



The Vision

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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

LIFE IS PERFECT

When the Inner Light is lit
 And mingles with outer radiance,
 There is one Consciousness Supreme
 Permeating and enveloping all.
 As one mass of luminous substance
 Splits into countless stars,
 So, one Truth — God — reveals Himself
 In million forms, in million ways;
 Each part is whole, each life is perfect,
 God indwelling, self-expressed.

— Swami Ramdas



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FROM THE EDITOR

very scripture and every Mahatma keep on reminding us that the real quest in life is to know who we are in reality.

Reflecting further, we understand we are not merely what we appear to be, a bundle of flesh, bones, blood and skin, nor a creature living and acting solely under the impulses and thoughts rising from the mind. Our Soul is a spark of Divine Light. When we sit alone in a room with no light at midnight on a new moon day, do we need any light to know that we are sitting there? No. When we analyse as to how we are able to see ourselves, or be aware of ourselves, even in pitch darkness, we realize that it is purely because of the Inner Light or Self-awareness or Witness Consciousness. It is a state of awareness of the immortal and radiant Truth within us. It is the Life Force. This is the core of our being. It is by the power of this 'Inner Light' that our life is activated in its manifold expressions.

Reasoning, feeling and doing, are all possible only because of the 'Inner Light' within us. Otherwise this machine — the body — will not function. If we dissect the body and try to locate the source of this 'Inner Light', we fail because even the search is made possible because of this Inner Light and therefore

cannot be objectified.

This issue of THE VISION carries various articles on the Inner Light.

— **Editor**

PS: As the postage of the April issue of THE VISION was possible only around mid-May due to the pandemic, the May and June issues have been combined as a single issue.



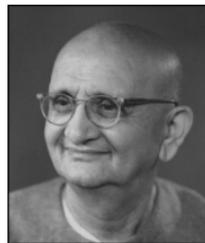
P *Peace and joy being your inherent possession, why go out of yourself in pursuit of them? Being the Light yourself, why do you grope in darkness longing for an outer changing ray, why deny your own everlasting radiance? Know that you are the Soul of the very universe — the Eternal Light, peace and joy. Realise your Light and illuminate all. Say, 'I am the all-blissful Spirit' and shed your joy on all. Assert your Divine nature and liberate thousands and millions from the fetters of bondage. Be God and lead others to God.*

— **Swami Ramdas**

THE LIGHT OF LIGHTS

By Swami Ramdas

When the heart becomes pure and is awakened to the consciousness of the Divine, the entire human vehicle reflects His light in all its constituents. The body, mind and senses then are permeated with this light. The person so blessed becomes truly a luminous expression of God. The spiritual radiance that goes out from him or her is cool like the rays of the moon and it elevates and heals the mentally diseased souls who come in contact with it. God reveals Himself in all His splendour in the heart of such a great one.



How does a person attain to this transcendent light and joy? The one and the only way is self-surrender, born of complete absence of egoism. By this alone the Divine Power and glory are made manifest in a human being. The heart is really a temple of God when one recognizes this and is aware of it. A person reveals his or her inner power and glory when the intellect is illumined with the light of God, the heart responds to the eternal symphony of love and the physical body pours out, spontaneously, energy,

translating itself into Divine action. The person is now no longer egoistic in his or her outlook and activity, but is a vibrant instrument of the Divine, living and moving for the uplift and welfare of the world. The influence such a person casts over humanity and all creation is wonderful.

God is light and joy. God is love and wisdom. God is the supreme power that controls all the world. Such a God dwells in the hearts of us all. To realise Him is the supreme purpose and the goal of life. All else is of no importance or avail.

God is a reality. He is our intimate friend. It is by constant association with Him that we experience our oneness with Him. We start to reach Him as separate from Him, but ultimately the fusion between us and Him becomes so complete that duality disappears and we stand revealed as He Himself. Confusing diversity then gives place to absolute unity.

So long as we feel apart from Him, our life is beset with many an obstruction and we are subject to all kinds of cramping and unhappy vicissitudes. But when life is released from the bondage of its own making, manifesting its inherent spiritual power, light and grace, then it comes to its own and enjoys

everlasting peace and bliss. The life becomes a light to itself and to all others. It is self-revealed and the magnificence of it is past thought and expression. May such a light spread all over the world and may humanity be blessed with the vision of it, and love and harmony prevail on the earth!



