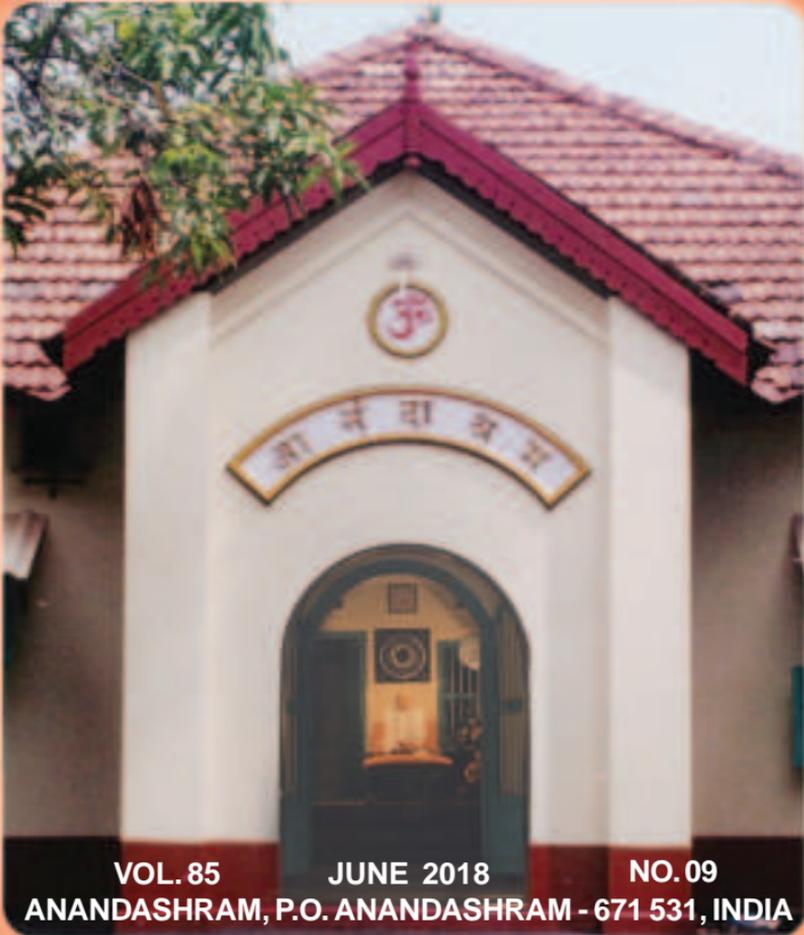


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Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

STRANGE MYSTERY

IN my stillness I am the calm, silent Spirit
 That fills all space and pervades beyond.
 In my movement I am all worlds, beings and things.
 In stillness I am peace, in motion I am bliss.
 In my integral being I am at once
 The Spirit and the world phenomena;
 Yet a subtle separateness exists in me.
 I live apart as a soul that feels and loves —
 A soul of joy and peace, a very ray
 Of eternal light and life.
 I am this composite whole and yet a part.
 This mystery is strange, for wondrous am I!

— Swami Ramdas

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FROM THE EDITOR

Right from our childhood we have experienced that whatever we learn, remember and try to assimilate in our lives, happens through deep inner absorption alone. Indeed, this rule applies to our spiritual journey as well.

For spiritual aspirants, an inward journey becomes inevitable when the higher dimensions of life are kindled by the Divine touch, often through saints and sages. Their splendid life and teachings shed light on this journey within. Their guidelines, when deeply absorbed, act as a source of inner guidance to the aspirants.

Unlike our worldly travels, this journey within is unstructured. As many men, so many paths. Everyone has to find his own method and resources as well. Often an aspirant finds the best method that suits his character, aptitude and inclinations through trial and error.

There are three sources (3Es) from which we gather clarity when we are in doubt – Eminence, Evidence and Experience. Apart from the evidence and experiences in our own life, the eminent Masters

play a pivotal role in shaping our inward journey; their deeper experiences based on the umpteen evidence they gathered from their practices serve as the ever-reliable guiding light throughout our journey.

This month's issue of THE VISION carries articles on this vital aspect of Sadhana.

