



# The Vision

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

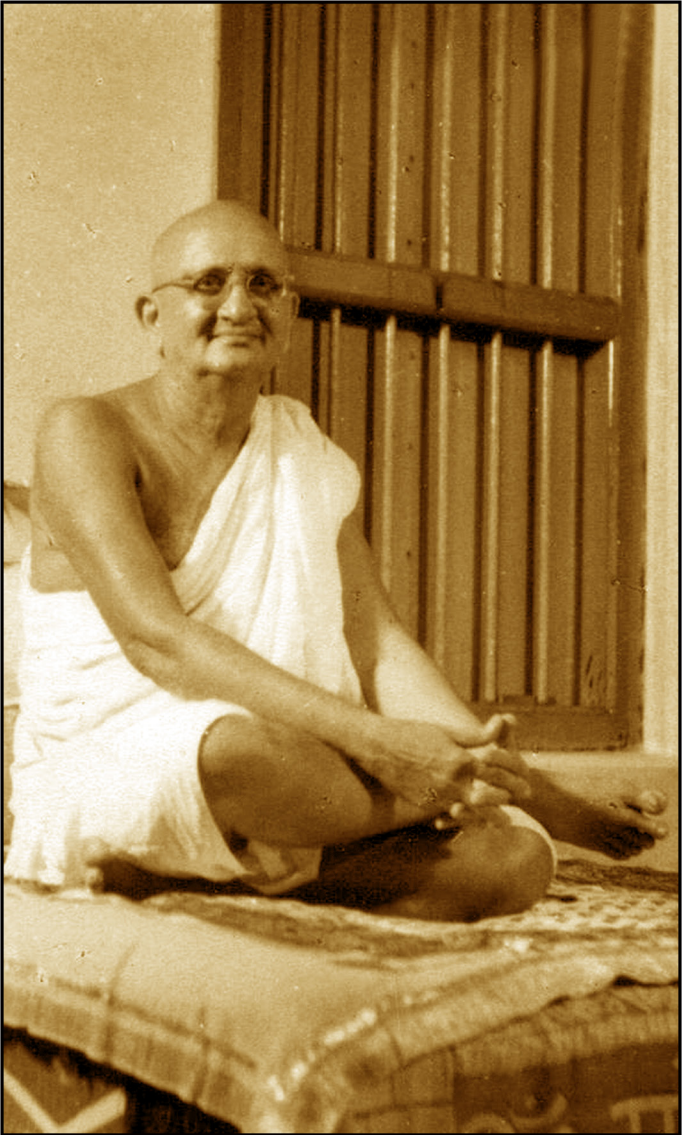
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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA




**Beloved Papa Swami Ramdas (1884-1963)**

*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

## I LOVE ALL

 My heart overflows with love incessantly;  
I lay it at the altar of humanity.

Humanity is my God, as also all creation.

I reject nothing. I love all, for all is my God.

The Life that animates all beings is my life.

All movements in nature are my dynamics.

Yet I am still and changeless, the underlying Truth.

God, my Beloved, is all that I have said above.

So, when I glorify Him, I glorify my own Self.

Verily, my Self, He and the worlds are one. □

— **Swami Ramdas**



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## FROM THE EDITOR

***“Let your vision expand and envelope the universe and beyond. Let your heart embrace all beings in the folds of infinite love. Let your body work imbued with the omnipotent power of the Divine. Let every atom of your frame thrill with the spiritual ecstasy and produce universal harmony.” — Swami Ramdas***

The indwelling and all-pervading Lord, out of His abundant love, facilitates various opportunities in a Sadhaka’s life to have a glimpse into His infinite manifestations all around and sometimes even in the far-flung corners of the world. Thus, Smt Deepa — the daughter of Sri Mohan Gurnani, an ardent devotee of the Ashram from Mumbai — and her husband, Sri Jiten Lakhani, were prompted by Him to initiate a six-week-long Satsang tour for Swami Muktananda to the US and UK.

Spanning over 48 days — from the 24<sup>th</sup> of May to the 11<sup>th</sup> of July 2023 — this programme enabled him to interact with devotees from different places and dwell on various aspects of spirituality based on Beloved Papa’s teachings in over 40 Satsang sessions. These programmes were organised by

Smt Deepa and Sri Jiten Lakhani in New York, Smt Radha and Dr Malla Reddy in London, Smt Sandhya and Sri Amit Raj in Connecticut, Smt Latha and Sri Neelakantan Srivatsa in Dallas, Smt Uma and Sri Radhakrishnan Raghuram in California, Mrs Catherine and Reverend Lawrence Koler in Seattle, and Dr. Veena and Sri Ashok Dhar in Pittsburgh.

