



# *The Vision*

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

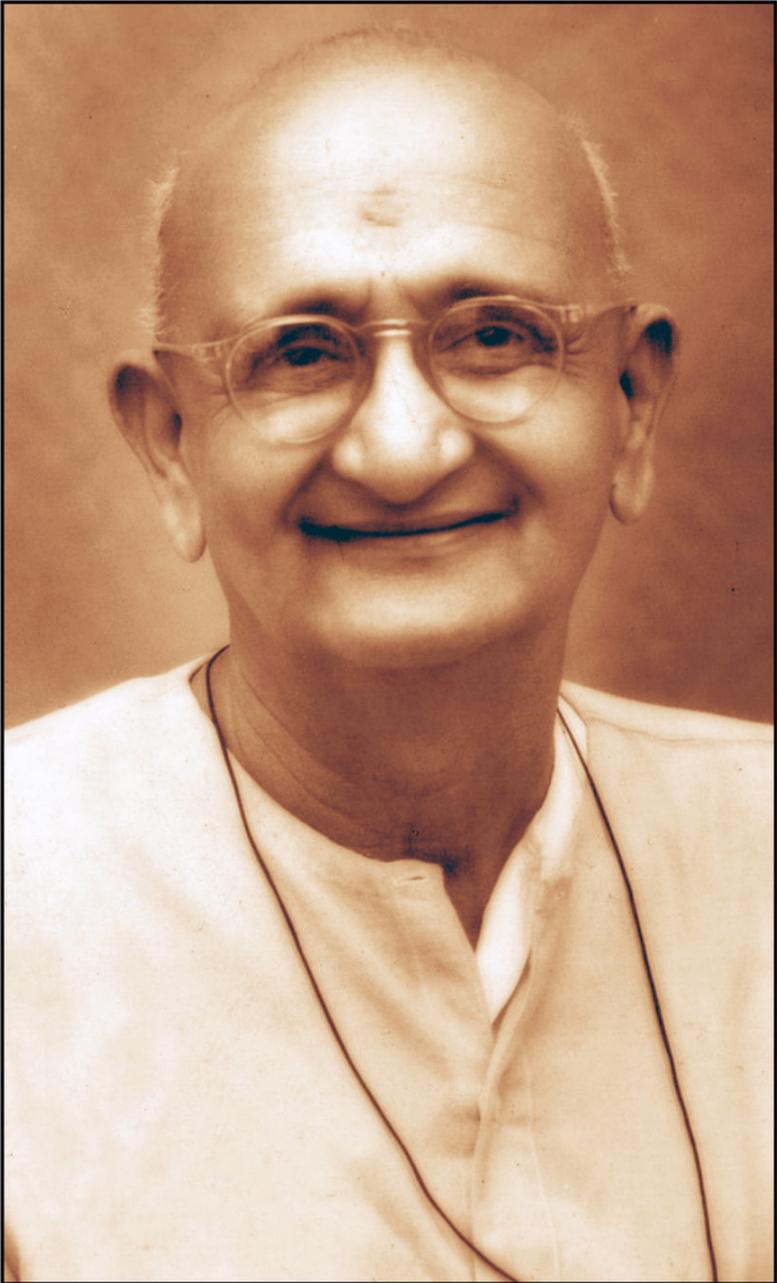
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**Beloved Papa Swami Ramdas (1884-1963)**

*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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## LOVE CAME TO ME—THEN?

**W**hen love divine entered my life,  
I became a new being.

What raptures thereafter thrill me!

How this frail frame can stand

The eternal refrain of this flooding music

When waves after waves of ecstasy pass through it,

Is a wonder.

— **Swami Ramdas**



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## FROM THE EDITOR

**I**t is a great privilege to get motivated and think about God, and also to know that without Him we do not exist. Our effort now is to transform this knowledge into an experience. The process that enables us to do so is normally termed Sadhana.

Initially we feel that to reach this state, one has to totally cut off from the common run of life, which is not that easy or possible; but by intensely going through the wisdom teachings of Mahatmas and Shastras, like Srimad Bhagavad Gita, we intellectually understand that what is required is to change our attitude towards men and matter and not run away from our daily life.

We also learn that the first move is to train our mind to deal with everything not from our own individual standpoint, but to see and react from a higher level. By thus broadening our vision, our attitude prioritises 'quality care and concern' for as many creations that come in contact with us, as possible. In other words, we can say that our spiritual Sadhana should enable us to cultivate the spirit of mutual love and service while interacting with events and individuals.