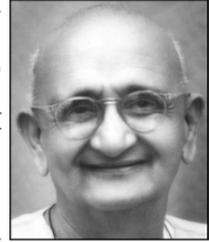
Light of Consciousness which illumines our experiences is not like the light of fire. The light of the fire can illumine only objects that are there but the Light of Consciousness also illumines the objects that are not there. It is the Light of Consciousness that illumines for us not only light but also darkness. When the room is dark, we are aware that it is dark. The awareness of the darkness is because of the Light of Consciousness in us. This Consciousness is the Awarer in me who brings to me the awareness of things that exist and things that do not exist. It is the Light of all lights; It is the Eternal Light.

— Swami Chinmayananda

BELOVED PAPA

SWAMI RAMDAS ANSWERS

Devotee: If there is no worry about the future, there is no need to feel secure also. Is it not?



Papa: The sense of security is a state of consciousness, of spontaneous feeling, not merely an intellectual acceptance. It is like the state of a child, secure and blissful in the presence of the mother. The child does not deliberate or think in that way, but automatically has a consciousness of it. So also, in the presence of the Divine Mother, Ramdas feels secure and blissful, as he lives, moves and has his whole being in Her. The Divine Presence is so real to him. In that Presence even wild beasts become tame. Serpents came to him but did no harm to him in any way. He freely moved about in forests and yet never did a wild animal attack him. God's presence was felt everywhere by him, and so the wild animals that came to him became tame and harmless.

You are afraid only because you see another, and feel you are different from him. This is due to your sense of duality, which is the cause of fear,

dislike, hate and other evils and therefore of misery and bondage. When you feel one with all lives, it is all joy to you. Where is fear then? In the thick forests of the Himalayas, the saints who live there make fire to keep away cold and sit round it in meditation. Wild beasts of the forest also come and join them, but do no harm. They all sit together like friends. So long as these animals are in the company of saints, they do not even fight with one another, or harm the saints, for there is in the latter no sense of separateness.

Devotee: How to reach that state?

Papa: When our life is pure and attuned to nature — the expression of God — there is in us no fear or hate. Thus, by continuous awareness of our real life and being, we realise that we are one with God, the all-pervading eternal Spirit. Let us remember who we are. We have forgotten our true Self, which is God. TAT TVAM ASI — ‘That thou art,’ says the Veda. So, let us think of God, meditate on Him and be awakened to the consciousness of Him. We will then transcend the body-idea, which is the cause of all ignorance and misery. Self and God are one. We must accept this as the central truth. We can see Him provided we are sufficiently pure.

“Blessed are the pure in heart, because they shall see God.” By remembrance of God alone can we purify our minds. Darkness can be removed only by light. There is no other way. By constant thought of purity, our hearts become pure. God is all purity. Constant remembrance of Him will free us from lust, greed and wrath. Then the Light which is already within us will shine out and permeate our whole being.

This is the Inner Light in every one of us. “The Kingdom of Heaven is within you.” Your own self is Brahman. That is the essence of Vedanta. God is not far away. He is nearer to us than our very breath, for He pervades everywhere. If you only meditate on Him, and surrender yourself to Him, you will realise your oneness with Him and know that you and He are one. He is not like the light of the fire, sun or star. He is the Light of lights — the Eternal Light — the Source of all mundane lights.

We must be like innocent children. See how pure and free they are! They have no dislike or hate; they see everybody alike. If we attain the innocence of a child, God is ours. Nay, we become then the very embodiment of God.



WORDS OF PUJYA MATAJI KRISHNABAI

The whole universe is full of Light. There is no darkness anywhere.



Thou art not merely an individual, but thou art that Truth, which is universal. The dazzling Light of Truth is thy True Being. Thy existence is beyond compare. Thy existence covers, absorbs and includes all. Thou dwelleth everywhere because thou pervadest all things, animate and inanimate.



Human life is a magnificent gift of God. Raise it, elevate it beyond the range of mental conceptions. Lift it beyond the relative, conditioned and fettered entanglements of the ever-changing phenomenal life, so that it might know itself as the ever-free, ever-blissful and ever-existent Reality.



Love is the Divine Light that melts away
all blockages. Love heals our beings.