The meticulous care, love and affection showered by the devotees everywhere, along with thorough planning of the entire tour, were testament to their unflinching faith in the teachings of Beloved Papa. As Beloved Papa said: “Love begets love and kindness begets kindness. This is a law which knows no exception. If we love them (people), their love automatically flows to us. When our love goes to them and their love comes to us, the two streams mingle together and there is an ocean of love and joy. ...It is a spontaneous merging of souls.”

This month’s issue of THE VISION carries a brief account of the Satsang programmes held during the tour and the words of Masters on the universality of Existence. □

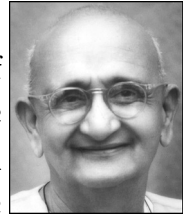
— **Editor**



## WE ARE PARTS OF A STUPENDOUS WHOLE

By Swami Ramdas

**F**ssentially, humanity is one. Under the influence of nescience we create a sense of diversity and see distinctions and differences among the members of the human race. We possess a natural affinity to each other. Every one of us possesses the same power of thought, feeling and action. We are blessed with speech, which is a splendid means by which we can communicate with each other. So, we should think, feel and act in a spirit of love and unity.



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.

True religion (spirituality) therefore signifies the linking of the individual soul with the Cosmic Soul. The soul does not belong to any caste, creed, race or nationality. Its nature is universal. Inherently it is pure, enlightened, free and blissful. □



***The Maha Upanishad says:***

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

***Ayam Nijah Paro Veti Gaṇanā Laghuchetasām |***

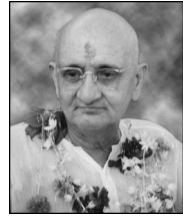
***Udārcharitānām Tu Vasudhaiva Kutumbakam ॥***

***“Those who discriminate, ‘This one is a friend and that one a stranger,’ are people with petty minds; people with evolved consciousness embrace the entire world as their own family.”***



## WORDS OF BELOVED PAPA SWAMI RAMDAS

**D***evotee:* You see and feel God everywhere. I think we all understand this. But there is the difficulty of words not conveying the actual feeling of this kind when we interpret Eastern points of view. If you see Him everywhere you see Him nowhere. Is that correct?



**Papa:** Seeing God everywhere means seeing God nowhere. At one time, several years ago, Ramdas met an English lady in India. She came to Ramdas and asked him how it was possible for one to love everybody, as Ramdas talked in those days that we must love everybody alike. She wanted Ramdas' advice to be put into practice. She practised it for a year and came to terrible grief. Then Ramdas told her that she did not understand what Ramdas actually meant. He further told her, "To love everybody means to love nobody." To see God everywhere means to see God no where.

When you see God everywhere, you see or feel one with the impersonal Reality. You have nothing to do with the personal expressions of that Reality, because all beings and creatures we see before us

are the expressions of that Reality. If you see only the expressions and not the underlying Reality you will have likes and dislikes, love and hate, good and evil; but when you transcend them and see Him everywhere as one all-pervading Divine Spirit and all these manifestations as only expressions of that Spirit, then you see the One in the many, the unseen in the seen, unity in diversity. In that vision all distinctions, which you otherwise see on the surface, disappear and it is then that your attitude towards everybody becomes alike. Instead of seeing ourselves everywhere in the Impersonal, we see everybody as separate from us and we are fighting with one another. Ignorance is the cause of the sense of separation.

**Devotee:** Do you mean to say then, when all differences disappear what confronts your eyes is something like a transparent, formless jelly?

**Papa:** No. The differences are not hammered into a jelly-like thing. It is like the gold out of which you make different ornaments. You see the same gold in all the ornaments in different forms with different names. So also, out of clay you make vessels of different kinds with different shapes. Though the clay is one, the vessels are different in name and shape.

So also, this universal manifestation is nothing but the concrete expressions of the Divine, who is both impersonal and personal, without form and with form, unseen and seen.