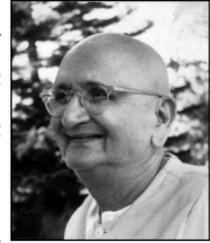
This month's issue of THE VISION carries articles on how to blend spiritual Sadhana with daily life. □

— **Editor**

## TO SADHAKAS

By Swami Ramdas

It is essential that the Sadhaka should watch every step he takes on the spiritual path. He must control his thoughts, feelings, words and actions. His thoughts should always dwell on the oneness of all objects and things. His feelings should be pure and go out in love and sympathy towards the whole Creation. His actions should be a spontaneous outflow of his dynamic nature. Thoughts are contaminated by being obsessed by diversity, which is the cause of illusion. Feelings are vitiated by their hovering round egoism, thereby creating attachment and selfishness. Words are weakened for lack of inspiration and purpose, producing error and confusion. Actions are tinged with the desire for their fruits, causing in its turn violence and misery. Let the intellect be awakened to the consciousness of the Divine; let the heart be permeated with infinite love; let words be gems of pure wisdom; let actions be done for the welfare and uplift of humanity. The obstacles on the way of the Sadhaka are self-centredness — reliance on his own



puny strength and wisdom. His dependence upon the perishable and impotent objects of life deprives him of Divine care and protection. His likes and dislikes, favours and prejudices, set up a thick wall on his path. Suspicion, distrust and sensitiveness keep him always on the rack, giving him no rest and peace. He should fling himself into the infinite Life. His individual sense must merge in the Cosmic Spirit. The notion of the body must give place to a permanent experience of his deathless and all-blissful Existence. He must triumph over darkness and ignorance and awaken to the light and glory of his real Self and Being. The delight of the Eternal should fill his manifest life and activities. He ought to embody Divine beauty and sublimity. The life of the senses must die. He must be reborn in the Spirit and know he is God.



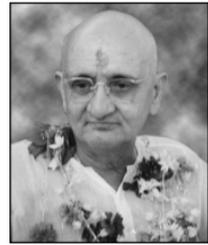
The path of the Sadhaka is one of peace and goodwill towards all creation. He cannot expect to progress if his behaviour with the world is not friendly. Spiritual progress means evolution both in the internal and external life of the Sadhaka. Patience, kindness and love towards all those with whom he comes in contact help in widening his vision. Remembrance and meditation of God purifies his mind and heart. When

Sadhana reaches a certain stage there is simultaneous illumination of his inner and outer life. The heart is flooded with love and joy and the eyes dazzle with Divine light. The body-idea is lost, then there is only God for him. His transformation is now complete. His body is no longer the only one which he calls his but he comes to know that all bodies are his, nay, the whole universe is his own manifestation. He realises that he is the all-pervading and infinite Spirit and therefore he dwells in all beings and everywhere. He is at once the static, calm and silent Atman and also the Universal Power active in the manifestation. How can he then express what God is? He is at once one, two and many and also, He is neither one, two nor many. The fight between the Advaitist and Dvaitist is born of their inability to express spiritual experience. Prepare yourself to walk on the path with firm and brave steps. Be intoxicated with Divine joy and peace and let the flame of your life mingle and dissolve in the cosmic brilliance of God. Let your sense of separation from this immortal Life go, let the veil between you and Him be cut asunder, and know that you are the great Truth Himself. ◻



## WORDS OF BELOVED PAPA SWAMI RAMDAS

**R**amdas does not want anyone to lead only a contemplative life. One must also serve one's fellow-beings in a selfless spirit. "Love thy neighbour as thyself" does not mean that love should only be felt in the heart. It must be shown also in action, in the form of relieving distress and rendering help in all possible ways. To serve man is to serve God.



Do not renounce work but divinise work by doing it in full submission to the will of God. Work is worship when it is done selflessly in a spirit of dedication to God. Do not run away from the work given to you by the Divine. Do it without ego-sense. Become willing instruments in the hands of the Divine and cheerfully do the work, without any thought of the fruits. Work, and be a detached witness of the work.



Live a good life. Be free, cheerful and happy like a child. Let your heart flow to everybody in love, compassion and mercy. That is why you are in the world. Why should you bother about your

past? Take care of the present. Life is intended to be divinised. You are like animals if you live only for gratification of the senses. If you transcend such a life, you rise to the human plane, where you avoid what is wrong and do what is right. You then struggle for God-realisation and go beyond the human plane into the Divine plane. You become a God-man. To reach that state is the purpose of human life.

You must subdue the animal tendencies. The man who has realised the Divine is a saint. He is of great help to struggling humanity because he can guide them to spiritual perfection. That is attained only after realising the Atman and looking upon the whole universe as the manifestation of the Atman.



When you go to the rescue of another with a heart full of compassion, you play the part of God Himself. Such acts grant you immense peace and joy. The more you are helpful to the distressed, the more your heart softens. A soft heart is the heart of God. From such a heart relief comes to you also when in trouble. □



## WORDS OF PUJYA MATAJI KRISHNABAI

It is not enough if you repeat Ram Nam. You should accompany such a repetition with intense meditation on the glories of Papa, tell your mind all the time: “Papa, You are this; Papa, You are that; Papa, You are all-pervading and seated in the hearts of all; Papa, You are all and beyond all” and so on. Otherwise, all the Ram Nam you utter will be superficial only, just on the surface as it were. In order to lend strength and power to your Ram Nam, you have to dwell mentally as much as possible on the Divine attributes of Papa. There are some devotees who repeat as much as 20,000 to 30,000 Ram Nam daily but, **what is the use if it has not made the slightest impact on their conduct and behaviour, and their worldly attachments remain as strong as ever?** When you begin to think of Papa’s universal attributes, your mind starts going within and you begin to see Him in everyone around you. **When you are able to think of your own kith and kin and the man in the street in the same light and with the same vision, it means that you have made spiritual progress and are all set to merge into Papa.** Till



that stage comes, all your attainments are lip-deep, so to say. Maybe, they are even throat-deep but no deeper than that. That is the main reason why I keep telling everyone to mentally dwell on Papa and His Divine attributes while chanting Ram Nam.