— *Banani Ray*

GOD, THE ULTIMATE ILLUMINATOR OF EVERYTHING

By Swami Satchidananda



ny object in the world becomes visible when it is illumined by the light from the sun, moon, fire, lamp and so on. But these luminous things by whose light, objects



in the world are seen are not self-luminous. They are themselves illumined by the light from the self-effulgent God. Had It not been all-pervasive, the sun and the moon as well as the objects in the world would have remained invisible, steeped in impenetrable darkness.

Similarly, all the objects in the world are inert. It is the senses, which know them. The senses are enlightened by the mind which, in its turn, is illumined by the intellect. But even the intellect has no self-awareness because it is also inert. Knowledge flows into the intellect from God who is the Self of all, the Self in all. Therefore, the conclusion is that all awareness and knowledge stream from God. Had there not been the eternal presence of God

in the universe, none would have known anything in it. The entire universe would have remained as a huge mass of ignorance. Similarly, God is the support of all the beings and objects of the universe. All the objects have the earth for their support and the earth is supported by water, which is sustained by the fire principle. The fire is supported by the air, which is supported by the sky or space. The space has its basis in the ego-principle which again is grounded in the Cosmic Intelligence. The Cosmic Intelligence of Mahat is supported by Nature or the Unmanifest which is supported by God who is the ground and support of all. He is the Substratum on which all these objects and entities of the universe exist and go about doing the function allotted to them. Without Him, these entities cannot have any existence at all. Microcosmically, all the sense objects like sound, touch, taste, etc. depend upon the senses, the senses on the mind, the mind on the intellect, the intellect on the embodied soul and the soul on the ultimate support for all — God. These organs live and function because they have God for their final and supreme support.



SHLOKAS ON THE INNER LIGHT



n the Light of lights, our scriptures have come out with inspiring and thought-provoking Shlokas, a few of which are given below:

- **Shloka From Brihadaranyaka Upanishad**

*Om, Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrityor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih || 1.2.28 ||*

Meaning:

That which is mortal can never become Immortal. That which is Immortal can never become mortal. There can be no change of nature. But we can move from our outer mortal nature to our inner Immortal Nature, which requires a radical shift of perception, a turning within, a transformative change of vision.

The Atman, our true Self, is the Inner Light and energy that links us with the entire universe. We reach it through developing our Buddhi or higher intelligence, cultivating a discernment between Being and non-being, Light and darkness, the Eternal and the transient.

May each person enkindle that Inner Flame

of Awareness by looking deeply within to our original nature of boundless self-illumination and bliss!

May there be peace unto all!

Source: swarajyamag.com

- **Shloka From Kathopanishad Explained By Swami Ranganathananda**

Na Tatra Suryo Bhaati Na Chandra Taarakam

Nerna Viduyuto Bhaanti Kutoyamagnihi

Tameva Bhaantam Anubhaatisarvam

Tasya Bhasa Sarvam Idam Vibhaati || 2.2.15 ||

Meaning:

“There the sun cannot illumine, nor the moon, nor the stars, nor this lightning, and what to speak of the fire in your house. The Atman shines and these things shine after it. By Its light, the whole universe is lighted.’

Tasya Bhasa, ‘by Its Bhasa — light’; Idam Sarvam, ‘this whole manifested universe’; Vibhati, ‘is lighted’. The sun is the source of light to us. But that sun itself is a product of the Light of Atman — Light of the Atman coming through the sun, coming through every source of light. The only thing that is endowed with light as its own nature is Pure Consciousness. Everything else is purely a

physical entity, dull and dead entity. So, all light is the product of the Atman which is of the nature of Pure Consciousness. Pure Consciousness is also Light. It can illumine Itself; It can illumine physical things as well.

Source: Universal Message of The Bhagavad Gita

- **Shloka From The Bhagavad Gita**

*Jyotishaamapi Tajjyotistamsaha Paramuchyate |
Jnanam Jneyam Jnanagamyam Hridi Sarvasya
Vishthitam || 13:17 ||*

Meaning:

“That is the Light even among all the lights, and It has been spoken of as beyond darkness. It is Knowledge, that which is to be known, and the goal of knowledge. It especially resides in the hearts of all.”