We see only the external aspect and therefore diversity and not the underlying unity. And that is why there is so much clash and conflict in the world. In unity there is happiness, in diversity there is unhappiness. Our individual sense must be substituted by the Cosmic sense. The individuality must disappear into Cosmic Consciousness. The Cosmic Consciousness is God. We must meditate on Him and surrender ourselves to Him in order to lose our individuality in His Cosmic Reality. Then we see unity in diversity. We see the whole universe as the manifestation of one Reality that has no name or form.

**Devotee:** If man experiences God in such a way that his ego dissolves in God, there is no longer any request or application for anything, because there is no one to ask or give.

**Papa:** That is the state we have to realise: complete oneness and identity with God. Then God is for us inside, outside and everywhere. The whole world we see as the expression of God. □

## WORDS OF PUJYA MATAJI KRISHNABAI

**G**mnipresent Papa's Ashram means the whole universe. It is to enable us to learn this, that this Ashram was established by Beloved Papa.



Why has Papa established this Ashram? It is to teach us how to lead our lives according to the tenets of Universal Love and Service. That is why you all come here, stay here for some time and then return home. That is why, also, I am after you all, asking you to repeat more and more Ram Nam, so that your hearts may go towards others in the world with the same intensity as they do to your close relatives.



Consider the world itself as your home. That is the secret of Universal Love and Service. Feel for others as you would feel for yourself.



I do not want you to discard your attachments. But, I want you to widen the sphere of attachments. Make your circle of attachments bigger and bigger. If you expand your sphere of "mine-ness" so as to embrace the whole world, then, while serving the

world, you will feel the joy that you get when serving yourself. Transform the individual into the universal. This transformation is possible by taking Ram Nam.



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 upon 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.



Papa always asks us to regard the whole universe as our home and not just the place we dwell in. If we consider the whole universe as our home, then we will not have any attachment to any place or property.

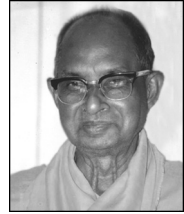


First we love ourselves, then we love our kith and kin, and then people in the neighbourhood, then those in the country and finally those in the world at large. That is how we expand our vision and the method of expanding the vision to embrace the whole universe, is to repeat Ram Nam, to see Him in all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

## UNIVERSAL INTEGRATION

By Swami Satchidananda

**I**t is high time that every citizen in our country tries to find ways and means of bringing about national integration so that unity and a sense of oneness may prevail amongst all. We should strive not only for national integration but also for universal integration or world integration.



To be a true and useful citizen of a country, one has to free oneself from the pull of the petty lower nature and raise oneself so as to be controlled by the higher nature which alone will enable one to be honest, straightforward, loving and serviceable to others.

How can one do so? One can successfully do so only by expanding one's vision beyond the narrow circle of relations and friends to gradually embrace the entire humanity as one's own, to accept all men and women as one's brothers and sisters respectively. This is the truth. The world is one family. Our common parent is God.

To begin with, let us try to find out who we are, where we have come from, what is our relation with

others, what is our relation with the world, what is our relation with that Power which is responsible for the creation, preservation and dissolution of the world.

Have any of you thought of these questions so far? What do you think yourselves to be? Do you think you are the body? You are something more than that. You are the eternal and infinite Atman by whose power the body is active, as do all other bodies. As Atman, our true being and existence, we — all those in the creation — are one, though our bodies are different. If we possess such a vision, where is the question of saying that we belong to a particular State? Are we all not one in Spirit whether our bodies are born in Kerala, Tamil Nadu or any other State or, for that matter, anywhere in the world?

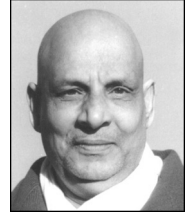
If all of you develop this vision, do you need anything else to bring about national integration, even world integration? With this vision, you can automatically love one another in the true sense of the term and bring about the feeling of a one-world-family. What a wonderful world it will then transform itself into! A world of harmony and peace! □



## GOD AND THE UNIVERSE

By Swami Sivananda

**T**he Gita states: “There can be no Existence out of non-existence, nor can the Existent cease to be. The truth about both has been perceived by seers.”



Something cannot come out of nothing. Something can come out of something only. The grass comes out of the earth and is absorbed into the earth. Even so, this universe comes out of Brahman, rests in Brahman, and dissolves in Brahman...

In the beginning, Brahman who is one without a second, alone exists. When darkness was rolling over darkness, there was Existence alone.

