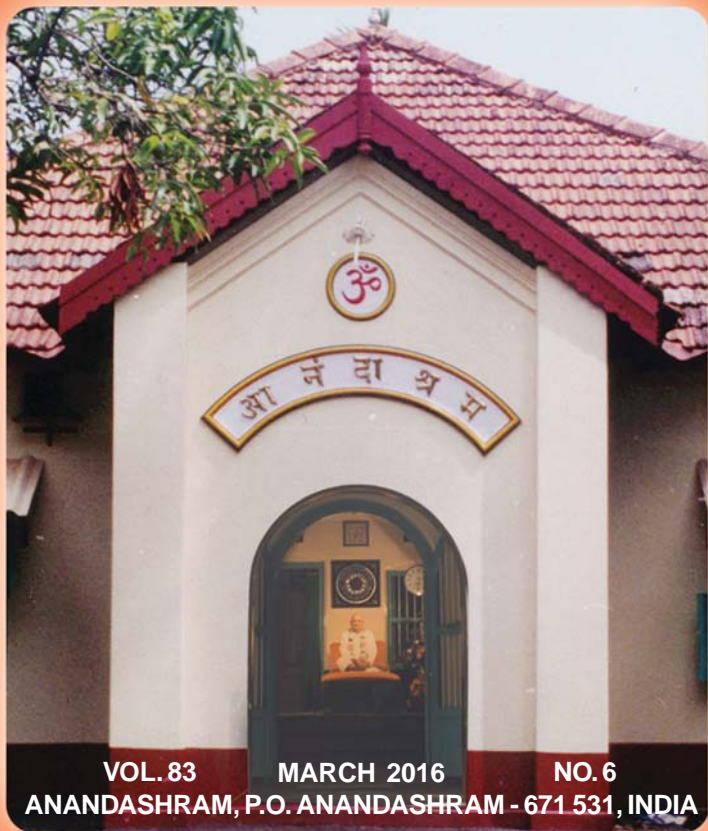




The Vision

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



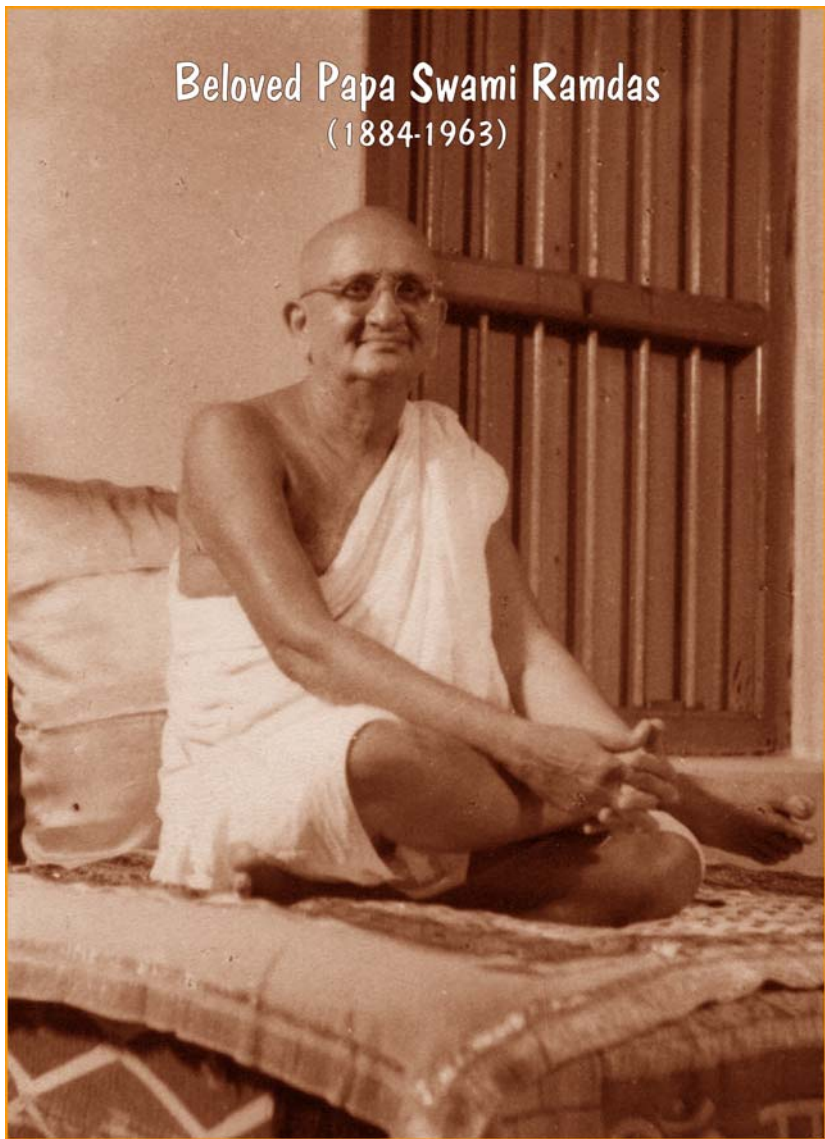
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Beloved Papa Swami Ramdas
(1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

BE FIXED IN YOUR SELF

GIVE up pining for things;

There lies your peace.