Sri Krishna says that the Eternal Essence is the “Light among all the lights”. The word “light” in the Vedas refers to Awareness, to Knowledge. Which means that ultimately, It is the Eternal Essence that provides the power of awareness, the power to know, to all beings. Without the Eternal Essence, we would have no awareness, no sentience.

In other words, the Eternal Essence gives awareness to the intellect, which gives it to the mind, and then to the senses. But the mind, intellect and senses cannot immediately contact the Eternal Essence.

Now, just like the word “light” refers to knowledge, the word “darkness” refers to ignorance. By saying that the Eternal Essence is beyond ignorance, Sri Krishna points out the uniqueness of the awareness aspect of the Eternal Essence. If we light a lamp in a dark room, it dispels the darkness. We cannot have darkness and light coexisting. However, the Eternal Essence is present in individuals who are ignorant of it, as well as those few rare individuals who have realized it. This unique ability of the Eternal Essence to illumine ignorance is why Sri Krishna calls it “beyond darkness”.

So, how can we use our Antahakarana, our intellect, mind and senses, to realize that Eternal Essence? Sri Krishna provides a three step process. We use “Jnanam”, the means of knowledge indicated in the twenty attributes such as humility, to gradually reduce the importance we give to Upadhis or conditionings. As we

systematically study the scriptures under the guidance of a teacher, the Eternal Essence comes into our awareness as “Jneyam”, the object of knowledge. But only through constant contemplation, reflection and meditation does the Eternal Essence become “Jnanagamyam”, the goal of knowledge, where all notions of duality are removed and we remain established in the Eternal Essence.

Sri Krishna concludes this Shloka by reminding us that all these three stages — preparation, study and reflection — are enabled only through the intellect, which is referred to here as the “Hridi” or heart of all human beings. Only humans have the capability to access the Eternal Essence. That is why we come across the statement “a human birth is rare to attain” in many prominent spiritual texts.

Source: gitajourney.com

- **Adi Shankara’s Eka Shloki Explained By Swami Bhoomananda Tirtha**

Kim Jyothistava Bhaanumaanahani Me

Ratrau Pradeepadikam Shyaadevam,

Ravideepadarshanavidhau Kim Jyothiraakhyahi

Me Chakshuhtasya Nimeelanaadisamaye Kim

*Dheehrdheeyo Darshane Kim Tatraahamatho
Bhavaanparamakam Jyothihtadasmi Prabho..!*

Meaning:

Guru: What is the source of light for you?

Disciple: To me, during the day, it is the lofty sun;
at night, it is the lamp and the like.

Guru: Let it be so. Tell me, in seeing the sun and
the lamp, what is the source of illumination?

Disciple: O, that is the eye!

Guru: What then, when that (the eye) is closed?

Disciple: O, it is the intelligence!

Guru: All right. What reveals to the intelligence its
functions?

Disciple: Ah, coming to that, it is my own Self,
the 'I'!

Guru: Well, your own Self is then the Supreme
Brilliance, the Ultimate Light, the first and the last
Source of Illumination! Is it not?

Disciple: Yes, O Lord, it is so — "I am That".

Points For Introspection:

Essentially one is the Eternal, Changeless,
Imperishable Soul; but, one mistakenly identifies
himself with his body, and considers the
perishable body as oneself, the 'I'. The Soul is

ever-brilliant and the Source of all illumination. Because of the Soul's illuminating power alone everything including one's body etc. is revealed and illumined.

Ignorance about the true nature of the Self makes us think that we are able to see objects because of the power of sight of the eyes. Also because the sun or the lamps illumine the objects to be seen. Truly speaking, what is the Supreme Brilliance that perceives and witnesses all objects including one's own body, mind and intelligence?

Who feels the body with all its sense organs? Also, who senses the internal mind, intelligence and ego? If we stop for a while and look within, we understand that there is something different from the body, which is the Witness and Revealer of the body and its actions. Similarly It witnesses the changes in the mind — its thought processes, emotions and sentiments. As an onlooker, one can detachedly go on witnessing how the mind works and reacts. Something also reveals and observes the intelligence — how the intelligence takes decisions, becomes confident and gains clarity. What is That which reveals all this? What is the Source of this illumination?