In Brahman, there was a Spandana or vibration before the world was projected. This is the Sankalpa of Brahman. He thought or willed: “Ekoham Bahu Syam: I am one; may I become many.” This vibration corresponds to the bulging of the seed within the ground when it is soaked with water. Then the whole world was projected...

This whole universe is the body of God. This entire world is God or Virat Svarupa.



This world is not a world of dead matter, but a living Presence. Brahman or the Absolute manifests Itself as the universe through forms.

Creation is a joyous Self-expression of the One. A king played the part of a beggar for his own sport. A sage played the part of a fool for his own sport. Even so, this world is a sport or Lila of Brahman.

Brahman appears as the world. It is Brahman alone that shines as the world of variegated objects. Brahman Himself appears as stone, tree, stars, etc. The One Consciousness alone appears as the universe of plurality.

Just as one man alone becomes many in a dream, so also the one God exists as many.

The whole universe is Brahman only, in essence. All this is Brahman only, appearing in Brahman and through Brahman.

Earth, food, fire and sun are forms of Brahman. East, west, north and south are parts of the Lord. The sky, heaven, ocean are portions of Brahman. □

*Source: Bliss Divine*

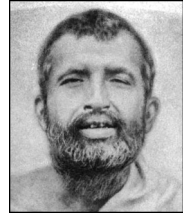


## GOD HAS BECOME THE UNIVERSE AND ALL IN IT

Excerpt From The Gospel Of Sri Ramakrishna



**Master:** It is only after attaining Brahma Jnana that one sees non-duality, the oneness of Brahman and Its Shakti. Brahman and Shakti are identical, like fire and its power to burn. When a man thinks of fire, he must also think of its power to burn. Again, when he thinks of the power to burn, he must also think of fire. Further, Brahman and Shakti are like milk and its whiteness, water and its wetness. But there is a stage beyond even Brahma Jnana. After Jnana comes Vijnana. He who is aware of knowledge is also aware of ignorance. The sage Vasishtha was stricken with grief at the death of his hundred sons. Asked by Lakshmana why a man of knowledge should grieve for such a reason, Rama said, 'Brother, go beyond both knowledge and ignorance.' He who has knowledge has ignorance also. If a thorn has entered your foot, get another thorn and with its help take out the first; then throw away the second also.



**Devotee:** Should one throw away both knowledge and ignorance?

**Master:** Yes. That is why one should acquire Vijnana. You see, he who is aware of light is also aware of darkness. He who is aware of happiness is also aware of suffering. He who is aware of virtue is also aware of vice. He who is aware of good is also aware of evil. He who is aware of holiness is also aware of unholiness. He who is aware of 'I' is also aware of 'you'.


What is Vijnana? It is knowing God in a special way. The awareness and conviction that fire exists in wood is Jnana, knowledge. But to cook rice on that fire, eat the rice, and get nourishment from it is Vijnana. To know by one's inner experience that God exists is Jnana. But to talk to Him, to enjoy Him as Child, as Friend, as Master, as Beloved, is Vijnana. The realisation that God alone has become the universe and all living beings is Vijnana. □



**A**ll this is verily Brahman', are the words of the sages who have realised this unity and oneness of all Life.

— Swami Ramdas

## EXCERPT FROM 'FACE TO FACE WITH SRI RAMANA MAHARSHI'

 *Sri V Ganesan in his book MOMENTS  
REMEMBERED records:*

Sri Krishnaprem would always carry a shoulder bag in which he kept in a glass-case the images of Radha and Krishna. Only while going to bed would he remove the bag from his shoulder. He was a staunch Vaishnavite. He once quoted 'Sarvam Vāsudevamayam Jagat' and asked Bhagavan, "Is not this the highest ideal?"

Bhagavan nodded his head in agreement and said, "Yes, Yes! It is an exalted state of Consciousness. Yet, who is it that thinks that all that is perceived is Vāsudeva? Is it not you, yourself? While seeing the earth, trees and plants as Vāsudeva, don't you wish to see yourself as He? If you, who see everything as Vāsudeva, learn to see yourself as Vāsudeva you will become Vāsudeva Himself. If he who sees is transformed into Vāsudeva, then that which is seen automatically becomes Vāsudeva! Acharya Sankara's Drishtim Jnanamayeem Kritva (infuse perception with Jnana) is simply this." □

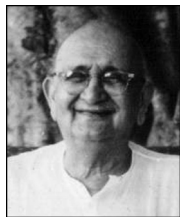


## IS UNIVERSAL LOVE AN ILLUSION?

By Swami Ramdas

**U**niversal love being the direct outcome of a spiritual realisation, the question has to be discussed from the standpoint of spirituality.

