

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 HE

AMID the sylvan scenes of the Ashram
 I sit in a mango grove.
 I look around and behold
 The silent Spirit pervading all space.
 In the soft, slow movement of the breeze,
 And in the green leaves that flutter,
 I feel the infinite power of God.
 Silence reigns in my soul.
 O, God of beauty, light and love!
 I adore Thee with all my life.
 Who am I to serve Thee? Am I not Thyself?
 My mind fled from the world to Thee
 And returned to see Thee as the world.
 Now my life has blossomed.
 I am filled with Thyself, the supreme Reality.
 I whisper – let all hear
 Who can tune their soul with mine –
 What Thou makest me say,
 “I am He! I am He!”

- Swami Ramdas

CONTENTS

Divine Love	- Swami Ramdas	227
Words Of Beloved Papa Swami Ramdas -		228
Words Of Pujya Mataji Krishnabai -		231
Words Of Pujya Swami Satchidanandaji -		234
Sadhana: The Moment Of Realization - Swami Chinmayananda		236
Dear Children	-	241
Letter Of Swami Rama Tirtha	-	244
Peace Is Every Breath	- Thich Nhat Hanh	246
All That's Going Right With Me	- Dada J P Vaswani	250
From The Leaves Of The Back Issues -		253
Epistles Of Swami Ramdas	-	254
Anandashram News	-	255
From The Editor	-	255

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www.anandashram.org

DIVINE LOVE

By Swami Ramdas



The greatest acquisition of human life is Divine love. Divine love is the love for the Lord seated in the hearts of all beings and creatures. This love is attained by the devotee in the first place only through the realisation of the Lord in his own heart. The Lord is the master of the worlds. He pervades the entire universe. He is the supreme ruler of all the planes and spheres of existence. Since He is everywhere and all, to behold Him in all beings and love them all, is the true adoration of the Lord. In this vision of love, the apparent good and evil have no significance. This love is based upon equality and a consciousness of universality. Divine love is absolutely pure and crystalline. It does not see distinctions, and so has no likes and dislikes. It flows from the heart of the devotee, and floods the world embracing and absorbing all alike, just as the light from the sun shines equally on all. It sheds its sweetness on all to the same degree. The devotee who has realised this exalted love is spontaneously blissful in all his activities, since these are permeated through and through with love! The real joy of the eternal is

conceived in the womb of Divine love. Divine love expresses itself in cheerfulness, contentment, self-sacrifice, forgiveness, compassion and peace.

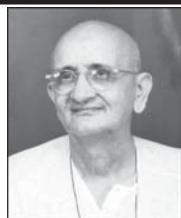
This love is absent in that heart in which, in the place of the supreme Lord, ego has installed himself. The ego is the cause of the soul's bondage and misery. The moment the soul realises his supreme and divine nature by union with the Lord in his heart, he becomes the very lustrous moon emitting always soft and soothing rays of Divine love. The ego obstructs the free flow of the Divine love in the human being. So to earn the supreme blessings of this glorious love, a one-pointed devotion to and adoration of the Lord of the universe is the way, the means and also the goal.

Adoration of the Lord signifies a loving remembrance of Him at all times, and this remembrance can be most easily effected by taking constantly the Lord's Divine Name.

WORDS OF BELOVED PAPA SWAMI RAMDAS

LIFE IS FULFILLED IN GOD:

Life's fulfillment lies in the realization of the Divine. God is the only Reality and He has become everything



in the world. So long as you feel separate from Him, you are living in ignorance which is the cause of misery and bondage. The freedom and peace, the quest of life, can be attained only when this sense of separation from Him disappears. It is by the redeeming power of His grace that this ego-illusion that makes the individual think that he is a unit living and acting by himself, having only a physical relationship with the world, is dispelled. God is indeed the Truth of our being. God is the soul of the universe. The Universe is His manifestation. Therefore, your life is to be ever attuned to Him who is in and out and everywhere. The chief condition for the attainment of this goal is absolute elimination of the ego-sense by the invincible power of His Grace.

