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# The Vision

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DEDICATED TO UNIVERSAL LOVE AND SERVICE



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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*

### PUPPET IN HIS HANDS

MY heart overflows with love and delight

And they flood my being through and through.

How can I contain them? I am lost;

The impact is so strong and powerful

At times I sit still and unmoving

As if struck with a lightning flash.

Verily, I am possessed by my Beloved.

I act as He wills — a puppet in His hands.

Whatever I am, I am His and He.

— Swami Ramdas

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**THE VISION**

A Monthly Magazine

**ANANDASHRAM**

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## FROM THE EDITOR

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“We should act our parts in it (world-show) with the full knowledge that we are mere actors here. We suffer only when we forget this. It is indeed great joy to be conscious always that we are but instruments in the hands of God and that we only play our respective roles on the world-stage according to His will. Thereby we attain freedom and bliss”, said Beloved Papa.

The sense of individuality which is so strong in us unknowingly refuses to accept the above truth, though we have utmost regard for the words of the Master. We continue to feel that it is we who decide and act everything. However when we get kicks and knocks, we do realise, at least for a short time, our limitations and insufficiencies. We then pray for relief, knowing that it is His will and not our will that works. As soon as we get over the crisis, we again forget that His will alone prevails.

Then by His grace, we are taken to a Master who advises us to develop a technique to bring in God remembrance always so as to hammer that everything happens only by His will. Initially we may find some progress in this direction but it does not stay for a longer period. We then realise that it could be due to

separating the labelled spiritual disciplines from the common run of life. So what is needed is to take away the barrier which is causing these setbacks.

The process of demolishing this divide is hastened when we feel that at no time He is away from us and therefore whatever we do right from the moment we get up in the morning till we retire to bed is actuated by Him only. Thus we try to gradually realise that our body, mind, intellect and senses are His instruments.

This month's issue of THE VISION highlights this aspect.

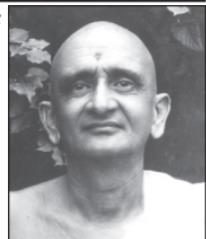
— *Editor*

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## TRUE MISSION OF HUMAN LIFE

*By Swami Ramdas*

Marvellous are the possibilities of human life. You can elevate it to the highest eminence and make it reveal its rare hidden powers to produce works that can leave a permanent impress upon time. Mainly, there are three functions of human life, namely, thinking, feeling and acting. If you manipulate these functions from your lower nature, they create only discord for yourself and for those round about you, whereas if they are inspired by your higher Divine



nature, they make for the attainment of a state of harmony conducive to your own felicity and also for the delight of others.

Before the Divine Power takes possession of your life and handles it as It wills for your immortal freedom and for universal beneficence, you should, in the first place, deliver it to that Supreme Power. Just as a well-tuned musical instrument, when played upon by a master musician, brings out a sweet and entralling melody, so also when God, the Master of beauties and harmonies, manifests in the human being, He blesses it with the gift of a cosmic vision and surcharges it with an all-embracing love.

The main condition for the revealment of God within you is the elimination of your ego-sense and the complete surrender or dedication of every part of your being to the omnipresent, omnipotent and omniscient God. Instead of the ego, God should hold sway over you. God's light should illumine your mind. God's love should permeate your heart. God's power should control your activities. In short, you should be so fully imbued with God-consciousness that your life inside and outside is fully divinised and the world is seen by you as the blissful expression of your regenerated life.

All that is good, great and magnificent that you

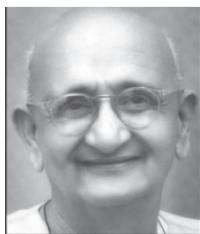
observe in the world which have stood the test of time and have been the wonder and joy of ages, have been the creations of human lives in whom God had manifested Himself in all His glory and perfection. God has reserved, as it were, His powers for unveiling the exalted qualities of love, sacrifice and service only through human life. Hence human life has a special mission and significance among the innumerable species of creatures living on the earth. Every member of the human race can become such a vehicle for God to possess and be a sun of Divine love and splendour.

The lower human nature is brought under control so that the Divine nature may be released and thereafter life may think, feel and act from a new and universalised, eternal vision and experience. There is delight in the progress that you are making to this beatific state, there is bliss in the attainment of it and there is the spontaneous outflow of joy in the life that succeeds it. So, it is rightly said, Sadhaka and Siddha are both He, becoming and being are both His. Therefore, let your life be made so fit and pure that its hidden mysteries are brought out for the fulfilment of the Divine purpose in the world which is to awaken mankind to the awareness of its identity with Him, the one great Lord and Master of the worlds.