— *Editor*

RIDDLE OF LIFE

By Swami Ramdas

Suppose you are on the top of a hill and view at a distance, shooting up from the edge of a cliff, the branches of a tree. They appear to you to be suspended and growing in the air. You wonder at the sight. You question yourself as to how a tree could grow and appear in the air without a prop to stand upon. You do not stop at that. You proceed towards the strange sight with great eagerness to solve the mystery. You approach the very brink of the cliff where the branches were seen. Now you peep down and what do you behold? You find that the branches belong to a tall tree having its root far down at the base of a deep precipice. Now your wonder has ceased. You



have discovered the root of the illusive appearance and everything is clear to you. Your riddle is solved. So it is with life. For you it proves to be a perplexing riddle, so long as you have not seen the source of it. The appearances delude you and you are asking yourself: “Where did I come from? Who am I? Whence is this universe?” You cudgel your brains with these questions, and strive hard with all the powers of your thought to find a solution for them. If you merely stand where you are and think and discuss within yourself however much you may, still you are far away from the solution. With zeal and earnestness you must walk the distance that takes you to the place wherefrom you can get the vision of your Source.

The path to the Source of your and world’s being is not without. You have to go within yourself. You must go past your senses, mind and intellect; you must traverse beyond all your ideas and ideals; you must transcend all limits, conditions and tastes, and then alone will you have the fullest vision and realisation of your immortal root. This immortal root is also the root of all that exists – the visible and invisible worlds, and all beings and creatures in them. Now you realise that from one common existence has evolved the variety of manifestations observed all around you. Your

perplexity is totally extinct. The knotty problems of your life are solved once for all. You know that you are one with all lives – one with the entire universe. Infinity is your true existence. Eternal bliss is your real nature. Birth, change and death are passing and playful events in your cosmic life and spirit. Your life, in tune with the infinite God, has now reached the haven where everlasting felicity and peace dwells. In one word, you have realised your supreme Godhead.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: Would Ramdas tell us the best way to do meditation?

Papa: Ramdas was repeating God's name constantly and thus prepared the mind for meditation. Meditation is



possible only when the mind is perfectly still. Stillness is possible when the mind is concentrated. The wandering nature of the mind should go and that is possible only when it is fixed on God by repeating His name. It is said: "Be still and know I am God".

Devotee: Is 'Om' the name of God?

Papa: Yes. It is chanted by some, while others take it along with other Mantras. Ramdas was repeating the Mantra: "Om Sri Ram Jai Ram Jai Jai

Ram". It does not mean that everybody should repeat the same Mantra. Some people may repeat the name of Jesus, some people may repeat the name of Krishna or any other Name, but all get the same benefit. They know the Name stands for the supreme Reality, as defined in the scriptures. As when you remember milk, its qualities of whiteness, sweetness and fluidity flash into your mind, so also when you say Ram, all His attributes flash into your mind and you feel union with Him. Of course, for union with Him the mind has to be prepared by the constant repetition of the Name. In the pure mind alone the light and joy of God reveal themselves.

Blessed are the pure in heart because they shall see God. Purity is a most necessary condition, rather the only condition for realising God. It is the absolute purity of the heart, and that can come only by continuously remembering God. God is purity. By constantly thinking of Him you imbibe His purity, light and peace. That is why, to drive away all the low desires, this positive way of merely thinking of God is recommended. When you want light in the room you need not prepare to drive away the darkness and afterwards bring the light. What you have to do is only to bring in the light, and the darkness

automatically vanishes. So, by bringing into your mind the greatness and glory of God, all the undivine qualities in it will vanish and you will realise God within you. This is the positive way.

Devotee: If all is Ram, then base undivine qualities of men are also Ram.

Papa: He is underdeveloped Ram then. We want a developed Ram. Misery is also Ram, but nobody wants Misery-Ram. We want a Happy-Ram. When you say everything, there is no question of lower and higher. When you apply the name Ram to the lower nature, actually the lower nature disappears and there is only the higher or real nature remaining. Therefore it is said that in meditation, when you have some thoughts arising in you, you have to identify those thoughts with God. When you do so the thoughts as such disappear. There are four methods prescribed for the control of the mind.

In the first you have the image of God, your chosen ideal. You have the image seated in your heart and take His name. The image which stands for God will, by His grace, fill you with joy and peace and you will gradually merge yourself in Him in that form. Your eyes will behold Him everywhere. The second

practice is to repeat God's name loudly as Ramdas did, attaching some kind of tune in that repetition. Let your ears be attentive and listen to the sound of the Name. If you have real love for God, the sound of the Name must taste very sweet to you. You love your child and so the name of the child is so sweet to you. Even if somebody utters its name, your mind is at once drawn to it. The name of any person whom you love is really sweet to you. If you have genuine love for God, His name too must sound sweet. The sweetness of the Name prevents the mind from running here and there and makes it absorb itself in the Divine.