WAIT FOR HIM AND HE COMES:

Where is God whom we are seeking. He is not far away from us in some region beyond our ken. God is ever near us, because He is within us. If you are a true seeker, then seek Him within you first, and then behold Him everywhere around you. God is the supreme deity of your heart which is His shrine or temple. To see Him you need a divine sight, a sight filled with the light of purity and equality. What God

needs from you is whole-hearted love and devotion for Him. Given these, you may depend upon it, instead of your seeking God, God will seek you out. For God there is in Urdu a word “Khuda” which means “he who comes of his own accord.” In the Upanishads, it is said God reveals Himself in that heart which He chooses, and so when He wills to meet you, He will come to you even sometimes without your invitation. But there must be waiting on your part with a longing heart and child-like anticipation. Another popular simile is that you should be like the kitten that cries and makes mother cat run to it.

God is all mercy, love and compassion. Although He wants us, we do not want Him! But it is also rightly said; “Unless He plants in our hearts the seed of aspiration for Him, we cannot long to have Him and turn our back upon the ephemeral objects of life.” Ultimately we have to come to the conclusion that everything is possible only by His Grace. It is He who should grant us child-like simplicity and trusting nature so that, by our being like a child, we can be blessed with His vision and realization.

UNIVERSAL LOVE:

Whatever you do or do not do, bear love in your

heart, love for all beings and creatures in the world. This is religion, for love is God. Whatever your Sadhana and attainments in other directions may be, you have not attained anything unless you have realized this love. Your life must burn like a flame of oblation at the altar of love. If you are a sincere aspirant for immortality and wish to be blessed with absolute peace and bliss, then be a votary of Love. This Love is not circumscribed by any limitations, bound by any rules or regulations. It is as vast as space embracing all beings alike. Its nature is universal. Therefore it is divine. Castes and creeds that divide mankind are antithesis of God, the Universal Love. Avaunt (avoid) all that stands in the way of this supreme love. All differences and distinctions should sink before the dawn of this eternal light. All barriers and boundaries must be broken so that you may be bathed in this cosmic power and glory of Love.

WORDS OF PUJYA MATAJI KRISHNABAI



If you desire intensely for a Guru, you can get him wherever you are, in whichever country you live. After all, all countries are His. So, there is no limit to where He can appear. He manifests

Himself anywhere and everywhere, wherever He chooses.

Papa saw the Divine Mother, the Mother of the Universe, in everyone and, in his poems, he extolled the universal attributes of the Divine Mother. The greatness and virtues of the Mother that Papa describes are there in everyone of us, because we are all manifestations of the Divine Mother.

We should never cause any harm to our parents. The wrong that we do to them, wilfully or otherwise, can come back to us with added interest as it were, either through our own children or through somebody else. Take any family parampara (tradition) and you can see how a wrong is handed from father to son to grandson and so on or from mother to daughter to grand-daughter and so on. If we are completely dedicated to Papa, then nothing can affect us and we are exonerated from whatever wrongs we might have done out of ignorance. But, so long as we are ruled by deha-buddhi (body-consciousness) we should take care to see that we do not hurt our parents in any way whatsoever.

Why is it that you have not gained anything from your long association with the Ashram? That is because you do not still have the sense of belonging to the Ashram - you have not yet made Papa and the Ashram your own. After all, this is your Guru-sthan and you ought to have felt as such. If you did, then automatically every service you rendered here would shower beneficial results on you. Whoever came to consider Ashram their own, Papa would see that they remembered Him with their last breath.

The feeling of possession is not new to us. Don't we regard our father, mother, wife or husband as ours? Don't we regard the house we live in as ours? Why, even if you live in a big house, you develop a special feeling of mine-ness with regard to the room you may occupy. Then, why don't you feel the same sense of belonging and possession where your Guru-sthan is concerned? If you were to develop this feeling, then Papa would become yours in no time. He is not far from us - He is very close to us, within us in fact. Once we begin to feel He is ours, He loses no time in revealing Himself to us, and we attain Sakshatkar.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

God does everything for our good

As devotees, we have every right to beg of Beloved Papa, who is our real parent, to do something for us. At the same time we must be able to submit to His will in all matters knowing fully well that He is all compassion and whatever He does must be ultimately for our good.