What you wish to have

Is already with you.

What you aim to be,

You are really That.

* * *

Still your spirit that fidgets about.

Crave not, want not.

Be contented with what you have,

And with what you are.

Cast to the winds your aims and ambitions.

Be fixed in your Self,

The immutable, the deathless.

You are the ever free, blissful Truth.

Know this.

- Swami Ramdas

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THE VISION*A Monthly Magazine***Anandashram**

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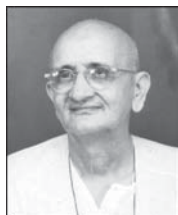
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VALUE OF SATSANG

By Swami Ramdas

There are two ways by which a spiritual aspirant can awaken and purify his heart for the realisation of God within and without him. The first is the society of saints and the second, repetition of the holy name of God.



It is in the company of a saint that the aspirant becomes conscious of the existence of God and a yearning to attain Him is created in his heart. This contact also grants him a foretaste of the Divine bliss born of such an attainment. Just as a lotus blooms in the rays of the morning sun, so also the aspirant's heart opens and receives the subtle influence which a saint exerts on him, giving him the experience of immortal peace and joy. Moreover, the saint's contact slackens the aspirant's attachment to the objects of the senses, thus enabling him to easily concentrate his mind upon the indwelling Divinity. So, it is essential for the aspirant to seek the company of a saint and bask in the sunshine of his grace.

As the mind has been allowed to roam about as it liked from a long, long time, to curb its nature

and to engage it in continued remembrance of God becomes, in the early stages of the aspirant's struggle, extremely difficult. In spite of the aspirant's possessing a spirit of dispassion towards the attractions of life, his mind refuses to be easily guided towards the eternal Reality who is the source of the world and all creatures in it. Hence, the adoption of a method of steady discipline for achieving concentration is necessary. The sovereign way for the aspirant is to take to the repetition of the powerful name of God with all faith and devotion. God's name is invincible. The Name is the bestower of peace, power and knowledge. It can remove all the impurities of the heart and fill it with the joy and radiance Divine. Very few seem to know the greatness of the Divine Name. The wonders that the Name can work are realised only by those who have made proper use of it. The troubled mind gets peace and rest by taking refuge in the Name. The weakened and diseased mind regains its strength and health by chanting the Name. The mind, in which sweep the blasts of unbridled passions, can be freed from them by the power of the Name. The soul, whose vision is clouded by ignorance, can be made aware of God,

who is Existence, Consciousness and Bliss, through the constant utterance of the Name. In short, victory over the lower nature and perfection of the higher spiritual life can be gained by the aspirant's unwavering reliance on God's name.

A man's life, however high-placed it may be from the material or worldly standpoint, is far away from real peace and happiness. The soul can be released from its miseries only by living in the Divine consciousness. Man's desires for sense pleasures cast a veil over him, denying him the joy of his union with the Divine. It is for this reason that he lives like an animal, only to fulfil the cravings of his lower nature. His association with the body and the senses is the cause of his sorrow and bondage. When he directs his vision inward and communes with the immortal Self and beholds the world about him and all creatures and things in it as the expression of the Self, it is then that he achieves the supreme fruition of human life. Now he becomes a pure, exalted and illumined vehicle of God through whom rays of all-embracing love and beneficence spread everywhere in the world. In this state he feels a rare perennial joy by giving himself away for the good of others.

Keeping in view the sublime goal described above, the aspirant should strive with all his heart to reach it by drawing inspiration from the contact of saints and by chanting God's glorious Name.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Papa: You do Bhajan, read scriptures and repeat Ram Nam at prescribed times, but when you begin your daily work you allow the mind to wander. That will not do. Constant remembrance of God is necessary. Sri Krishna says:



*Asamshayam mahabaaho mano durnigraham chalam
Abhyaasena tu Kountheya vairaagyena cha grhyate*

‘O Arjuna, undoubtedly the mind is hard to control as it is of wavering nature. It can be steadied by practice and dispassion.’