Now the highest spiritual attainment is to unite and become one with the cosmic spirit of God. This God, since He is the sole Originator of the universe, is the parent of all creatures and beings in the world. He is not a communal, creedal or national God. All His children on this earth, to whatever denomination or country they belong, are in His eyes equally entitled to His love.



Where does this God dwell? He pervades the entire universe and is at the same time seated in the full glory of His perfection in the hearts of all creatures in the world. With these preliminary remarks let us come to the question which forms the title of this essay.

If we understand God in the above sense, how could we contend that to attain Him is not to realise His infinite love — love that sheds its light on all beings alike, irrespective of creed, race or country? If

to strive to realise this supreme love is to pursue an illusion, if universal love is a utopian chimera, then it can well be said, to believe in the existence of God itself is a hallucination of a distempered and diseased mind.

“Look within and know thyself”, is the message of the Rishis, resounding in our ears through time immemorial. What do you gain by drawing your vision inward — when you have found the immortal Self within you? The identity with the immortal Truth grants you the knowledge that you are not a mere body, garbed in the various trappings of your own making, such as of a particular community, colour and nationality, but that you are the omnipresent Truth which transcends all limitations born of name and form — that you are the Universal Truth, pervading throughout and manifest as the universe.

The Rishis taught how you could transform the narrow consciousness of the Jiva into the infinite consciousness of the Godhead. They exhort: ‘Remove the veil of ignorance and that moment you realise that you are Brahman.’ Now ignorance cannot be dispelled except by the illuminating flash of Divine knowledge, or the knowledge of your own eternal

Self. Unless you universalise your vision, unless you expand your heart to mingle with the infinite love of God, you cannot realise the great Reality.

Love of one's country, loyalty to one's race, identity with one's community, or attachment to one's family are all alike the offspring of ignorance. In all these you are imprisoned in a cage of a smaller or bigger dimension — still you are in a cage.

To fling life into the infinite expanse of Divine existence is the work of heroes, and happily, in the present age, Mother Earth can be proud of innumerable heroic sons who boldly declare that the whole world is their home and all beings in it their brethren.

Real freedom, or what the Hindus designate as Moksha, is not conditioned by boundaries or limitations. It connotes equal vision and love towards all. Immortality and bliss are his who has attained to this beatific state.

Exercise the greatest privilege of your life, viz. to rise beyond all mind-made distinctions — the narrow walls of separation that keep you apart from each other, dazzled as you are by the alluring glamour of such slogans as patriotism, communalism, Swaraj

and nationalism. The idols raised in the name of these ideals have been the cause of the devastating wars and the disruptive spirit of communism, exploitation and irreligion prevailing in the world. The remedy to purge the world of these manifold diseases could only be the practice of infinite Love, based on the recognition of humanity as one family of God.

If you really, with a heart sincere to the core, wish to attain perfect freedom and happiness, and not fall into the clutches of pride, exclusiveness and misery, walk on the path of Universal Love and Service, and thus bless your life with the vision of immortality. □



**T***ill I came to the Ashram, I was identifying myself with a small family, say, I was moving in a narrow circle. But after coming here, I started feeling that I belonged to the entire world, of which the old family was a part. So, it was not renunciation of a family but acceptance of all families — the whole world — as mine.*

— Swami Satchidananda



## **BRAHMAN PERVADES EVERY PARTICLE IN THIS UNIVERSE**

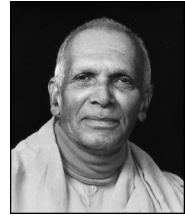
By Swami Ranganathananda

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥४६॥

*Yataḥ Pravṛttiḥ Bhūtānām Yena Sarvam Idam Tatam;  
Svakarmaṇā Tam Abhyarcya Siddhim Vindati Mānavaḥ*

—18. 46

‘From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one’s own work, a person attains perfection.’



