

poverty, are the characteristics of one who cherishes this ideal. Mere dry philosophy without a life imbued with love, compassion and service cannot sweeten and glorify life. Merely talking of great ideals and taking pride in the knowledge of the traditional past, merely putting on a garb of sanctity, merely delivering messages in rhetoric and sonorous words are not the things that count. Life's value is often judged by the low standard, which obtains with most people who think that its sole aim is for satisfying the cravings of the senses. To be of this category means moral and spiritual suicide. Therefore wake up to a new and elevated consciousness that would lead you to the realisation of the most beneficent use of life. Avoid imitation. Be the light unto yourself and in your own original way manifest the magnificence and power of your enlightened life. Be highly creative and set free the infinite power that is within you." Especially the second generation should be made to think on the above lines. Beloved Papa wanted all of us to simultaneously do both - serious pursuit towards God and our commitment to serve God's creation. In fact He has placed the creation for us to see Him, feel Him and ultimately know Him and realise Him. This tangible platform cannot be ignored.

— MUKTANANDA

*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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### I AM LOVE-STRUCK

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MY heart awakes to the rhythm  
 Of divine beauty and grace,  
 As the birds at dawn  
 Open their eyes and sing  
 Sweetly in entrancing notes.  
 Now my heart is the arena  
 For Love's dance and play,  
 Celestial music fills my being,  
 The fragrance of joy and peace  
 Permeates all space,  
 I am lost in it all,  
 Love-struck, thrilled and intoxicated.

- Swami Ramdas

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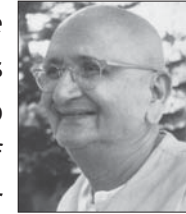
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For free edition of "THE VISION" on the web, please visit:

[www.anandashram.org](http://www.anandashram.org)**INVINCIBLE NAME***By Swami Ramdas*

By the repetition of the Divine Name your mind is not only purged of all its impure thoughts and desires but is also lifted to the loftiest state of consciousness in which you realise your union and oneness with God. Of all the disciplines for controlling the restless mind there is none so easy and efficacious as the taking of the Divine Name. But there is a way in the repetition of it and that is, it must be uttered with full faith and love for it; then only you will feel that the Lord's Name is very, very sweet.



The difficulty with some is that they cannot repeat the Name continuously although they desire to do so. The reason for this is that their love for the Name is not greater than their love for the perishable objects of the world. It is a psychological truth that our mind thinks most of the object which we love most, because, our concentrated love inevitably influences the mind to remember that object. So also, if our mind is fired with an intense love for the Name, this love will automatically enable us to remember the Name

constantly. When this love is lukewarm and unsteady, our remembrance of the Name will correspondingly become unsteady and broken.

When the necessary intensity of love for the Name is present, our mind will dwell uninterruptedly on the Name. As an example, we find in a household that the mother loves her youngest child most, and even when the child is in its cradle beyond the sight of the mother, she will not fail to keep up a sustained remembrance of the baby. What does make the mother thus keep up a stream of remembrance of the baby? We have to admit that it is her concentrated love for the baby. Similarly, if we love God beyond everything else in the world, this love will automatically maintain in our mind a continuous flow of God-remembrance. The Name of God will start on our tongue spontaneously and will run on it continuously. Further, the sweet sound issuing from the utterance of the Name will prove to be a veritable nectar to the attentive ear. When thus the mind is inebriated, as it were, with the love of God and filled with the music of His Name, all its desires will be transmuted into Divine waves of ecstasy, and all the movements of the senses will be saturated with the same joy. In this state, vision of God will flash out through our eyes raising us to the supreme status of

universal vision. This is the ineffable summit of Divine union and revelation.

Really blessed is the soul who keeps the Divine Name always on his lips. A saint has rightly said that the devotee who is thus blessed is really a *Jivanmukta* or a liberated soul. Where the Divine thought ceaselessly dwells, there the ego-sense is absent, there self-surrender is complete, there the vision of God everywhere is attained.