You should have dispassion towards objects of the senses and also constant practice in the repetition of Ram Nam. Otherwise, the mind will be tossed about by desires. Continuous remembrance of God is possible only when your devotion is intense. Sankara says:

*“Satsangatve nissangatvam
Nissangatve nirmohatvam
Nirmohatve nischalatatvam
Nischalatatve jeevenmuktih”*

‘Contact of saints gives detachment, which in turn brings freedom from delusion. Freedom from delusion results in perfect stillness of mind, by which Mukti or liberation in life is attained.’

A wandering mind cannot see God. It must become still. The way to this is Satsang.

Some Sadhus dwelling in Kutis or Ashrams in Rishikesh lead a hard life for several years. They say, ‘I have lived in the Himalayas for twenty years and more and undergone severe austerities, but still I have achieved nothing!’ What kind of life do they lead there? They take unwholesome food which they receive from Annakshetras. Their stomach is consequently upset. They suffer from so many physical ailments. They frequent hospitals. They do little Sadhana as their mind is preoccupied with thoughts of the body.

Unless you have a burning aspiration for God, the mind cannot be fixed on Him. Where your love is, there your mind is. Just as a miser constantly thinks of money and money alone, so a Bhakta has Ananya-

Bhakti – exclusive devotion for God. In Narada’s Bhakti-Sutras, Bhakti is defined as highest love for God. When you have intense love for God, everything else is forgotten. Then you will realize God.

Therefore you must do Bhajan, have Satsang and remember God. If you taste once the sweetness of God-remembrance, you will never forego Him. You will have the first taste of that experience in Satsang only.

Devotee: We are having Satsang with Papa.

Papa: Satsang must be within, not outside alone.

WORDS OF PUJYA MATAJI KRISHNABAI

Papa’s room: a few have gathered for their elevenses as usual, though the real purpose might be to enjoy Mataji’s company as much as they possibly could while in the Bhajan hall melodious



Bhajans were going on, sung by Ponnu and Sita from Bombay. Mataji was pained that none sitting in her room had shown any anxiety or the least desire to go and sit in the hall and listen to the Bhajan. Some had come away even when the Bhajan was going on.

Mataji: “What would you have done if there was a Bhajan programme in your own house? You would

have made it a point to gather as many as possible so that there would be a good turnout for the Bhajan. Yet, here, you are not worried about attending the Bhajan yourself, let alone asking others to attend it. It seems you have yet to acquire the taste for Bhajan and Satsang. Why should this be so? It is only because you have not yet made the Ashram yours in the same degree as you consider your home as yours. If you had truly made Papa yours, you would not have missed Bhajan at any cost. You would have sat there throughout. That is Sattwa Guna. On the other hand, when you flit about in futile pursuits, that is Rajo Guna. And, when you get engrossed in newspaper reading and news of what is going on in the outside world, that is a downright Tamas. That is why it is important that you attend Bhajan and get yourself steeped in Sattwa Guna. You know what Papa said in his book read out the other day? He said that Satsang was the first step to build up one's Ram Nam. But, you avoid sitting for Bhajan and seize any opportunity to go after any other work or activity. Work, no doubt, is important, but Bhajan is even more important. In fact, Bhajan and singing of the Lord's Name are the most important things in one's life. Here, what happens is that if someone has been given the turn at 11 a.m.

to sing Bhajans, he would not turn up at the Bhajan hall till it is time for him to sit and sing. Not only that, he will leave the hall immediately after his turn is over, not bothering to sit with the one who is to sing Bhajan after him! This is the state of those who have lived here for years. Then, any wonder, that newcomers should follow suit?

“You say you want Papa but it seems this desire for Papa is only lip-deep or, at the most, only throat-deep. Otherwise, Papa would have become yours long back. You have only to remember Papa and yearn for Him intensely, for Him to become yours instantaneously. But, not the least vestige of a desire for Papa is yet evident in you all. There are cases where people turn to Papa after receiving knocks of the world. Papa alone knows how many knocks are in store for you all before you can turn towards Papa and start remembering Him intensely. It was my fond hope that you would remember Papa even without getting all the knocks of the world. I have grown old saying the same thing again and again but none has shown any desire to attain Papa. Thousands have come here during these years wanting to remain here and serve Papa and thousands have had to go back because they failed to do intense Nama Japa.

“It is good that Papa did not give me education. Otherwise, I might have penned a new version of Papa’s loving account of the setting up of the Ashram. Papa filled up his writings with so much love and tenderness. My account would have been completely different. I might have pinpointed all that was done and not done by those who came and lived here claiming to do Sadhana. That may be the reason why Papa kept me unlettered, so that all the Bhaktas should read only his love-filled writings, and not have to dwell on lapses and failures.”