‘From whom this universe has come’, Yataḥ Pravṛttiḥ Bhūtānām; the whole universe of beings has come from that Supreme Brahman. Yena Sarvam Idam Tatam, ‘by whom everything in this manifested universe is pervaded’; the cause pervades the effect. If the world has come from Brahman, the world is pervaded by that very Brahman. The entire manifestation of the universe has come from that Ultimate Reality. Yataḥ means ‘from where’, meaning thereby that Supreme Brahman. And ‘that Brahman is there in every particle in this universe’, Yena Sarvam

Idam Tatam. What is the nature of that Brahman? It is of the nature of Pure Consciousness, infinite and non-dual. That is not a lump of matter, but that is infinite Consciousness or Cit Svarūpa. Brahman is defined in the Taittiriya Upaniṣad as Satyam Jñānam Anantam, ‘truth, consciousness, and infinitude’. That Brahman has projected this universe. You and I have come from That. And that Brahman is there in every particle in this universe, in you, in me, and also in the world outside. If that is so, then Brahman is not far away for us. It is nearest to me and to you. Svakarmanā Tam Abhyarcya, ‘through one’s work worshipping that Brahman’, to remember Him and to realise Him. You worship Him through your work. What a beautiful idea! Siddhim Vindati Mānavaḥ, ‘a person attains Siddhi or spiritual perfection’ by this orientation of all work in that direction. What a beautiful message for every worker in this world! The humblest of occupations and big social occupations have no difference as far as spiritual value is concerned. Each one of them can take you straight to the highest spiritual development. This is the supremely redemptive message of the Gītā. ◻

*Source: Universal Message of the Bhagavad Gita*

## EXPERIENCING THE OMNIPRESENCE OF GOD

By Acharya Vinoba Bhave

**H**ow 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 dream are all aspects of the mind. Only when one goes above this plane of the mind will one see God. 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 lump 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. □

*Souce: Where Silence Speaks*

## UNIVERSAL VISION


By Swami Ramdas

**T**here is a story about Sai Baba and Upasani Baba. The latter was the disciple of Sai Baba and was staying about half a mile away from his Guru. One day, when he was carrying the food for his Guru, a poor, hungry man begged him for the food, but he refused and went straight to the Guru. Sai Baba said, “I came to you as a beggar and you did not give me food. You failed in your service to me.” Upasani Baba begged to be excused. The next day, while carrying the food, a hungry dog went after him and yelped for food. Upasani Baba drove it away, saying, “This food is meant for my Guru, not for you. When he came to Sai Baba the latter said, ‘I came to you in the form of a dog and you drove me away.’” He thus taught his disciple that to feed the hungry and to serve the distressed is the same as serving the Guru. Guru is in everybody. You also find him in the suffering and distressed. By such service to the Guru you will develop universal vision, beholding your Guru everywhere. That is what the Guru teaches you. □



## DEAR CHILDREN

*Both Friend And Foe The Saints Adore*

here was a monastery in a certain place. The monks residing there went out daily to beg for their food. One day a monk, while out for his alms, saw a landlord beating a man mercilessly. The compassionate monk stepped in and asked the landlord to stop. But the landlord was filled with anger and turned his wrath against the innocent monk. He beat the monk till he fell unconscious on the ground. Someone reported the matter to the monastery. The monks ran to the spot and found their brother lying there. Four or five of them carried him back and laid him on a bed. He was still unconscious. The other monks sat around him sad at heart; some were fanning him. Finally someone suggested that he should be given a little milk to drink. “When it was poured into his mouth he regained consciousness. He opened his eyes and looked around. One of the monks said, “Let us see whether he is fully conscious and can recognise us.” Shouting into his ear, he said, “Revered sir, who is giving you milk?” “Brother,” replied the holy man in a low voice, “he who beat me is now giving me milk.” □

*Source: Tales And Parables Of Sri Ramakrishna*

## EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Unqualified surrender to the will of God in all matters is truly the supreme way to the attainment of perfect freedom, contentment and peace. Trials and difficulties are the spice of life; they add a zest and lustre to it. They awaken in you a spirit of fearlessness and reveal the latent powers of the Atman.

Now to your question. Life is in reality universal and the Atman behind it is both Cosmic and Supra-Cosmic, because He is at once immanent and transcendent. Life is the expression of the Atman; and though seemingly two, they are one. Life has manifested itself as the multitudinous forms that comprise the universe. It is the one Universal Life, power or Shakti that controls, guides and actuates all movements and activities in all beings, creatures and things. Individual existence apart from Universal Life is unreal. All, all is God — both manifest and unmanifest.