Papa had told me during the Sadhana period that while doing the Nama Japa, I should bring into my mind Papa's universality. Go on saying 'Papa, you are all-pervading, you are eternal' and then the wandering mind will stop roaming about on external objects and dive deep within you. Pray to Papa to reveal His eternal Swaroop within you.

We are asked to dedicate ourselves Tan, Man and Dhan (body, mind and wealth) to Him. So far as 'Dhan' is concerned, I had none. So, the only way I could serve Papa was to dedicate 'Tan' (body) and 'Man' (mind) to Him. **Papa told me to serve others looking upon them as His own forms.** While taking Ram Nam, mentally I would bring into my mind all His Divine attributes. You all may do the same. **Regard whatever work you are now doing as His service.** One more thing, please send to the Ashram, once a month, the total number of Ram Nam chanted by you during the month. □

## DO'S AND DON'TS FOR A PURE LIFE

By Swami Satchidananda

**B**eloved Papa has given us some hints as to what we should do and what we should not do to walk on the Divine path. “Gita tells you what you are in reality. It infuses



you with strength, purity and peace. It is a mine of wisdom. Dive deep into it and you will come by the priceless gems it holds. It is made clear at the end of the Gita that the highest acme of God-realisation is to be a perfect devotee of the Lord — a veritable embodiment of Divine Knowledge, Divine Action and Divine Love. Such a devotee is the very form and expression of God or God Himself in human form”.

Srimad Bhagavad Gita provides a barometer, as it were, demarcating clearly the do's and don'ts to help in assessing the degree of progress the seeker has made in attaining Divine Knowledge, in transforming every action into Divine Action and in becoming the embodiment of Divine Love.

Let us make a firm resolve to read every day the below-mentioned maxims which are enshrined in Srimad Bhagavad Gita and put the same into practice.

- Be rid of 'I' and 'mine'
- Be mentally united with the Lord
- Be of firm resolve and steadfast of mind
- Be balanced in pairs of opposites, like joy and sorrow, heat and cold, etc.
- Be the same in favourable and unfavourable circumstances
- Be regular in Yoga and meditation
- Be upright in body, speech and mind
- Be devout in the service of the preceptor
- Be non-violent in thought, word and deed
- Be contented with whatever is available
- Be pure internally and externally
- Be full of devotion to the Lord
- Be friendly and compassionate
- Be forgiving and impartial
- Be free from envy, perturbation and fear
- Be free from the sense of doership
- Be free from attachment
- Be free from self-esteem and egotism
- Be free from malice towards all beings
- Be free from anger even on provocation
- Abstain from gossip
- Accept both praises and reproaches alike
- Cultivate humility

- Cultivate perfect purity of mind
- Chant God's Name and sing His glories
- Do charity in its Sattvic form
- Do not hate or slander
- Do not grieve
- Develop dispassion towards the objects of enjoyment of the world
- Develop forbearance, fearlessness, sublimity, fortitude and mildness
- Keep control over body, mind and senses
- Ponder constantly over the hollowness of birth, death, old age and disease
- Surrender mind and resign to the Lord
- See the Divine in all and love all alike
- Study the teachings of the Vedas and other sacred books
- Treat alike both friend and foe
- Take to contemplation

If we can try to bring in the above mentioned points in our life at least once in a while, it will help us to lead a peaceful life.

Pray to God to give you that intense aspiration to realise HIM that will burn off all the impurities and make you crystal pure to reveal Himself in your heart. □

## ESSENCE OF SPIRITUALITY

Revealed Through The In-Depth Study  
Of Beloved Papa's 'IN QUEST OF GOD'

**(Continued...)**

**A**s mentioned in the last two issues of THE VISION, the process of improving ourselves was categorised into four segments: Preparation, Guidelines, Spiritual Disciplines and Daily Practices.

In the last issue and the one before that, we covered Preparation and Guidelines. In this issue, we have taken up 'Spiritual Disciplines' to enable us to understand and streamline our Sadhana and thus hasten our spiritual progress.

### SPIRITUAL DISCIPLINES

#### 1. Nama Chanting to cover all aspects of Sadhana

Chanting of God's name is the mainstay of Anandashram.

Japa means constant repetition of God's name. The chief condition necessary for Japa Yoga is a keen aspiration to know and realise God. Chanting should be done with the right mindset and with total faith and devotion.