The third practice is to see the Divine wherever the mind wanders. The mind has the nature of always wandering here and there. We are trying to curb our mind and make it fixed at one point, but it does not listen to us. But whatever the mind rests upon, whatever object it thinks of, you should identify that object with God. Then that object as such will disappear. God-consciousness alone will remain in your mind.

The fourth method is meditation. When you sit for meditation, you have to watch your mind. You

find it is wandering here and there; but when you watch it, you at once find that you are not the mind, but only the watcher or the witness. You are entirely different from the mind. A man says that his mind is wandering here and there. It means that he is different from the mind; he is not the mind. Suppose you have a monkey and it runs here and there. It does not mean that you are the monkey. You have only got a monkey that runs about. So also you have got a mind that is restless, but you are not the mind. Become the witness of the mind. Sit serene and watch it. The mind will then dissolve and there will be only pure consciousness left. This is the process of meditation in which the mind is made to dissolve completely. Then there will be no mind to speak of. Pure consciousness alone remains. We have to try all the methods.

WORDS OF PUJYA MATAJI KRISHNABAI



Devotee: What Dhyana did Mataji do?

Mataji: Papa taught me to meditate on His Nirguna Nirvikaraa Swarup. He had warned me right at the outset not to meditate on any name or form but grab hold of the Nameless Formless aspect of Papa if I wanted to

attain the 'Real Ramdas'. So, my meditation was on the Nameless, Formless aspect of Papa.

Devotee: How did Mataji meditate on the Nirguna Nirvikaraa Papa?

Mataji: I brought to my mind all His universal attributes, telling myself all the time: 'Papa, Thou art Eternal, Infinite, birthless and deathless; Thou art beyond all name and form' and so on. In the beginning, such a thought used to come to me off and on. Later on, as my Japa increased in intensity, the meditation on Papa's universal attributes became of longer duration until it became a permanent state.

Devotee: Was there any particular 'Murti' that Mataji brought to mind in order to develop concentration?

Mataji: No, I brought only Papa's Divine attributes to my mind. I always remembered Papa's warning not to dwell on any Murti Puja, lest I should stagnate and remain at that stage only, without going any higher. Papa had told me that I should rise beyond all concepts of names and forms, even of the Guru, if I wanted to attain the 'Real Ramdas'. Of course, before I came to Papa, I used to do a lot of Murti Puja (idol worship), Pujas, etc, and that brought me to Papa. The Eternal

Papa whom we have to attain is complete Void, the emptiness we see around us, the empty air in which we move our hands (*Mataji demonstrates*). That is Papa's true quality. To attain such a Papa, we have to completely efface our body-consciousness; our ego should get diluted and gradually cease to be. You must become utterly empty within – empty of all body idea, empty of all thinking processes, the mind itself should not be there. Papa had warned me that even attachment to one's own Guru could prove an obstruction to attaining the Guru's real Eternal Being.

SOLITUDE

By Swami Satchidananda

Ramu: Solitude, Solitude! Where can I get it? I want to be alone.

Guru: Try to find a place not frequented by people, where you can stay alone for some time.

Ramu: I have tried all these without any success.

Guru: Now you must have understood that it is not the crowd that did not give you solitude, but the company of your own mind.

Ramu: Where and how can I leave the mind?



Guru: You are not to leave the mind, but purify it.

Ramu: What is there to purify in it?

Guru: It is very impure (dirty) now.

Ramu: How can the mind become dirty?

Guru: The dirt of the mind is not dust or anything material but your own desires, Vasanas, attachment etc.

Ramu: How to get rid of them?

Guru: By washing them off.

Ramu: How can we wash the mind?

Guru: It is not like washing dirty clothes with soap and water. For cleaning the mind, the soap and water are chanting of God's name, remembering God and selfless service. When the mind is purified, it becomes still. The mind is no more there.

Ramu: Does that mean I am alone?

Guru: No. There is another ONE who is alone and is always with you whether you are conscious of it or not.

Ramu: Then how can I ever be alone?

