



# *The Vision*

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

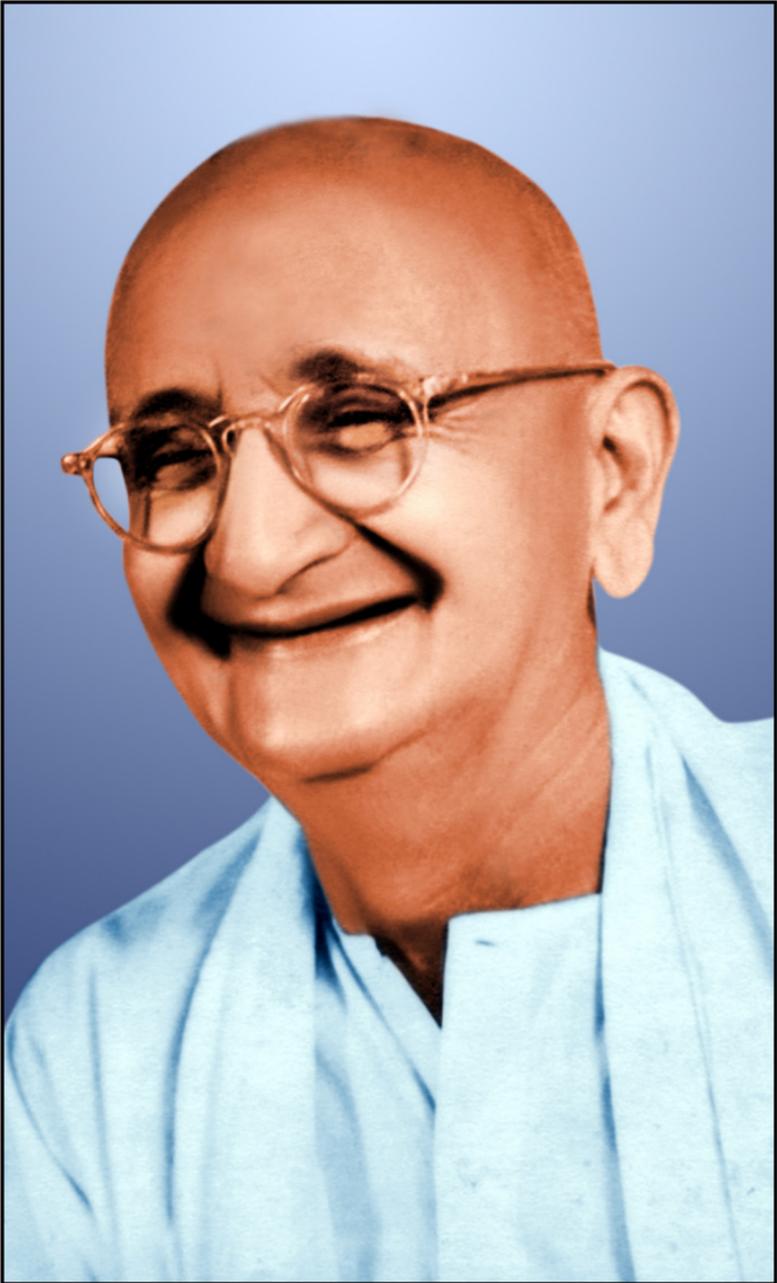
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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



**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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## OFFERINGS



tongue, you have no other speech than  
To chant the sweet and charming  
name of Ram.

O ears, you have no other music than  
To listen to the glorious voice of Ram.

O eyes, you have no other vision than  
To see the Divine image of Ram.

O mind, you have no other thought than  
To meditate upon the Beloved Ram.

O body, you have no other occupation than  
To wear yourself out in the service

of your Master, Ram. □

– **Swami Ramdas**

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PO Anandashrama 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2970160, 2207403

Web: [www.anandashram.org](http://www.anandashram.org)Email: [anandashram@gmail.com](mailto:anandashram@gmail.com)

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## FROM THE EDITOR

**L**ife and its activities, in truth, unfold by the will and working of the Divine. However, until we realise this fact, we feel that we should be involved in such activities that will help us move towards Him; these activities, we normally term as 'Sadhana'. Hence, Sadhana is an endeavour to reconnect ourselves with Him, commune with Him. Once this connection is established, the apparent separation between the mundane and spiritual disappears; Beloved Papa explains it thus: "In the depths of communion, in tune with Spirit Divine, there is no distinction between the seeker and the Sought, just as the river reaching the ocean becomes that itself losing its separate identity."

While chanting the holy and all-powerful Ram Nam, we must bear in mind the above perspective so that the chanting will tear the veil of separation between us and Him.

