



The Vision

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DEDICATED TO UNIVERSAL LOVE AND SERVICE

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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

I AM THE SUPREME ONE

I live in all — all forms are mine;
 I rest in rocks, hills and plains;
 I grow in plants, verdure and trees;
 I creep in worms, germs and ants;
 I fly in the birds and fowls in the air;
 I roam in the beasts of the wilds;
 I act and move in man, woman and child;
 I shine in the sun, moon and stars;
 I rise and fall in the waves of the sea;
 I run and dance in the flow of the stream;
 I roar and crash in the thunders of the sky;
 I flash in the lightning and blaze in the fire;
 I fill the air and dwell in silent space;
 I glow in the twilight — sleep in the darkness of the night.
 I am the life that animates all things;
 I am the Truth that abides in all things;
 I am the Supreme One — and there is none but I.

— **Swami Ramdas**

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FROM THE EDITOR

he ultimate goal of spiritual journey is to rise from the personal level to universal level. As soon as we wake up in the morning and look outside, we realise that the reach of our vision is limited only to a number of creations seen before us. But, when we go to the terrace of a building, we find that the same vision reaches out to a wider area, covering more creations. Again, from a mountain top, the vision covers a still wider spectrum of creations. And from an aircraft, it is much, much more. Thus, it is clear that the more we raise ourselves from our present level, our vision widens, bringing into its fold more and more creations. This is at the physiological level. From the spiritual level, ‘rising’ stands for broadening our love-circle based upon the vision of LOVE — the Common Denominator in all creations — so that we can embrace more and more persons, situations and objects — animate and inanimate.

This expansion of our love-circle means freeing oneself from the clutches of ‘me’ and ‘mine’ resulting in getting established in the Cosmic Reality where everything is ‘ours’ and there is nothing that can be called ‘another’.

Beloved Papa has explained this point thus: “The Life Principle that activates all beings is the same. We all breathe the same air, walk on the same earth, and are equally entitled to the enjoyment of the amenities which nature provides. The earth yields its rich gift to all alike. The differences between man and man on the material plane are, in truth, unnatural and improper. For, the component parts and composition of human bodies and the qualities inherent in them are not diverse and conflicting. If we look with the pure vision that belongs to an enlightened mind, we do not see any clear-cut line of demarcation that isolates man from man, one set of people from another or one nation from another. We are indeed parts of a stupendous whole. We are units that form the world-community or family. So, we can live and act as members of a world-brotherhood or federation.”

The moment we start analysing the cause of our worries, anxieties, disharmonies, etc. we realise that they stem from the ‘me’-factor — the individual level. Hence, let all our efforts be centred on this cardinal theme of rising above the individual level, and on its basis act as an individual.

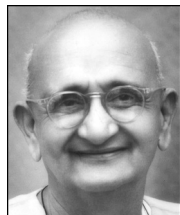
This month’s issue of THE VISION highlights the need to develop a universal outlook. □

— *Editor*

THE COMPLETE TRANSFORMATION

By Swami Ramdas

When we are changing from the particular to the general, from the individual to the universal, there are stages of progress. But these stages have only a relative importance.



The radical change that takes place in us is the transformation of our limited or narrow vision into a vast all-enveloping consciousness which we call Truth or God. In this condition we realise our oneness with all humanity. In the process of the transformation, if you see any stage at all, it is because the external habits to which we are used, due to ignorance, continue for some time, but the universal vision does not admit of any clinging to the old ways and standards of life, as universalisation breaks down all the barriers that stand between us and our fellow-beings. It is not that we become established in the observance of any set of morals taught by the religion in which we are born, but we transcend all such moral laws and reach an a-moral state. The spiritual laws that govern us thereafter belong to an absolute state, in which we are not relatively moral, but go beyond the sphere of

morality. We live in, and react to the world, after the transformation is complete, on the basis of a deep experience of the all-pervading Self.

So, our behaviour with people is such that an ordinary man looks at it as very strange. Our selfishness having been uprooted and thrown away from the mind, we have no difference between ourselves and others. We are thoroughly altruistic and decentralised in all the ways of our life. From the worldly standard, we may be unwise and foolish in not saving things for the morrow and, in the worldly-wise way, not laying by for the 'rainy day', as they say. In that respect we are looked upon by the world as not only not practical, but also as some strange specimens of humanity with whom they cannot agree or reconcile themselves. □



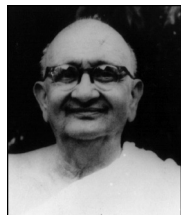
The Name blesses your sight with universal vision; it causes the outflow of infinite love from your heart, it infuses Divine Power in every part of your being and makes you His radiant child and servant.