WORDS OF PUJYA SWAMI SATCHIDANANDA

VALUE OF SATSANG:

All of you attend Satsang only because you feel benefited in your Sadhana by such programmes. Benefited in the sense that they help you to be in tune with God at least as long as you are attending such programmes and, in some cases, for a much longer time. So, what is needed for Sadhana is more of such occasions that can help us to commune with God more and more and ultimately commune with Him constantly. Before one has God-vision, one has to remain in constant communion with God. Though such



Satsang programmes help us, we cannot have them always. We can have them only once in a way. We feel unhappy when we do not get more of such occasions, as our happiness depends upon the external programmes. We have, therefore, to devise ways and means to remember God without any external aids. Even when we are attending such programmes, unless we train our minds to commune with God, it will not help us very much. So, the first thing we have to do is to train the mind to commune with God – at first under favourable conditions like Bhajans etc. and, gradually, in all conditions. There may be so many unfavourable conditions that we may have to face in our daily lives. As soon as we leave this place, we have to face the heavy traffic, lot of noise outside. Not only do they not help us to easily commune with God but they also prove a disturbing factor. Saints / Mahatmas, who are our spiritual guides, have told us again and again that there is none but God in this world. The whole world is God Himself. God alone is. This is the Mahavakya. When God alone is, why are we then not able to see Him, feel Him? There is something standing between us and God. Though God is all-pervading and He is never away from us, we feel that we are separate from God. We don't feel His

presence. It is to feel His presence that the Mahatmas have given us the holy and all-powerful Mantra, the constant repetition of which can gradually purify our mind of all the dirt that causes the disturbance. Only in a pure and still mind does God reveal Himself. So, the Sadhaka's effort is to purify the mind and make it still. That stillness and purification comes by God-remembrance. Satsang helps to commune with God and gives us an impetus in our Sadhana. There may be occasions when Satsang is not available. Then, we have to repose complete faith in the Mahavakya and train our mind to see God in everything, to see everything as manifestation of God. This practice must go on constantly. May the almighty God bless you all with success in your Sadhana and lead you to the supreme goal of realisation of your oneness with Him, resulting in eternal happiness.

WHAT IS SATSANG?

By Mooji

Brian: What is Satsang?

Mooji: Satsang literally means to associate with the highest Truth. Really, it means to be in an environment where



Truth is honoured, and becomes the climate of thinking, feeling, acting, and being. A common expression of Satsang is that people gather around a being who has recognised, understood, and transcended the egoic limitation, and has discovered the Truth of what we are – not just what he or she is personally, but what the whole game is, internally. When one has understood this, then those who are searching for the direct experience of Truth feel the attraction to gather around such a being, and questions and doubts are posed and responded to. Through the energy field in such an environment, somehow the mind slowly drops into that inner space, not of assumption and projections, but of direct experience and recognition of what we are searching for, you see? The discovery of Truth is not something you buy over the counter. There has to be a level of commitment or at least an urge, a seriousness or authenticity in the searching. This is Satsang.

Brian: How important is Satsang to a person's spiritual growth?

Mooji: Very, very important. In that type of very supportive energetic field, you are among other beings who are called by the same voice, you can say. And to

be in such an environment, where the level of consciousness is quite subtle and becoming more pure, is very, very inspiring also. It creates a sense of normality with Truth so it is not seen as some far-off thing, but is experienced and lived in its natural power. We're in a journey to discover our original being.

Brian: Is Satsang a sense of authenticity?

Mooji: Yes, the environment of satsang is so authentic that it allows space for the inauthentic to be expressed and seen. If you are in an inauthentic environment, you only project, imagine, and even pretend. You will not experience fulfillment. Quite likely, you just stay in a sense of confusion. But when you're in an authentic space, a true space where there's love and openness, then what is hidden comes to the surface of consciousness, pops, and then disappears.

Brian: With all the Satsangs that you have led over the years, what have people struggled with the most, and how can they overcome this?

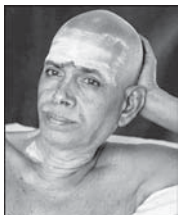
Mooji: I would say, at the root of all struggle is identity. All struggle is over the identity as we are living with a notion of ourselves that is not true. That is the chief cause of suffering, confusion, frustration,

and aggression. We are suffering from a kind of delusion; it's almost like a fever of misunderstanding. I may even call it a spell. I've been saying recently that perhaps the great disease of mankind today is a sense of lacking inner space, which is caused by an absence of awareness of who we really are. How can we overcome this? It's not difficult, actually. We must become open to Truth again. Most people have a natural sense that 'my life, as it is, is not really enough, it's not the real deal, there is something missing in life.' Many may already have that sense anyway, but still they may ask, "Well, how can I access that again?" And then there are those who are doubting: "Is there really something that pure in me?" In Satsang we look at why the Truth feels so distant from ourselves. It's not that they've got to go out and create this Truth, but more that they must discover this by peeling away the layers that seem to hide this natural recognition. So, that in my view, is a good starting point. And then, not leaving it merely at the level of words, thoughts, or feelings, but also using simple exercises to guide the attention inward, which will introduce the energy and presence of Truth within.