Beloved Papa further amplifies the subject-matter in the following words: "When we are repeating the name of God we must be conscious that we are repeating the Name of the One who is within us, who is our True Being and Existence. We must keep this central fact in our mind when taking

His name. Then the practice will gradually make us aware of His existence within us. At the beginning we are not aware of this, but we intellectually accept the idea that God dwells within us and we take His name. The association with Him is there mentally, and it grows into an experience when we actually feel His presence, by constantly hammering into the mind that God whom we aspire to see is within us and that the Name we repeat is His name.”

May we all be able to actualise the above words is our earnest prayer. This month’s issue of THE VISION carries articles on these lines. □

— **Editor**



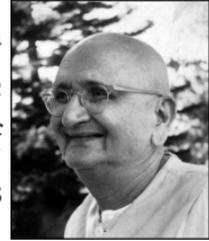
***It is not merely by repeating God’s Name and singing His praises that we serve God; every work that we do is His worship; because, every bit of our activity belongs to His Prakriti or will. So let us do all work as service, or as an offering to Him, the Supreme Lord of our being.***

— **Swami Ramdas**

## **KARMA YOGA IS SUPERIOR TO KARMA SANNYAS**

*By Swami Ramdas*

**T**he Lord declares that Sannyasa and Karma Yoga, both take the soul to the realisation of the Supreme Bliss; but Karma Yoga is by far superior to Sannyasa. In truth, there is hardly any difference between the two paths. In both cases it is essential that the aspirant should be liberated from the thralldom of desire, hate and the Dwandwas. In both cases, again, the realisation of the Atman is the common experience.



The states of both, the Karma Yogi and the Sannyasi, in their supreme attainment of immortality are exactly the same, for the result of the one is the result of the other. So, the realised soul does not make any difference between the Yogi engaged in the work of Lokasangraha and the Tyagi who has renounced such action. However, it is to be admitted that Yoga or union with the Atman can be effected by everyone only through the performance of Karma. The Yogi, who through

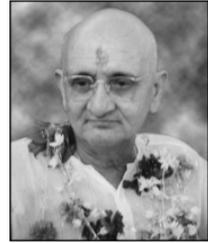
the knowledge of the Atman and, side-by-side, through action seeks to reach the ultimate Divine Reality, goes to Him with ease and swiftness. Thus, the purified Yogi, ever fixed in equality, his mind and senses under control, beholding his own Self as the Self of all beings, is still active in the world without having any effect of action on him. Now all the works and movements of his external and internal organs are going on even after the ego-sense has dissolved in the knowledge of the Atman and he performs actions through all the organs of the body knowing “I am not the doer of anything.” Harmonised in the Atman, he becomes the spectator of the senses playing with the object of the senses, himself untouched and unmoved.

Now the actions of the Yogi assume the Divine nature because they are born of the Supreme Power or Shakti of the Lord. Since in all that he does there is no attachment, he is undefiled by the stain of sin and his condition is compared to a lotus leaf in water which remains unmoist in spite of its contact with water. □



## WORDS OF BELOVED PAPA SWAMI RAMDAS

This life is a rare opportunity for attaining true, real and ever-existent bliss and peace. Therefore, go within yourself in a resolute spirit of adventure and discover the Immortal Source of your being. Then come out with a new vision and become a great force for the uplift of humanity around you. Set fire to the camphor of your soul and convert your life into a flame of Divine effulgence, offering and sacrifice—in the end to sublimate into your eternal essence.



When we talk to our mother, we talk in our own language and place before her our troubles. Similarly, if we open ourselves unto God and appeal to Him to remove the impurities of our hearts, He is bound to fulfil our prayer. We ought to put our heart and soul into our prayer and for that moment we ought to lose ourselves entirely in Him. These prayers and meditations will enable us to remember Him even when we are active in the world, for the consciousness that we are one with Him will remain with us. It is not necessary that we should give up normal activities

of our life. We should do all actions in a state of Divine Consciousness. This Consciousness should not leave us for a moment. When we attain this state, our actions will flow spontaneously as offerings at His feet.



You have heard of Kabir. Kabir was a weaver. Even after the realisation of God, he did not give up weaving. Whenever a piece of cloth was woven by him, he would say it was not done by him, but by Ram. He was totally absorbed in God-consciousness. In the same way, **you should be aware that your actions are inspired by the Divine Power. In whatever field of action you may be placed, your actions should bear the stamp of Divinity.**

There was a lady devotee in Maharashtra whose name was Janabai. She was devoted to the service of Namdev. She was constantly repeating the name of 'Vithal'. 'Vithal' is the name of a Deity. She used to be absorbed in the thought of 'Vithal' while doing her work. When she was grinding corn, she would say 'Vithal' was doing the work, just as Kabir used to say that 'Ram' was weaving the cloth.