This is a bitter pill to swallow but it is true. If you do this there is no reason for disappointment. The struggle will cease and your mind will be at peace. As Beloved Papa has mentioned many times, absolute surrender to God's will, will bring peace immediately.

Experience God by chanting Ram Nam

You may take His Name only if you feel the need to experience the peace and bliss of God. If you are satisfied with what the world gives you, you may not be tempted to think of anything higher but those who have understood and experienced the transitory nature of things in the world will aspire for happiness that will abide with them always. As this happiness eternal

can come only by God-experience, one has to strive for attaining God. One of the means to attain God is the chanting of God's Name.

Chant any Name of God

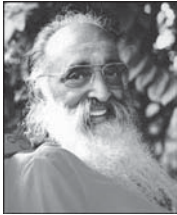
One can take to the chanting of any Name of God. What is important is that while chanting, we should feel that we are chanting the Name of the Lord seated within us and everywhere about us and that only by His will everything happens in the world. So, with this attitude take to the repetition of His Name. If you are already doing Ram Nam, intensify it with all faith and devotion.

Divine love is an inner experience

The fathomless love and cooling radiance felt by you, are inherent in everybody but lying dormant. By the purificatory process called Sadhana, the veil is removed and then one becomes aware of those traits. Though in many cases God causes it in the presence of some outer agency, actually it is an inner experience. Your effort therefore should be to keep on purifying the inner equipments for the revealment of the real inner content. By that process one becomes the chosen instrument of God, a personification of selfless love and the like.

SADHANA: THE MOMENT OF REALIZATION

By Swami Chinmayananda



All that was in the past is Brahman, all that will be in the future is also Brahman". The present is not indicated - because the present is not divorced from the past and the future; it has no existence apart from the past and the future.

The future tumbling down into the past - that 'tumbling' portion, that point of merger, is called the 'present'. The present, then, may be said to be the future cascading into the past.

Really speaking, if you try to capture the present, there is no present; it is ever moving. It is either the past or the future. Before we can grasp the present, it is already the past. Before the thought is recognized, before the thought has risen, before we can even conceive the thought, it is a past thought.

In this tumultuous welter, where the future is merging with the past, there we stand - in that flood. If we want to recognize the present, we are not to identify with the past thoughts. I have to stop the future from coming into the present, for the present

is in between the past and the future. There it would be - between the last thought already conceived and the new thought that is rising. That silence alone can be the present.

By the time you conceive of a thought, it is already in the past. It is only a memory, as all thoughts are only memories. The future thoughts that have not yet risen - which are potentially there because of the vasanas - cannot affect us. In fact, past thoughts cannot touch us. Only future thoughts - the potential thought manifesting at that given time - can affect us. And that too, can affect us only when we are identifying with it.

In meditation, when we are detached from the thoughts, then we reach the present, and if you can reach the present and stay on, the thought flow has already stopped. That Present is Infinite. Therefore, it is said that the contents of the present moment is infinite. That is peace. Silence between the thoughts is the present.

This point is indicated very clearly in the Upanishads by avoiding the mention of the 'present'. Quite often, by avoiding the mention, the teacher points out something closer to Truth, for what is not

said is sometimes nearer to Truth than what is said. Here, not mentioning the present takes us nearer to the reflection of Truth, than all that has been said so far.

The present is the future merging with the past. That threshold at which the future merges with the past to become the present, that marginal line, that frontier line of the ridge, is not seen now because of the flood of thoughts in the mind. One should try to reach that crucial ridge and stay there.

In order to reach the ridge and stay thereon, I have to allow past thoughts to get exhausted and I must not allow new thoughts to come. That halt in the thought-current would be the end of the mind - *mano-nasha*. So, where mind is thus annihilated, there is the experience of the Infinitude.