— Swami Ramdas

WORDS OF BELOVED PAPA SWAMI RAMDAS

Excerpt From 'At The Feet Of God'

Q: O Mother, your name is Ram. What is your form since name and form always go together?



A: I am without name and form. To realise me, as without these, O Ramdas, you have first to assume me as having them.

Q: You are one, but the universe is full of diversity; it is made up of millions of forms. How is this, Mother?

A: I am one, formless and nameless. I choose to be many. Hence, I have to assume forms without which I cannot be many.

Q: You are eternal, but how is it that your forms are perishable?

A: It is as it should be. When One is real, many must be unreal. So, form is born, remains for a time and then dies: birth, change, growth and dissolution — that is the nature of forms.

Q: How can you exist, O Mother, when your forms perish?

A: Just as, child, the gold remains even after the ornament is melted, during which process it loses its form, as also in the case of a lump of ice, which

loses its form under heat, but the water, of which it is made, remains.

Q: Why did you wish to be many?

A: I desired to have a play, and a play cannot be, unless there be more than one. Hence, I had to manifest myself as many.

Q: What do you gain by this play?

A: Anandam — supreme bliss.

Q: How can you speak of bliss, O Mother, when the world is seen to be full of misery?

A: Understand, my child, it is I myself acting miserable, happy, angry, etc.

Q: How can you be acting miserable and remain unaffected at the same time?

A: Acting is always an appearance; it does not affect the actor. An actor pretends to be weeping while all the time he remains internally, at heart, unmoved. So also, with all other feelings and emotions.

Q: What is this play of yours made of?

A: It is made of three qualities, Sattwa, Rajas and Tamas — harmony, activity and dullness.

Q: How is variety seen in this diversity?

A: By countless modes of combinations of these three qualities. These three Gunas make together what is called Prakriti.

Q: O Mother, are you separate from Prakriti?

A: O child, Prakriti exists because of me, but I am not in Prakriti.

Q: Is Prakriti eternal?

A: Individuality not, but collectively she is. Bear in mind always that Prakriti has only a relative existence and not absolute. I am the only Absolute.

Q: If sorrow and pain are unreal, why should there be sympathy, compassion, charity, love, truth, goodness, purity and such virtues in this world?

A: Realisation of the state in which this world is witnessed as a play, can be attained only by recognising me as one, appearing as many. The three Gunas have to be transcended before absolute unity is realised. Now this oneness is attained only through the practice of universal love, purity, truth, compassion and charitable deeds.

Q: What is this realisation?

A: This realisation makes you only a blissful witness of the play of the three Gunas and thus remain always free from all the effects of pleasure and pain and other pairs of opposites, yourself, untouched and unaffected. Then it is that you will have realised the fact, 'You are as myself'. □

WITH THE DIVINE MOTHER

By Swami Shuddhananda



Sriram: Mataji, can an aspirant still nourish desire for sense pleasures after he has attained universal vision?"



Mataji: "When you have attained universal vision, all the forms in the world become yours — rather, you see everyone as your own form. It is to this state of universal vision that the Gita refers when it says that once you have attained this state, it matters not whether you enjoy sense-objects or not. Actually, there is no question whatsoever of engaging yourself in pursuit of worldly pleasures after you have attained universal vision."



Mataji: "A Sadhaka should engage himself in constant self-examination, checking his own actions to see for himself if there were any traces of selfishness in them — even the least bit of Swartha (self-interest) in anything that he may have said or done. The Sadhaka should always put others' happiness above his own. He can never hope to progress on the spiritual path making others miserable. It does not matter if, at

times, he might have to sacrifice his own happiness. If his goal is indeed to behold Papa in all forms and to realise Papa's Universal Being in his heart, he should be ready to make any sacrifices for others. This is possible only if the Sadhaka is in constant introspection over his thoughts, words and actions. Others outside do not have to tell him. If he cares to turn the spotlight within, he will be able to judge for himself and see how and where he may have erred. Every trace of selfishness has to be rooted out from one's heart and mind. So, **whatever you do, hold before you the criterion whether whatever you are going to do or say or even think will make others around you unhappy. If so, firmly desist from the same.**