We need to make God real to ourselves in our daily lives. God is our constant companion. We should

walk with God; we should talk to God. We should seek His advice, His guidance, at every step, at every turn in life. As it is, the one disease that is increasing all over the world is the disease of loneliness. Why? Because we've cut ourselves off from God. All we need to do is close our eyes, shut out the world and call Him with longing in the heart, and here He is, in front of us.



Communion with God can be cultivated in silence and solitude. The Eternal Beloved in our hearts is ever waiting to raise us from the lower nature in which we are caught. What is required is that we should lift our gaze to Him, hand ourselves over to Him and permit Him to take us up and transform us into His likeness by infusing into us His radiance and joy. The moment our hearts are turned towards Him, we taste the sweetness of fellowship with Him. Thereafter our attachment to, and longing for, the objects that perish lose their hold on us, and when our communion with God becomes more and more intimate, we become entirely free from the shackles of the world. Our lives will then be Divinely illumined and flow like a pure, sparkling, blissful stream. We will then talk, live and play with Him, and be active in all manner of ways in His closest company. □

## WORDS OF PUJYA MATAJI KRISHNABAI

Whatever we do in the world, we should dedicate it to God. Then we become free from ego or Abhiman.



Whatever situation we are placed in, whatever job we are doing, we must think that it is given to us by our Guru Himself. In fact, our Guru is at the bottom of everything, right from our birth in this human form. It is His power that makes us digest our food, grow up and so on. As we dedicate ourselves completely to Him, regarding everything we do as being done by Him only, our actions become spontaneous just as we move our hands or feet, and our body-consciousness becomes diluted until it disappears altogether. That is when the Kundalini crosses the point between the eye-brows, and, like a flash of light, reaches the apex, Sahasrara, and our realisation becomes complete.



Unless and until we get intense desire to realise Beloved Papa, He will not reveal Himself in our heart. If we want to get that keen desire for Papa, we must

first dedicate our body, wealth and mind to Him. We can dedicate our mind to Him only if we learn first to offer our body and our wealth in His service.



Our Guru is seated in our hearts and so we must learn to see Him in everyone else as well. This can be done by doing Nama, Dhyana and Seva. We have to offer Tan (body), Man (mind) and Dhan (wealth). Tan (body) is out of questions as our bodies are advanced in age. Dhan (wealth) too is more or less out of question, as in these hard times it may not be possible. But, Man (mind) we surely can offer.



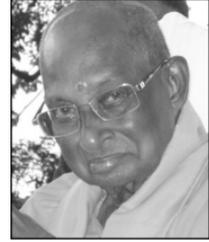
Let your thoughts always dwell on the Guru who is seated in your heart and who at the same time pervades and transcends everything. If any other thought arises in your mind, identify it with the Guru within. Let your prayers always be to realise, to become one with, the Guru. Let your tongue constantly repeat Ram Nam. Let your eyes behold the Guru everywhere. Let your hands do every work as an offering to the Guru. □



## PRAY TO HIM FOR INTENSE AND ONE-POINTED DEVOTION

By Swami Satchidananda

**W**e always remember anything that gives us maximum happiness, anything that gives us maximum sorrow, anything that gives us maximum pain. Without



effort, we are able to remember those things. So, if we understand, at least intellectually, that by communing with God, we will be able to get more peace and happiness than by any other means, we will be able to remember Him always, without difficulty, without effort.

For this, naturally, we have to discard those things that do not give happiness and those things that distract us from our efforts to attain Him.

The difficulty arises only when we have not tasted even a bit of that peace and bliss that God can give us. All of you have the experience of this peace in the company of saints. That is the greatest effect of Satsang. The moment you sit before a saint, you are able to experience unearthly peace and joy. Our effort must be to maintain that peace and joy and discard everything that stands in the way.

If we are earnest on the path, if we, very sincerely, desire and aspire for attaining that peace and joy, our minds will not go astray and we will be able to think of That always. It is because of lack of love and intensity of aspiration to attain that Goal, that we are thinking of unnecessary things and our minds get attracted by our lower nature.

So, to attain one-pointed concentration we can only pray to God to give us more and more love and devotion for Him and make our aspiration intense so that our minds may ever dwell on Him. □



***Prayer is a most potent means for communing with God and thereby drawing upon Him for the needed strength and grace. The power for gaining mastery over the mind can come to us only by communion with God, who is the Source of all Power. Through contact with Him, and by means of prayer, we are filled with His light.***

— Swami Ramdas

## ESSENCE OF SPIRITUALITY

Revealed Through The In-Depth Study

Of Beloved Papa's 'IN QUEST OF GOD'

**(Contd. from previous issue...)**



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

In the previous issues, we covered Preparation, Guidelines and Spiritual Disciplines. In this issue, we have taken up 'Daily Practices' to enable us to give a boost to our Sadhana and thus hasten our spiritual progress.