In this Shloka the Guru explains to the Sishya that the Source of all illumination is our inmost Self, the 'I'. The 'I' is ever-brilliant and self-effulgent. Because of Its own brilliance It illumines and reveals everything including mind and intelligence.

The Guru imparts this knowledge to the disciple through a few questions which the disciple replies. The Guru asks what is the source of light for the disciple. The disciple replies in the beginning that during the day it is the sun. The light of the sun illumines everything. He also says that at night, light from lamps reveal all objects. The Guru then asks the next question: "Tell me what reveals the sun as well as the lamps." Quickly replied the student: "The eyes. Only when the eyes are there, can we see." The next question the Guru asks: "O.K. Suppose the eyes are closed then who reveals everything?" The student replies: "O Lord, when the eyes are closed, it is the intelligence which is the source of revelation." The Guru asks further: "Well, who reveals the intelligence?"

True, the intelligence cannot be the Supreme Illumination, because there is something different

from it that reveals the intelligence, its action, its changes. “Who is the One who reveals the intelligence?”

The disciple understands. He replies: “It is the ‘I’, the Self, who alone reveals the intelligence too.” The teacher confirms and imparts to the student the doubtless Truth: “O my child, do you understand now, ‘You’ alone are the Supreme Brilliance.”

The student replies: “Yes, O Master, I am That.”

This is a beautiful Shloka. As one chants, one becomes that disciple to whom the Guru is imparting the Ultimate Truth – the Self alone is the Supreme Brilliance, the Source of all light and knowledge.

Source: www.narayanashramatapovanam.org



God is not only the silent and attributeless Brahman but also a Truth revealed as Eternal Light, infinite love and endless peace and bliss.

— Swami Ramdas

EXCERPT FROM BRIHADARANYAKA UPANISHAD

Here is an interesting question and answer session between King Janaka and Yajnavalkya related to the knowledge of Self.

King Janaka, “O revered Sage, what is the light that illumines a person, the light that awakens and impels him to perform all that he does?”

Yajnavalkya gave a very straightforward answer by saying, “The sun, O King, for it is the sun alone that is the source of all light and it is for this light that man sits, moves about, does all his work and returns.”

“That’s right O venerable Sage, but when the sun has set, what is it that helps man as light?”

“The moon; it is the moon that is the light of the man when the sun is not there”, was the reply of Yajnavalkya.

“All right, I agree, but when the sun is not there, the moon is also not there, then what is it that guides man as his light?” thus asked Janaka again.

Then Rishi Yajnavalkya replied, “When the sun has set and the moon is not there, fire is our light, for by that we sit, work, go out and come back.”

“I am all in agreement with you”, said Janaka and continued asking, “but what then is the light when there is no sun, no moon and no fire?”

“Speech, indeed, is the light when all these are absent. Even though we cannot see our hand in the dark we can hear the voice and move towards the sound.”

Janaka was happy but had still one more question. He asked, “O revered Sage, when sun sets, moon is not there, fire is absent and there is no speech, then what is the light?”

“The Self, indeed, is our light O King, for by that we sit, move, work, go out and come back.”

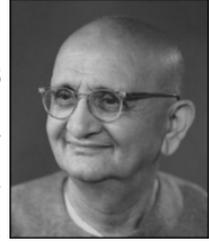
Janaka was deeply touched by this but wanted to know from Yajnavalkya more about the Self that he referred to as the Light of all lights, to which the Sage replied: “The Self is the pure awareness that shines as the Light within the heart, surrounded by the senses. It is this Self that is one with the Sole Reality, the Brahman. This Self is free from desire, from evil and from fear. The man who, in union with the Self, sees without seeing, smells without smelling, tastes without tasting, speaks without speaking, hears without hearing, touches without touching, thinks without thinking, knows without knowing, for there is nothing separate from him. This state of not having another is the state of unity, one without a second and that is the world of Brahman. This is the supreme goal of life, the supreme treasure, the supreme joy.”

Source: upanishads.org.in

INTUITION

By Swami Ramdas

Intuition is the working of the Inner Being of a man when he has tuned his life with the Universal and All-Transcendent Existence. When intuition really works, the egoistic sense



of man is completely absent and the experience of such a man is of a consciousness which is above the body-idea. To rise above the notion of the body does not mean the stock-stillness of the physical members but the performance of all their actions in a state of perfect self-effacement and therefore of spontaneity.