Guru: You can never be alone. When you are not conscious of the presence of the ALONE within you, you will be thinking you are alone and enjoy being alone. This enjoyment of being alone is actually pleasure in ignorance.

Ramu: Why should you call it ignorance? I am quite happy with it.

Guru: You are happy because you are ignorant.

Ramu: What do you mean by that? How can we be happy because of ignorance?

Guru: You think you are happy. But your happiness is like the happiness of the 'frog in a well'. It knows nothing of what is beyond or outside of the well.

Ramu: Do you mean to say I am in a well now?

Guru: Yes. You are in a well created by your ego. You are blissfully unaware of anything outside you. Now you are purifying your mind and you are about to get rid of your ego also. It is for this that you sought solitude.

Ramu: What now?

Guru: It is in this stillness after the mind is purified that you lose your individual sense and realize that you are the Atma.

Ramu: What is this Atma?

Guru: Your own Self. Your true Being. Having realized this, you are alone, merged in the ALONE and really alone enjoying in knowledge, having got rid of ignorance.

Ramu: What about the lonely places where human beings rarely go and therefore one can be free from external noises?

Guru: You said you had tried all those solitary

places to get external quietness, and were not satisfied. By this, you can understand that real solitude is in you and not anywhere outside.

Ramu: If this is the case, we should be able to enjoy solitude anywhere at any time.

Guru: Yes, provided your mind is pure and you know the trick of turning the mind inward to commune with the stillness. It is said the hero is he who enjoys solitude even in the midst of the crowd. So it is clear that real solitude is in the innermost recesses of your heart.

Ramu: Do you mean to say that external solitude is not necessary?

Guru: It is necessary up to a stage. But that is not all. First, you resort to places seldom frequented by people to be free from the external disturbances.

Ramu: How does it help?

Guru: It will help you to take your mind within and also understand that overcoming the disturbances outside is not sufficient. Mainly it is the inner disturbance that has to be got rid of. Solitude is that which makes you enjoy perfect quietude, free from any disturbance, when you are alone or even when you are in a market place. You are alone because there is none but You.

Source: Dive Deep And Soar High

HOW TO MEDITATE

By Sadhguru Jaggi Vasudev

The moment we utter the word “meditation”, there are all kinds of misconceptions about it. First of all the English word “meditation” doesn’t mean anything in the sense, if you close your



eyes and sit, in English we call it “meditation”. You can sit with your eyes closed and do many things. There are many dimensions. You can do Japa, Tapa, Dharana, Dhyana, Samadhi, Shoonya. Or you might have just mastered the art of sleeping in vertical postures!

So what is this thing that we call as meditation? Generally we assume that people are referring to what is known as Dhyān or Dhyāna. In that context of referring to Dhyān as meditation, it is not something that you can do. Nobody can do meditation. The reason why most people who have tried meditation have come to the conclusion that it’s very difficult or impossible is because they are trying to do it.

You cannot do meditation but you can become meditative. Meditation is a certain quality. It is not a certain act. If you cultivate your body, your mind, your

energies and your emotions to a certain level of maturity, meditation will naturally happen. It is just like if you keep the soil fertile, if you give it the necessary manure and water and if the right kind of seed is there, it will grow and bloom into flowers and fruits.

Flowers and fruits will come out of a plant not because you want it, but simply because you created the necessary, conducive atmosphere. Similarly, if you create the necessary atmosphere within yourself, on all the four dimensions of who you are, then meditation will naturally flower within you. It is a certain fragrance that one can enjoy within himself.

The mind does not like meditation because if you keep the body still, the mind will also naturally become still. This is why so much stress has been laid in Yoga on Hatha Yoga and Asanas. If you just learn how to keep your body absolutely still, then your mind will also become still. I want you to just observe yourself and see how many unnecessary movements your body makes when you stand, sit or speak. If you look at your life, you will see that more than half the time is taken up in these things that you yourself don't care for.

If you keep the body still, the mind will slowly start collapsing and the mind knows that it will become enslaved if it allows this. The main aspect of meditation

is, right now your mind is the boss and you are the slave. As you meditate and become more meditative, you will become the boss and your mind will become the slave and that is how it should always be. If you don't know how to keep the mind as a slave, it will put you through all kinds of endless suffering. If you allow the mind to rule, it is a terrible master. But as a slave, the mind is wonderful – it is a miraculous slave.