Mataji: “When your mind goes within as a result of thinking about Papa's universal attributes, you begin to see Him in everyone around you. That is Sakshatkar. **When you start looking on your relatives and on the man in the street in the same light and with the same vision, it means that you have made spiritual progress** and are ready to merge into Papa.” □

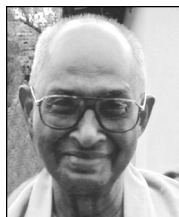


WORDS OF PUJYA SWAMI SATCHIDANANDA



Sadhana For Realising God:

All members in the family should meet together, do Bhajans, keep chanting the holy Name of God — whatever Name it is — and



make each other understand that we are all here together, in this family, **to do Sadhana with the aim of realising God and to get the universal vision, which means to give up this small circle of the family and embrace the entire universe.**

When we are not in a position, even in the family, to have harmony amongst ourselves, how are we going to have a wider vision and universal brotherhood? So, everyone must understand this ideal and work towards that ideal. This is possible and there are families who are living such an ideal life, because they have a common aim, that is God-realisation. In dealing with each other, we must forget the minor differences. Everybody will have a different opinion and we cannot work out all our opinions.



Practise Seeing Him In All:

It is alright for you to feel that your love for God is not so strong and deep as it should be. This should

be the attitude of a devotee. Take His Name more and more and remember Him constantly. Practise seeing Him in everyone and everything, as the **truth is that everything is He and there is nothing but He.**



Everything Is a Projection of the Self

In the state of deep dreamless sleep, all the sense organs and the objects thereon merge in God, the Self in all. And it is again from Him that they emerge during the waking state. All those objects which have a rising and a setting, rise from and set in God. Thus, in terms of the three factors of existence, knowledge and light, it becomes evident that all beings and objects have God for their support, everywhere and always.



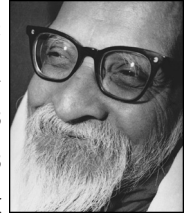
God Is The Actuating Power Behind Everything:

The Power that makes your body active, your eyes see, your ears hear, the Power that has projected forth as the universe, pervading everywhere and that Power which is absolute, infinite and eternal is called by different names, like 'God', 'Atman', 'Consciousness' etc. □

COGNIZANCE OF UNITY IN DIVERSITY

By Acharya Vinoba Bhave

How to experience the Omnipresence of God is an impenetrable and mysterious question. Unless and until one knows how to transcend the mind, one cannot even get a clue as to how to answer this question.



Wakefulness and dreams are all aspects of the mind. Only when one goes above this plane of the mind will one see God. Then it becomes unnecessary to look for God in far off places. The experience of God's presence comes from within. To be able to see God in all the people, trees and animals around us is the real realisation of God. We are living beings and full of consciousness. If an ant comes and sits on our leg, it has no awareness that it is touching a living organism; it sits on our leg as if it was just another piece of matter. Our state of awareness is similar.

An ant has no cognizance of the touch of a living being, and thinks that it is sitting on a clump of clay. Similarly, we are in the embrace of God all the time, but we see a house as a house, a tree as a tree, and land as land; we do not see God there. We are constantly touched by God, or sitting in His lap, yet

unfortunately we have no cognizance of it.

Saint Eknath says that one sees the grain of sugar but does not see the sweetness therein. The sweetness will be felt only when one tastes it. Similarly, if one gives up ego, I-ness, then one will see God, who is present in everything and everywhere. Wherever you look, the presence of God will be felt. The intelligence will not be able to analyse it, as it is a matter of intuitive experience only.

The meaning of realisation of the Supreme Self is: the unity of the universe that the consciousness has accepted through reflection should be experienced in practical life as well. If meditation makes one experience that unity, then one must see it in the external world as well. If one sees an ant moving, one should feel as if God is moving. God is present in human beings, cows, rocks, and stones. Acquiring this knowledge of unity is coming to an important beginning stage, but one must go beyond that. One might see God in a particular idol or object of worship, but fail to see God in another human being; that means there is a lack of realisation. Being able to see God in a particular idol is an outcome of intense faith, whereas being able to see God in everything and everywhere is an outcome of the realisation of the Supreme Self. □

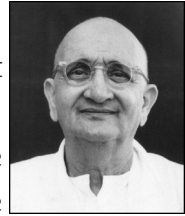
Source: Where Silence Speaks

FRUITION OF LIFE

By Swami Ramdas

Life is a beautiful gift of God. It is intended to be placed at His feet as a dedicated flower.

