



# *The Vision*

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



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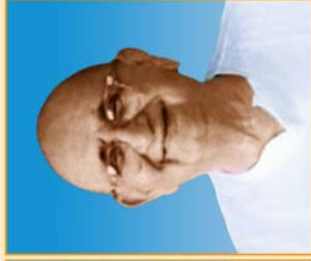
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Pujya Mataji Krishnabai  
(1903-1989)



Beloved Papa Swami Ramdas  
(1884-1963)



Pujya Swamiji Satchidananda  
(1919-2008)

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*Om Sri Ram jai Ram jai jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai jai Ram*

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### GURU'S GRACE

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My life's fruition was reached -

When my purity reflected spiritual radiance:

When light of God made all parts of

my being lustrous:

When bliss and peace permeated my life entire:

When my heart poured out Love in unending

stream flooding all the worlds.

Guru's Grace is in the start, middle

and end of this achievement.

- Swami Ramdas

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## POWER OF SAINTS

*By Swami Ramdas*

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Who is a saint? A saint is he who has attained the Eternal, lives in the Eternal and has realised the Eternal - call the great Reality by any name - the Eternal, God or Truth. Such a saint is a veritable blessing upon this earth. By his contact thousands are saved from the clutches of doubt, sorrow and death. He lives what he preaches and preaches what he lives. He exerts a wonderful influence and creates in the hearts of ignorant men a consciousness of their inherent Divinity. He awakens the sleeping soul to the awareness of their immortal and all-blissful nature. By his very presence he rids the hearts of people of their base and unbridled passions. The faithful derive the greatest benefit by communion with him.



A veil of unreality has shrouded the human soul and so he feels that he is a weak, helpless and miserable creature. His life is therefore purposeless and vain - productive of no good to himself or to the world. Such a life can recover its Divine heritage by the touch and society of a saint. A saint is a real redeemer and saviour of a fallen soul, for a saint is God Himself manifest in flesh and blood.

It is rightly said that the one condition to be fulfilled for the redemption of a soul is the necessary faith and aspiration in the devotee on the one hand, and the requisite spiritual power in the saint to redeem the disciple on the other. A heart filled with universal compassion can alone throw out its light to enliven hope and joy where there is none. Divine compassion and love of which the heart of a saint is made are simply irresistible in their effects. Depend upon it, whenever he casts his glance on anybody or anything, he pours on them always the very nectar of love and kindness. His heart ever longs to lead the entrapped souls from the prison of darkness and ignorance into a life of joy, freedom and immortality.

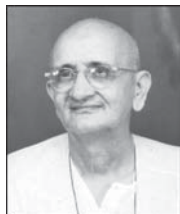
The greatness of a saint is simply indescribable. We can only bend and bow to him and thus earn his ever-fruitful grace and benediction.

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### WORDS OF BELOVED PAPA SWAMI RAMDAS

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**Mind Makes Heaven of Hell And Hell Of Heaven:** If we lead a righteous life remembering God constantly we go towards God. If we forget God and lead an unrighteous life the reverse is the



case, which will land us in misery, pain and sorrow. It is rightly said that heaven and hell are here. We make our own heaven and our own hell. Milton has rightly said, “The mind, in its own place, and in itself, can make a heaven of hell, and a hell of heaven.”

A man having pure, noble and holy thoughts, enjoys inner peace and joy and is really in heaven. To have an unbridled mind, full of low, grovelling desires, is virtually to live in hell. So heaven and hell are as we make them according to the state of our mind and life.

**Attitude Towards The Guru:** You should look upon your Guru as a saint who has found God within him and is guiding you to Him. You must be obedient to him and consider him as a divine instrument from whom you are ordained to receive the necessary spiritual help. A saint has no caste, creed or colour. A saint is one who is dear to God in whom he has found refuge and is lit up with His light, peace and joy. His contact must prove helpful to you in your spiritual struggle.