## **BELOVED PAPA SWAMI RAMDAS ANSWERS**

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Papa: NS has found out a new form of surrender by which he throws all responsibility on Ramdas and he will do whatever he likes.



Devotee: Is he not Papa's child?

Papa: Who says he is not?

Devotee: Then, is not all responsibility on Papa, his Guru?

Papa: Do you mean to say that Ramdas is responsible even if he robs or kills anybody? For his action, is Ramdas to take the punishment?

Devotee: When he is a child, he does not know what is right or wrong, and therefore how can he be responsible?

Papa: If he is a child he will not do like that.

Devotee: That is why I first asked, 'Is he not Papa's child?'

Papa: So far as Ramdas is concerned he is Ramdas' child. But he must feel he is a child and should act like a child. Then only Ramdas' responsibility holds good. Therefore it is said, 'We must become like a child and then the father will give us proper protection.' To become like a child means to be conscious of being a child.

Devotee: If a child falls into a well, the child suffers, no doubt, but is not the father much more pained?

Papa: Of course, the father feels sorrow. If God does not feel for His children, they have no hope. You must be conscious of your actual surrender to God. You must be conscious of His guidance and control from within and that it is by His will and power you are doing everything.

Devotee: That amounts to saying that we are only dolls in His hands.

Papa: Consciously we are dancing to His tune. Puppet is not conscious. An intelligent being, when conscious that God from within is making him dance, is dancing well. That dancing gives him joy. We must be aware that we have surrendered. In that lies our joy. Ultimately the dancer is He and the Master is also He.

Until this non-dual awareness is ours, we must be conscious that He is manipulating us from within. Otherwise, we think that we do everything. There, we do not have that joy. You can take a pen and write a beautiful poem; the pen cannot appreciate it. We are not like the pen. We are conscious beings. We can know He makes us do everything. There is joy and ecstasy in that. It is not of the intellect. It is something beyond it. It is a matter of Divine experience. In a subtle way, from within, we are being made to work.

A master has a servant who is willing to do whatever the master directs him to do, and he finds joy in doing it. He will be joyfully expecting orders from him. He is conscious that he is doing things according to the master's instructions. In carrying out the master's orders, he feels supreme joy. So it is with the devotee. The Master is within. Our joy consists in obeying Him.

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### **WORDS OF PUJYA MATAJI KRISHNABAI**

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We should become like children if we want anything from Him and be as willful as a child is with its mother when it wants something and will not take a 'no' for an answer. I was like that. I was after Papa day and night insisting that he grant me Sakshatkar, so much so that finally he had to give it to me. Unless you become so willful and insistent, Papa will not give you Sakshatkar. At first, Papa diluted my body consciousness by telling me to get myself immersed in the Name, meditation on Him and service of Him in all, until my body idea disappeared altogether. Then, he granted me Sakshatkar. But, he did not leave me in that static state, away and aloof from the world. Papa brought me back to the body idea in order that I may become his instrument for Vishwa Prem and Vishwa Seva. If you



want to do Vishwa Prem and Vishwa Seva, you can do so only through the body, using it as a vehicle. And, thus, even though Papa made me merge in His Eternal Being, he made me return to the body idea to carry out Vishwa Prem and Vishwa Seva.

\*\*\*

The average human being is self-centred. He does work only to meet his own needs and those of his kith and kin. He worries only about himself and his family: that is his Dhyana! His whole life is centred around 'I' and 'mine'. What is the difference between this kind of life and that of Universal Love and Service? In the latter, 'I' and 'mine' become changed to 'you' and 'yours'. You perform all acts of service as service of your Guru, you speak only in praise of your Guru and you think only of Him. Then, you transform your life and convert it into an instrument for the service of your Guru.

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### WORDS OF PUJYA SWAMI SATCHIDANANDA

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Right attitude in social service: The spiritual aspirant must have his thoughts always centred on God. Whatever help you render to others, be aware that it is God who is doing it through you. Whoever comes to you may be given a few loving



words and you can always talk to them about God's love, as an instrument of God. An instrument or servant of God is always in communion with Him and practises Universal Love. Also, when you do something to help others, you must look upon them as different forms of God Himself, maintaining your communion with Him.