### DAILY PRACTICES

#### 1. Periodical Solitude—A Must

Periodical solitude helps an aspirant to deeply dwell on the indwelling and all-pervading Reality. When we are in the midst of our routine life at the family level, professional level and social level, there is a likelihood of experiencing clashes between our rights and wrongs, likes and dislikes, preference, priorities, etc. with that of others. This could be because our sense of 'me' and 'mine' is too strong. Whereas, in solitude we

are free from interruption and disturbance. It is then that we can seriously try to become aware that it is He and He alone who is the Activating Principle behind everyone's thoughts, words and deeds, including ours.

Solitude also helps experience the serenity and quietude in Nature by becoming one with it and whose characteristic is unconditional Seva.

## **2. Positive Approach**

When we are established in the truth that everything happens by Divine Will alone, the question of labelling events as positive or negative will not arise at all. We will accept everything as positive or as part of our Karmic wrangle or Prarabdha. In a broad sense we can say that our pure and abiding faith in God can alone make us see everything as positive. When we are blessed with freedom from grumblings and complaints, we cannot but be positive. Detachment or positive indifference enables us to be equanimous, always.

## **3. Develop Gratitude Towards Him And His Creations**

Right from the moment of our birth, He has been providing us with everything through

Mother Nature and Society. None of us can live in isolation. Recognising this reality results in becoming grateful to Him always.

It is because of Him that our sense of individuality exists. When we become aware of this, we develop gratitude towards Him and also for the varied manifestations outside.

God in the form of Life Force is within us and is responsible for the functioning of the body. In his book, POWER OF LOVE, Dr. Bhujang Shetty said:

- Our heart beats one lakh times a day;
- Six litres of blood circulates through 120,000 kms of blood vessels in a day;
- 1.2 million red blood cells are produced every second to replace an equal number that die;
- The air that we breathe, but cannot see, contains oxygen which is exchanged for the excess of carbon dioxide within our system. The carbon dioxide is then thrown out even without our knowledge;
- Our digestive system has the remarkable ability to transform food that we eat into blood, bone and body structure.

As every creation contributes to the well-being of others, it is to be remembered that nothing is

irrelevant, nothing is unimportant and nothing is insignificant.

#### **4. Observe Self-imposed Discipline**

Beloved Papa said, “In the life of the adult spiritual aspirant, the best discipline for his advancement and ultimate realisation is self-imposed discipline. Here imitation and abject, implicit obedience to the law set by anyone, however highly evolved he may be, will instead of bringing into being an illumined individual, only produce a human robot without initiative, all its inner powers and beauty unexpressed and unrevealed.”

Everyone is unique and hence, taste, temperament, inclination and aptitude change from person to person. Therefore, a generalised dictum or guideline will be ineffective. This does not mean that the revelations and teachings of the evolved souls are irrelevant; they do help us in moving forward to some extent.

#### **5. Develop Contentment**

Contentment is an inner state where one feels full, free from all wants. This inner state is often forgotten or ignored, and in search of it, we try to acquire more and more from outside. However, God brings about circumstances in such a way that we look within and there we find the fullness,

which gives us inexplicable peace and joy. Beloved Papa said, “Man strives to get more wealth and does many acts of sin, falsehood, deceit, etc. What happens? To get wealth is a worry. Not having it is a worry. When you possess wealth, you want still more of it. You cannot satisfy your desire. The more you try to satisfy it, the more intense it grows. You crave for more and more. But you find full satisfaction, contentment and peace, and are happy in all situations when you have found God within you. Then only you find real peace. All your desires then vanish. You are full of happiness within yourself, and do not depend for it upon anything outside. God is all bliss and peace. You realise a state which knows no change.”

## **6. Develop Regular Dialogue With Him**

The most striking factor in Beloved Papa’s life is that he had a regular dialogue with Ram. In almost all chapters of IN QUEST OF GOD we can find Beloved Papa freely conversing with his Ram. As we do not have the right concept of God, we find it extremely difficult to develop this attitude that Beloved Papa had. However, we have to keep on trying this method. The first

tangible gain through this is that we tacitly accept that He is an ever-present Reality. Regularly going through Beloved Papa's words about his mystical relationship with Ram could help us gradually establish contact with Him within.

Beloved Papa later said: "When Ramdas was wandering in the Himalayas several years ago, he used to converse with Him. There was with him the Impersonal Person. He could commune with Him, he could talk to Him. Even now he does it, but rarely. Because, He is, from within, inspiring and guiding Ramdas' every moment. As such he is living and moving in a state of ecstasy and freedom. The ecstasy abides with him 24 hours without effort."