Intuition does not work always in consonance with the views and opinions, or swayed by the criticisms and oppositions, of the world. The external form of work which the intuition takes directly flows out from the omnipotent Power that causes the birth, growth and dissolution of all phenomenal life.

If one could at all distinguish the works of intuition from those emanating from an individualistic sense, it is possible only through their results. While the former, being of a selfless nature, tends inevitably to the benefit and delight of others, the latter, being born

of a personal ambition and for personal gratification, causes loss and misery to others. So intuition is the product of complete self-surrender and its work is in its inherent nature beneficial to all.

We hear of saints and sages receiving unspoken messages from the Great Master of the Universe as to the conduct of their lives. Their intimacy and communion with the Great Guide is so perfect that they carry out works in the world without favour or prejudice, without caring for praise or blame, but only in fulfilment of their life's mission as set by the Divine Guide.

In the field of spirituality, intuition is spoken of as the "Inner Voice". When the soul has fallen under the spell of this Immortal Voice, he realises his ever free and blissful existence. Thereafter the individual lives and moves in the consciousness of God. In all states he now feels he is utterly liberated and inexplicably happy.



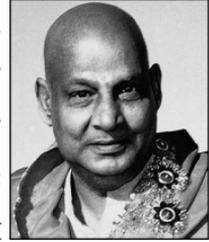
Look within for your answers. Your
Divine Nature — your Inner Light —
knows all the answers.

— Peace Pilgrim

BRAHMAN IS CHAITANYA

By Swami Sivananda

Who sees the defects in the sun — whether it shines brightly or whether it is obscured by clouds? It is the eye. Who sees the defects in the eye whether it is a cataract or Timira or not? It is the Buddhi (intellect). Who sees the defects in the Buddhi — whether there is confusion or clarity in it? Who illumines the Buddhi? It is Aham (Infinite 'I'). This Aham is the Kutastha or Atman or Brahman, Illuminator of everything.



Who illuminates in dreams? There is no other light there. The mind is not self-luminous. It is Jada. It is Brahman who illuminates the objects in the dream.

Suppose there is a blazing light at night. You stand at a distance. Something stands between you and the light as an obstruction and you cannot see the light. But you can clearly see the objects that are illuminated by the light. Though you cannot see the light directly, you clearly conclude that there must be a big light through the perception of the objects. So also, there must be a self-luminous Illuminator behind this Nature. That Illuminator, the 'Light of

lights' (Jyotisham-api Tajjyotih) is the support for this world.

If you sit down and realise that you only think by virtue of the one Life and that the mind, animated by the one Life into the act of thinking, is a part of the whole which is God, then you will argue that your mind is out of existence as a separate entity and the result is that mind and body physically (so to speak) disappear and the only thing that remains is Being — Existence which is not explicable in words.

Source: Mind — Its Mysteries And Control



T*here is a spark of good in everybody, no matter how deeply it may be buried. It is the real you. When I say 'you' what am I really thinking of? Am I thinking of the clay garment, the body? No, that's not the real you. The real you is that Divine Spark. Some call this the God-centered nature, others the Divine nature and the Kingdom of God within. Hindus know it as Nirvana; the Buddhists refer to it as the awakened soul; the Quakers see it as the Inner Light.*

— Peace Pilgrim

THE COSMIC TABLE-SPREAD

By Maulana Wahiduddin Khan

he Quran says that God is the light of the skies and the earth. This means that the world is entirely an expression of Divine attributes. A sensitive heart will see reflections of God in everything that exists here. The entire Cosmos is a table-spread of Divine sustenance.

If faith in God gives someone the sensitivity that true faith in God engenders, he will see God's light everywhere in the universe. When the breeze touches him, He will feel that he is experiencing the touch of God in the softness of the breeze. In the flow of a stream he will see the mercy of God expressing itself. When he hears the chirruping of birds, his heart will witness a soul-stirring tune played on a Divine musical instrument. When he smells a fragrant flower, it would be like bathing in Divine fragrance.

Every single thing in this world has been made in such a way that on seeing it man can draw a lesson. Those who truly love God can experience these Divine states.