The Infinitude is in the present. But we never live in the present; we are always conditioned by the past and the future. To avoid past and future, the way is called *Karma Yoga* - the method of preparing for the discovery of the contents of the present. Just to stay as I am, is the present. That condition is known as *samadhi* - *sama* (same) + *dhi* (*buddhi* or intellect). The mind is in a state of balance, even, equal, without

any flux. Thoughts (sankalpa) arise only because of vasanas.

Now the last thought has ended, and no new thought is rising. What am I then? Pure objectless awareness. Objectless awareness of pure Consciousness is the Present. When I am in the present, there are no thought waves. Since there are no thought waves in the mind, naturally there are no objects, emotions or thoughts. So the entire world seems to have dissolved and rolled into me.

When such a man of realization looks out, he sees his own Self everywhere. At that point we are in the Present.

Allow the present thought to die away; don't even make the exertion of killing it. The next thought may be in my mind, ready to come, but I have no time for it; I am too interested in being in the present. If that be so, you dive as it were, between the two waves. Thereafter, at the point where I dived, even if a mountainous wave comes, it will not affect me; I am one with the ocean now.

In this way, dive between the thoughts. Here the 'waves' mean the waves of thoughts. What does it matter if the huge waves come? Once you have dived,

you are one with the depth of the ocean - untouched. If you want to slip and fall, fall not on top of the wave and get rolled, but between the waves, and get into meditation.

The man of perfection sees his own Self as the life in all, that great principle of Consciousness. That alone he sees, for the world of plurality appears now to him as a dream in himself. On awakening, the dream has rolled into the lap of the waker. The merger of the whole universe has taken place within himself.

The pluralistic phenomenal world has rolled back into yourself. The Reality has been clearly seen - pasyan; here seeing does not mean only with the eyes, it means experienced. Para Brahman - pure infinitude, the highest transcendence, is reached, approached or experienced.

How? It can be reached only through meditation, by halting the mind, when you realize the merger of the universe into yourself. Thereafter, when you come back to the awareness of the body, mind and intellect, you see the same old world of objects, emotions and thoughts! But on that dirty world, there is now an aura of divinity: you recognize everything as an expression of the same mighty Self. By the experience

of oneness alone can we realise the ultimate Reality, and not by any other means.

He is the substratum. He is all this that was, and all that will be. He is the life within me. This universe is an extension of my own Self. This experience is called the highest Reality - the moment of Realization.

Source: Tapovan Prasad December 2012

DEAR CHILDREN

One day a teacher asked her students to list the names of the other students in the room on two sheets of paper, leaving a space between each name.

Then she told them to think of the nicest thing they could say about each of their classmates and write it down.

It took the remainder of the class period to finish their assignment, and as the students left the room, each one handed in the papers.

That Saturday, the teacher wrote down the name of each student on a separate sheet of paper, and listed what everyone else had said about that individual.

On Monday she gave each student his or her list.

Before long, the entire class was smiling. ‘Really?’ she heard whisperes. ‘I never knew that I meant anything to anyone!’ and, ‘I didn’t know others liked me so much,’ were most of the comments.

No one ever mentioned those papers in class again. She never knew if they discussed them after class or with their parents, but it didn’t matter. The exercise had accomplished its purpose. The students were happy with themselves and one another. That group of students moved on.

Several years later, one of the students was killed in Vietnam and his teacher attended the funeral of that special student. She had never seen a serviceman in a military coffin before. He looked so handsome, so mature.

The church was packed with his friends. One by one those who loved him took a last walk by the coffin. The teacher was the last one to bless the coffin.

As she stood there, one of the soldiers who acted as pallbearer came up to her. ‘Were you Mark’s math teacher?’ he asked. She nodded: ‘Yes.’ Then he said: ‘Mark talked about you a lot.’

After the funeral, most of Mark’s former classmates went together to a luncheon. Mark’s mother

and father were there, obviously waiting to speak with his teacher.

‘We want to show you something,’ his father said, taking a wallet out of his pocket ‘They found this on Mark when he was killed. We thought you might recognize it.’