Source: Internet

RAMANA ON SATSANG

“Our real nature is Liberation, but we imagine that we are bound... All spiritual teachings are only meant to make us retrace our steps to our Original Source. All you have to do is remove the coverings that conceal it. The path of knowledge removes the illusion of ‘I’. The path of devotion removes the illusion of ‘Me’... Surrender is giving oneself up to the origin of one’s Being. In due course, we will know that our glory lies where we cease to exist. Satsang means association (Sanga) with Sat or Reality. Satsanga (Satsang) really means association with the unmanifest Sat or Reality (Satya). But as very few can do that, they have to do the second best, which is association with the manifest Truth (Sat) – that is, the Guru. One who knows or has realised the Truth is also regarded as Truth. Satsanga will make the mind sink into the Heart. Such association is both mental and physical. The externally visible being of the Guru pushes the mind inward. He is also in the Heart of the seeker and so he draws the latter’s inward-bent mind into the Heart. Therefore



the Guru is both 'external' and 'internal'. From the 'exterior' He gives a push to the mind to turn inward; from the 'interior' He pulls the mind towards the Self and helps in the quietening of the mind. So seek the association with holy men. Such association with Sat or with one who knows Sat is absolutely necessary for all. Sankara has said that in all the three worlds there is no boat like Satsang to carry one safely across the ocean of births and deaths..."

Source: <http://www.satyasatsang.nl>

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Sri Ram is the one sole Reality... He dons bodies and He doffs them. But He remains the same, for ever and ever... The ever changing universe is only a "passing show", His Divine Lila. He alone is... Let us cling to His glorious Name with all love and faith; and let Him do what He pleases with us. The Name has the power to tear up the veil of Maya and bring us face to face with Him. Let us give up cares and anxieties, fears and doubts. His powerful Name is all sufficient. It is the refuge, solace and true joy of our life. Go on singing the glories and praises of Sri Ram,

in the company of your wife and child. May Sri Ram fill your minds with Divine consciousness.

Om. Om. Om...



ME TO WE

*(Dwelling On The Values Describing
The Lord's Dearest Devotee In Srimad Bhagavad Gita)*

Intensely dwelling on the last eight Shlokas in Chapter 12 of Srimad Bhagavad Gita explains how an aspirant can become the dearest devotee of the Lord. Let us try to understand and then emulate the values described in these shlokas through an example from daily life:

Adveshta Sarvabhutaanaam (Absence Of Hatred/ Malice Towards None):

A lawyer and politician from Kerala, whose nature is always free from malice towards all, once encountered a violent mob. A person from the mob hit him very hard causing severe physical injuries.

After a couple of months, when the lawyer was travelling in an auto rickshaw, he saw the same person standing on the road. He stopped the auto rickshaw and offered him a lift. That person was initially a

little reluctant because he felt guilty, but, the lawyer's forgiving nature, expressed through his body language, brought about a change in his attitude and he got into the auto rickshaw. He also felt very sorry for having attacked him and both became close friends thereafter.

DEAR CHILDREN

Vinobaji's Impact On The Dacoits Of Chambal

The ravines around the Chambal River, Madhya Pradesh, were infested by dacoits, armed robbers, some of them followers of the rebel leader Man Singh. My (Vinobaji's) peace campaign in the area had a totally unexpected outcome. Non-violence is a spiritual force of great power. Mahatma Gandhi used it in the political field, and later it has been used in the social and economic field. Now I tried it out in what is commonly called the dacoit region. Something new happened which had never happened before. Hard hearts were melted, the whole atmosphere was saturated with the spirit of God. People for whom dacoity had become a means of livelihood repented, came to me completely transformed, and abandoned their former ways. One can only conclude that God had penetrated their hearts with His Divine radiance.

As for me, I can only feel profoundly thankful to that Lord of All, in whom I put my trust as I try to walk in the way of truth, love and compassion.

While I was still in Kashmir, Tahsildar Singh, the son of dacoit leader Man Singh, wrote to me from jail. He had been condemned to death and he wanted the privilege of seeing me before he was hanged. At the time I had with me in my party General Yadunath Singh who comes from this same area, and I asked him to go and see Tahsildar Singh on my behalf. Tahsildar Singh told him of his desire that I should visit the Chambal ravines and meet his dacoit comrades. I went there in response to his request, and spoke to the people about my desire to show affection, and I appealed to the robber gangs to come to me as their friend. I assured them that they would be treated justly, without brutality, and that their families would not suffer.