Given this, the person who is on the spiritual path will go on taking His name with all love and joy. By so doing he will thoroughly purify his mind and make it transparent so that God within him may shine forth and absorb him into His all-pervading, all-transcendent Being of splendour, peace, power and wisdom. So, a keen aspiration to realise God is the only necessary condition. Chanting should be done with the feeling that we are chanting the name of the one who is seated within, and later realise that it is He who is prompting us to chant.

Since the very beginning of Papa's spiritual quest, he was very clear that the God he was seeking was within and that everything was happening only by His Will. Papa got a firm grounding in this reality within a short time because of remembering Him through the chanting of His name ceaselessly and contemplating on His attributes simultaneously. Beloved Papa says: "Purity of mind is essential for God-vision. You must be absolutely honest, straight forward and free from lust, greed and wrath. Then only God can be yours. You can realise Him, experience Him, live, move and have your being in Him at all times. Our mind

is wandering in many directions because we repeat the Name mechanically. The mind must be attuned to the name of God and through the Name we must attain that inner consciousness or awareness of the Divine. We must also feel His presence everywhere. This is the end that we have to attain.”

## **2. Putting in constant efforts to subdue “me” and “mine”**

Man is not merely what he appears to be, a bundle of flesh, blood, and skin, nor a creature living and acting solely under the impulses and thoughts rising from the mind. We have to recognise that beyond the exterior dynamics of the body and the mind, there is within man the Spirit which is immortal. It is by the power of the Spirit our life is activated in its manifold expressions. So, while chanting the name, which represents the Spirit, if the above is clear, the dominance of ‘me’ and ‘mine’ will gradually reduce.

That is why Beloved Papa said: “Thou art the sole Protector in the world. Men are deluded when they declare, ‘I do this, I do that. This is mine, that is mine’. All, O Ram, is Thine, and all things are done by Thee alone. Thy slave’s one

prayer to Thee is to take him under Thy complete guidance and remove his 'I'-ness."

If we recognise this Universal Power and know that that Power is responsible for what we do, then our ego will disappear and we will be one with the Universal Life and Universal Truth, and we will be supremely happy and free. So long as this ego is in us, which makes us think that we are everything ourselves, we are caught in a trap and we can never be happy. God, Spirit and Ram — all are synonymous. In short, subservience to the Higher Power at every moment of our life guarantees freedom from 'me' and 'mine'.

### **3. Trying to accept that God arranges all things in His own way**

Only by developing an unshakeable faith in the words of Papa: "God arranges all things in His own way and at the time He appoints," will one start recognising how everything is arranged by the Divine, at times, apparently favourable and at others, not so. Normally, our worries, tensions and anxieties are due to the feeling of uncertainty: 'what will happen next'. Through our own life, we are taught that things are arranged in a mysterious way and the life led so far is a testimony of that.

#### **4. Mind-space to be filled with Him only**

Our mind is full of thoughts concerning persons, objects and emotions. In other words, it is filled with a sense of ‘otherness’. Whereas when Papa embarked upon the spiritual journey, as prompted by Him, there were only two aspects he was aware of: one was the sense of individuality — Ramdas, and the other was RAM, who is behind the sense of individuality and the outer world. If we are to achieve this state, we have to reduce our dependence on comfort zones, viz. comforts and luxuries, and live with the barest minimum. So, it can be surmised that the only way to fill our mind with God-thought would be to develop simple living habits.

#### **5. Meditation — silence is the key to feel His presence within**

Even at the time of adopting Sannyas, Beloved Papa’s first vow was: “This life be henceforth entirely consecrated to the meditation and service of Sri Ram.” We can take it that by meditation he meant dwelling on the Reality within and serving His manifestation without.

Papa said: “Meditation is a purely mental discipline of thought. The concentrated thought

is continuously made to dwell upon the glorious attributes of God, like: He is eternal, omnipresent, all-powerful, all-knowing, changeless, ever-peaceful and blissful Truth. The meditation continued with persistence culminates in self-absorption, that is, a state of super-consciousness. Here, it must be noted that the Sadhaka conceives a craving for solitude or for a place free from the noise and bustle of the work-a-day world. He adopts a Sattwic diet instead of hot, pungent and stale foods. The changes that are now observed in him are a substitution of gentleness for harshness; kindness for hate; calmness, an equal vision and love for attachment and egoism. Humility, sweetness and cheerfulness mark all his thoughts, words and movements. He avoids the society of the pleasure-seekers of the world, and finds solace, peace and joy in the company and service of saints and devotees of God. Now the one theme of his thought and talk is God and His glories. Simplicity and childlike nature become manifest in him.”

A Sadhaka should be wide awake, alert and heedful. He should closely watch the movements of his mind to wean it away gradually from

the path of ignorance and guide it on the path of knowledge. He should develop a witness consciousness through meditation and self-surrender. It is a state of awareness of the immortal and radiant Truth within him. In fact, this awareness itself is God-realisation.