Opening the billfold, he carefully removed two worn pieces of notebook paper that had obviously been taped, folded and refolded many times. The teacher knew without looking that the papers were the ones on which she had listed all the good things each of Mark’s classmates had said about him.

‘Thank you so much for doing that,’ Mark’s mother said. ‘As you can see, Mark treasured it.’

All of Mark’s former classmates started to gather around. Charlie smiled rather sheepishly and said, ‘I still have my list. It’s in the top drawer of my desk at home.’

Chuck’s wife said, ‘Chuck asked me to put his in our wedding album.’

‘I have mine too,’ Marilyn said. ‘It’s in my diary.’

Then Vicki, another classmate, reached into her pocketbook, took out her wallet and showed her worn

and frazzled list to the group. 'I carry this with me at all times,' Vicki said and without batting an eyelash, she continued: 'I think we all saved our lists.'

That's when the teacher finally sat down and cried. She cried for Mark and for all his friends who would never see him again.

LETTER OF SWAMI RAMA TIRTHA

Dear blessed Champa (Flora),

Perhaps you would not like to be addressed that way. But whether you do or not, Rama feels inclined to call you by that name. In the East Indian's (Hindu's) language every name has a remarkable significance, and the name Champa (usually given to girls of noble and high families) literally means sweet scented, full blown white Jessamine.



This name naturally and spontaneously occurred to Rama just when the pen was handled to write this letter. It can be written - Champa or Chumpa.

The other day a long letter was dictated to Kamala (Pauline) in answer to all your queries. Did you receive the letter from her? It contained also some recent poems of Rama.

VEDANTIC DIRECTIONS

1. Vedantic Religion may be summed up in the single commandment - Keep yourself perfectly happy and at rest, no matter what happens - sickness, death, hunger, calumny, or anything. Be cheerful and at peace on the ground of your Godhood to which thou shalt ever be true.
2. The world - its inmates, relations, and all are vanishing quantities if you please to assert the majesty of your real Self.

Inspect, observe, and watch or do anything; but do all that in the light of your True Self, that is to say, forget not that your Self is above all that and beyond all want.

You really require nothing. Why should you feel a desire for anything? Do your work with the grace of a Universal Ruler, for pleasure, fun, or mere amusement's sake. Never, never feel that you want anything.

3. When you live these principles of Vedanta, spontaneously will the sweet aroma of Truth proceed in all directions from you.

Before falling asleep - when the eyes begin to close - every night or noon make a firm resolve

in your mind to find yourself an embodiment of Vedantic Truth on waking up.

When you wake up, before doing anything else just bring to your mind vividly the determination dwelt upon before falling asleep.

Whenever you can, just chant or hum to yourself OM.

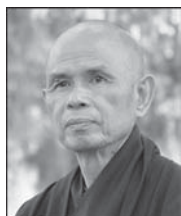
This way like a true, genuine Champa you will be shedding delicious fragrance and charming glory all around you all the time.

Yourselves as
RAMA SWAMI

Source: <http://ramatirtha.com>

**PEACE IS EVERY BREATH:
A PRACTICE FOR OUR BUSY LIVES**
By Thich Nhat Hanh

All of us need to have a spiritual dimension in our lives. We need spiritual practice. If that practice is regular and solid, we will be able to transform the fear, anger and despair in us, and overcome the difficulties that we all encounter in daily life.



The really good news is that spiritual practice can be done at any time of the day; it isn't necessary to set aside a certain period exclusively for "Spiritual Practice" with a capital "S" and capital "P." Our spiritual practice can be there at any moment, as we cultivate the energy of mindfulness and concentration.

No matter what you're doing, you can choose to do it with your full presence, with mindfulness and concentration; and your action becomes a spiritual practice. With mindfulness, you breathe in, and there you are, well established in the here and the now. Breathing in, touching your full aliveness, is a spiritual practice. Every one of us is capable of breathing in mindfully. I breathe in, and I know I am breathing in – that's the practice of mindful breathing.