**Man’s And God’s Sense Of Beauty:** There is a beauty of nature, that is, beauty in the eyes of God, only when the plants are left as they are. The plants have been given certain branches and certain directions of growth according to the will of God who is the

source of all beauty. Everything is beautiful in His eyes. What is beautiful for Him may not be beautiful for the human eye because man's sense of beauty is different, and therefore he cuts and shapes them as he likes, only to cater to his own ideas of beauty. We must see as God sees. Then only we shall appreciate beauty as it is. The sense of beauty differs with different people. That is not the real sense of beauty which is God's, according to which He has created this universe.

**We Imbibe Grace To The Extent Of Our Receptivity:** Grace reveals itself. It is self-luminous. It is just like a cover removed from a burning candle, thereby revealing the flame. The light is burning inside us day and night, even when it is covered. After the cover is removed, it is revealed. Similarly, Grace is already there; it does not come to us. Only we must become conscious of it. This is like removal of the cover. Grace is ever pouring on us as the Sun is ever shedding light on all objects – opaque, translucent and transparent. On opaque objects the light does not reflect at all. On semi-transparent or translucent objects it partially reflects. On transparent objects like glass it reflects perfectly. So, according to our



preparedness, our readiness to receive it and the measure of our purity and capacity, we imbibe Grace and make use of it for transforming our inner and outer life.

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### WORDS OF PUJYA MATAJI KRISHNABAI

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One who has gone beyond the three Gunas continues to live and move in the world, but remains unaffected by whatever happens in it, like the snipping off of the top of the finger-nail which has dried up and affects us not. He then lives in a state of universal consciousness, that is, he is aware all the time that he is infinite and eternal and the transitory world is his body. That is what Gita means when it says in the 14th chapter that the play of the Gunas does not affect the Yogi.



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Whatever act of service we perform here, in the Ashram, be it so simple a task as laying of the asans for devotees to sit on, we should do it as puja of Beloved Papa. How would you feel if I were to throw an article at you instead of giving it over to you lovingly? You would feel hurt, wouldn't you? Likewise, even in

laying the asans on the ground, if we simply throw them on the ground in a heap, it is like throwing them at Papa. Instead, we should place each asan properly and with all love and attention, remembering all the time that we are doing Beloved Papa's puja. Everything we do in the Ashram should be done with every care, love and attention, because it is all nothing but puja.

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Only I point out your lapses in detail. Beloved Papa used to skip them over - he was so tender-hearted that he did not want to hurt the feelings of any devotee. I am made differently by Beloved Papa. I feel that if I do not correct your lapses and feelings, these very lapses will grow into boulders on your path and obstruct your spiritual progress. Why should all these lapses occur? Only because your Ram Nam has become less and you get drawn more and more into gossiping and idle talk.

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We should never be jealous of one another. The Mother loves all her children equally and gives to each according to its need, and capacity to digest.

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## PUJYA SWAMI SATCHIDANANDAJI ANSWERS

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### **Significance Of Celebrations:**

Celebrations do help in making us dwell more on God-thought. Rather than treating it as a social function, we should try to see the symbolic significance attached to each and every celebration. Any celebration will have real significance only when it serves as a reminder to us about our ultimate goal. Every such event should make us move closer and closer to God.

**Worldly Thoughts Drop Off By Themselves:** The Truth is that consciously we do not renounce anything. When our mind is absorbed in God-thought, worldly thoughts drop off by themselves as they do not want to cling on to someone who is not interested in them. The holy Name will lead you to the supreme goal flooding you with the peace and bliss absolute!

**Worshipping The Formless Through Forms:** God is nameless, formless and attributeless. He has manifested Himself or projected forth as the innumerable universes in which we are all included. To meditate on His nameless, formless and attributeless aspect is very difficult. Our Rishis, who had the

experience of God and who were very compassionate, found that it would be easier for man to worship and meditate on God in His manifested form. So they personified His different powers in the manifestation, such as the power of creation as Brahma, of preservation as Vishnu and of destruction as Siva. They also personified the other powers as gods and recommended worshipping them. Then came the Avatars, direct descents of that Supreme Power, like Rama, Krishna etc. and also saints who realized their oneness with the Supreme Being,

It must be understood that worship of any of the above forms is worship of the Supreme Being Itself. You need not have the fear that other Gods will be angry if you worship only one. When worshipping any one form of the Supreme Being, bring to your mind that that form is a symbol of the Supreme Being and that you are really worshipping the Supreme Being through that symbol.

