excitement, it does not stay long because of the transitory nature of the objects for which expansion is undertaken. The discriminative mind starts then analysing the process of expansion and comes to realise that when less and less of ‘me and mine’ emerges from within, more

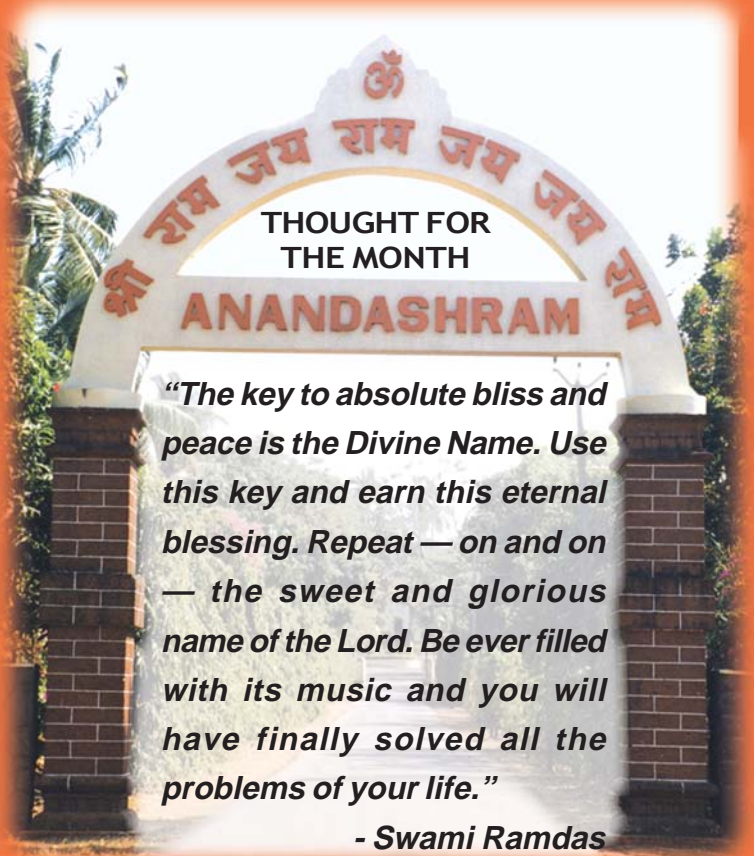
and more of sustaining expansion takes place and that expansion ultimately leads one to the INFINITE – God! Beloved Papa said, “The microcosm is the macrocosm. The individual is the universal. God dwells in every being and thing, however small, in His entirety and perfection. Think, not in terms of the individual, but always in terms of the universal. Do everything for the sake of God. Then your ego-sense will vanish and you will realize you are the Universal Spirit - changeless, eternal, infinite. This is your goal.”

Thus spiritual journey connotes expansion from ‘me’ to ‘we’, from the individual to the universal, leading to an enriched life. According to Beloved Papa, “Surely, life has a beautiful meaning and purpose when it is understood to be of a universal nature and significance. The utmost grandeur of it is revealed when it breaks through every sense of division and diversity, and sheds all around soothing light of pure, spontaneous love – the rapture of an inexplicable joy and peace.”

It is hoped that this note would enable the readers to further progress in their spiritual journey, aided by the blessings of Beloved Papa, Mataji and Swamiji.

– **MUKTANANDA**

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