Source: <http://isha.sadhguru.org>

SRI NISARGADATTA MAHARAJ ANSWERS



Questioner: All teachers advise to meditate. What is the purpose of meditation?

Maharaj: We know the outer world of sensations and actions, but of our inner world of thoughts and feelings we know very little. The primary purpose of meditation is to become conscious of, and familiar with, our inner life. The ultimate purpose is to reach the source of life and consciousness.

Incidentally practice of meditation affects deeply our character. We are slaves to what we do not know; of what we know we are masters. Whatever vice or weakness in ourselves we discover and understand its causes and its workings, we overcome it by the very

knowing; the unconscious dissolves when brought into the conscious. The dissolution of the unconscious releases energy; the mind feels adequate and become quiet.

Questioner: What is the use of a quiet mind?

Maharaj: When the mind is quiet, we come to know ourselves as the pure witness. We withdraw from the experience and its experiencer and stand apart in pure awareness, which is between and beyond the two. The personality, based on self-identification, on imagining oneself to be something: 'I am this, I am that', continues, but only as a part of the objective world. Its identification with the witness snaps.

Questioner: As I can make out, I live on many levels and life on each level requires energy. The self by its very nature delights in everything and its energies flow outwards. Is it not the purpose of meditation to dam up the energies on the higher levels, or to push them back and up, so as to enable the higher levels to prosper also?

Maharaj: It is not so much the matter of levels as of Gunas. Meditation is a Sattvic activity and aims at complete elimination of Tamas and Rajas. Pure Sattva is perfect freedom from sloth and restlessness.

Questioner: How to strengthen and purify the Sattva?

Maharaj: The Sattva is pure and strong always. It is like the sun. It may seem obscured by clouds and dust, but only from the point of view of the perceiver. Deal with the causes of obscuration, not with the sun.

Questioner: What is the use of Sattva?

Maharaj: What is the use of truth, goodness, harmony, beauty? They are their own goal. They manifest spontaneously and effortlessly, when things are left to themselves, are not interfered with, not shunned, or wanted, or conceptualised, but just experienced in full awareness, such awareness itself is Sattva. It does not make use of things and people – it fulfils them.

Questioner: Since I cannot improve Sattva, am I to deal with Tamas and Rajas only? How can I deal with them?

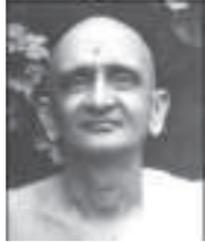
Maharaj: By watching their influence in you and on you. Be aware of them in operation, watch their expressions in your thoughts, words and deeds, and gradually their grip on you will lessen and the clear light of Sattva will emerge. It is neither difficult, nor a protracted process; earnestness is the only condition of success.

Source: I Am That

CALL ON THE LORD

By Swami Ramdas

Call on the Lord with all the love of your heart. Concentrate all your longing in that call, and you may be sure that God will respond. Thus it was His great devotees of the past and present entitled themselves to His infinite grace. The language of love is simply irresistible. Just as the child, by its lisping talks, charms and captures the heart of the mother, so the true devotee by his frank and plaintive words of love draws towards him the almighty Beloved of his heart. The language of the devotee is the expression of his pure and aspiring heart. Heart is the Veena and devotion the fingers that play upon it to infuse a magic spell in the call for the Beloved. Hence the devotee employs sweet music for his appeals and prayers to God. He cries and weeps for God, extols and glorifies Him, talks and holds communion with Him – in a rhythmic language of love. He sings and dances when he has found his Beloved. The music of Divine symphony thrills his entire frame. Ecstasy or inexpressible joy rises in waves in his heart. Love overflows in tears through his eyes. Purity, peace and light permeate his



entire being. This is the culmination of his utter devotion and self-surrender. He places his entire life, soul and body at the feet of the Beloved. How does the devotee attain to this exalted state of perfect union with the Lord of his heart? It is clear that he adopts music as the means by which he tunes his heart with the heart of Lord. A heart that is filled with love – selfless and radiant – alone raises a human being to the feet of the Almighty. Such a love sings like the nightingale, gives out perfume like the rose, beautifies life in all its aspects, and brings the devotee in intimate touch and eternal fellowship with the Lord.