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Receptivity — a stage of progress: Even when we are living with saints we can open ourselves to receive their grace only to the extent we have progressed. We have to pass through certain situations and gradually prepare ourselves physically and mentally for higher experiences. The bud takes its own time to blossom into a flower. Forcing it, will only spoil the beauty of the flower. Ultimately it is He who is, by our so-called 'Sadhana', removing the mask of ignorance put on by Himself. When the process is complete and the instrument is made fully pure and prepared, He will declare "I am He". Now the little 'I' that was claiming doership so far has disappeared. He alone 'is'.

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Sadhana for happy life: To lead a most useful and happy life, you have to be in tune with the Supreme Lord seated in your heart. This is possible by chanting His name as much as possible, remembering Him constantly

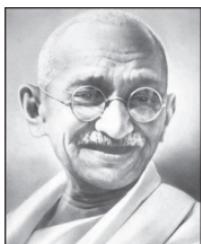
and praying to Him for guidance before you start any work, however minor it may be. By this practice you will be able to ultimately feel that you are only an instrument of God and it is He who is working through you.

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### **BE HIS INSTRUMENT**

*By Mahatma Gandhi*

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The bodily functions of a physically healthy person are natural and spontaneous. His stomach for instance functions independently of him; he has not to bother about its functioning. Similarly a spiritually healthy person, though acting through his body, is not tainted by it and may be said to be doing nothing. Therefore a man should dedicate all his actions to Brahman (God) and perform them on His behalf, so that in spite of his activity he does not earn either merit or demerit and is untouched by either, like a lotus leaf which is untouched by water. Therefore a Yogi (man of selfless action), performing action with the body, mind and understanding in a spirit of detachment and without egotism, purifies himself and enters into peace. The a-Yogi, on the other hand, being attached to the fruit of action, is a prisoner bound by his own desires. The Yogi lives blissfully in the

city with nine gates that is his body, having renounced all actions by his mind, and realized that he himself is not doing or getting done anything at all. The man with a purified soul does not commit sin, nor does he do any meritorious deed. He who acts in a spirit of detachment, having destroyed his egotism and renounced the fruit of action, becomes a mere machine moving at the will and pleasure of the Master Mechanic or an instrument in the hands of God. The question, therefore, of his earning merit or demerit does not arise. On the other hand, the ignorant man is always counting his merit and demerit, and sinking deeper and deeper into the pit, so that in the end the only thing he has earned is demerit. But as regards the man who destroys his own ignorance by wisdom from day to day, his spontaneous actions grow purer and purer, and appear perfect and meritorious in the world's eyes. He sees all things equal.

*Source: In Search Of The Supreme, Vol III*

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**PERFORM DUTIES WITH  
AN ATTITUDE OF SURRENDER**  
*By Mata Amritanandamayi*

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Do what you do with complete involvement, yet remain detached — this was Sri Krishna's way. It is like a person lowering a bucket into a well to draw out water.

Even though the bucket is immersed in the water, the bucket is firmly in the person's hand. Even though one may be in the world, one is not bound by it. A boat does not sink because it is in the water. It sinks when the water is in the boat.

Through his own life, Lord Krishna illustrated the greatness of any type of work. No other spiritual teacher has expounded the value of action as much as Lord Krishna: "O Arjuna, I stand to gain nothing in all the three worlds, yet I am continuously engaged in action. At least for the welfare of the world, do action. Perform your action with no desire for its results."

Some people ask if this means that we should work without expecting to be paid. No, it does not. When we sow a seed, it may sprout or it may not. We may sow seeds at the right time. We may dig bore-wells and make sure that the crops get enough water. Regardless, if there is a flood just before the harvest, everything will be lost. Many people commit suicide when their actions don't bear the expected fruit. But if one is prepared to face both kinds of results — failure and success — then one won't fall to such extremes. Krishna's advice is very relevant here. There is no point losing ourselves in grief. We only have the right to put

in effort. The results are not in our control. Thus we should accept whatever comes to us as the fruit of our actions. His advice was to live in the world while understanding its nature. Through this, we develop the capacity to view things from a distance.

If we incorporate the attitude: “I am just an instrument in God’s hands,” then the burden of Karma will fall away from us entirely. Only when a pen is in someone’s hands can it write letters. It does not write on its own. So too it is with a paintbrush. It does not paint on its own. Someone has to hold it to paint. We have to be like a pen or a brush in the hands of the Divine.