Rebirth is only for him, who has not realised this Truth. The ignorant Jiva is reborn by assuming a new body for the working out of his unsubdued desires. The moment he surrenders his will to the Divine Will,

his ego sense becomes dissolved, his desires are now dead and he realises his oneness with the Universal Life and Spirit, attaining thus the supreme goal of life, viz., perfect liberation and peace. □

*Ramdas*



## **SEVA ACTIVITIES & OVERHEADS FOR THE YEAR ENDING 31<sup>ST</sup> MARCH 2023**

 statement showing the details of expenditure incurred for Seva Activities and Overheads like honorarium and other benefits to Sevaks, electricity, telephone, repairs and maintenance, etc. by Anandashram Trust, Satchidananda Charitable Medical Trust, Ramdarshan Trust and Pinakin Sharda Endowment Trust:

<b>PARTICULARS</b>	<b>Amount (Rs)</b>
Aid for Education	6,74,272
Aid-For Handicapped	13,12,489
Aid for Medical Expenses	52,42,424
Aid-For School/Orphanages	2,20,000
Aid for Poor, Aged & Dest.	8,37,170
Aid-Self Employment	2,67,520



Aid-Shelter/House/Well/ Lavatories etc.	12,59,595
Gorakshana Donation	1,31,310
Donation Paid	46,50,925
Donation Paid: Cloth	3,80,098
Don.Pd.Charit Insti/Mutts	12,72,501
Feeding charges	1,19,39,343
The Vision Printing & Postage	8,04,689
Publication Printing & Postage	5,44,275
Aid For Awareness Campaigns	4,53,290
Value Based Education	2,08,395
Rice/Food distribution	6,81,572
Overhead & Upkeep Expenses	1,38,11,458
<b>Total</b>	<b>4,46,91,326</b>



**A**im 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.

— Swami Ramdas

## YATRA TO THE US AND UK



As mentioned in the editorial, by the abundant grace of Beloved Papa, the Satsang sessions held in London and various places in the US were interactive and deeply elevating. Some of the points shared in several sessions were:

- The ideal of Anandashram as stated by Beloved Papa — expansion from the individual, identifying the Source, practice, reliance on God and remaining content.
- Nama, Seva, Dhyana — remembering Him, dedicating everything to Him, and trying to feel His presence, first within and then without.
- Guru, the Awakener — role of the spiritual preceptor.
- The Source of all sources — Primal Cause, the Common Denominator.
- Material progress and spiritual advancement to go hand-in-hand — Spirit expressed through matter and matter activated by Spirit.
- Spirituality in daily life — touch of love, perfection, dedication and gratitude.
- Brief life sketches of Beloved Papa, Pujya Mataji and Pujya Swamiji — Bliss, absence of otherness and humility.

- Overview of Srimad Bhagavad Gita — leads from stress to serenity.
- No divide between mundane and spiritual — Spirit activates both, the mundane and the spiritual.
- Blend of Bhakti, Jnana and Karma — actions dominated by devotion and right knowledge.
- Concept of one world-family — interconnectedness and interdependence.
- Reducing the dominance of ‘me’ and ‘mine’ — becoming subservient to the Higher Power.
- Understanding the purpose of sufferings in life — brings out the capacity to endure.
- IN QUEST OF GOD — a manual for life.

The details about the Satsang sessions held at various places are as follows:

**LONDON, UK (25<sup>th</sup> to 31<sup>st</sup> May 2023 & from 5<sup>th</sup> to 11<sup>th</sup> of July):**

Satsang sessions were held in the homes of Smt Radha & Dr. Malla Reddy, Sri S Yoganathan, Smt Jaya & Sri Sudheer Reddy, Smt Zarine & Sri Christopher Pegler, Smt Rajeshwari & Sri Anil Mehta, and a 2-day residential retreat was organised by Sri Christopher and Smt Zarine Pegler in Birmingham at the residence of the devotee of Sri Anandamayi Ma.

**NEW YORK (1<sup>st</sup> to 5<sup>th</sup> June 2023 and from 1<sup>st</sup> to 4<sup>th</sup> July):**

Here two sessions were organised in the Ganesh Temple by Smt Deepa and Sri Jiten Lakhani; one session was at Dr. Lalitha & Sri Ravichandran's residence; and a special Satsang was organised on the occasion of Guru Purnima via Google Meet from the residence of Smt Deepa and Sri Jiten Lakhani.

**HARTFORD, CONNECTICUT (5<sup>th</sup> to 6<sup>th</sup> June 2023):**

The Satsang session was held at the residence of Smt Sandhya and Sri Amit Raj.