#### **6. Seva is the Expansion from 'Me' to 'We'**

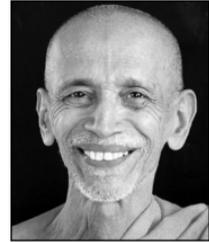
Papa categorically stated: "One must serve one's fellow-beings in a selfless spirit. 'Love thy neighbour as thyself' does not mean that love should only be felt in the heart. It must be shown also in action, in the form of relieving distress and rendering help in all possible ways. To serve man is to serve God. In Karma Yoga, work is done as worship. Then alone it gives joy. It should be done as perfectly as possible, with great care and love and never in a slipshod, clumsy, irregular or half-hearted way. The inner beauty must reveal itself in outer conduct.

All are interrelated and interdependent; nobody can exist in isolation. Whatever we do at the family, professional and social levels, should be a payback for all that we are receiving from Mother Nature and Society. □

## ARE YOU BECOMING A BETTER PERSON?

By Swami Chidananda

**G**od alone is perfect, eternally perfect. No one is perfect in this created phenomenal world, but all have the potential for perfection. And life is a means, a chance for rising beyond imperfection, of rising into a state of perfection. Sadhana is the scientific system of attaining that perfection. So, the whole process is a gradual transformation from imperfection to perfection, from incompleteness to completeness, from a defective human nature into a beautiful, all-perfect Divine nature. The potential for this transformation is within each human individual. God dwells in all beings, but all beings cannot become aware of His indwelling Divinity. It is only given to man who can think, reason, reflect, introspect, read, listen, understand, gain knowledge and expand his understanding of himself. To this unique being alone is open the ability, the scope and the possibility of recognising this mission and engaging in purposeful, meaningful endeavour — and thus become perfect.



Therefore, one of the unfailing touchstones and

one of the necessary tests of a truly spiritual life and a rightly oriented Sadhana is: “What is my sadhana doing to me? What is my spiritual life doing to me?” Quite apart from its connection with God or our eternal Reality, spiritual life and Sadhana have also to be tested upon the basis and factor of your relationship to God’s creation.

As you are proceeding in your spiritual life, are you becoming a more and more compassionate person towards God’s creatures? Are you becoming a more and more truthful person in your dealing with other persons? Are you becoming more and more a person of sublime, noble and pure thoughts, sentiments, motivations and actions? Is this taking place? Is the unripeness of an imperfect human nature gradually giving place to a maturity, to a ripeness of a spiritual nature? And is it ultimately moving towards a perfection, a Divine perfection in a Divine manner?

Day-by-day, one should test oneself upon this touchstone: “What is my Sadhana and my spiritual life doing to me? What process is taking place within me, within my mind, my heart, my gaze, my attitude and approach to life, within the inner hidden motives behind my activity which only God, the indwelling

Reality, knows and I know — perhaps.” This is the touchstone. Are you becoming a better neighbour to your neighbour? Are you becoming a better disciple to your Guru, a better fellow seeker to other fellow seekers? Are you becoming a positive, creative factor of inspiration and adoration in your contemporary human society? What is happening to you?

It is very, very important that you keep a tab on what is happening to you, what you are becoming. Because they say that Sadhana is a sort of alchemy, a process of alchemy. Alchemy is that hidden, mysterious science by which base metal is turned into gold, the royal metal. And that alchemy must take place within your personality — within your thoughts and feelings, your objectives and motivations, your conduct and character. Any real, authentic Sadhana and spiritual life, any genuine Yoga, must inevitably, invariably bring about this inner transformation.

Therefore, this touchstone is a method of testing yourself, of ascertaining the nature of your Sadhana, whether it is going upon correct lines, whether it is being done with understanding, whether it is bringing about an inner transformation. This here and now inner transformation is as equally important as the

ultimate Brahma-Jnana. I want to say it is even more important. It is a precursor to that. If it is taking place it will ultimately lead you to Brahma-Jnana, to total perfection in God-experience. If it is not taking place, you will have to wait long, because there is something blocking the needed inner transformation.

Sadhana makes a person a good person. Sadhana makes a person a truthful, tolerant, compassionate person. Sadhana creates a person of noble character, pure conduct, holy life, of sanctity in all one's activities. Thus it becomes the gradual process of the ascent of the Spirit towards God-consciousness.

Imperfection is not to be kept forever. Though we may be born imperfect, it is not to be tolerated, not to be maintained. It is to be got rid of, transcended, to be made to give place to perfection. That is life. That is the meaning of life, the value of life.

Therefore, with this goal in view, one should work upon oneself, upon all levels of one's being, becoming better and better, day-by-day, until one becomes godly, divine, full and totally perfect. This, indeed, is each one's responsibility, each one's mission in life, each one's great duty. □

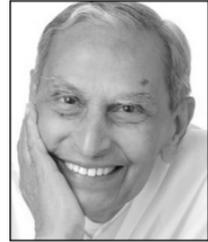
## HOW TO BECOME A BETTER PERSON

By Dada JP Vaswani

**D***evotee:* How can I become a better person?

**Dada:** By being a better person surely! The first thing you must do is to realise the flaws in your nature. Every one of us has some weaknesses, some imperfections. Try to assess your own weaknesses, and then select just one to work on. If you try to tackle all your flaws at once you may not succeed. Select just one weakness and tell yourself, “By the grace of God, I shall overcome this weakness in me.” Keep your attention focused on this effort. Don’t dwell on the weakness itself — it will only strengthen the weakness. Focus on your resolution to conquer it.