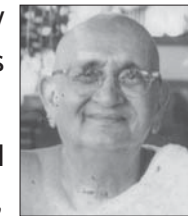
The power of the Divine Name is invincible. It can convert pain into joy. It can change death into immortality. Nay, it can transform our entire life into the very being and consciousness of the all-pervading and all-inclusive God-head.

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### BELOVED PAPA SWAMI RAMDAS ANSWERS

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**Question:** Could you tell us a few words about the name of God and its power?



**Papa:** The power of the Name and the power of God are one and the same, because God and His name are one and the same, just as sun and its light. One cannot exist without the other. "The taste of the pudding lies in the

eating”, as the proverb goes. So, if you want to know the power and greatness of the Name, you should constantly repeat it and see what effect it produces on your mind, how it purifies you thoroughly and how it brings you in contact with the Divine within you. All these you get through experience. However much Ramdas may extol the Name before you, you will not be able to comprehend its greatness. If Ramdas goes on lecturing to you for days and days on the sweetness of sugar, which you have not tasted, you will never know the taste of it. But if you eat it, you will immediately know its taste. Similarly, those who want to know the greatness, power and glory of the Name must constantly keep it on their tongue, feeling conscious at the same time that they are taking the name of the Divine Spirit within, whose qualities are absolute existence, consciousness and bliss.

**Question:** Is there a Mantra which will enable us to develop will-power?

**Papa:** All Mantras develop the will-power. Without developing the will-power we shall not be able to conquer our lower desires and walk always on the path of righteousness.

**Question:** Is it possible to start on the road which you have taught us, without having a strong religious

basis to start with? I am thinking particularly of the problem of children starting on the path.

**Papa:** The first step to be taught to children is to have faith in God. The rest will necessarily follow. When the child has faith, its mind will turn towards God automatically and for whatever it wants, it will pray to the Divine Father or Mother. In the beginning, the child may pray to God for some material things, because it does not know the value of a higher or spiritual life. But, as it grows, it will look to God for purity and peace of mind and for the necessary strength to lead a righteous life always. So, this faith will grow in such a way that when the child grows up to manhood, he will depend upon God for everything. In that state he will lead a perfectly pure and noble life by which he will make himself really useful to all mankind. He will be a servant of humanity and will sacrifice all his petty interests for the uplift and service of others. His will be the noblest life on earth. Otherwise, he will be utterly selfish and become a source of trouble to others, catering only to his own petty needs. So, his life from childhood must be built up in such a way that he cultivates love, faith and devotion for God and is guided always on the path of truth, rectitude and goodness.

For this purpose a proper environment should also be provided for the child. The parents will have to see that children get company of those who can help them in their spiritual growth. This is possible, of course, only when those who are teaching and guiding them are themselves pure and are actuated by a high ideal of service. It is like bringing up a tender plant. Just as a gardener looks after the plant and builds a fence around it to guard against destruction by animals, the parents also have to look after their children and protect them against evil influences from outside. Care and protection is essential for the young plant till it grows up. But when it is sufficiently large and strong, the fencing or the care of the gardener is no longer necessary. It reaches a stage when it yields fruits and shade for the benefit of others. So our life must grow from childhood to useful manhood so that we may be able to shelter those who are in trouble and make them happy.

**Question:** There is a person very dear to my heart. She goes through real fits of despair. Normally she is happy and devoted to God. But suddenly, from time to time, she gets into utter darkness and sees nothing but darkness in and about her. She cannot get rid of this state for two days and suddenly she comes back

to herself and is happy again. Can you give her some practical advice in order to help her?

**Papa:** During her peaceful and happy moments she must turn her mind to God, think of Him, pray to Him, have His holy name on her lips and thereby avert the coming fit of despair. Does she engage herself in any devotional practices when she is in her happy moments?

**Question:** Yes, she is very devoted. In spite of that she gets these moments of depression.

**Papa:** This is called the dark night of the soul. This comes usually in the life of all seekers of truth, but it passes away. It is inevitable. There are moments of exaltation, ecstasy and joy, which raise us to a high pitch, and suddenly, there is a fall from it and we experience utter frustration and agony, it is like a touch and go. When ecstasy comes, it comes with great force. So also, when it disappears, we feel we have fallen from a very high state into the depth where there is nothing but darkness and agony.