Krishna taught Arjuna that behind every action is God’s power. If we abandon the feeling of doership and surrender to being an instrument in God’s hands, that Divine Power will flow through us. If we become like a pipe attached to the tank, all the water in the tank can be used for the sake of many through us. When we become a zero, we truly become a hero. Whatever we want will become possible, and we will be freed from all anxiety and fear. The Lord called this capacity as Karmasu Kaushalam — dexterity in action. This is one of the most important teachings the Lord gave the world.

*Source: [www.amritapuri.org](http://www.amritapuri.org)*

## YOU ARE THE TOOL

*By Ma Anandamayi*

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Question: How is it possible to work without desire?

Sri Ma: By doing service with the feeling that one is serving the Supreme Being in everyone. The desire for God-realization is obviously not a desire in the ordinary sense: "I am Thy instrument; deign to work through this, Thy instrument".

By regarding all manifestation as the Supreme Being, one attains to communion that leads to liberation. Whatever work is undertaken let it be done with one's whole being and in the spirit: "Thou alone workest," so that there may be no opportunity for affliction, distress or sorrow to creep in.

Another point is that as far as it lies in your power there should be no neglect. Beyond that feel that whatever happens is in His hands; you are but the tool. Because of this, put your body, mind and heart into any service you may do, and for the rest take it that what comes about was destined to be.

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Devotee: Well, it does not seem possible to perform action without desire, that is to say, devoid of attachment for either the work or its fruit, but solely from a sense of duty. According to the Shastras, only the man who has achieved perfect fulfilment is capable of such action. So long as one is linked to sense objects, it is impossible. Yet, what is taken up in a spirit of dedication to God may well develop into work done without any desire.

Sri Ma: Whether with or without desire — it is still action. One cannot possibly remain without action until the state of Pure Being comes. Therefore, let this aspect of the matter also be understood.

When you surrender yourself to the Guru, you have to obey his orders unconditionally. In this, your sole motive is to carry out the Guru's will. Consequently, when going about the task, you grow eager to do your utmost; can you call this also a desire in the ordinary sense of the word? To set your heart on being efficient, with the one object of fulfilling the Guru's will, is certainly a good desire.

If for any reason there should arise even the least feeling of resentment, the action can no longer be described as being without attachment. Suppose for example, after having accomplished by far the greater

part of some work, you have to abandon it, and towards the end someone else takes it up, completes it, and gets the credit for having achieved the whole of the task. If you mind this even in the slightest degree, how can the work have really been done disinterestedly? Obviously it was not quite far from a desire for recognition.

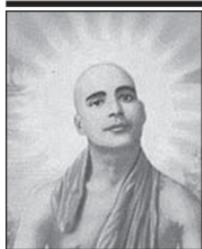
When you have surrendered yourself to the Guru, he may do anything, subject you to no matter what trials, yet you still regard yourself as a tool in His hands. You will then have reached a stage, where, in spite of all difficulties, you persist with the work, knowing it to be the Guru's order. Keep in mind that by this attitude you will grow steadfast in endurance, patience and perseverance, and your energy and capacity will be enhanced.

*Source: www.anandamayi.org*

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## MAKE OVER THIS INSTRUMENT TO DIVINITY

*By Swami Rama Tirtha*



Artists, teachers, philosophers and thinkers in their own lines get inspiration, but this inspiration comes only through crucifixion. People in this world want to keep themselves as enjoyers, keep themselves as agents, but Vedanta shows it is not in

accordance with the laws of Nature that you should enjoy anything. It is not for man to enjoy anything. This enjoyer is the false self, it is not the real Self, it is not you. All thinkers, philosophers will have to see their body, their mind, their whole being enjoyed by the whole world. There is the road. If you want to be an enjoyer, the way to salvation, the way to happiness, the way to enjoyment is barred for you, is marred for you. You cannot, cannot enjoy this world, for you there is only one way, and that one way is to see the body, the mind and everything of yours enjoyed by Divinity, eaten up by Divinity. As Christ says, "Here, eat my flesh, eat it." "Here, you will have to drink my blood!" at the Lord's Supper! Very happy is he and blessed is he whose life is a continuous sacrifice.