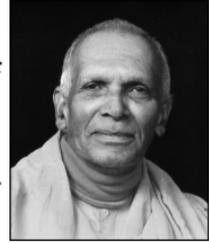
For instance, if there is a man easily given to anger, he must not think of his temper, but of its opposite quality — serenity, peace and tranquillity. The more you focus on this quality, the sooner you will find that this quality enters your being. Remember you become what you think — this is the great law of life. Think better thoughts, higher thoughts, and you will surely become a better person! □



## DEVELOP YOGA BALAM

By Swami Ranganathananda

The great epic, Mahabharata, speaks of three sources of power in every human being.



First is Bahu Balam, muscular energy. If you are weak physically, a strong person can push you to the wall; that is called muscular power. But that is a very ordinary power.

The second power is Buddhi Balam, intellectual power. You can harm people and also exploit people with your superior intellectual power. But with it you can also do good to the people. But doing good to the people comes to the intellect not from itself, but from another source. That third source is called Yoga Balam or Atma Balam. So, Bahu Balam, Buddhi Balam, Yoga Balam or Atma Balam. Three Balams, strengths, are there in you and me.

The Gita says that those who are invested with political and other powers, must also develop a little bit of this Yoga Balam. Not much is necessary; even a little will make the person a source of fearlessness and blessing. They need not become big Rishis, but they must become people on the road to Rishihood,

become a little spiritual, by which they will utilise the situation of power to serve the people and to make them better and happier. This is the importance of Atma Balam or Yoga Balam.

Sri Krishna has told in the second chapter (of the Bhagavad Gita): “Svalpamapyasya Dharmasya Traayate Mahato Bhayaat, ‘even a little of this Dharma, this philosophy, can save one from great fear’. Imagine, therefore, a collector of a district with a little spiritual strength in him or her: how much good will come to the people around! So also, a teacher in a village primary school: a little spiritual power will make him or her the servant of the children, looking after them, educating them, making them good citizens of the nation.

All these higher motivations come only from this particular source: Atma Balam or Yoga Balam inspiring the Buddhi Balam. Buddhi becomes chastened by the spiritual energy coming from the deeper level of the human personality. And this is a universal feature of humanity, according to Vedanta.

Yoga Balam is present in every human being. Only one must try to bring it out, unfold it, manifest it. So, when a teacher goes to a class, he or she must

ask himself or herself: 'What am I here for? These are children coming from faraway places; they never had education for ages. Our country is now free; as a citizen of India, I am an instrument of our nation to give them education, to give them knowledge.' That very moment that teacher will become a big person, no more that tiny school master. He or she becomes an instrument of the nation for human purposes. Whenever he or she speaks, it will be only to educate the children, make them good citizens of the nation. So also, a clerk in the Secretariat, or a constable on the roads, and every other state functionary. A bit of spiritual strength can make a big change in our society. Therefore, Sri Krishna stresses this point that all power must be a union of Raja and Rishi in one. Don't be only a Raja, don't be only a Rishi, combine Raja and Rishi in one. You have the power, chasten that power by a bit of spiritual strength. Chastened power is what we need. 'Taming of power' is what they call it today. We have to 'tame' power... How? By a bit of spiritual strength coming to you, manifesting a bit of the spiritual energy, which is your essential nature. This is what we need. ◻

*Source: Universal Message of The Bhagavad Gita*

## DEAR CHILDREN

### Real Worship Of God



Swami Ananda was a reputed sage in Nellore. He was held in great respect and reverence by all the people in and around the town. But certain prominent citizens of the town became envious of the great reputation of Swami Ananda. One day they went to the Swamiji and said, “It is widely believed that you have God-realisation and that you converse with God every day in a solitary place for about three hours and take a stroll along with Him. We can’t tolerate your hypocrisy and deceit of the simple inhabitants of this town. It is a great sin for a sage to pose that he is God-realised and thus exploit the devotion of other people. Today we have decided to expose you and your deceit. You will have to show us your God with whom you have communion every day; otherwise, we will have to expose you and you will be subject to the indignity of derision and contempt of all the people.”

On hearing this, Swami Ananda was not in the least perturbed but smilingly talking to them in a sweet voice said, “I certainly understand your concern for the society. Please follow me tomorrow at 6 a.m. to the place of my tryst with God and you will be able to see my God.”

They agreed but spent the entire night without sleep thinking of how they were going to expose the deceitful Mahatma the next day. They reached the Ashramam of the Swamiji very early in the morning. The Swamiji, after having finished his morning rites, started towards the adjoining jungle along with them.