**DALLAS, TEXAS (7<sup>TH</sup> TO 15<sup>TH</sup> JUNE):**

Smt Latha and Sri Neelakantan Srivatsa organised Satsang sessions at their residence, Sri Tara Ma Mission, Chinmaya Saaket in Dallas and Sri Guruvayurappan Temple. Satsang sessions were also held at the residence of Ms. Swati Halady and also at Smt Suman & Sri Uday Aladangady's home. Smt Srimathi Sreenivasan and Sri Srinivasan Devarajan organised a session at Sri Veer Satyanarayana Temple.

**RIVERSIDE, CALIFORNIA (16<sup>th</sup> to 18<sup>th</sup> June):**

Two Satsang sessions were held at the residence of Smt Uma & Sri Radhakrishnan Raghuram, and

one at the residence of Smt Shaily & Sri Dhiren Pardhanani.

**SEATTLE, WASHINGTON (19<sup>th</sup> to 28<sup>th</sup> June):**

Satsang sessions were held at the residences of Smt Sumithra and Sri Balakrishnan, Smt Ashraya & Sri N Ganesh, and Smt Catherine & Rev. Lawrence Koler. One Satsang was also arranged at Ananda Institute of Living Yoga, and a 3-day residential retreat was organised at Cedar Springs Lodge and Retreat Center in Sedro-Woolley, Washington.

**PITTSBURGH, PENNSYLVANIA:**

Dr. Veena & Sri Ashok Dhar organised a Satsang session at the Hindu Jain Temple in Monroeville, PA.

Thus, as willed by Beloved Papa, the 48-day Yatra to the West came to a close. □



**IN MEMORIAM**

- Sri PS Seshan (aged 81), an inmate of the Ashram since 2007, was called by Beloved Papa on the 30<sup>th</sup> of June 2023.
- Smt Sandhya Kaikini, a devotee of the Ashram from Dharwad and the niece of Smt Nalini Trikannad, dropped her mortal coil on the 26<sup>th</sup> of July 2023.

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



## ANANDASHRAM NEWS

**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the fourth round of the 15500-Crore Nama Japa Yagna For World Peace in the month of June is 190 crores. The grand total of the Japa done so far in this round now stands at 190 crores. □



### 60<sup>TH</sup> MAHASAMADHI DAY OF BELOVED PAPA SWAMI RAMDAS

***B***eloved Papa's 60<sup>th</sup> Mahasamadhi Day will be observed on the 21<sup>st</sup> of this month. On this sacred occasion, **THE VISION** offers its humble homage to Beloved Papa with a prayer for the speedy spiritual progress of all, culminating in eternal happiness.

# YEAR-END PROGRAMME

## 23<sup>RD</sup> TO 31<sup>ST</sup> DECEMBER 2023

23<sup>rd</sup> to 29<sup>th</sup> Dec 2023: Akhand Ram Nam  
23<sup>rd</sup> to 31<sup>st</sup> Dec 2023: Satsang from:  
10.00 am - 12:00 noon  
& 3.30 pm - 5.00 pm

Satsang programmes would include Bhajans, Shlokas, PPTs, talks on the topics listed below and interactive sessions.

### Topics:

1. Ideal of Anandashram
2. Ashram is a school
3. Daily routine in Ashram (starting with Vishnu Sahasranamam)
4. Triune Path – Nama-Seva-Dhyana
5. Relevance of Bhajan and Shlokas in the spiritual journey
6. Source of all sources
7. Spirituality in daily life
8. Overview of Srimad Bhagavad Gita
9. Saguna and Nirguna worship
10. Inspiring incidents from the lives of Beloved Papa, Pujya Mataji and Pujya Swamiji
11. Role of a Guru in our spiritual journey
12. IN QUEST OF GOD — a review of the in-depth study
13. Spiritual science and material science — two sides of the same coin
14. One-world-family

All are invited to participate in these programmes. Devotees may kindly send their confirmation emails to [anandashram@gmail.com](mailto:anandashram@gmail.com) by the 1<sup>st</sup> of November 2023 so that appropriate arrangements can be made.

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श्री राम जय राम जय राम  
THOUGHT FOR  
THE MONTH  
ANANDASHRAM

***It is true that Universal Vision enables us to realise our kinship with the entire world and its people! What a supreme privilege it is to look upon the universe as our own and embrace it with the arms of infinite love!***

**— Swami Ramdas**