The practice of mindful

Mindfulness and concentration are the core energies of spiritual practice. We can drink our tea in mindfulness, make our breakfast in mindfulness, and take a shower in mindfulness, and all of that becomes our spiritual practice, and gives us the strength to handle the many difficulties that can arise in our daily life, in our society, and so on.

breathing may be very simple, but the effect can be great. Focusing on our in-breath, we release the past, we release the future, we release our projects. We ride on that breath with all our being. Our mind comes back to our body, and we are truly there, alive, in the present moment. We are home. Just one in-breath, one out-breath can make us fully present and fully alive again, and then the energy of mindfulness is there in us. Mindfulness is the energy that makes us fully present, fully alive in the here and the now.

If we go home to ourselves, and if we notice that our body is carrying some tension and pain, it is mindfulness that lets us know about it. Mindfulness is what brings us back in touch with what's happening in the present moment in our body, in our feelings, in our thinking, and also in our environment. It enables us to be fully present in the here and the now, mind and body together, aware of what's going on inside us and around us. And when you are very mindful of something, you are concentrated on it.

Mindfulness and concentration are the core energies of spiritual practice. We can drink our tea in mindfulness, make our breakfast in mindfulness, and take a shower in mindfulness, and all of that becomes our spiritual practice, and gives us the strength to

handle the many difficulties that can arise in our daily life, in our society, and so on.

Wherever you are, simply becoming aware of your body and whatever state of relaxation, tension or pain (or even all of them at once, in different areas) is there, you already are realizing some understanding, some awakening, some awareness – some enlightenment. And when we know there's some tension and pain in our body, we may like to do something to help relieve it. We can say to ourselves as we breathe in and out: "Breathing in, I am aware of some tension or pain in my body; breathing out, I allow the tension and pain in my body to release." This is the practice of mindfulness of the body.

So spiritual practice is possible for all of us. You cannot say, "I'm just too busy, I have no time for meditation." No. Walking from one building to another, walking from the parking lot to your office, you can always enjoy walking mindfully, and enjoy every one of your steps. Each step you take in mindfulness can help you release the tension in your body, release the tension in your feelings, and bring about healing, joy and transformation.

Source: http://www.huffingtonpost.com/thich-nhat-hanh/peace-is-every-breath_b_895675.html

ALL THAT'S GOING RIGHT WITH ME

By Dada J P Vaswani

All of us complain at one time or another. But, there are some people who complain, regardless. Complaining is a way of life with them; they cannot stop cribbing, wherever they are, whatever they are doing, or whatever is happening to them, they keep on complaining! The traffic is too bad; the telephone lines are congested; the weather is too hot or too cold; people are rude or indifferent; servants are lazy and inefficient; the subordinates are insubordinate! Here's more: Nobody understands me, nobody appreciates me; nobody knows what I'm going through; nobody cares; nobody helps.



Those who complain constantly do not wish to take responsibility for themselves and their actions. Ask them why their goals are not accomplished, and they will come up with excuses. Their energy and intellect are so focused on finding fault that they cannot focus on achieving their goals. How tedious and futile their constant complaints are! They have effectively undermined their own power and efficiency; they retain control only by constant complaining.

Let's stop focusing on all that is wrong and focus instead on all that's right; let's stop cribbing about what we don't have and look instead at what's there for us; let's take the time to appreciate people for what they are and what they can do, instead of focusing on their defects. When we complain and criticise constantly, we are inviting negativity into our lives. Each time we utter something negative about life, we actually begin to believe it more and more, and make it come true. Our imagined ills become our reality. But the reverse is also true. When we believe things are good, they become better. When we visualise success and talk about all that is positive, success actually begins to take shape for us.

When you thank God or another, your heart expands. This strengthens the immune system. Medical research indicates that positive emotions like love and gratitude enhance the immune system, the body's shield against disease and illness. Our mental attitude has a direct bearing on the immune system. Positive feelings of gratitude and joy release endorphins into the bloodstream, the body's natural painkillers. They are said to stimulate dilation of blood vessels and relax the cardiac muscles. You become strong.