The lady you refer to must pray to God to free her from this state. God is not far away from her. He is within her heart. Ramdas also blesses her so that she may get back that balance in which she may remain

always and that these fits of depression may seize her no more. Extreme ecstasy results in extreme despondency. Afterwards equilibrium is attained and there will be serenity and peace always with her. The sooner she gets this state of equilibrium the better for her. May she have a constant stream of God remembrance running in her mind!

#### INSTRUCTIONS ON MEDITATION

We shall now have a few minutes of meditation. When you sit silently, be conscious, in the first place, that the God you seek is in your own heart, and then mentally repeat His holy name or the Mantra that you have received from your spiritual preceptor. Make the mind repeat the Mantra until all its waves cease and it becomes perfectly still. If it does not easily become still, continue the repetition of Name mentally. The Name has the power to quell all the waves of the mind. As the mind becomes still, the repetition will cease automatically and the mind will now experience a state of peace which is not of anything external but purely internal. That means the peace comes from the depths of your own being. This is from God within you. So the first thing you have to do is to repeat God's name mentally to curb the restless mind and its

outgoing tendency. To keep the mind under control, Name is the most powerful means.

Now you may go on repeating the Name mentally, sitting silent, until the mind becomes still. Sit like that for half an hour, or any period up to half an hour, even after repetition stops. It must stop by itself. You should not force the mind in any way. You must also be sitting in a relaxed condition. Do not be stiff. Let your body be erect, because in the erect position it is that you can be alert and watchful. *(There was meditation for a few minutes.)*

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#### WORDS OF PUJYA MATAJI KRISHNABAI

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If we want to progress from *Rajo Guna* to *Satwa Guna*, *Bhajan* is an invaluable help. Now, I never had a voice to sing, yet in my *Sadhana* days, Papa made me sing *Bhajan* to help me progress on the path. In those days, I had neither a voice nor any sense of *Raga*, yet I would sing because Papa wanted me to.



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Never try to pose as one superior to another and try to correct another's mistakes or shortcomings, when your own are still very much there. Nothing can be more

disastrous to a Sadhaka than to pose as a teacher, for it is *deha abhiman* that makes him adopt the “holier than thou” and “wiser than thou” attitude. A *Sadhaka*’s first duty is to turn his vision inward and correct his own faults. You should see and love Papa in every form. Seeing faults in others is like seeing faults in Papa Himself.

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I have had to send away some people who were staying in the Ashram for their *Sadhana*, when I found that they had developed attachment to me and began to adore me and not Papa. No doubt, Papa and I are one, but I happen to be the reverse side. It is Papa’s hands that give and his hands are always outstretched. So, when I scold you, it is nothing more than yanking you in front of Papa, so that you may receive His grace from His outstretched hands.

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Papa has laid a lavish spiritual feast for us here (at the Ashram) so that we may progress on the path rapidly. In ever so many ways, Papa has laid out avenues for us to remember Him, to take His Name and to serve Him. But, how many really want to even have an aroma of this lavish spread, let alone taste it? When we start finding faults with others, it is like spitting on this rich spiritual feast got ready for us by Papa.

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### PUJYA SWAMI SATCHIDANANDAJI ANSWERS

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**Question:** These days in office I try to think and be positive always; however I find it very difficult to accept help from colleagues. Am I wrong?



**Swamiji:** Glad you are trying to change your attitude. It will definitely do you good. Have always positive thoughts. The moment a negative thought comes, pray to God to give you strength to see the brighter side of everything. There is no harm in seeking help from anybody. It is only you asking yourself in a different form. The Self in you has projected forth as many. Duality in creation is only an appearance. Everything in creation belongs to the universal body – God or Self.

An example for this is a huge tree with thousands of leaves and fruits. All the leaves and fruits make one unit – the tree. Each leaf and fruit seen separately can be said to be having individuality. So are all of us in the universe. We feel we are individuals forgetting that we are part of the universal manifestation.

**Question:** I have been doing *sadhana* for some time now, how can I gauge for myself whether I have gone wrong anywhere which in turn is obstructing my progress?