Its greatness and sweetness can be revealed only then. God is love. He



is all compassion and forgiveness. When His grace shines in the devotee it infuses into his life the Divine qualities, in other words the God of love and mercy manifests Himself in the heart of the devotee.

Through the burning desire to ever commune with his eternal Beloved the devotee merges in Him, losing his separate identity — the arrow melts in the target. This is the consummation of the longing of the devotee for Him. The river of his life mingles with the waters of the infinite consciousness of the Divine — losing name and form — all sense of separation. Now it is the world that stands transformed in his vision as the very image of his Beloved. He beholds himself in all the manifestations. Thus, Divine knowledge brings him to the summit of an all-absorbing oneness of existence. Ultimately devotion reduces the apparent division into absolute unity.

The devotee does not stop with this exalted experience.

God is a great player. He is not merely an impersonal, silent and changeless spirit. He becomes His own devotee. His universal heart thrills with the purest emotion of love. He is at once one and two and many. It sounds strange that the devotee having become one with his Beloved can still be His lover. But this is the real life and real attainment. Love brings life to fruition. Love perfects life. Love beautifies, ennobles and illumines life. Love makes life gentle and sweet. Love is the crown of spiritual experience. Love embodies the highest realisation of Godhead.

“I am Thyself; still, I am Thine.’ How glorious it is to be a devotee of this nature! The face of his Beloved is seen everywhere about him. All the people living with him, all people with whom he comes in contact are for him the forms of his Beloved. Such a devotee is a rare jewel. For him all are his Beloved. The rapture he experiences of the separateness in his oneness with the Beloved is unparalleled. He becomes the very embodiment of never-ending joy. □



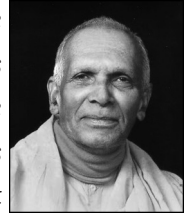
OVERCOMING BODY-CONSCIOUSNESS GIVES UNIVERSAL VISION

By Swami Ranganathananda

Dehabhimane Galite Vijnate Paramatmani;

Yatra Paramatta Mano Yati Tatra Tetra Samadhayah

When the elation that you are (only) the physical body is removed and you realise the Supreme Atman,' then what happens to you? 'Wherever the mind goes, it attains Samadhi.'



When the body-consciousness that makes us separate from each other goes away, we are able to achieve this universal vision. This is highly praised in many works of poetry, art, and drama all over the world. At a higher level, this is what you are going to achieve: complete unity. In the heart of nature there is unity. On the surface, all differences are there. That knowledge will come to human beings only when the body-consciousness goes away. It is the body that makes us separate from each other. I am this psychophysical system — I am separate from you and you are separate from me — when this awareness goes away, Pure Consciousness comes in and we find we are all essentially one. Actually

body-consciousness is behind most of the evils in human society, including racial conflicts. The deeper view is that they are essentially one, says the KATHA UPANISHAD (II. i. 11):

*Manasaivedam Aptavyam Neha Nanasti Kimcana;
Mrtyoh Sa Mrtyum Gacchati Ya Iha Naneva Pashyati*

This truth has to be grasped not through the senses but by the mind. Senses cannot grasp unity; mind can. So, Manasa Eva Idam Aptavyam, 'through mind alone you must realise this truth'.

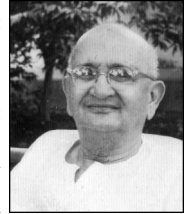
What is the truth? Neha Nana Asti Kimcana, 'there are no differences here'. But if you still go on living with the idea of these differences, you will experience death after death. Wars, violence, crime, all sorts of evils come because of these racial and other differences. So, the Upanishads said four thousand years ago that we are essentially one. Mind must be trained in this awareness. Minds of our children must be trained in the vision of the oneness of all. Even with nature we are one; not only among human beings is there unity. We are one with the animals, one with the plants, everything. There is a basic oneness in this universe. Conduct your life in the light of this. That is the language of Vedanta. □