After walking for about 2 kms, he entered a hut on the bank of a river where an old couple completely disabled by severe leprosy in both their hands and feet were lying together on an old cot. The Swamiji prepared two cups of tea and gave it to the couple for drinking. Soon after he took out a bottle of medicated oil and began to massage the couple with that oil. He prepared hot water and gave them a bath in the bathroom and dressed them in new clothes which he had brought with him. He also prepared some hot porridge and fed them.

The self-styled reformers who accompanied him were stunned by this sight. Tears of repentance at having defamed such a great sage welled up in their eyes. They fell at his feet and begged pardon for their act saying, “Oh sage, forgive us for our sins in doubting you. You have shown that there is no greater God than the distressed and suffering humanity. We are fortunate in being able to see your God.” □

*Source: Stories For Inspiration*

## EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Ramdas' appeal to you is to put your heart and soul in the relief of the distressed. God of infinite power is within you; be His instrument; and let the service of the suffering humanity be the Yajna and the worship of the Almighty Lord of the worlds. Gulab Rai is a noble soul. God has given him to you to help you in doing great deeds. To realise God is to see Him in all. We can see Him in all only by serving Him in all. May God, who is with you and in you, crown your efforts with success, and bless you with strength, faith and peace.

*Ramdas*  
\*



### IN MEMORIAM

- Smt Mridula Chandrakant Joshi (aged 79), a devotee of the Ashram from Varsamedi, Gujarat, was called by Beloved Papa on the 4<sup>th</sup> of July, 2022.
- Sri US Kalayanaraman (aged 92), another devotee of the Ashram from Ernakulam, dropped his mortal coil on the 13<sup>th</sup> of July, 2022.

- Smt Usha Devi (aged 78), the wife of Sri NL Krishna, an old and ardent devotee of the Ashram from Bangalore, was called by Beloved Papa on the 18<sup>th</sup> of July, 2022.
- Sri K Balachandran Nair (aged 93), whose nom de plume was Srikant, an ardent devotee of the Ashram and the founder of Integral Books, also dropped his mortal coil on 28<sup>th</sup> of July, 2022.

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



## **PUJYA SWAMIJI'S VISIT TO GUJARAT, CHHATTISGARH & DUBAI**

As willed by Beloved Papa, Pujya Swami Muktanandaji and a group of devotees visited Vadodara, Ahmedabad, Manendragarh, Amarkantak, Mumbai and Dubai from the 14<sup>th</sup> of July to the 7<sup>th</sup> of August, 2022.

Due to a series of heavy rains in Gujarat prior to the scheduled programmes, there were frequent enquiries about the possibility of going ahead with the programmes. However, by His abundant grace

the Satsang programmes went on without a hitch. All glory to HIM for facilitating everything!

At all places, the hosts were most loving and meticulous in caring for all those who were visiting.

Some details of this Yatra are as follows:

### **VADODARA:**

#### **Divya Jeevan Sangh (Shivanand Bhavan):**

The topic for the session held here was 'Spirituality In Daily Life' with an emphasis on Nama, Dhyana and Seva. All the participants were attentive throughout the session.

#### **Statue of Unity at Ekta Nagar, Narmada Dist:**

The statue of dear and revered Sardar Vallabhbhai Patel symbolises national, spiritual, historical and academic values. At this place, Pujya Swamiji and party were intensely reminded of the glorious lives of Sardar Vallabhbhai Patel and also the other freedom fighters.

The creativity expressed through the technology used for the construction of this monument reveals HIS omnipotence.

The Statue of Unity has been instrumental in the development of this entire region, which was predominantly a tribal area. The entire tribal population has been successfully relocated.

**Maharaja Sayajirao University of Baroda:**

Here an interactive session was held with the students highlighting the fundamental duties enshrined in the Constitution. It was emphasised that duties are nothing but spiritual values.

**Satsang at the residence of Sri Vikrant and Smt Subha Pande:**

Here the topic discussed in detail was 'How to inculcate spiritual ideals in the younger generation'.

**AHMEDABAD:****Environmental Sanitation Institute (ESI) at Sughad, Gandhi Nagar:**

A 2-day interactive residential retreat was held here on Beloved Papa's booklet, **THUS SPEAKS RAMDAS**.

ESI is located in a scenic ambience, which was also very comfortable. It was founded by Sri Ishwarbhai Patel, who during his formative years was stunned by the attitude of the society towards the scavenging community. He instinctively knew that changing the society's views wouldn't come about through laws or rules, but rather through launching remedial activities for these people. Thus, ESI was born.

After the passing away of Ishwarbhai, Sri Jayeshbhai, who is presently the Director of ESI, is carrying on with ESI's activities conscientiously, in letter and spirit. In spite of his busy schedule, he participated in the entire retreat.

ESI is also involved with a lot of social activities. A good number of youngsters are motivated to take up selfless Seva for the society.

ESI also runs a model vegetarian restaurant called Seva Cafe, where the relationship is non-commercial. There are no charges for the food offered. It is purely run on voluntary donations received.