A dialogue with the Divine can be had in the form of a prayer from the bottom of the heart. Here, care should be taken to see to it that the prayer is original, in the sense that it is not composed by anybody else. Although prayers rendered by Mahatmas are a great source of inspiration, they will not stay with us, that is why it would be better to compose an original one. □



## GOD AND YOUR LIFE

By Mata Amritanandamayi

### Tell Everything To God

No matter who causes you grief, take your complaints to the Puja room (family shrine), where your real friend is. In addition to your husband or wife, you should have a friend—and that friend should be God. Even if your husband or wife makes you unhappy, tell that to God, and not to anyone else. If your neighbour picks a fight with you, go to the Puja room and complain, ‘Why did you let him treat me like that? Weren’t you with me?’ Open your heart and tell God everything. Then it becomes a Satsang.



When someone makes you happy, tell God about that too. Forgetting God in times of happiness and remembering Him only in times of sorrow is not a sign of true devotion. We should be able to see that He gives us both happiness and sorrow.



### Remember God While Performing Actions

Children, remember God while doing actions.

(Amma points to a man who is leading ducks through the backwaters.) There is hardly any room in the boat even to keep his legs properly. It is such a small boat. Standing in the boat, he will row with a long oar and lead the ducks as well. Making noise by slapping the oar on the water, the man will guide the ducks if they stray. At intervals, he will smoke a cigarette. He will scoop out any water entering the boat with his feet. He will also converse with the people standing on the bank. Even while doing all these things, his mind will always be on the boat. If his attention wavers even for a moment, losing his balance, the boat will capsize and he will fall in. Children, like this, we should live in this world. Whatever work we are doing, our mind should be centred on God. This is easily possible through practice.



You can lead a truly spiritual life while remaining a householder. You will be able to enjoy the bliss of the Self, but your mind has to be on God all the time. Then you can easily attain bliss. A mother bird will be thinking of the young ones in the nest, even when she is out looking for food. Similarly, you have to keep your mind on God, while engaged in all worldly actions. The important thing is to be completely

dedicated to God or the Guru. Once you have that dedication, the goal will not be far away.



### **Practice Renunciation From The Beginning**

A householder who wishes to lead a spiritual life after completing his responsibilities in the world should exercise renunciation from the very beginning, because it won't come easily. Renunciation demands constant and long-term practice. He or she may not be able to relinquish everything externally; therefore, he or she should try to be detached from within. The mind should not get too involved in things. In order to keep this spirit of inner detachment, Lakshya Bodha (awareness of the goal) is very important. Whatever happens in the house or outside, one should always contemplate and pray in this manner: 'My goal is far beyond all these silly and trivial worldly problems. O Lord, please do not push me into these conflicts and arguments. Give me the strength and courage to be in the midst of these problems and still remember You and remain detached. Let me try to work through them as part of my duty, but let me be untouched by their vibrations.' □

*Source: amritapuri.org*

## PEACE PILGRIM ANSWERS

**Q:** What is it like to communicate with God?

**A:** Communication with God is a deep inner knowing that God is within you and around you. God 'speaks' through the still, small voice within.



**Q:** Would you describe spiritual evolution?

**A:** Spiritual evolution takes place in your life as you live in harmony with Divine purpose: obeying Divine laws, which are the same for all of us, and doing your unique job in the Divine plan.

**Q:** Don't you get lonely or discouraged or tired?

**A:** No, I am never lonely or discouraged or tired. When you live in constant communion with God, you cannot be lonely. When you perceive the working of God's wonderful plan and know that all good effort bears good fruit, you cannot be discouraged. When you have found inner peace, you are in contact with the source of universal energy and cannot be tired.

**Q:** Where did you learn the things you talk about? Obviously you have found something which all of us are seeking, and you have no right to conceal the source of your information.

**A:** I have never concealed the source of my information. For light I go directly to the Source of Light—not to any of the reflections. Also, I make it possible for more light to come to me by living up to the Highest Light I have. You cannot mistake Light coming from the Source, for it comes with complete understanding so that you can explain it and discuss it.

**Q:** How can one's life be improved?

**A:** Look within for your answers. Your Divine nature—your Inner Light—knows all the answers. Spend your time bringing your life into harmony with Divine law. Work on overcoming evil with good, falsehood with truth, hatred with love. Work on establishing a good lifestyle for yourself. Whether or not you are in the family pattern, these things are important:

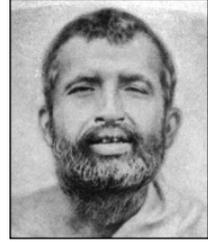
1. A means of livelihood which is a useful task in society.
2. Good living habits, including rest and exercise and good eating habits, but most of all good thinking habits—don't think negative thoughts.
3. Inspirational things in your life, things that will lift you up: read beautiful words, listen to beautiful music, experience the beauties of nature.
4. Serve as much as you can, do as much as possible to help others—for in this world you are given as you give. □

## COMMUNING WITH THE DIVINE

Sri Ramakrishna Answers



**Master:** “With the realisation of Satchidananda one goes into Samadhi. Then duties drop away. Suppose I have been talking about the Ustad and he arrives, what



need is there of talking about him then? How long does the bee buzz around? So long as it isn't sitting on a flower. But it will not do for the Sadhaka to renounce duties. He should perform his duties, such as worship, Japa, meditation, prayer, and pilgrimage.