Whenever we reach that point of saturation, when the mind is filled with the idea, when the whole being is lost and merged in the thought, the machine, the organ, the musical instrument is taken up by the great musician, by God, by Divinity, and through this organ are produced beautiful, magnificent, sublime tunes. Great notes, splendid music come out of the organ, but so long as the child wants to keep the organ to itself, and does not want the great organist or musician to handle the organ, only notes of discord

will be emanated by the organ; so long as this self, this false ego, this unreal self which is the “enjoying self”, is present and wants to keep hold of the body and does not let go this body, through this body or musical instrument notes of discord will come out. Make over this instrument or this body to Divinity, get yourself rid of this false ego, away with this little self, sacrifice it, and rise above it. Then, when the point of saturation is exceeded, God himself takes up this instrument, the great musician handles this instrument himself and through this instrument, music comes out, magnificent notes spring forth. There you are inspired. Inspiration is God-doing. When the little self gives up possession of the body, the person is inspired.

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*Source: [www.ramatirtha.org](http://www.ramatirtha.org)*

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## **STEPS THAT LEAD TO SURRENDER**

*By Swami Ramdas*

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### **1. Acknowledgment of God's will as supreme.**

Our ego refuses to submit to this truth and makes us suffer from disappointments and doubts. The ego can be put down only by a continuous remembrance that God is the sole doer and that we are all merely instruments in His hands. As we fix more and more

firmly in the mind the habit of remembering Him, the ego gets thinner and thinner until it is entirely obliterated or wiped out, which means that the state of Samadhi has been reached.

## **2. Realisation that God is always good and loving.**

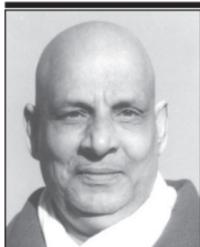
So, His will works only for good. He is incapable of doing any harm or evil, as by nature He is good and good alone. This gives us the necessary strength to patiently endure every trial and grief, seeing in it the hidden good, as in the apparent harsh treatment of the child by its mother when she chastises her child for its good.

## **3. Acceptance of the fact that God has assumed the form of the universe, of all creatures, of all beings and things in it.**

We start by taking God as love. So God is good. Therefore there is no evil at all in the world. Then every being and everything is only the manifestation of a good and loving God. So all creatures, all beings, deserve our respect and love. We have nothing to dislike or hate. Here we create an ocean of love in which we immerse ourselves, and enjoy eternal bliss. Now the self-surrender is complete; the mind is thoroughly pure and perfectly innocent. The blessed devotee who has attained this stage is ever in Samadhi in all conditions of his existence.

## SERVE WITHOUT THE IDEA OF AGENCY

*By Swami Sivananda*



God's plan for man's evolution is work. Love of God and service of man is the secret of true life. Service of man is service of God. Do service of others with the feeling that God dwells in all and receives your service as worship. Service is worship of God.

Do not lose a single opportunity to help and serve others. Do not expect anything when you serve a man or when you give a gift. Thank him for giving you a good opportunity to serve him.

By doing service you purify your heart. Egoism, hatred, jealousy, idea of superiority vanish. Humility, pure love, sympathy, tolerance and mercy are developed. Selfishness is eradicated. You develop a broad heart with broad, generous views. You realise One-in-all and all-in-One. Sense of separateness is annihilated. You feel unbound joy.

Do not expect the fruits of your actions. Give up agency or doership. Feel that you are an instrument in the hands of the Lord and that God does everything. Be balanced in success and failure. Be not attached to the actions themselves.

Actions should be performed without attachment, without the feeling of doing. Perform works merely for God's sake, abandoning even such attachment as 'May God be pleased'.

Actions do not bind. It is only the erroneous idea 'I am acting' that binds. Serve everyone without the idea of doership. Feel that you are only a nimitta (instrument) in the hands of God.

When you serve others, feel that you are serving the Lord in them, or your own Self. Keep God in your heart, selfless service in your hands and God's name on your lips.

*Source: sivanandaonline.org*

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## DEAR CHILDREN

### ***When Siva's Bull Bared Its Teeth***

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God alone is the Doer, and we are all His instruments. Therefore it is impossible even for a Jnani to be egotistic. The writer of a hymn to Siva felt proud of his achievement; but his pride was dashed to pieces when Siva's bull bared his teeth. He saw that each tooth was a word of the hymn. Do you understand the meaning of this? These words had existed from the beginningless past. The writer had only discovered them.