Therefore, call on the Lord with all your heart and He is sure to respond. Make Him the sole beloved of your life and He is sure to be yours. Pray to Him, sing of Him, dedicate yourself to Him, and He will grant you absolute peace and bliss – nay, He will reveal Himself in your heart and absorb you into His transcendent being, and thus make you realise that you are the very embodiment of His own cosmic peace and joy. He will then give you the vision of beholding Him everywhere, i.e. you will behold your own supreme Self manifested as the entire universe. Love is your way and love is your goal.

Call on the Lord – the Beloved. Have you found

anything sweeter than His Name, more charming than the sound of His Name? If you have real love for the Lord you will reply: "Certainly, I have not." Then there is no need for anybody to tell you that you should sing on His Name and be inebriated with the Divine ecstasy associated with it. You will find your life has changed into a song of eternity. Who could adequately describe in words the wonderful glory of the Beloved's Name? He who has tasted alone knows what it is like. O! taste it and let the Name illumine your heart and intellect and fill you with floods of joy. Sing on His Name with all love and devotion and embrace the Beloved in the recesses of your heart. What blessedness then is yours! Can you now hold such a precious possession in comparison with all the riches of the world? Name, fame and wealth in this evanescent world are as nothing to you when your heart has once drunk the nectar of the Beloved's Name. Therefore, sing on His Name with one-pointed devotion. The Beloved awaits you: you have only to take His Name and He runs to you. How simple it is, yet how difficult for many whose love for the Beloved is not as intense as their attachment to the perishable baubles of the world!

Direct your thought within and listen to the call of your own voice and the responsive word of the

Beloved will come to you, and you will discover that He is within you. Verily, the Beloved is in the heart of His devotee. Mingle your life in the ocean of His existence. Expand your heart to meet the infinity of His love. Widen your vision so that you may be bathed in His light, power and joy. Now you have become the Beloved's beloved. Now you are one with Him. O! the power and greatness of the call! Call on Him, sing of Him and be ever blessed!

DEAR CHILDREN

Once Buddha was walking from one town to another town with a few of his followers. While they were travelling, they happened to pass a lake. They stopped there and Buddha told one of his disciples, "I am thirsty. Do get me some water from that lake there."

The disciple walked up to the lake. When he reached it, he noticed that right at that moment, a bullock cart started crossing through the lake. As a result, the water became very muddy, very turbid. The disciple thought, "How can I give this muddy water to Buddha to drink!" So he came back and told Buddha, "The water in there is very muddy. I don't think it is fit to drink."

After about half an hour, again Buddha asked the

same disciple to go back to the lake and get him some water to drink. The disciple obediently went back to the lake. This time too he found that the lake was muddy. He returned and informed Buddha about the same.

After sometime, again Buddha asked the same disciple to go back. The disciple reached the lake to find the lake absolutely clean and clear with pure water in it. The mud had settled down and the water above it looked fit to be had. So he collected some water in a pot and brought it to Buddha.

Buddha looked at the water, and then he looked up at the disciple and said, “See what you did to make the water clean. You let it be... and the mud settled down on its own – and you got clear water. Your mind is also like that! When it is disturbed, just let it be. Give it a little time. It will settle down on its own. You don’t have to put in any effort to calm it down. It will happen. It is effortless.”

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Do your part and be sure that God will do His part. Repeat constantly the Divine Mantram and spend the early morning hour for silent meditation. Avoid attending cinemas and avoid such society as would

lead you into temptation. Concentration comes through practice. If at first you find your mind restless during meditation, do not worry about it. Such a thing is perfectly natural in the earlier stages; as you continue the Sadhana with perfect Shraddha you will be able in due time to thoroughly concentrate and control the mind. Be fearless and develop your will-power, so that you may easily subdue the undesirable thoughts that disturb the equal tenor of your mind. Above all, know to a certainty that the Almighty Truth is dwelling within you. Put yourself into His hands – surrender yourself completely to Him and you will be freed from every danger and all chances of a fall. Be always straight, honest, and truthful. For the sake of a true and righteous life suffer willingly and cheerfully. Life is a great gift. Use it for attaining real peace and contentment...



IN MEMORIAM

Sri BA Sharma, aged 88, a devotee from Chennai, was called by Beloved Papa on the 10th of April 2018. He had been diligently sending Ram Nam account from several friends every month, and in April too, though

laid up, he ensured that the Ram Nam account was conveyed to the Ashram promptly.

We pray for Beloved Papa's blessings on the departed soul for eternal rest at His lotus feet.