**Swamiji:** If you want to know where you have gone wrong, you will get an answer if you search within yourself, vis-a-vis:

- ◆ How far has your mind been purified?
- ◆ Is the mind free from all lower desires?
- ◆ Is the mind able to keep God-remembrance constantly?
- ◆ Are you able to love everybody irrespective of whether he or she is your relation or otherwise?
- ◆ Are you able to forgive those who are against you or do harm to you?
- ◆ Are you aspiring for God and nothing but God?

Perhaps, these questions may give you an idea as to where you stand and how you should correct yourself so that you may progress on the path fast. Saints' grace is pouring on us constantly and, the more Sadhana we do, the more do we become conscious of this fact.

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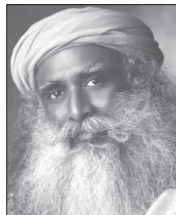
## MANAGING YOUR RELATIONSHIPS

*By Sadguru Jaggi Vasudev*

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Much of the anxiety I experience comes through my relationships. Isn't it reasonable to expect some understanding from other people?

When you live in this world, there



are various complex interactions happening. As your field-of-play increases, complexity of interaction also increases. If you are just sitting in a cubicle, working on your computer with only one other person, you need only a little understanding; but if you are managing a thousand people, you need good understanding of everybody.

You won't be able to manage if you want all these people to understand you. You need to understand the limitations and capabilities of these thousand people and do what you can; only then will you have the power to move the situation the way you want it to go.

If you are waiting for these thousand people to understand you and act, it is a pipe dream; it won't happen.

The closer the relationship, the more effort you need to make to understand them. Somebody becomes closer and dearer to you only as you understand them better. If they understand you, they enjoy the closeness of the relationship.

If you understand them better, then you enjoy the closeness. If you are expecting the other to comply with you all the time while you don't understand



limitations, possibilities, needs and capabilities of that person, then conflict happens. Unfortunately, the closest relationships have more conflict going on than between enemies.

In your relationships, you have fought many more battles than this and are still fighting, isn't it so? This is because your line of understanding and theirs is different. If you cross this Line of Control, they get mad. If they cross it, you get mad. If you move your understanding beyond theirs, their understanding also becomes a part of yours. You'll be able to embrace their limitations and capabilities.

In everyone, there are positive and negative aspects. If you embrace all this in your understanding, you can make the relationship the way you want it. If you leave it to their understanding, it will become accidental. If they are magnanimous, things will happen well for you; if not, the relationship will break up.

Do you want to be the one who decides what happens to your life? Whether they are intimate relationships, professional, political, global or whatever, don't you want to be the person who decides what happens in your life? If you do, include everything and everybody into your understanding. Enhance your

understanding to a point that you can look beyond people's madness also. There are wonderful people around you, but once in a while they like to go crazy for a few minutes. If you don't understand that, you will lose them. If you do, then you know how to handle them. Life is not always linear; you have to do many things to keep it going. If you forsake your understanding, your capability will be lost. Whether it is a question of personal relationships or professional management, you need understanding; otherwise, you will not have fruitful relationships.

The way you are right now, the very quality of your life is decided by the type of relationships you hold. Make the effort to understand people around you.

*<http://www.speakingtree.in/spiritual-articles/new-age/managing-your-relationships>*

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### DEAR CHILDREN

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Kumar's wife called out to her husband, 'How long will you be with that newspaper? Will you come here and make your darling daughter eat her food?'

He tossed the paper away and rushed to the scene. His only daughter Sindu looked frightened. Tears were

welling up in her eyes. In front of her was a bowl filled to its brim with curd rice. Sindu is a nice child, quite intelligent for her age. She had just turned eight. She particularly detested curd rice. Kumar's mother and wife are orthodox, and believe firmly in the 'cooling effects' of curd rice!

Kumar cleared his throat and picked up the bowl, 'Sindu, darling, why don't you take a few mouthful of this curd rice? Just for Dad's sake, dear.'

Sindu softened a bit, and wiped her tears with the back of her hands. 'OK, Dad. I will eat - not just a few mouthfuls, but the whole lot of this. But, you should...' Sindu hesitated. 'Dad, if I eat this entire curd rice, will you give me whatever I ask for?'....