If you take to the chanting of God's name - any Name of God - constantly, your mind will get purified and you will gradually be able to understand things clearly and all your doubts will be cleared from within, finally making it possible for you to realize the Truth.

**Self-Inquiry Or Self-Surrender:** If you are drawn to the path of self-enquiry - “who am I” - do it sincerely and with all intensity. You will go on eliminating what you are not – the body, mind and intellect – and your mind will reach your own source, that is the Self. This practice, though easily said, will take a lot of time and effort. You have to persevere. Whatever path you follow - the path of self-enquiry or the path of surrender - you have to work hard. The progress will depend upon the intensity of your aspiration to realize the Truth. So the Lord alone is your refuge. Feel that way from the very bottom of your heart. Feel that you are nothing and you can do nothing. It is He alone who does everything. Go on saying: “Everything is Yourself”. Thus you will be able to eliminate your little ‘I’, by steady and intense practice. God will listen to your sincere prayers. The response will be according to your mental purification.

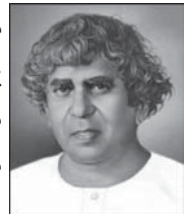
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## THE VOICE OF SILENCE

*By Sadhu Vaswani*

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Temples, churches and mosques have their value, indeed. God is the silent Spirit and dwelleth within. And you must be quiet as the growing blade, quiet as the morning light, to reach the Silent One.



The Kingdom of the Spirit is within. And to commune with it, you must go into silence.

Men wander in the quest outside themselves. They forget that He is within.

So sit in silence each day, and pray the prayer of the mariners: "My boat is so small and Thy sea is so wide. So help me, Lord!"

Life is full of din and rush and hurry. You must renew your will: you must purify your hearts: you must protect yourselves against the storms which beat again and again. So go into the Interior Castle to the serene quiet of the soul! Settle yourselves in silence, and you will greet God within you.

Books and scrolls are ashes and dust and from human creeds and schools and schemes the light goes out. Take from your hearts the strain and stress of life. Be still in the soul within you, and you will know!

Practice silence for sometime, every day, and you will arrive at the "discovery of the soul". Silence will develop the telepathic perception of the heart, and you will become aware of many things hidden from you at this hour. Silence will cleanse your sight and you will see better and, one day, perhaps, you will see that the world around you is suffused with a strange, unearthly light!

Practise silence, and the spark divine that dwells in your heart will grow into a flame of light and shine on, leading you nearer and nearer to God, the light supreme!

In silence the soul is attuned, to the Spirit. In being thus attuned, you know better the piteous need of the world, and you are better prepared to serve suffering humanity. Cultivate silence, and you will receive the grace of God to bear and to suffer. The civilisation which surrounds us will not be purified and will not advance to a higher stage without an influx of the spirit of grace.

Cultivate silence, and you will be freed of the fret and fever of life. You will listen to the small voice within. You will learn to work quietly, simply and, therefore, effectively. Cultivate silence, and you will be purified and so enabled to work without ambition and passion, without desire for pleasure and love of gain, without scramble for name or fame. You will work with a new sense of reliance on the One who thinks of you and who pours the strength and the understanding you need as you stand on the battlefield of life. Never forget that the resolve to do real work always starts in silent moments. Remember, when you

settle yourself in silence and humble yourself before God that He gives you new strength to serve, new love to bear the burden of your brothers and sisters, who stumble in this world of tragedy and tears. Go into silence, renouncing the words of men. And, in silence, wait upon the Lord, and He will give you the Cross to bear, and your tongue will be loosened, and you will speak to the sons and daughters of men as never man spoke before! Life is meant to be a yagna, a sacrifice to the Lord. And yagna is offered in silence. He who learns to worship the Lord in solitude may not see the stars but he beholds the glory of God within himself, and the very desert blooms for him as a rose garden of beauty. Silence the storm of the flesh and sit mute within yourself. Then listen to the voice speaking directly to you, “My child! Enter now into the City of Joy!” Step by step, must you ascend to God laying your senses to sleep and purifying your mind of desires. So, fixing your gaze on the Golden Light within you, you rise to the Lord, until you transcend yourself, you transform yourself, you become God!