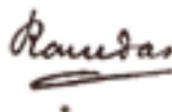
## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

...Ramdas read your letter and the introductory note; both of them are so overflowing with love that while reading them, his throat was choked with emotion, and the eye moistened with a tear. Mother Krishnabai remarked that she never saw Ramdas touched so perceptibly as on this occasion. The tone of the letter comes from a heart of perfect humility and purity. Ramdas has written to you in one of his previous letters that you are the chosen instrument of God and that you shall ever remain so. Please do repeat the Divine Ram-Mantram, and the practice will enable you to be always conscious that you are the ever-free and blissful instrument of God. This consciousness will automatically grant you the universal vision, in which you will realise your absolute oneness with God in the universe and beyond. In this realisation, you will get a still higher and a more complete comprehension of the truth — that you are eternally one with and different from, the Great Truth, and also That, which is beyond all conception...

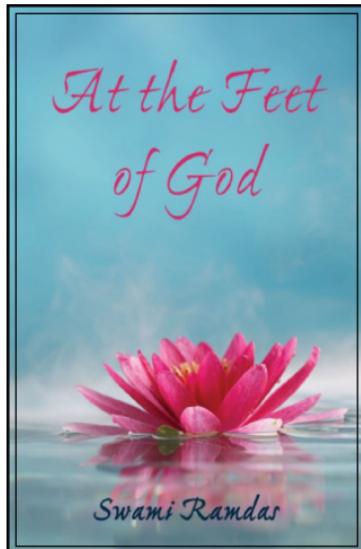
A handwritten signature in cursive script, likely belonging to Swami Ramdas, is placed at the end of the letter. The signature reads "Ramdas" with a horizontal line underneath it.

## PEARLS FROM THE DEEP

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*(This is a series of articles dwelling on the unique teachings of Beloved Papa as we travel through his writings. We hope that these write-ups will inspire aspirants and devotees to dive deep into the ocean of Beloved Papa's teachings and themselves gather the pearls of wisdom for their own spiritual journey.)*

### AT THE FEET OF GOD



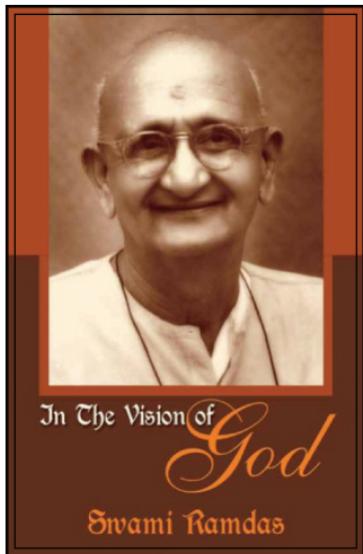
Swami Ramdas' long, wandering journey that took him from the far South to the Himalayas in the North was chronicled in his first book, IN QUEST OF GOD. As his spiritual journey got deeper and more intense, a series of momentous questions arose in his mind resulting in a unique inner dialogue with

the Divine. This book, AT THE FEET OF GOD, narrates this inward journey of self-enquiry that touches upon a variety of topics. Some hurdles experienced by aspirants are addressed and clarity is gained from Beloved Papa's inner dialogue about how these

hurdles can be overcome. One quintessential theme that runs throughout the book is the importance of self-surrender, succinctly captured in his famous quote from another book GLIMPSES OF DIVINE VISION: “God arranges everything, in His own way, at the time He appoints.”

Languages Available: English, Hindi, Kannada, Tamil, Telugu.

### IN THE VISION OF GOD



IN THE VISION OF GOD is a sequel to the book IN QUEST OF GOD. This book is the journey in which Beloved Papa was becoming conscious of a Divine influence working silently but irresistibly in him gradually dominating and possessing him. To quote His own words: “It was indeed a total self-dedication on one side and a watchful, benevolent protection on the other.” Replete with insightful anecdotes, this chronicle also includes his varied experiences written in a simple and lucid manner with elaborate details on his spiritual learnings. As he kept on moving wherever

God took him, he was watching himself, looking within and making amends whenever he found there were any lapses on his part. The book concludes with the setting up of Anandashram.

Languages Available: English, Gujarati, Kannada, Tamil, Telugu.

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## **ANANDASHRAM NEWS**

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### **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 200 crores. The grand total of the Japa done so far in this round now stands at 3635 crores.

### **PUJYA SWAMIJI AND PARTY VISIT TAMIL NADU:**

Beloved Papa, out of His unbounded grace, facilitated that Pujya Swamiji and some devotees go through several soul-elevating experiences during their eventful journey in Tamil Nadu during the month of July 2018.