Source: Universal Message Of The Bhagavad Gita

BE HERALDS OF THE GREAT EVENT

By Swami Ramdas

It is up to you to make your life either harmonious or chaotic. If you attune it with God, the Master of harmonies, and make Him your sole Companion, Guide and Refuge, You will fill it with true beauty, peace and equality. Then eternal music is produced in you and Divine splendour illumines every aspect of your life. On the contrary, if your life is ruled and controlled by egoism, all the forces within you, mental and physical, will create a state of discord and confusion. The way is to so adjust your life and conduct as to harmonise it with the cosmic life and activity, which means that you become one with all beings and creatures by developing universal love and vision. Your life is now surcharged with the glory, power and peace Divine. Your individual life should be realised as the expression of the universal life. It must bear the stamp of God upon it. The animal and even the human in you should be totally transformed into the Divine life and nature. You have to become the embodiment of immortal love and joy.



Life is intended for attaining this supreme goal. If you choose to remain only in your lower, dark and egoistic nature, you will be a victim to unbridled passions, and live in bondage and misery. Therefore, reveal your Divinity and make life blessed.

Let not false aspirations arise in your heart, and low desires dominate you. Have God, the King of your heart, as your sole inspirer. He is not far away. He dwells within you. Be aware of Him and surrender up your entire being unto Him. You feel His presence within you when your heart is pure, your mind is enlightened and your will coalesces with His will.

When you are thus possessed by the Divine Spirit, you are imbued with His radiance and power for bringing about an atmosphere of peace and goodwill on the earth and for removing all causes that give rise to strife, conflict and war. The fragrance of Divine love which now emanates from you is irresistible. You will sweeten your own life and also the lives of others. Your vision is sublime as it beholds only Divinity everywhere. The kindly and soothing light of your eyes kindles other hearts and awakens them to the consciousness of God. They are thus made lights unto themselves and lights to all the world.

The world is passing through a period of great travail and agony, for, they are the signs of a new birth which will bring goodwill, peace and harmony on earth. Let us all be the heralds of this great event. May Divine grace pour on the world and cool down the fires of greed and hate, the cause of destructive wars and the resultant widespread devastation, distress and death. □



God is the Universal Spirit and to bind ourselves back to Him means to realise the Universal Spirit and to have universal vision. Universal love and service presupposes the realisation of the Universal Truth. There is only one unchanging, all-pervading, eternal principle, which you may call God, Truth, Reality or by any name you like. Based upon the realisation of this Truth alone, we can have the universal vision from which comes the next step, viz., universal love and service.

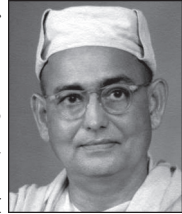
— Swami Ramdas

INDIVIDUAL CONSCIOUSNESS EXPANDS INTO UNIVERSAL CONSCIOUSNESS

By Swami Yatiswarananda



Most people cannot begin their Sadhana with the Formless, not even with the Formless



with attributes, whatever they may think. But first they must find this out for themselves. Then only can proper instruction be given to them. Not before. Very often we find it impossible to think of the Divine, as such. So, it is proper to think of all these great personalities, the great Incarnations, the great Prophets of mankind. To worship God “in Spirit and in Truth” (John 4.24) is all very well, but how to do it? If we cannot do it, it becomes a meaningless phrase, and nothing but that.

Mere concentration without strict ethical culture is not enough. We must learn to purify our feelings and to attain a sense of vastness, of the Infinite pervading everywhere. We possess only our small limited, impure, individual consciousness, but they, the Great Ones, possess infinite consciousness. They rise out of the ocean, but the ocean never becomes limited to the wave-form. It is the wave that merges

itself into the ocean, that becomes one with it, that comes to have the ocean-consciousness. “Lord, when I am one with Thee, it is not that Thou becomes myself, but it is I who am lost in Thee.”

The wave becomes one with the ocean, loses its wave-consciousness, its wave-form, not that the ocean identifies itself with the wave or the wave-consciousness. This would be a very wrong idea and lead to erroneous conclusions. The part becomes merged in the whole, never can the whole be identified with the part. Individual consciousness expands itself into Universal Consciousness, but Universal Consciousness can never become individual consciousness.

This is the meaning of ‘Thou art THAT’ or ‘I am Brahman’. This is the reply to those who say, “How can God become man?” God is never limited and the Incarnation is only a manifestation, but never the whole of God.