*<http://www.speakingtree.in/spiritual-blogs/seekers/meditation/the-voice-of-silence>*



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## DEAR CHILDREN

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Thimmakka, aged 101, is a native of Hulikal village in the Magadi taluk of Bangalore Rural district in Karnataka.

She has an unsurpassed credit to her name – some 1000 plus sturdy banyan trees, which she has lovingly tended against all odds, from mere saplings to a sweeping canopy.

Saalumarada Thimmakka (“saalumarada” – “row of trees” in Kannada – is an honorific that people have added to her name) and her landless labourer husband Chikkanna could not have children. So one day more than 60 years ago, they started planting trees.

The road to the next village Kudur (Kudoor) was a dry hot one. Banyan trees were aplenty near Thimmakka’s village. Thimmakka and her husband started grafting saplings from these trees. Ten saplings were grafted in the first year and they were planted along a distance of 20 kilometres near the neighbouring village of Kudur. Fifteen saplings were planted in the second year and 20 in the third year and so on. She used her own meagre resources for planting these trees. The couple used to carry pots of water for a

distance of four kilometres to water the saplings. They were also protected from grazing cattle by fencing them with thorny shrubs.

The saplings were planted mostly during monsoon season so that sufficient rain water would be available for them to grow. By the onset of the next monsoons, the saplings had invariably taken root. They covered the whole stretch. The saplings grew to become trees, the trees grew tall, and the couple rejoiced in their children.

Chikkanna died in 1990, but Thimmakka continued her life's work. Thanks to her unusual labour of love, this illiterate woman is the idol of every environmentalist.

A "living monument of our times" is how the citation of National Citizen's Award describes Thimmakka. Titles like Vanamitra, Nisargaratna, Vrikshasri and Vrikshapremi, an award by Karnataka government, among many others have been conferred on her.

For one who barely set out of her village once a year, Thimmakka now finds her way to Delhi and Mumbai for tree planting ceremonies. Thimmakka is busy spreading the message of afforestation. She

unassumingly suggests that everybody should leave behind some asset for humanity.

She barely ekes out a living from various awards and a monthly pension. But nothing stops her from dreaming big. Now, she has made her will to open up a hospital in her village, so that no poor is affected.

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## EMPOWER YOUR MIND

*By Sadyojat Shankarashram Swamiji*

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**How can we deal with the increasing aggression in today's society?**

Aggression essentially arises out of some kind of frustration and cannot be dealt with mercilessly. At the gross level, aggression can be physical or mental, generated from unbridled energy which is demanding attention. Counselling alone may not help and, in fact, if it is done by someone who lacks the maturity or ability to see the problem in its entirety, it may actually increase the aggressive behaviour or attitude.

For instance, if a household is lacking in good samskaras, if a teenager sees the mother being physically abused, he alone cannot be blamed if he is not able to handle his emotions or control his impulses at some other point.

At the physical level, a well-planned set of exercises, cardio, and kickboxing are all very effective in stress-busting and generating poise, a certain discipline and making a person feel good about oneself. But working out should be done sensibly, with gaps to 'cool off,' because the idea is to use this fitness plan to enliven one's sensibility and not deaden it!

Careful counselling is required to curb and pacify an agitated mind. The mind can be very clever and create very plausible excuses and arguments to convince the 'owner' that 'I cannot be helped'. Sometimes, even medication may be required temporarily just like it is administered to treat any other ailing organ. Pranayama taught by a qualified teacher of yoga can be very beneficial if done regularly. Chanting prayers, doing japa and some meditation help immensely in deepening understanding, heightening positive thinking and increasing the courage required to face and tackle an external problem calmly.