The Flame-of-the-Forest is a tree that bears amazingly beautiful flowers. When autumn comes

and its leaves fall, the tree appears like a dry stick. But then a silent revolution occurs. It sprouts brilliantly hued flowers! What was a dry stick, is now laden with stunning flowers. It seems as if God has specially sent His beautiful umbrella for something that was thought to be a useless stick.

This happens so that some servant of God may see it and exclaim, “Lord! I, too, am a Flame-of-the-Forest tree. If You want, You can cause beautiful flowers to bloom on me! I am a dried stick. If you want, You can make me green! I am leading a meaningless existence. If You want, You can fill my life with meaningfulness!”



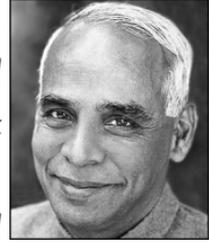
As darkness, accumulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth. All flies away when Reality, this Divine Light, shines in the closet of his heart.

— Swami Rama Tirtha

PERENNIAL PHILOSOPHY

By Eknath Easwaran

I have spoken at times of a Light in the soul, a Light that is uncreated and uncreatable to the extent that we can deny ourselves and turn away from created things, we shall find our unity and blessing in that little spark in the soul, which neither space nor time touches.”



— Meister Eckhart

These words, addressed to ordinary people in a quiet German-speaking town almost seven hundred years ago, testify to a discovery about the nature of the human Spirit as revolutionary as Einstein’s theories about the nature of the universe.

Meister or “Master” Eckhart’s passionate sermons, straining to convey the Absolute in the words of the street and marketplace, became immensely popular. And what did he teach? Essentially, four principles that Spinoza would later call the Perennial Philosophy, because they have been taught from age to age, in culture after culture:

First: There is a “Light in the soul that is uncreated and uncreatable”: unconditioned,

universal, deathless; in religious language, a Divine Core of personality which cannot be separated from God. Eckhart is precise: this is not what the English language calls the “soul,” but some essence in the soul that lies at the very center of consciousness. As Saint Catherine of Genoa put it, “My me is God: nor do I know my self-hood except in God.” In Indian mysticism this Divine Core is called simply Atman, “the Self.”

Second: This Divine essence can be realized. It is not an abstraction, and it need not — Eckhart would say must not — remain hidden under the covering of our everyday personality. It can and should be discovered, so that its presence becomes a reality in daily life.

Third: This discovery is life’s real and highest goal. Our supreme purpose in life is not to make a fortune, not to pursue pleasure, nor to write our name in history, but to discover this spark of the Divine that is in our hearts.

Fourth: When we realize this goal, we discover simultaneously that the Divinity within ourselves is one and the same in all — all individuals, all creatures, all of life.

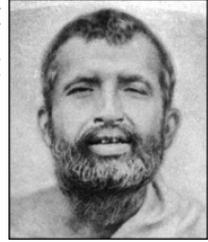
Source: Original Goodness

DEAR CHILDREN

What You Are After, Is Within Yourself



A man wanted a smoke. He went to a neighbour's house to light his charcoal.



It was the dead of night and the household was asleep. After he had knocked a great deal, someone came down to open the door.

At sight of the man he asked, "Hello! What's the matter?"

The man replied, "Can't you guess? You know how fond I am of smoking. I have come here to light my charcoal."

The neighbour said, "Ha! Ha! You are a fine man indeed! You took the trouble to come and do all this knocking at the door! Why, you have a lighted lantern in your hand!"

What a man seeks is very near him. Still he wanders about from place to place.

Source: Tales and Parables Of Sri Ramakrishna



EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Life is sweet when it is filled with the nectar of Prem. In this supreme state, the ordinary human vision is transformed into the Divine vision. The individual sense of life is changed into the Universal Consciousness. The movements of darkness are substituted by the playful waves of light. The contracted and fettered life gives place to the free, vast and unlimited expanse of existence. Pain and sorrow are transmuted into eternal peace and joy. The blinding ignorance vanishes and the illuminating light of knowledge takes its place. Chaos and confusion have no room; harmony and peace reign instead. Thus, life becomes completely blessed, exalted, purified and supremely free and blissful...

Ramdas



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 months of March and April is 380 crores. The grand total of the Japa done so far in this round now stands at 7796 crores.