Puja Swamiji started from the Ashram on the 28th of June 2018 and reached Katpadi in the morning of the 29th of June. Sri Parathasarathy along with a good number of friends received Pujya Swamiji and Sri Rajagopal at the station and took them to his house where there was Ram Nam and a Satsang session till noon.

In the evening Sri Ramanashram was visited and homage paid to Bhagavan Ramana Maharshi at his Samadhi Mandir. Mathrudevi temple in Ramanashram was also visited. Beloved Papa said, “Bhagavan Ramana was a saviour of souls. The men and women who went to him for spiritual illumination, returned with their hearts filled with Divine peace and joy. His look was most dynamic. When He cast His gaze on any aspirant, who stood or sat before Him, it electrified the person and entirely turned the course of his life Godward. Sometimes it shook the very foundation of that person’s life and surcharged it with unutterable peace and ecstasy.”

Pujya Swamiji and party met the President Sri VS Ramanan and his brother Mani at their residence.

From there, the party proceeded to a temple of Seva called Arunachala Animal Shelter run by Sri Leslie Robinson. This shelter tends to sick stray dogs and other animals with utmost love and concern. It was a gentle reminder about how spiritual aspirants can expand their love-circle to embrace all creatures.

After visiting a sick elderly lady, the party proceeded to Revered Yogiji’s Ashram where a number of devotees were waiting at the entrance. The visit to Thiruvannamalai was mainly to participate in the year-

long Birth Centenary Celebration of Yogiji Maharaj.

All were taken round the massive Satsang Hall where there was a photo gallery depicting the various stages of the spiritual journey of Yogiji Maharaj, and then led to the place where Yogiji Maharaj dropped the body.

It was in the early fifties that Yogiji came under the influence of Beloved Papa whom he accepted as his Guru and took initiation of the holy and all-powerful Ram Mantra. Though he wanted to stay with Beloved Papa and Pujya Mataji, consent was not given by them and therefore he took to a Parivrajaka life and finally settled down in Tiruvannamalai. He lived there for over three decades. He always referred to Beloved Papa as ‘my father’ and himself as ‘a beggar’. Yogiji has a vast following and continues to inspire innumerable devotees in Tamil Nadu and other places. As Truman Caylor Wadlington, a western devotee, pointed out: “Hungry souls would come to him, and he would give them bread; souls suffering from the diseases of sin would come, and he would heal them with his loving words; and souls blinded by ignorance would come and he would illuminate them by wisdom. He was no longer only a part of humanity, but also an integral member of the creative Brotherhood of God’s children.” He used

to direct many of his devotees to visit Anandashram.

Meticulous and loving care was extended by Revered Devaki Amma, Vijayalakshmi Amma and Dr. Ramanathan (brother of Justice Arunachalam, the head of the Ashram) in the Ashram. The bonding between Anandashram and Yogiji's Ashram got even more cemented due to this visit.

Next day morning Pujya Swamiji and a group of devotees left for Trichy. They reached Amma Mantap at Trichy where Mother River Kaveri flows in her spectacular glory. The party assembled there and read out the 3rd chapter from Beloved Papa's book IN QUEST OF GOD in which he has described his adoption of Sannyas — the transition from Vittal Rao to Swami Ramdas — which took place 96 years ago. Mentally experiencing the company of Beloved Papa and with Ram Nam on their lips, everyone walked towards the famous temple of Lord Sri Ranganathar. Though originally there was no intention to go inside because of the heavy crowd, Beloved Papa arranged it in such a way that all were taken to the Sanctum Sanctorum by the loving priests and explained in brief about the worship there. Probably Beloved Papa wanted to reinforce the proper attitude towards the Saguna and Nirguna aspects of the all-pervading Lord and to take

advantage of both these aspects.

From there the party proceeded to visit Sri Swami Padmanabhananda, a disciple of the venerable saint Ramdas Anna Swami of Shanmughananda Ashram at Keezkottiyur near Kumbakonam.

Swami Padmanabhananda, who drew inspiration from life and teachings of Swami Vivekananda, lives in a remote place and inspires and motivates a band of youngsters to involve themselves in various acts of Seva as a part of their spiritual discipline. Dedication and self-effacement are the remarkable characteristics of his disciples. Looking at them one can see the magnitude of the influence of their Guru Swami Padmanabhananda.