By the grace of God, twenty of them came to me at Kaneragram on the 19th of May (1960). They laid down their guns – costly weapons, equipped with powerful gunsights – and surrendered themselves to me. Then they met their wives and children, and we went with them to the jail, where they gave

themselves up. They will reap the fruit of their misdeeds, but they will have earned the forgiveness of God. A way has been opened.

Source: Moved By Love

SWAMI RAMDAS FOUNDATION, SRI LANKA

Beloved Papa chooses appropriate instruments to exemplify His triune path – viz. Nama, Dhyana and Seva – integrated with everyday life so that they serve as perennial inspiration to His devotees and spiritual aspirants. This train of thought passed through the mind of the writer when Beloved Papa caused his visit to Sri Lanka in January–February 2016 and blessed him with the great opportunity of witnessing His ongoing work engaged in by Sri Paramalingam in the form of setting up a large seva ‘empire’ in a number of places in the country – Colombo, Jaffna, Neerveli, Analdeev, Odiyamalai, Iyakkachi, Batticaloa and Kotagala – under the auspices of the SWAMI RAMDAS FOUNDATION. Providing shelter, support and education to boys and girls who need the same, houses to those who have no shelter, rehabilitation of those who have been rendered disabled due to the unrest that Sri Lanka witnessed in the recent past, Go-rakshana and,

to top it all, spreading the glory of Ram Nam and Satsang are some of the activities that these centres run by the Foundation are engaged in.

Beloved Papa made Sri Paramalingam to be in close contact with the Ashram from 1970s onwards, resulting in him getting thoroughly wedded to the Ashram's ideal of Universal Love and Service based on the vision of Divinity in all. He has also been prompted to encourage and participate in every undertaking taken up by the Ashram.

Apart from motivating Sri Paramalingam with fixed resolve, sustained faith and optimistic outlook, Beloved Papa has also provided the needed wherewithal from his professional income on a substantial scale and a team of dedicated and committed people to manage the functioning of the seva centres, which have top quality infrastructural facilities. Sri Paramalingam has brought all the centres under the umbrella of the SWAMI RAMDAS FOUNDATION.

On entering the centres, the first thing one feels is the ever inspiring guidance of the Trinity of Anandashram – Beloved Papa, Pujya Mataji and Pujya Swamiji. While, chanting of the holy and all-powerful Ram Nam is the mainstay at the centres, unbounded

and unconditional seva activities, which reach out to numerous poor and destitute people, are given equal importance.

Activities of the Centres:

Colombo:

- Satsang and Ram Nam sessions are held regularly at Anandasagara spiritual centre.
- North Shore University, affiliated to the University of West England (UK), which offers courses in Engineering and Management.

Jaffna:

- Karunalayam, a boys' hostel with 80 children who need support and shelter.
- Mother Krishnabai Girls' Home, with 100 girls who need support and shelter.

Iyakkachi:

- Pujya Papa's Ashram, with a housing colony for 50 families and a Satsang hall for regular Ram Nam chanting.

Batticaloa:

- Karunalayam boys' hostel, with 34 boys who need support and shelter
- A temple dedicated to goddess Kamakshi Devi.
- Ram Nagar housing colony, with 36 families

- Go-rakshana Kendra to take care of cows and other animals.

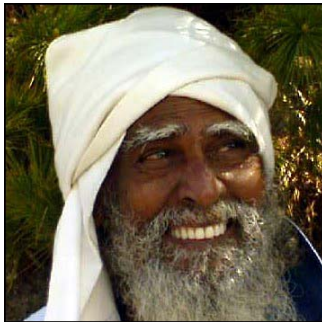
Kotagala:

- A tea estate with a Satsang hall, where workers and their families attend regular bhajan programs and Ram Nam.
- A temple dedicated to Goddess Muthumariamman.

May the Foundation be blessed to actualize its Sankalpa and to reach out to more and more people!

– *SWAMI MUKTANANDA*

REVERED BABA ATTAINED MAHASAMADHI



Revered Thiruvadi Thuli Baba Swamigal of Anbin Kudil, Erode, a great luminary on the firmament of spiritual India, dropped his mortal coil on the 19th of January 2016. His body was interred on the 21st of

January in the Ashram premises of Anbin Kudil.

Revered Baba had closely associated with the Ashram and Pujya Swamiji since the last two decades. There was special bond of love between the two.

Revered Baba walked into the hearts of all in Anandashram with his intense Vairagya and simplicity.