“If you see someone engaged in reasoning even after he has realised God, you may liken him to a bee, which also buzzes a little even while sipping honey from a flower.”

The Master was highly pleased with the Ustad's music. He said to the musician, “There is a special manifestation of God's power in a man who has any outstanding gift, such as proficiency in music.”

**Musician:** “Sir, what is the way to realise God?”

**Master:** “Bhakti is the one essential thing. To be sure, God exists in all beings. Who, then, is a devotee? He whose mind dwells on God. But this is not possible as long as one has egotism and vanity. The water

of God's grace cannot collect on the high mound of egotism. It runs down. I am a mere machine.



**Devotee:** “Sir, how do you feel in Samadhi?”

**Master:** “I feel like a fish released from a pot into the water of the Ganges.”

**Devotee:** “Don't you feel at that time even a trace of ego?”

**Master:** “Yes, generally a little of it remains. However hard you may rub a grain of gold against a grindstone, still a bit of it always remains. Or again, take the case of a big fire; the ego is like one of its sparks. In Samadhi I lose outer consciousness completely; but God generally keeps a little trace of ego in me for the enjoyment of Divine communion. Enjoyment is possible only when ‘I’ and ‘you’ remain.

“Again, sometimes God effaces even that trace of ‘I’. Then one experiences Jada Samadhi or Nirvikalpa Samadhi. That experience cannot be described. A salt doll went to measure the depth of the ocean, but before it had gone far into the water it melted away. It became entirely one with the water of the ocean. Then who was to come back and tell the ocean's depth?” □

*Source: The Gospel Of Sri Ramakrishna*

## DEAR CHILDREN

### *The Aspirant Must Struggle*



monkey was tied to a peg fixed on the floor near the wall of a small room. A few feet above this peg there was a small niche like hole on the wall. The monkey was so neglected that it had to remain at the same place for days together. So it was uncomfortable not only on account of loss of liberty, but also because of having to lie and sit in the dirt and urine passed by it. Its condition was very miserable. Besides, a big stone was hanging down its back from a rope tied round its waist. It was seeking some relief. It looked up and saw the niche on the wall. Suddenly it took a leap to the hole, even though the stone offered some resistance. But it could find only a small space in the hole for sitting. The big stone was hanging down its waist. The down-pulling force of the stone soon brought the monkey back to its place on the floor. Again it took a leap to the hole but with the same result. After a long struggle of going up and down, the rope tied round the stone loosened gradually until at last the stone fell down. Thereafter, the monkey could securely sit in the hole without the risk of falling again.

The above story illustrates the struggle of the aspirant to concentrate his mind on God during meditation. The attachment to worldly things is the stone that exerts a force to drag down the mind again and again from a state of communion with God to the desires of the world. The mind, before meditation, is weltering in the various low and grovelling desires which make it perfectly restless and unhappy. But, by constant effort at concentration and meditation, attachment to worldly pleasures, which are accompanied by pain and sorrow, gets loosened and, eventually, having become free from its clutches, the mind gets settled in a calm and steady meditation which leads to the realisation of the Divine Self. □

*Source: Stories As Told By Swami Ramdas*



## **EPISTLES OF SWAMI RAMDAS**

**B**eloved Ram,

...Ram wills that Ramdas should write to you—  
Ram that dwells in you, that dwells in Ramdas and pervades everywhere. Although you have not been communicating with Ramdas through letters, he is aware that you are ever in close communion with

him in spirit. Truly, in spirit, we are all one...

Beloved, never lose your equilibrium under the stress of any external circumstances. They come and go—like the clouds in the breeze. Stand firm on the rock of your unchanging and immortal existence. This is Ramdas' message for all. O, realise your supreme Godhead and enjoy the bliss and peace of eternal life... □

*Ramdas*  
\*



## IN MEMORIAM

Sri Sundar Raghuram (aged 56), the grandson of Swami Krishnanandaji and son of the late Sri S Raghuram, who was also an ardent devotee of the Ashram from Pune, was called by Beloved Papa on the 8<sup>th</sup> of September, 2022.

He was the Mukhya Sevak of Pune Satsang Samiti. In the early 2000s, he had enthusiastically led the devotees there in involving themselves in various Seva activities.

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

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

***(Contd. from previous issue...)***

As mentioned in the previous issue of THE VISION, 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.