**What are the visible changes that come about when someone gets a sense of direction?**

Diffidence gets transformed into confidence. There was this young man who was given a mantra

for japa or regular chanting, but when he moved into a hostel to pursue a professional course, fearing ridicule, he initially felt awkward about doing his regular spiritual practice in the shared accommodation. But after coming here and talking things over, he went back with fresh resolve and even earned the admiration of his room-mates. But that was not as important as his realisation that, 'It is I who was letting myself down.' This awareness comes from rising Atmabal or self-esteem.

### **How can we become more compassionate?**

When a child is very young, he has to be disciplined and made to understand that mindless cruelty will not be accepted or allowed. A stern 'no' may be needed at that point of time to teach the child not to inflict pain on another person or creature. Exposure to animals or pets in the home can help to sensitise a young person. Sadism or enjoyment in the suffering of someone else will be rarely seen in a youth who has been brought up in an atmosphere of mutual respect.

**How can young adults be motivated to become more aware spiritually? Are there any specific tools that can help to empower them?**

There has to be a living example, someone who

may not be perfect but does command respect and can gently guide them with the attitude – ‘I would like you to appreciate this and then go on to discover much more by yourself.’ That is more likely to work.

From a broader perspective, there is nothing which is unspiritual, so a term like ‘spiritual tools’ is very limited and also open to misinterpretation. Inspiring young minds to understand that when you become a better person many others around you will also reap the benefits, is a more evolved definition of becoming spiritual. In order to stabilise your spiritual search, a person must, in whatever capacity possible, try to bring about some positive change in the lives of at least a few people. As for what works best for each individual, that depends on his goal, on how far a person wants to go. Practising asanas, doing pranayama, participating in satsangs, meditating upon the ishta-devata or your chosen deity, having a worthy role-model, an idol who may not even be a contemporary like Swami Vivekananda for example, all these things can help to heighten spiritual awareness and empower the psyche.

Participating in group activities such as pujas, volunteering at spiritual camps and shrama seva camps

also helps to stir a growing sense of identification with something pure and worthwhile. In this, there are opportunities for youth to express themselves and tap individual potential.

As conviction and dedication grows, the seva slowly ceases to be a means to an end, and the 'I'-ness, the desire for attention, or recognition for one's effort begins to lessen. Ultimately, individuals should have antar lakshyam, bahirdrishti. They should be fine-tuned, composed, fit, disciplined and motivated to delve within, to strive continuously to strengthen and deepen their spiritual connection with the divine.

*<http://www.speakingtree.in>*

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## PEACE OF MIND

*Editorial - The Vedanta Kesari, June 2013*

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### Two Conditions for Peace

'On two occasions in my life I enjoyed true peace of mind,' said Ramu to his friend Anil. 'The first one was,' he continued, 'when I eagerly wanted to buy a car and, after much struggle, finally purchased it. Commuting, travelling became much easier!' 'Which one was the second occasion?' asked Anil. 'When I sold it,' answered Ramu with beaming face! Such is the nature of life. What seems to give happiness today

becomes a source of unhappiness later. What seems to give ‘peace’ in a set of circumstances becomes a burden, a painful burden, at other times. This swinging between contradictions and contrasts is an essential truth we all have to face. Life is full of dualities, and one cannot escape this simple fact. Heat and cold, success and failure, praise and blame, good times and bad times—all these are inbuilt in the very fabric of life. One cannot think of life apart from these dualities. Our attitude towards these dualities is key to having peace within; running away from them is neither possible nor a way out. Peace, as in the above conversation, comes when either of the two things is present – either we have what we wanted or we do not want something. We get something, and that brings peace. Or do not want to have something – i.e., we want to either avoid it or want to get rid of it—and when we succeed in doing it that brings peace. In Sanskrit the first one is called *ishta prapti* (getting what one wants) and the second one is called *anishta nivritti* (getting rid of what is unwanted). In either case, peace is the result.