He had always been concerned about the spiritual welfare of all and never failed to bring home this aspect again and again at every opportunity. Even in his last letter to the devotees, he had emphasised the fact that there may be many situations which may engage our minds, however, we should never lose sight of our Goal which is the prime purpose of our lives.

We offer our mental Sashtang Pranams to Revered Baba, who is now in the form of remembrance, and pray for his blessings on all for speedy spiritual progress culminating in realising our Oneness with Him!

REVERED THULI BABA'S FIRST VISIT TO ANANDASHRAM

(Revered Baba's first visit to Anandashram is fondly remembered. The article then published in THE VISION of October 1997 is reproduced below.)

“Indeed there is no means greater than Satsang to keep awake the Divine consciousness within us. Satsang we get in consequence of the purification of the mind.” - Swami Ramdas

In pursuance of this immortal utterance quoted above, Beloved Papa has been bringing saints and such

spiritually illumined personalities to Anandashram from time to time, lending an impetus to the seekers in their spiritual pursuit. Thus it was in Beloved Papa's scheme of things that immediately after the onset of the Chaturmasya period, He prompted Avadhut Maharaj – Sri Thiruvadi Thuli Swamigal of Tiruvannamalai to pay a visit to the Ashram with a band of young ardent disciples.

Many are the similarities, as was discovered later, between the life of Sri Swamigal and that of Beloved Papa. At the insistence of the family members, Sri Swamigal was also compelled to enter into wedlock though nothing could stop the ultimate evolution from Grihasthasrama into the life of a Vairagi and ultimate Sannyas. Beloved Papa adopted the sacred robe of Sannyas at the age of 39. Sri Thiruvadi Swamigal did likewise at the age of 40. Beloved Papa received initiation into the all-powerful Ram Mantra at the hands of his father whom he came to revere as his Gurudev. Sri Thiruvadi Swamigal was initiated into Ram Nam – Sri Rama Jayam – by his father, a spiritually evolved Yogi. Beloved Papa's Ishta in his Sadhana period was Lord Krishna, Sri Thiruvadi Swamigal accepted Lord Panduranga of Pandharpur as his Ishta. Like Beloved

Papa, Sri Swamigal's haunts in his Sadhana period were jungles, cremation grounds and such other isolated places for contemplation and meditation. He too never bothered about travelling ticketless by train, and, if asked to alight by the ticket examiner, did so most cheerfully, covering long distances on foot.

Drawing inspiration from the life and teachings of Bhakta-saints as contained in the book BHAKTA VIJAYAM, the Swamigal took to an itinerant life in 1972 and proceeded to Pandharpur for Darshan of Lord Panduranga. When in spite of prayers and entreaties he could not get Darshan of Lord Panduranga in His Saguna form, he became restless and rushing to the idol, started banging his head on its feet in sheer despair and frustration. When blood started oozing out from his forehead, the Swamigal suddenly felt as if the feet of Lord Panduranga's idol had become soft, and almost at the same time, he heard somebody calling him. This mysterious old man prompted him to adopt Sannyas, gave him the name Thiruvadi Thuli (literally, the dust of the feet of the Lord's Bhaktas) and led him to various pilgrimage spots in the North. He also made the Swamigal renounce all ties of Grihasthashrama. At the end of their journey together,

at a railway station, the old man mysteriously disappeared, after giving the Swamigal Saguna Darshan of Lord Krishna or Panduranga in His Chaturbhuj form.

Till that time, he was quite unaware as to who was his Guru right from his early years, and it was the revered Paramacharya of Kanchi Kamakoti Peetam who revealed the truth that his father was his mentor. From then onwards he looked upon his father as his Guru. The Guru conveyed to him that he will get established in the Ultimate only after he comes across RIBHU GITA – a treatise on spiritual path and its culmination, appearing as a part of the 6th chapter of SHIVA RAHASYAM – originally rendered in Sanskrit by Saint Ribhu.

It was in 1992, that he chanced to get this sacred Granth from Sree Ramanasramam and had occasion to study the Tamil version of it. This text deals in simple Tamil language with all that is to be known by a Sadhaka. The quintessence of the teachings is brought out in a small booklet by him which he takes up as his text with his disciples.

Soft spoken by nature, the Swamigal, ever conscious of the indwelling Lord by constantly referring His role in all events and individuals, is a true renunciate

and is leading a very simple but an inspiring life, guiding all those who come in contact with him in a most loving manner.

Sri Annamalai Swamigal – a disciple of Bhagavan Ramana – provided him with a plot in Tiruvannamalai. A Kutia has been erected for the Swamigal's stay. Two Brahmacharis are staying with the Swamigal. Pujya Swami Satchidanandaji during his last visit to Tiruvannamalai met the Swamigal at Annamalai Ashram.