PARAM PUJYA SWAMI SATCHIDANANDAJI'S BIRTH CENTENARY CELEBRATIONS

Simplicity, softness, perfection in all actions, silent service and above all unbounded love for every living being – these were the exemplary traits of Param Pujya Swami Satchidanandaji whose birth centenary year starts from the 12th of November 2018.

Devotees who had an opportunity to be in the presence of Pujya Swamiji would have observed that he had a way of walking into the hearts of everyone by his quiet manners, refinement and by the endless, touching little acts of loving kindness. There was no posing, no false modesty in him. He was what he truly was. He made us aware that through love alone the spiritual family of Beloved Papa and Pujya Mataji has developed, grown and is sustained: through love, it is ever-increasing and flourishing. His calmness reminded us of the secret of the power he exercised over the hearts of the devotees. It was nothing but inner strength sedulously gathered, controlled and used with discretion. His words

though few, mostly spoken in undertones, touched the deepest chords in our hearts of all.

As a mark of our deep respect for and adoration of Pujya Swamiji, it has been decided to have a year-long program to kindle in us the striking values Swamiji epitomised for us to emulate. As everyone knows Guru-Seva, Manava-Seva and Go-Seva were dear to Pujya Swamiji's heart the centenary program will be focussed on these three aspects of Seva.

GURU-SEVA:

Pujya Swamiji used to say that intense Ram Nam repetition is the greatest Guru-Seva. In line with these words of Pujya Swamiji, it has been decided to commence the commemorative Centenary Celebrations with a Ram Nam Saptaham from the 5th to the 11th of November 2018. Devotees are requested to reach Ashram latest by the 4th of November 2018 so that the groups can be formed and timings fixed for the sessions.

On the 12th of November 2018, a special Satsang program will be held in the Ashram with a view to intensely remember the different facets of Pujya Swamiji's life as moulded and shaped by Beloved Papa and Pujya Mataji.

There will also be a special Satsang program in Ashram on the last Saturday or Sunday of every month blessed by

the presence of spiritual luminaries, the details of these programmes will appear in THE VISION periodically.

MANAVA-SEVA:

Pujya Swamiji always reiterated that without loving man we cannot love God. To love our fellow creatures, we have to purify our mind. For the purification of the mind, Pujya Swamiji, along with his various other contributions, also wrote a classic book entitled DIVE DEEP AND SOAR HIGH. Its contents are remarkable. Spiritual path is strewn with several impediments. It demands sustained practice. This book deals with several friends and foes, mostly foes within our mind. Faith, Service, Patience, Love, Attachment, Selfishness, Ego, Anger, Fear, Suspicion are some of them. They are dealt with in an unconventional manner. Each is given a personality. The Sadhaka invites them for a friendly dialogue. The foes are exposed and shown how they hinder a Sadhaka and ways are shown how they can be rendered harmless. All the dialogues have an under-current of spiritual aspiration. Constant spiritual awareness is the *sine qua non* of spiritual aspirants. The diagnosis and the treatment are unique to the Swamiji. During the centenary year efforts will be made to translate the above book in all major

languages of India and devotees/friends are requested to spread the theme to as many segments of the society as possible. This will surely result in paving the way for the emergence of a duty based harmonious family life, a conscientious and efficient professional life and a responsive social life.

Identifying a minimum of 100 value beacons across the country, who have rendered silent but noble service, honouring them and projecting their lives before the growing generation in as many ways as possible, will be another notable program during the centenary year.

Reaching out to poor and deserving critically-ill and bed-ridden patients in as many places as possible during the year and providing them with a kit containing some of the essentially needed articles will also be a part of the centenary program.

GO-SEVA:

Pujya Swamiji had great love for cows and experienced immense joy in serving them in the Goshala. In line with this, it has been decided to identify as many Go-Seva centres as possible and try to extend assistance to them. Go-Puja at Ashram Goshala will be performed on the 12th of November 2018 and on the same day in 2019.

OTHER PROGRAMMES:

During the year it is also proposed to conduct one day special Satsang programs in at least two places in States like Kerala, Tamil Nadu, Telengana, Andhra Pradesh, Karnataka, Maharashtra, Gujarat, Chattisgarh and Delhi on Sundays convenient to the devotees, highlighting the different facets of Pujya Swamiji's life.

The Centenary Celebrations will conclude on the 12th of November 2019 with a colourful session preceded by Nama Saptaham, the details of which will be announced later.