Details of the programmes held at some of the places were given in the September issue, the remaining are given below:

### **AHMEDABAD:**

#### **Sabarmati Ashram And School:**

The visit to Sabarmati Ashram made Pujya Swamiji and team intensely remember Gandhiji's life and mission. Here it would be appropriate to recall the following words of Beloved Papa: "It is not an exaggeration to say that the impact of the Mahatma's godly life has influenced and transformed millions of souls, both young and old, of all nations and races of the world. Sri Krishna in the Gita says: 'Wherever the splendour of greatness is, there am I revealed.' Among the outstanding luminous souls of the day, Mahatma Gandhi is a very incarnation of Divine light and peace."

All of them had lunch at the school, which is situated right behind Sabarmati Ashram and has been in existence since Gandhiji's time.

### **Yog Sadhana Ashram:**

Here the topic discussed was 'Yoga For Humanity'. Yoga stands for union with God; humanity stands for thinking of 'human beings collectively' and at the same time the 'quality of being humane'. The subject of Yoga is as vast and voluminous as the mighty ocean and what we perhaps know is as little as a palmful of water that we have gathered from it. Swami Sivanandaji Maharaj concisely explained the 'The Science of Yoga' thus: "Yoga is a process of continuous transformation. The inner perfection of self-realisation can only come to be revealed by experience... Yoga is a search for truth. It raises a man to spiritual eminence."

### **Heritage Homes at Ahmedabad:**

This is a unique heritage site, which is now a home stay. Here a cluster of buildings occupied by generations retain their cultural bond, and to a modern man it touches and kindles the positive aspects of a harmonious community life. The inmates are still proud of their cultural heritage, and conduct Bhajans and Satsangs periodically.

### **Ahmedabad No Rishawalo:**

Pujya Swamiji met Udaysinh Ramanlal Jadav, a world-renowned auto rickshaw driver belonging to this Heritage Homes community.

Udaibhai started his gift economy auto in 2010. His metre would perpetually read zero and each surprised passenger, at the end of the ride, would receive an envelope with a greeting card that read ‘Pay from your heart’ explaining that whatever they wish to pay will be used for the subsequent passenger.

The auto rickshaw has colourful Kalamkari murals and is equipped with a small fan attached to the side; newspapers, magazines, a portable light for night reading, snacks, drinking water, a dustbin, and even an MP3 player with Hindi and Gujarati songs.

When asked why he does this, his response was: “I just want to help people and give them a good experience. If people don’t help each other, then who will?”



### **RAIPUR**

#### **Satsang at Sri Umesh and Smt Punita Pradhanani’s residence:**

Here quite a number of devotees from the Pradhanani family and many other devotees attended the programmes. There was Ram Nam as

well as Satsang. The topic for the Satsang was 'How To Lead A Peaceful Life In The Midst Of Various Challenges'.



## **BILASPUR**

### **Bhajans by a Sikh devotee:**

Two deeply inspiring Bhajans were rendered by a Sikh devotee at Bilaspur:

#### **Nirmal Teri Baani:**

*Teri Baani, Teri Baani, Teri Baani*

*Nirmal, Nirmal, Nirmal Teri Baani...*

The meaning of the Bhajan is as follows:

*Pure, pure, pure indeed are the words of your speech.*

*Every heart listens to your words of praise*

*through the ears.*

*By Guru's Grace alone are we able to*

*praise the Divine.*

*The entire creation is perfect in itself.*

*Out of crores, scarcely can one recognise HIM.*

*Beautiful, beautiful, beautiful indeed is Your form.*

*You are exquisitely beautiful,*

*Infinite and incomparable.*

*Oh Nanak! He who chants the Divine Name*

*with total faith and devotion,*

*Becomes pure through and through.*

The other Bhajan that was sung was **Rasana Japa Tuhi Tuhi**. The meaning of the lyrics is:

*My tongue chants Your Divine Name  
In the mother's womb, You sustained me, and  
In this mortal world, You alone help me.  
You are my father and You are my mother;  
You are my loving friend and brother.  
You are my family and You are my support.  
You are the giver of the breath of life.  
You are my treasure and You are my wealth.  
You are my gems and jewels.  
You are the wish-fulfilling Elysian Tree.  
Nanak has found You through the Guru,  
And now he is enraptured.*

As the theme of the Bhajans was centred on the bounteous gifts given by the Great Provider, the thoughts shared in the Satsang were on the same lines.



## **MANENDRAGARH**

A 3-day programme was arranged here. The need to practice mental chanting was elaborately discussed.

2 days were spent on taking up an in-depth study of Beloved Papa's booklet, **THUS SPEAKS RAMDAS**.

Small focus-groups were formed and a chapter was given to each group to discuss and then share their observations with all.

All the sessions were extremely lively.