The Swamigal, himself a votary of the Name, was very much attracted towards the daily routine of Anandashram where Ram Nam chanting is the main item of Sadhana. The Swamigal expressed his deep veneration for the motto of UNIVERSAL LOVE AND SERVICE which the Ashram upholds and the way it is put into practise in the Ashram.

After spending five blissful days in the Ashram, the Swamigal and party left for Thiruvannamalai.

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace

in the month of January 2016 is 250 crores. The grand total of the Japa done so far now stands at 12250 crores.

SATSANG AND INTERACTIVE SESSIONS IN MAHARASHTRA: Satsang program with Pujya Swami Muktanandaji is scheduled to be held in Mumbai on the 27th of March 2016 from 5:00 to 8:00 pm.

A 3-day retreat for youth and young professionals will also be held at Bordi Beach, Dahanu from the 24th to the 27th of March 2016. (Contact: Smt Shreya Udipi: 09869676862 / Sri Shyam Udipi: 9869727131).

WATER SCARCITY: As we expect water shortage in the months of April and May, devotees are requested to avoid visiting the Ashram during the summer.

FROM THE EDITOR

Satsang means contact of Truth, which is God. Satsang can be had either in the company of saints or by conversing, singing or reading about God and His glories by a group of His devotees. Satsang is the first step on the Path. If we have no Satsang we cannot step on the path. If we taste once the sweetness of God-remembrance through Satsang, we will never forgo Him. Hence we can say that we will

have the first taste of that experience in Satsang only.

In Satsang we can have our doubts cleared. We get encouragement for progressing on the spiritual path. It is important. When we are in Satsang we become more receptive for God-ward thinking. However we should know that Satsang must be within, not outside alone.

Satsang can be in the form of sharing / hearing of positive incidents, learning about the higher aspects of life, seeking clarity on the goal to be scaled as well as the methodology, getting rooted in the fixed resolve, sustained faith and optimistic outlook, Bhajans and songs to remind us of the goal of Love, Joy and Wisdom, chanting of His Name, Darshan of Mahatmas, reading of biographical sketches of Mahatmas, reading of books on Bhakti / Knowledge / Seva, hearing discourses and taking part in interactive sessions, clearing of doubts on the practicability of spiritual values and finally taking to inward journey.

This month's issue throws light on the various dimensions brought out by Mahatmas on Satsang.

— **MUKTANANDA**

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Other Particulars About THE VISION**

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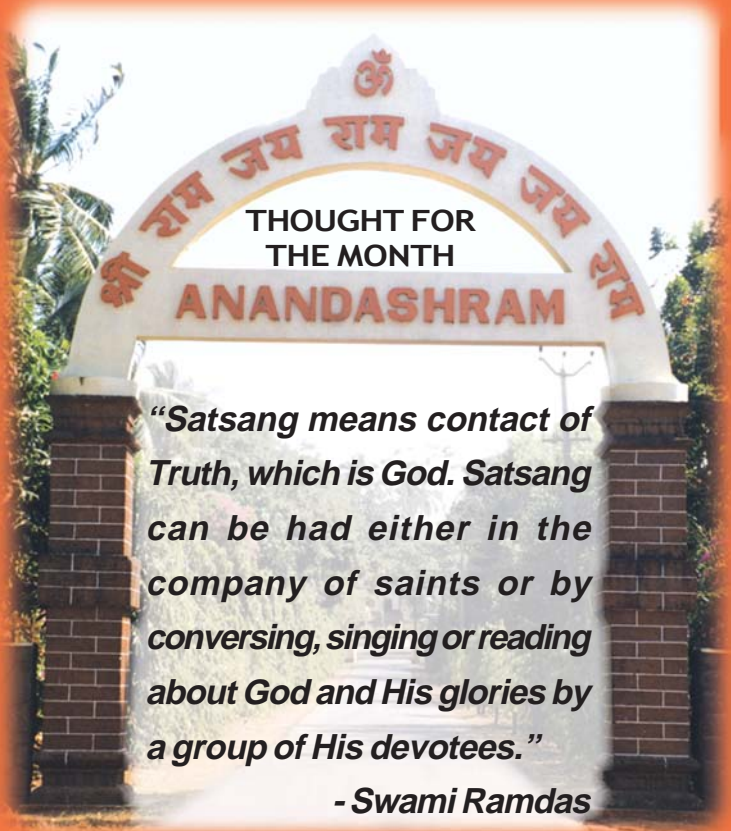
I, Swami Muktananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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- Swami Ramdas

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