Kumar replied, 'Oh sure, darling'.

Sindu trying to reconfirm, 'Promise?'

Kumar reassured her, 'Promise'. He covered the pink soft hand extended by his daughter with his, and clinched the deal.

'Ask Mom also to give a similar promise', Sindu insisted.

His wife put her hand on Sindu's, muttering 'Promise'.

Now Kumar became a bit anxious and asked, 'Sindu dear, you shouldn't insist on getting a computer or any such expensive items. Dad does not have that kind of money right now. OK?'

'No, Dad. I do not want anything expensive', Sindu said.

Slowly and painfully, she finished eating the whole quantity. Kumar was silently angry with his wife and mother for forcing his child eat something that she detested. After the ordeal was through, Sindu came to him with her eyes wide with expectation. All of their attention was on her.

'Dad, I want to have my head shaved off, this Sunday!' was her demand.

'Atrocious!' shouted Kumar's wife, 'A girl child having her head shaved off? Impossible!'

'Never in our family has anyone done something like this', Kumar's mother rasped, 'She has been watching too much of television. Our culture is getting totally spoiled with these TV programs!'

Kumar added, 'Sindu darling, why don't you ask for something else? We will be sad seeing you with a clean-shaven head.'

‘No, Dad. I do not want anything else’, Sindu said with finality.

‘Please, Sindu, why don’t you try to understand our feelings?’ Kumar tried to plead with her.

‘Dad, you saw how difficult it was for me to eat that Curd Rice’. Sindu was in tears. ‘And you promised to grant me whatever I ask for. Now, you are going back on your words. Was it not you who told me the story of King Harishchandra, and its moral that we should honour our promises no matter what?’

It was time for Kumar to call the shots. ‘Our promise must be kept.’

‘Are you out of your mind?’ chorused his mother and wife.

‘No. If we go back on our promises, she will never learn to honour her own. Sindu, your wish will be fulfilled.’

With her head clean-shaven, Sindu had a round-face, and her eyes looked big and beautiful.

On Monday morning, Kumar dropped her at her school. It was a sight to watch his hairless Sindu walking towards her classroom. She turned around and waved. Kumar waved back with a smile. Just then, a boy alighted from a car, and shouted, ‘Sinduja, please wait

for me!’

What struck Kumar was the hairless head of that boy. ‘May be, that is the in-stuff’, he thought.

‘Sir, your daughter Sinduja is great indeed!’ without introducing herself, a lady got out of the car, and continued, ‘That boy who is walking along with your daughter is my son Harish. He is suffering from leukemia.’ She paused to muffle her sobs. ‘Harish could not attend the school for the whole of the last month. He lost all his hair due to the side effects of the chemotherapy. He refused to come back to school fearing the unintentional but cruel teasing of the schoolmates. Sinduja visited him last week, and promised him that she will take care of the teasing issue. But, I never imagined she would sacrifice her lovely hair for the sake of my son! Sir, you and your wife are blessed to have such a noble soul as your daughter.’

Kumar stood transfixed. And then he wept. ‘My little Angel, you are teaching me how selfless real love is!’

The happiest people on this planet are not those who live on their own terms but are those who change their terms for the ones whom they love.

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## SELF-REALISATION IS THE KEY TO AHIMSA

*By Mata Amritanandamayi*

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The underlying principle behind Ahimsa is compassion and kindness to all creatures. However, this compassion can be experienced in its full blossom only when one has attained the state of Self-realisation - the reality that birth and death, beginning and end, and other such dualistic factors only affect the body and never our True Self, which is the one pure consciousness at the heart of all beings. When one is established in this reality, one perceives all of creation with equal vision. The compassion and kindness we wish for ourselves, we naturally wish for all beings. This - the non-violence born from the knowledge of Advaita - is true Ahimsa.