## **AMARKANTAK**

Amarkantak is the source of the Holy Narmada, which is one of the 7 sacred rivers worshipped in India.

Papa enabled Pujya Swamiji and the party to attend the night Aarti of Mother Narmada, which was very thrilling. The spiritual fervour created by the Pandit during the performance of the Aarti was very touching.

On returning, when everyone was in a receptive mood, all watched the documentary, 'Had Anhad—In Search Of Kabir'. Kabir was an Indian mystic, poet and saint, whose writings influenced the Bhakti movement in India. Fariduddin Ayaz, a Qawwal from Karachi, expressed his relation with Kabir as one beyond the form. He said, "Every part of his being is saturated with the teachings of Kabir." Watching 'Had Anhad' was a unique experience for all participants.

Friends from Mahendragarh had also gone along with Pujya Swamiji and party to Amarkantak. Everyone was very attentive during the sessions.

Sri Ramakrishna Ashram at Amarkantak had lovingly extended all facilities for the stay, etc.



## **RAIPUR, MUMBAI AND DUBAI**

Pujya Swamiji went to Mumbai via Raipur. At Raipur, another Satsang session was held at Sri Mahesh Pradhanani's residence and was attended by many devotees.

After a brief stay at Mumbai, Pujya Swamiji proceeded to Dubai at the loving invitation of Sri V Paramalingam and family. Some friends in Dubai, who got to know of Pujya Swamiji's visit, went to meet him at Paramlingamji's residence. On the whole, Pujya Swamiji said that it was a blissful visit.

Thus, the Yatra came to a close with Pujya Swamiji returning to the Ashram on the 7<sup>th</sup> of August after a period of three weeks. □



## **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 August is 200 crores. The grand total of the Japa done so far in this round now stands at 13676 crores. □



## **14<sup>TH</sup> MAHASAMADHI DAY OF PUJYA SWAMI SATCHIDANANDA**

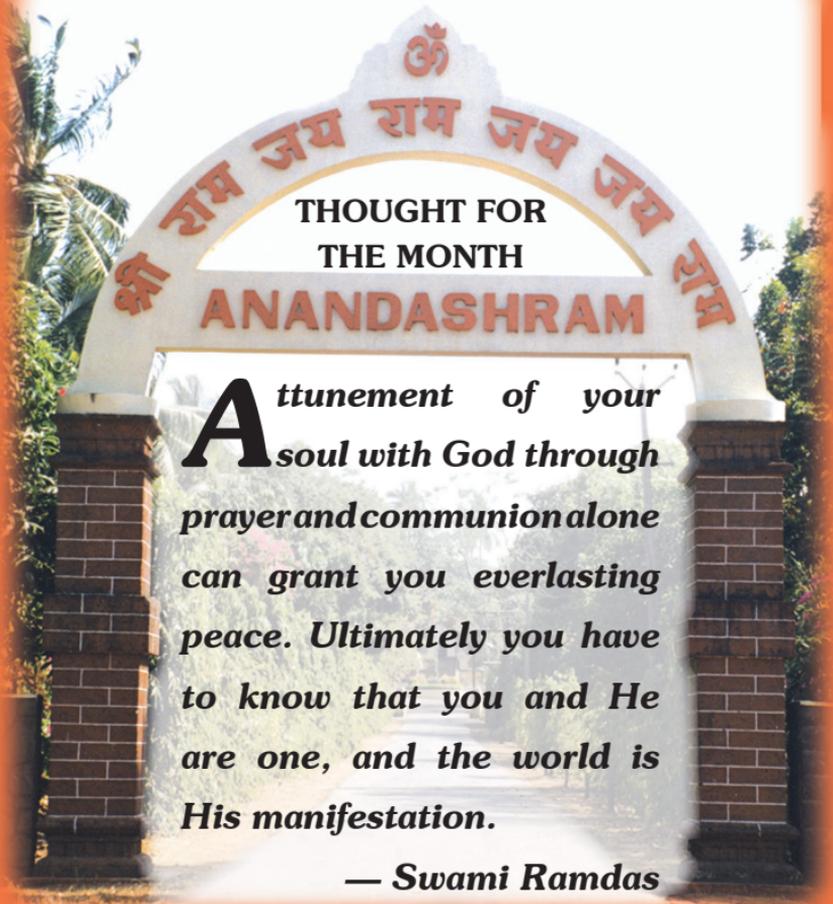
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*On 12<sup>th</sup> of October 2022,  
we observe Pujya Swamiji's 14<sup>th</sup>  
Mahasamadhi Day.*

*Pujya Swamiji was the  
personification of humility,  
forbearance and Guru-Seva.*

*May this day be instrumental in  
reminding us of these noble ideals  
that he epitomised, and may he  
bless us to live up to the teachings  
of our Guru.*

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