The following morning, an inspiring interactive session was held with nearly 2000 children at a school run by the Ashram.

By that evening the party reached Govindapuram, the spiritual centre of the renowned Sri Jayakrishna Deekshithar, now popularly known as Vittaldas. Through wholehearted and dedicated initiative of Sri Deekshithar, a gigantic temple of Lord Vithoba and Mother Rakhumayi has been constructed there. They also have a massive Goshala housing more than 500 cows. That evening a soul-elevating Satsang

programme was also conducted. From Govindapuram the party proceeded to Chennai.

Two important events that took place in Chennai were the visit to Sri K Krishna's factory — Mandagini Seals and the awareness programme organized by the VITAL team in Chennai.

Every year, Sri K Krishna arranges a Ram Nam and Satsang programme at his factory in Chennai. Factory workers are regularly given Yoga training and they exhibited their skills during the Satsang get together there. It was a sight to be seen.

The harmonious relationship between the management and workers is something noteworthy and an example to be emulated.

Last but not the least was the illuminating awareness programme organised by the VITAL team at Chennai where people drawn from different segments had assembled to chalk out a plan of action for taking forward the mission of the dissemination of spiritual values in the form of fundamental duties enshrined in the Constitution of India.

Pujya Swamiji returned to the Ashram on the 8th of July. The entire trip of around 10 days was blissfully spent by all deeply dwelling on the Divine in so many different ways.

## **RAM NAM SAPTAHAM**

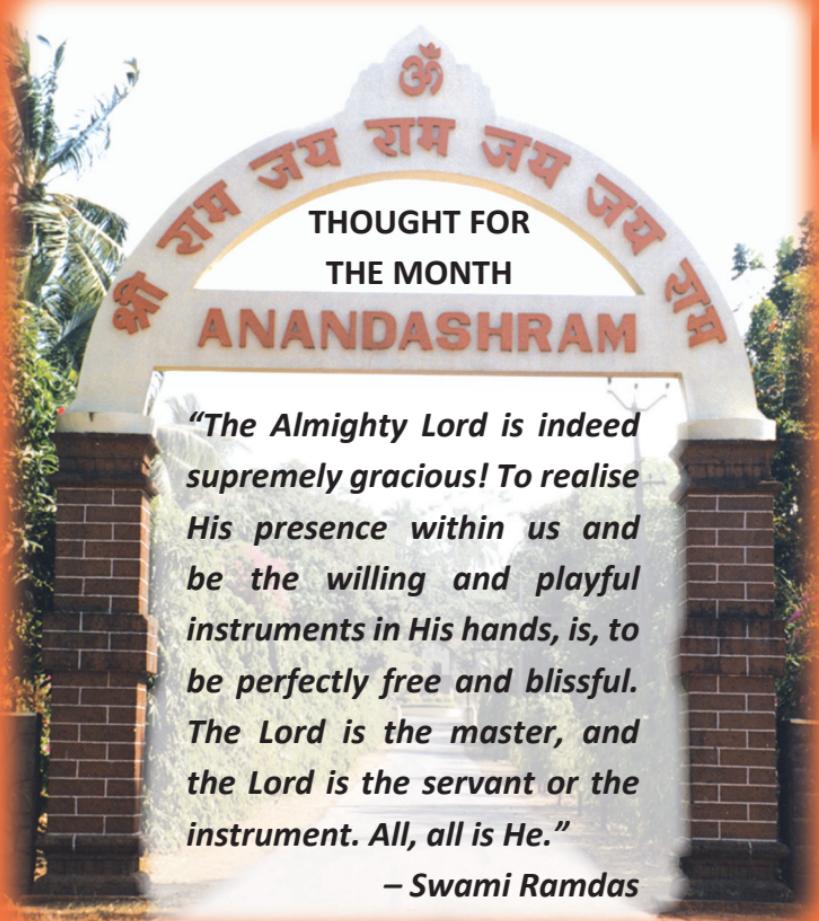
As mentioned in the June issue of THE VISION, the year-long Birth Centenary Celebrations of Pujya Swami Satchidanandaji are scheduled to commence with a Ram Nam Saptah from the 5th to the 11th of November 2018.

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.

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*"The Almighty Lord is indeed supremely gracious! To realise His presence within us and be the willing and playful instruments in His hands, is, to be perfectly free and blissful. The Lord is the master, and the Lord is the servant or the instrument. All, all is He."*

— Swami Ramdas

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