We are just like small, tiny waves and ripples that are merged in the ocean, and it is very difficult for us even to have this full wave-consciousness. We are like bubbles, at the most a very small wave, but they, the Great Incarnations, are mountain-high

waves, always fully conscious of their true nature and consciously in touch with the ocean.

What happens if you try to take a small bubble out of the water? You get a wet hand or wet fingers. The bubble only bursts, for no bubble can ever exist by itself without this ocean-background, but the trouble is that we are not conscious of it. We believe ourselves to be separate entities, separate from the ocean and separate from each other, and then all other mistakes follow as a matter of course and cannot be avoided.

Although we take our limited existence to be real, we find, when we dive deep into the matter, that it is unreal. The conception of its reality is wholly due to ignorance, to the fact of the bubble imagining itself to be independent of the ocean. Through this we come to cherish so many petty, undignified conceptions. When we get rid of the Upadhis (limiting adjuncts), we rise above all such illusory and misleading conceptions and ideas and become dignified, self-conscious beings — ‘self-conscious’ in a higher sense. □

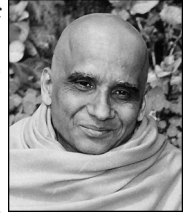
Source: Swami Brahmananda's Spiritual Teachings



SPIRITUALITY IS THE EXPANSION OF BEING

By Swami Krishnananda

Spirituality is the expansion of being. And whatever we do as an action is also a part of being. It is meant for expanding our being. That is why they say Karma Yoga is a Yoga by itself for attaining God-realisation.



You will be wondering what is the connection between Karma and God. The connection is simple. Every kind of relationship with others is an attempt of the soul to come to a unity of being in a largeness which expands to entire infinitude. This Supreme Being is called God. We call God the Supreme Being because there is only one Being. And all beings put together, many people sitting together, are not one being — just as many sand particles put together do not make one sand particle. We merge in the Being of God as all drops merge in the ocean.

Therefore, in our attempt at being a spiritual being, we are not trying to establish an externalised relationship with things, because externality is abolished in the Infinite. In the Infinite, there is no externality. It is universality, so we must make a

distinction between universality and externality. All our activities are externalised; therefore, whatever be the apparent success of our externalised actions, ultimately they are a failure unless they are charged with a spiritual consciousness which is the consciousness of the real unity of Being. It is a single Being that is working, ultimately. That is what our religions tell us: “It is God working.”

When we say God works, it does not mean that somebody else is working. We also have a wrong notion of God, that God means somebody else. We make a distinction between God, world and man. That is, again, due to the prejudice of space, time and cause. Why do we think that God is in the heavens and outside us? It is because of space. We bring a spatial distinction even between us and God. The concept of God transcends the idea of space, time and cause. That is the real Being, inseparable from our being, and inseparable from the beings of other people also, so that there can be only one Being. This consciousness of the totality of Being — not merely an aggregate of particulars, but the real merger of Being — is the aim of spirituality. This consciousness has to be manifest in our action.

Two days back, a visitor came to me and asked, “Swamiji, you are working so much. Are you not disturbed and distracted in your meditations?” I said, “I am not working. If I am working, I will be distracted.”

I asked him one question: “Here is a table. What do you see? Is this a desk or is it wood? What is it?” He said, “It is a desk.” I said, “I say it is wood, because ‘desk’ is only a name that you give to a particular position of wood. The position of wood is not a thing by itself, so you cannot say that there is such a thing as a desk. Only wood is there; the wood placed in a particular context is called a desk. Can you call a context or a position as a thing by itself? No. I can place the same wood in another position, and it becomes a cot. In a third position, it becomes a chair, doesn’t it? So, there is no such thing as chair, no such thing as table, no such thing as desk; there is only wood. I am also, in my own humble way, trying to see that no such thing as work exists. **It is only Consciousness that exists, just as only wood exists behind the table.**” He said, “It is very difficult to understand these things.”

I said, “It is very difficult. What can I do? But once you become habituated to this way of thinking,

all your activity becomes a manifestation of your Being. You yourself are moving in your actions, like the ocean moving through the waves...”