At the same time, we should understand that as we live our day-to-day life, other creatures will be harmed by us, even if unintentionally. Human beings have to eat, breathe, walk, talk, tend farms, cultivate plants, destroy pests etc. When we walk, many insects are crushed under our feet. Other small creatures die

each time we turn over in our sleep. Technically all of these can be classified as forms of violence. However, isn't breathing a necessity? Isn't it necessary to eat in order to live? We do not eat, walk or sleep with the intention of causing anyone any harm. The basic tenet of Ahimsa is that one should not intentionally cause harm to anyone or anything.

However, while it is acceptable to take what one needs from Nature, one should remember that there is also an equal obligation to give back to Nature. We should take from Nature with the understanding that we are also duty-bound to protect Nature. Consciousness is present in everything, good or bad. When we train our mind on this, Ahimsa will become a natural part of our life.

When we pluck a fruit from a tree, essentially it is Himsa. Even if we pick up a fallen fruit and eat it, it is Himsa. When we eat it, we destroy those seeds, each of which contains the inherent possibility of transforming into a guava tree. So, isn't eating that guava an act of Himsa?

If we live according to this concept of Himsa, can we speak? No, because many microscopic creatures

will perish from the heat and force of the air being expelled from our mouth. Can we drink water? No, because numerous minute creatures in it will perish. We would have to live in a constant state of tension about whether or not our actions were harming others. In the name of Ahimsa, we would lose our mental peace.

It is acceptable to pluck a fruit from a tree, but it is imperative that we first perceive its life, recognise it and respect it. Before plucking the fruit, first ask permission from the tree to pluck it. Pluck the fruit only to satisfy your hunger. Understand that the tree is not an inert object, but a life that has its own individuality. Recognise that its consciousness is the same consciousness that pervades creation, that is inside you. Only then will real compassion and true Ahimsa awaken within us.

A starving man went into a hotel. First he ordered five Dosas. His hunger was not appeased, so he then bought five Idlis and ate them too. Still not satisfied, he ordered one Vada. With this, he was finally full. Suddenly, he thought to himself, “Oh, what a fool I am! It was the Vada that actually

appeased my hunger. If I had only bought the Vada first, I wouldn't have had to waste my money on all those Dosas and Idlis!”

Similarly, when enlightened sages speak about Advaita being the supreme truth, many people assume that they can start with non-duality. They assume that discipline, meditation or other spiritual practices are unnecessary in order to experience the fruit of supreme knowledge. However, we should remember that every Mahatma has demonstrated the necessity of such practices. Saying only Advaita is relevant and such dualistic practices are unnecessary is akin to saying, “To become a doctor, one only needs to study medicine; there is no need for basic biology or chemistry.” If we want to reap the fruit of Advaitic knowledge, we first must practice meditation, Mantra Japa and develop divine qualities such as Ahimsa. Striving for liberation through Vedanta alone is like digging for water in a desert. Knowing, respecting, and acting with love, compassion and consideration for our fellow beings is indeed true Ahimsa.

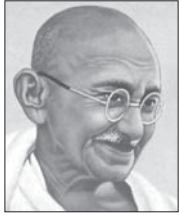
*Source: The New Sunday Express, Magazine, 3 June 2012*

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## COHESIVE POWER OF LOVE

*By M K Gandhi*

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The force of love is the same as the force of soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force. Scientists tell us that, without the presence of the cohesive force amongst the atoms that comprise this globe, it would crumble to pieces and we would cease to exist; and even as there is cohesive force in matter, so must there be in all things animate, and that cohesive force among animate beings is love.

We notice it between parent and child, between siblings and also friends. But we have to learn to use that force among all that lives, and in the use of it consists our knowledge of God. Where there is love there is life; hatred leads to destruction...

If love or non-violence be not the law of our being there is no escape from a periodical recrudescence of war, each succeeding one outdoing the preceding one in ferocity.

All teachers have taught us that law with more or less vigour. If love was not the law of life, life would not have persisted in the midst of death. Life is a perpetual triumph over the grave. If there is a fundamental distinction between man and beast, it is the former's progressive recognition of the law and its application in practice to his own personal life. All saints, ancient and modern, were each according to his light and capacity a living illustration of that supreme Law of our being.