COVID-19 — The Stepping Stone Of Evolution: The prevailing pandemic — COVID 19 — has changed the course of life in the last few months. Although, life is filled with uncertainties, it is these uncertainties that aid us along in our spiritual journey. Beloved Papa said: “Men of true wisdom and perfected experience, who have probed deep into the mysteries of life, acclaim with no uncertain voice the invaluable uses of adversity. Surely, if there were no suffering in the world, there could be no evolution of man towards the highest destiny of life — the knowledge of immortality. It is through sorrow alone a soul understands the real foundation and purpose of existence.”

While efforts should be made to take all precautionary steps at the individual level as well as at the collective level to control the pandemic by adhering strictly to the instructions given by the authorities, as spiritual children of Beloved Papa we should also offer a special prayer to Him. In Ashram, the prayer is worded as follows:

O indwelling and all-pervading Lord of the Universe,

For reason only known to You, as part of Your Cosmic Lila, You have caused the pandemic through the CORONA VIRUS, that has spread to every country.

This has disrupted the normal run of life and a deep sense of fear, uncertainty and anxiety have engulfed the whole of humanity.

You have now prompted us to ardently pray to You to control and eradicate this pandemic by stepping in immediately, and thus stopping the spread of this disease, providing relief to all the affected people and restoring normalcy everywhere.

In these unprecedented times of uncertainty that have enveloped the whole world, Papa's emphasis on **'the eternal kinship and oneness of man with man, man with the universe and man with God'** (as mentioned on Page 5) reminds us how we can deal with this situation by not being cowed down by it, but realising its great use in the upward march of the soul to the goal of its Immortal Consciousness. Let us bravely face all the trials of life and derive therefrom increased powers of the will so that we can use these situations as stepping stones to attain the heights of absolute peace and bliss.

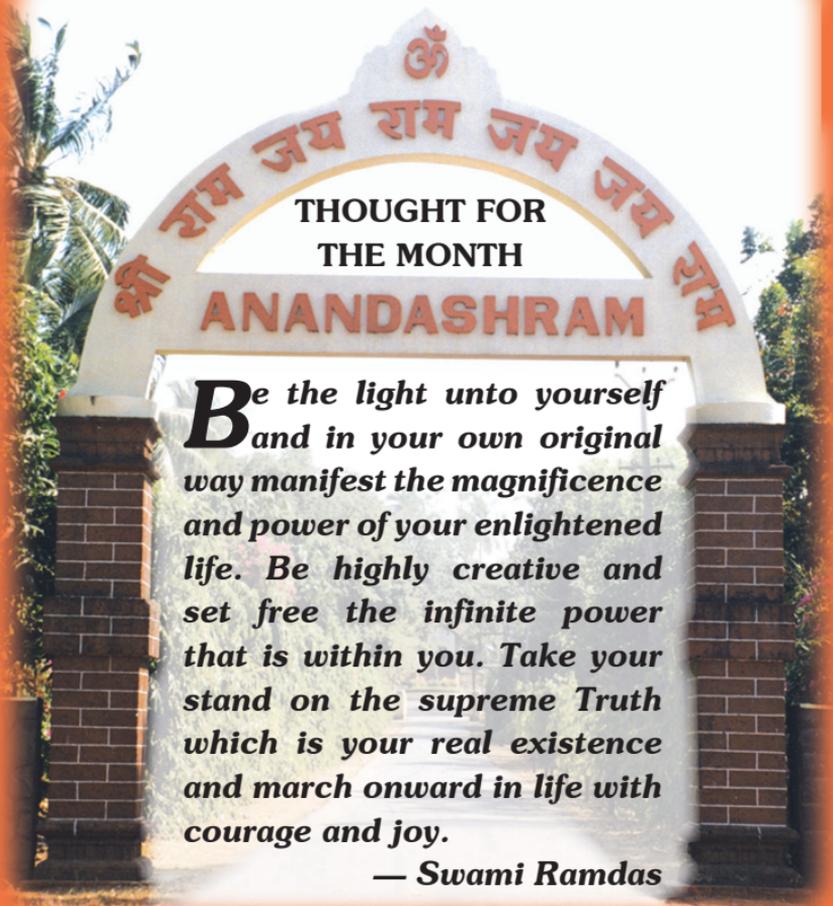




HOMAGE TO PUJYA SWAMI SHUDDHANANDAJI

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

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