However, negative emotions such as anger, grief and bitterness dump high levels of adrenaline in the blood, constricting blood to the heart; it slows down movement of white blood cells which fight disease.

Gratitude releases happy hormones and inhibits 'unhappy' hormones in our system so we can live longer and healthier lives.

When you focus on gratitude, you focus on all that is good and positive in your life that emanate from God. You connect with a spiritual dynamo.

As a young man, Norman Vincent Peale had a difficult time coping with tough problems in his life. He took his problems to a trusted friend and asked, "Why can't I cope with these problems?"

The friend suggested, "May be it's because you are not grateful enough." Peale was perplexed. What did he mean?

The older friend explained the law of life: focus on your troubles and they will multiply; count your blessings and your life will grow more and more joyous.

"Become less of a complainer and more of a thanks-giver. Then your problems will get managed."

"In some unfathomable way," Peale writes, "The

acknowledgement of past blessings seems to be the activation of new blessings.”

So why not invite good things into your life?

Source: www.speakingtree.in/spiritual-articles/lifestyle/all-that-s-going-right-with-me#

FROM THE LEAVES OF THE BACK ISSUES

Vol. 1, No. 10

RAM NAM

By Mahatma Gandhi

You must learn to take the Name of Ram with full devotion and faith.

When you study the Ramayan, you will learn from Tulsidas the divine power of that blessed Name.



You might ask me why I tell you to use the word and not one of the many other Names of the Creator. True His Names are as many as and more than the leaves on a tree, and I might, for instance, ask you to use the word God. But what meaning, what associations would it have for you here? In order to enable you to feel anything when repeating the word God, I should have to teach you some English. I should have to explain to you the foreign peoples' thoughts and associations.

But in telling you to repeat the Name of Ram, I am giving you a name worshipped since countless generations by the people of this land - a Name familiar to the very animals and birds, the very trees and stones of Hindustan through many thousand years. You know the story of Ahalya? No, I see you don't. But you will soon learn it when you study the Ramayan - learn how a stone by the road-side sprung to life at the touch of Ram's foot as he passed by. You must learn to repeat the blessed Name of Ram with such sweetness and such devotion that the birds will pause in their singing to listen to you - that the very trees will bend their leaves towards you, stirred by the divine melody of that Name.

And when you are able to do this, I tell you I will come all the way on foot from Bombay, as on a pilgrimage, to hear you. In His sweet Name lies a power which can cure all our ills.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Immortal we are always. Immortality is not a goal to be reached. We are immortal already. But our life has to be lived for joy alone; and this we can do

by putting ourselves under the guidance of the all-pervading and all-powerful God of Love, who is within our heart. This God of Love manifests in our heart when it is filled with compassion, forgiveness and peace. Where His remembrance is, there all these virtues reside. Let us be humble, pure, gentle, simple and loving. Let us love all for His sake; for He is in all. Not only that; He is all...



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of March 2013 is 210 crores. The grand total of the Japa done so far now stands at 3886 crores.

FROM THE EDITOR

Anandashram completes 82 years of its glorious service this month. On an occasion like this, let us try to look within to find out whether we have really made use of all that has been provided by Anandashram in letter and spirit.

In this connection let us recall the aim and ideal of the Ashram as spelt out by Beloved Papa at the opening ceremony of the Ashram on 15th May 1931: “The ideal which the ashram holds before it is universal love and service, based upon a vision of divinity in all beings and creatures of the world. This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realized within its walls may prove as an example for the right conduct of human life in outside world.”

Having been privileged to associate with Anandashram all these years, we all should be moving towards the above ideal. To start with we should try at our family level and then gradually extend it to the field of employment and then stretch it to the involvements in social activities, meaning to have a harmonious family life, an honest and conscientious professional life and a responsive social life. May Beloved Papa who is seated within guide us to hold on to the ideal and make us move fast towards the same.

—**MUKTANANDA**

Divine love expresses itself in cheerfulness, contentment, self-sacrifice, forgiveness, compassion and peace.

- Swami Ramdas