It is very difficult, therefore, to even conceive what real spirituality is. I have only given an idea of it. It is impossible to maintain a consciousness of what spirituality is. Even the idea of it is impossible to entertain in the mind, let alone to practise it. It will not enter the heads of people. But once it becomes a part of our natural way of thinking, we become supermen from that very moment. This is the aim of our life. □

Source: True Spiritual Living




Universal vision means to behold the Divine in the manifestation. Everything is really the image of Ram Himself, which means Ram has assumed all forms and He plays in and as them in various ways. Ram is an absolute, nameless and formless Reality, and also the power active in and revealed as the universal manifestation. The latter aspect is His Divine Shakti.

— Swami Ramdas

SAMADARSHAN OR EQUAL VISION

By Swami Ramdas

he devotee, who has purified his mind through the constant remembrance of God and dedication of all his actions to Him, attains the supreme knowledge of the Atman. This knowledge makes him realise his perfect identity and oneness with the all-pervading, changeless, formless and eternal existence of God. In this experience the devotee, losing entirely his separate individual sense, becomes merged in the attributeless and infinite Reality. He realises that all the phenomenal manifestations are strung, as it were, on the one omnipresent, invisible and immortal Truth. In the supreme harmony, unity and equality of this vision, all sense of diversity and differentiation is dissolved. This vision of perfect equality lifts the devotee from the meshes of Gunas and fixes him in the unaffected, ever pure and unchanging truth of his existence, beyond the touches of pleasure and pain. Now the devotee attains the supreme bliss and peace, born of the consciousness of immortality. He is no longer the bewildered creature in the grip of the lower human nature belonging to ignorance, but is a free and

liberated soul, in all the glory of his Divine nature formed of the light of knowledge.

Before the devotee rises to the height of complete realisation of God's all-inclusive and all-comprehensive being, he has to transcend the Gunas and abandon his egoistic personality by the attainment of this exalted knowledge of the Atman. Verily, the devotee has to be reborn in the consciousness of God before he can put on the illumined vesture of a Divine personality.

When the devotee through intense longing and aspiration contemplates upon the eternal Beloved seated within his own heart and in the hearts of all beings and creatures, by the very force of his devotion he gets absorbed in the immutable essence of God. The devotee is the arrow and Bhagawan is the mark. The arrow strikes the mark and melts in the mark to such a degree that the arrow is completely transformed into the mark itself. So also, the devotee having complete union and oneness with God becomes God Himself.

In this vision of equality, the devotee does not behold the differences which are seen and taken to be real by the soul obsessed by ignorance. He sees the same truth alike in all beings and creatures. The

distinctions of caste, creed, colour and race have no longer any significance for him. He looks upon the learned Brahmin and the so-called untouchable with the same vision of equality. In short, his life will now be perfectly blessed, since he enjoys the bliss and peace of immortality based upon his experience of harmony, unity and peace in all the varied expressions of life and phenomena. This extremely purifying knowledge opens out the floodgates of the highest vision of God in the universe and beyond. It is now that he beholds the entire universe as the one variegated and dazzling image of his Supreme Beloved. □



First we love ourselves, then we love our kith and kin, and then people in the neighbourhood, then those in the country and finally those in the world at large. That is how we expand our vision and the method of expanding the vision, to embrace the whole universe, is to repeat Ram Nam, to see Him in all forms and love everyone as we love our Guru and to serve Him in all.

— Mother Krishnabai

DEAR CHILDREN

A Salt Doll Went To Fathom The Ocean

Once, a salt doll went to measure the depth of the ocean. It wanted to tell others how deep the water was. But this it could never do, for no sooner did it get into the water than it melted. Now, who was there to report the ocean's depth?

What Brahman is cannot be described. In Samadhi one attains the knowledge of Brahman — one realises Brahman. In that state reasoning stops altogether, and man becomes mute. He has no power to describe the nature of Brahman. □

Source: *Tales and Parables of Sri Ramakrishna*



The true vision is the universal vision. Therefore the true standpoint is the universal standpoint. A man who is illumined with this supreme knowledge and has attained this status holds the life of all beings and creatures in the innumerable worlds comprising the universe with equal importance.