That the brute in us seems so often to gain an easy triumph is true enough. That, however, does not disprove the law. It shows the difficulty of practice. How should it be otherwise with a law which is as high as truth itself? When the practice of the law becomes universal, God will prevail on earth as He does in Heaven... Earth and Heaven are in us. We know the Earth, we are strangers to the Heaven. If it is allowed that for some the practice of love is possible, it is arrogance not to allow even the possibility of its practice in all the others...

I endeavour to represent love in every fibre of my being... I discovered that, if I was to realise Truth, I

must obey, even at the cost of my life, the law of love. And having been blessed with children, I discovered that the law of Love could be best understood and learned through little children. Were it not for us... our children would be perfectly innocent. I believe that the child is not born mischievous in the bad sense of the term. If parents would behave themselves whilst the child is growing, before it is born and after, the child would instinctively obey the law of Truth and the law of Love. Understanding this, I began a gradual but distinct change in life...

To the extent that I have represented Love in my life, in thought, word and deed, I have realised the Peace that passed understanding. I have baffled my friends when they have noticed in me peace that they have envied, and they have asked me for the cause of that priceless possession. I have not been able to explain the cause, save by saying that, if my friends found that peace in me, it was due to an attempt to obey this, the greatest law of our being.

*Source: [http://www.speakingtree.in/spiritual-articles/new-age/cohesive-power-of-loveof\\_society](http://www.speakingtree.in/spiritual-articles/new-age/cohesive-power-of-loveof_society).*

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## SPIRITUAL REFLECTIONS

*By Swami Ramdas*

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**SERVICE IS JOY:** When you do a good-turn to anybody do not expect any return either in the shape of praise, recognition or material benefit. Let your service be done in a spirit of spontaneous love which is by itself a great balm to your heart and a source of unlimited joy and peace. Joy of service is gone when you expect recompense or reward. This is the first step. The second step, the fulfillment of life's purpose in service, is that you are unconscious of having done any service to anybody while you are busy all the time relieving the pains and sorrows of people around you. Service becomes your Dharma that is your true nature, just as giving light is the Dharma of the sun. Sacrificing your life for the good of others becomes your supreme delight and joy. You exhibit a marvelous depth of patience, a spirit of never-failing forgiveness and a capacity to suffer to any extent for the sake of others, all done willingly and cheerfully. How true are the words; "Work is its own reward." This is exemplified in the life of a devotee who lives in the manner described above.

**A TRUE DEVOTEE AND SERVANT OF GOD:** Mind united with God and hands at work in the world; such is the

nature of a true devotee and servant of God. In this state pure selfless love flows out of him towards all beings on the earth and whatever he does is always for the good of all. His actions bear the stamp of universal beneficence. He has no selfish ends to gain. He has no personal likes and dislikes. He has no cravings for name, fame, wealth and power. Some people may be pleased with him and some may not be. His life cannot be judged by ordinary standards. He suffers and sacrifices to the utmost when called upon to do so for the good of humanity. Such a life is supremely blessed. Everyone of us should keep this glorious ideal before us. Life's real purpose lies in attaining this. True freedom, joy and peace come to him who makes God and His service in the world his supreme goal.

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### EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

“Ours is to work and leave the result in His hands” - is the first step. To know that we are merely instruments in the hands of the Divine Power is the second step. And lastly, to realise that both the instrument and the actor within, and the action itself, are all He and His power, is to reach absolute freedom and peace i.e., the perfection of life...

A Sadhana covering, at the beginning, only a limited period of time per day, is intended to convert gradually all the activities of life into a continuous Sadhana. So, do not confine the idea of Sadhana to one lasting each day, only for a given number of hours. Take it that everything you do is Sadhana...

*Ramdas*

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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 July 2012 is 190 crores. The grand total of the Japa done so far now stands at 2271 crores.

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### FROM THE EDITOR

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Beloved Papa exhorts us that the creativity gifted by God to us has to be brought out. He says, “Life can reveal its inherent creative power to the fullest extent only when its narrow vision is changed into a vast and all embracing vision.” For this what is expected of us is to live life for the sake of the highest ideal - the ideal of self-illumination and service. He adds, “To have the mind dwelling in the infinite and the hands at work to help humanity out of its misery, distress, pain,