ALL DEVOTEES ARE HUMBLLY REQUESTED TO DO THEIR BEST TO MAKE THE CENTENARY YEAR A MOST EFFECTIVE OCCASION TO BOOST OUR EFFORTS IN OUR SPIRITUAL JOURNEY.

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 April is 220 crores. The grand total of the Japa done so far in this round now stands at 3005 crores.

RAM NAM SAPTAHAM

As mention in the write-up on Page 29, the year-long Birth Centenary Celebrations of Pujya Swami Satchidanandaji are scheduled to commence with a Ram Nam Saptaham from the 5th to the 11th of November 2018.

A special Satsang program will be held in the Ashram on the 12th of November with a view to intensely remember the different facets of Pujya Swamiji's life as moulded and shaped by Beloved Papa and Pujya Mataji.

Devotees who would like to participate in the same are requested to reach Ashram latest by the 4th of November 2018 so that the groups can be formed and the timings can be fixed for the sessions.

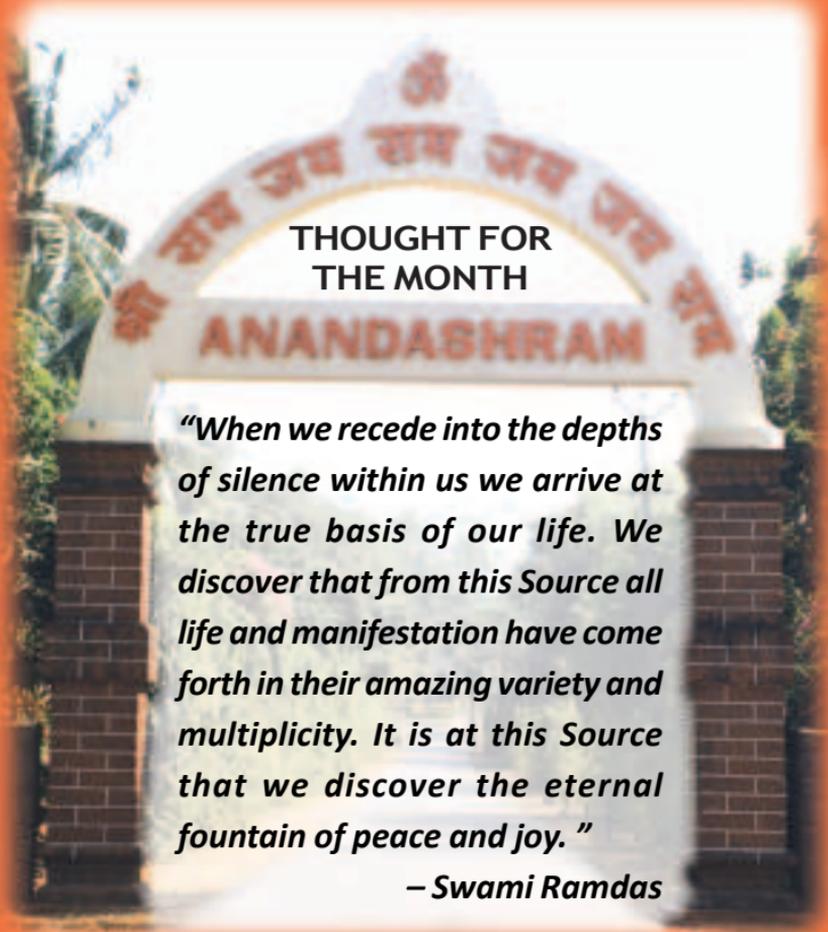
We also request all who would like to participate to inform the Ashram about the dates of arrival and departure latest by the end of September so that appropriate arrangements can be made.



**HOMAGE TO
PUJYA SWAMI SHUDDHANANDAJI**

The month of June reminds us of the Samadhi of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature, innocence, simplicity and straightforwardness. Swami Shuddhanandaji through his very life has taught us that while carrying on with devotional practices and selfless service, one can always lead an innocent and simple life. By remembering him, let us try to emulate these noble qualities that he epitomized.

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THOUGHT FOR
THE MONTH

“When we recede into the depths of silence within us we arrive at the true basis of our life. We discover that from this Source all life and manifestation have come forth in their amazing variety and multiplicity. It is at this Source that we discover the eternal fountain of peace and joy. ”

– Swami Ramdas

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