— **Swami Ramdas**

EPISTLES OF SWAMI RAMDAS

Beloved Mother,
 ...Life is a thing of beauty when it becomes the expression of Divine Love. Divine Love is born of universal vision. Action is pure joy; in other words, love overflowing is transmuted into the ecstasy of action. Power of the Spirit is the true life; both are everlasting and universal. One is the manifestation of the other. They are one, though spoken of as two. So, all life and form are but spiritual. Whatever is, is the expression of Truth, is Truth itself... □

Ramdas



*

R*Real happiness depends on a well ordered society based on moral and spiritual values. True religion should unite man and man through the realisation of the same indwelling Spirit in all. God has no caste. Castes and creeds are of our making. All differences and distinctions which, through the eye of ignorance, one beholds in this variegated world-show, disappear in the exalted, universal vision of the Divine.*

— Swami Ramdas

IN MEMORIAM

- Sri Purushottam Pardhanani (aged 90), an ardent devotee of the Ashram from Raipur, was called by Beloved Papa on the 9th of February, 2022.
- Ms. Manisha Das (aged 82) another ardent devotee of the Ashram from Kolkata, dropped her mortal coil on the 18th of February 2022.
- Sri A Narasimha Bhat (aged 90), an ardent devotee of the Ashram from Kasaragod was also called by Beloved Papa on the 19th of February, 2022.

Sri Narashimha Bhat had been associating with the Ashram for over 7-8 decades. He had translated a few books of Beloved Papa's into Kannada.

- Sri Rajendra Kumar Dhruv (aged 69), an inmate of the Ashram for over 2 decades, shuffled off his mortal coil on the 2nd of March, 2022.

Rajan Bhai, as he was known to all in the Ashram, was looking after the bookstall besides rendering other forms of selfless service in the Ashram.

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

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 February is 210 crores. The grand total of the Japa done so far in this round now stands at 12436 crores.



138TH JAYANTI OF BELOVED PAPA SWAMI RAMDAS

*The 16th of April 2022 marks
Beloved Papa's 138th Jayanti.*

*On this occasion THE VISION
fervently prays for HIS blessings on
all devotees for their speedy spiritual
progress, culminating in realising
their oneness with Him.*

LIST OF PUBLICATIONS IN ENGLISH

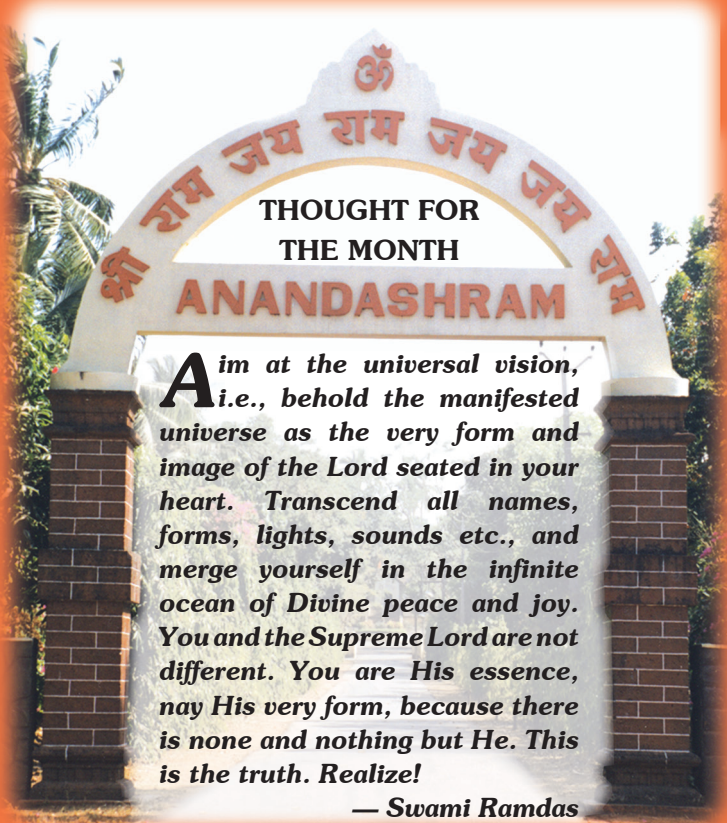
Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
6	Glimpses of Divine Vision	60
7	God Experience, Vols. 1 & 2 (Set)	240
8	Gospel Of Swami Ramdas, Vols. 1 to 3 (Set)	750
9	Guru's Grace	150
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Aim at the universal vision,
i.e., behold the manifested
universe as the very form and
image of the Lord seated in your
heart. Transcend all names,
forms, lights, sounds etc., and
merge yourself in the infinite
ocean of Divine peace and joy.
You and the Supreme Lord are not
different. You are His essence,
nay His very form, because there
is none and nothing but He. This
is the truth. Realize!

— Swami Ramdas

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