### **Vidya Samiksha Centre of Education Department, Government of Gujarat, Gandhinagar:**

This technological and infrastructural Command and Control Centre is a surveillance system which tracks enrolment, attendance, learning outcomes, drop-outs, school accreditation and monitors schools, teachers and block and cluster resource centre coordinators. This state-of-the-art data driven centre is located at Gandhinagar and aims at leveraging data and technology to improve learning outcomes.

### **Kochrab Ashram:**

This was Gandhiji's first Satyagraha Ashram. It was here that Gandhiji met Vinobaji for the first time.

Some more places in Ahmedabad were also visited. Those details along with the details about the visits to Chhattisgarh and Dubai will appear in the next issue.

*(To be contd...)*

## **ANANDASHRAM NEWS**

**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of July is 220 crores. The grand total of the Japa done so far in this round now stands at 13476 crores.



### **119<sup>TH</sup> JAYANTI OF PUJYA MATAJI KRISHNABAI**

***P***ujya Mataji Krishnabai's 119<sup>th</sup> Jayanti will be celebrated on the 25<sup>th</sup> of this month. On this sacred occasion, **THE VISION** offers its humble homage to Pujya Mataji with a prayer to bless all devotees with intensity to actualise the spiritual values in their daily lives.

## LIST OF PUBLICATIONS IN ENGLISH

Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
6	Glimpses of Divine Vision	60
7	God Experience, Vols. 1 & 2 (Set)	240
8	Gospel Of Swami Ramdas, Vols. 1 to 3 (Set)	750
9	Guru's Grace	150
10	Hints to Aspirants	100
11	In Quest of God	150
12	In the Vision of God	285
13	Krishnabai	80
14	Lectures of Swami Ramdas, Vols. 1 to 5 (Set)	1100
15	Letters of Swami Ramdas, Vols. 1 & 2 (Set)	240
16	Mundane to Spiritual	100
17	Passage to Divinity	120
18	Pathless Path	50
19	Poems	100
20	Points to Ponder	150
21	Religion — Its Universality	50
22	Sadhaka and Sadhana	30
23	Sayings of Swami Ramdas	60
24	Srimad Bhagavatam	380
25	Stories as told by Swami Ramdas	100
26	Swami Ramdas on Himself	120
27	Swami Satchidananda	50
28	Talks of Swami Ramdas	130
29	The Divine Life, Vols. 1 & 2 (Set)	380
30	The Mother of All	60
31	The Silent Sage	60
32	Thus Speaks Ramdas	60
35	Viswamata Krishnabai	70
36	With My Master	90
37	With the Divine Mother, Vols. 1 to 3 (Set)	540
38	World is God	210

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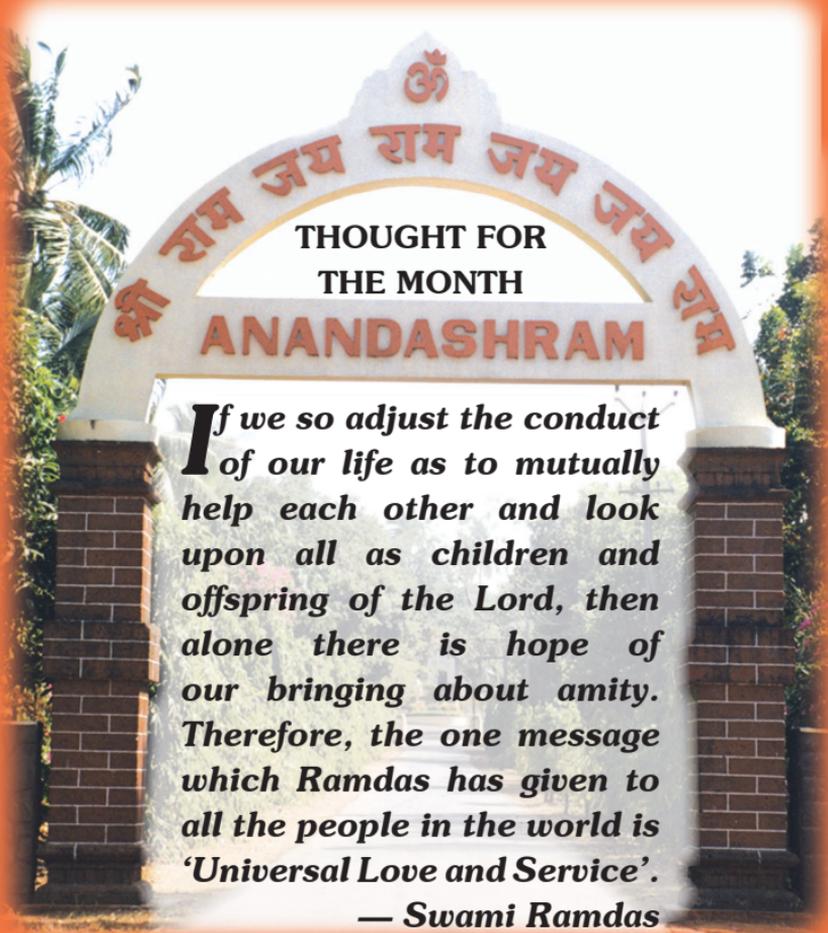
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