### **A Peaceful Mind**

*Samachittatvam* or maintaining equilibrium of mind is essential to peace of mind. The term



*Samachittatvam* comes in the Gita (13.9). In his commentary on the Gita, *Sridharaswami*, a renowned saint-scholar of fifteenth century, observes that equilibrium of mind is freedom from identification with 'me and mine'. The more one identifies oneself with an object or person, the more one is likely to get shaken by the events connected with it. In other words, it is detachment which is the source of true calmness of mind. *Manah Prasadam* or a cheerful and calm disposition of mind (Gita 2.65 and 17.16) is characteristic of a pure mind. It is both a spiritual practice and the goal of spiritual disciplines. As a practice, one should learn to keep one's mind in cheerful and calm state by being cautious about those factors that may distract or affect us in any way. There are many reasons which make the mind restless, and the resultant peacelessness. An eminent monk of the Ramakrishna Order describes the obstacles in controlling the mind: 1. If we have strong likes and dislikes, attachments and aversions, we shall not be able to control our minds. 2. If we live an immoral life we shall not be able to control our minds. 3. If we have the habit of deliberately harming others we shall not be able to control our minds. 4. If we indulge in intoxicants, live unbalanced and chaotic lives, e.g.

eat, drink, talk, work, or sleep too little or too much, we shall not be able to control our minds. 5. If we habitually indulge in vain controversy, are inordinately inquisitive about others' affairs, or are too anxious to find others' faults, we shall not be able to control our minds. 6. If we torture our bodies unnecessarily, spend our energies in futile pursuits, force rigid silence upon ourselves, or become too ego-centric, we shall not easily control our minds. 7. If we are over-ambitious irrespective of our capacities, if we are jealous of others' prosperity, or if we are self-righteous, we shall not easily control our minds. 8. If we have a feeling of guilt, we shall not be able to control our minds. Therefore we must erase all guilt from within us. To repent for sins committed and ask God's help for strength of will so that they may not be repeated, that is all that is needed to be free from guilt. 9. To succeed in controlling the mind one must have, in addition to strong will, faith in oneself. Sri Krishna says in the Gita that one must oneself subdue one's weakness and raise oneself by oneself. This teaching must be practiced by one who intends to control his mind. 10. The mind will have to be controlled by the mind itself. The difficulties which we experience in controlling the mind are created by our own mind. Mind cannot be controlled by artificial

means for any length of time. Deliberate, patient, intelligent, systematic hard work according to tested and suitable disciplines is needed.

If one wants peace, one has to go to the root of what causes its absence. Some superficial change in circumstances and conditions will not change it. One should have a comprehensive understanding and approach. Peace of mind includes a whole plethora of issues, the primary being inner purity which implies inner disciplines and inner transformation.

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### PUJYA SWAMI SATCHIDANANDAJI EXPLAINS THE SAYINGS OF SWAMI RAMDAS

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*"It is better to allow ourselves to be deprived of our so-called rights in favour of another if, by such an attitude, we can make others happy."*



**Meaning:** If some situation arises when we are deprived of our right and somebody else is given ours we should not be upset. We should instead be able to congratulate the other person. That will make the other person happy, and also make us happy. In this connection I will tell you an incident...

There was a professor whose junior was promoted

and he therefore got very much upset. He came to Papa and reported the matter. He was hurt and in tears. He thought of resigning his job. Papa advised him that was not proper on his part. He must go and congratulate his junior who has been promoted and tell him "I congratulate you. I am happy that you have been promoted." That will clear your mind and make him also happy.

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**FROM THE LEAVES OF THE BACK ISSUES**

*Vol. 2, No: 7*

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***UNIVERSAL LOVE AND SERVICE***

***By Swami Omkar***

Universal Love and Service are not two but one. One who is blessed with Universal Love naturally engages himself in Universal Service.

Universal Love is the unmanifested state of being God. Universal Service is the manifested state of acting God. While one is the beatitude of God, the other is His expression. In the Universal Life of Love there is completeness of both, and when one's heart is overfilled with living Love unconsciously he engages himself in selfless service to all creatures.

How precious are they who are blessed with Universal Love and Service! They are the salt of the

earth, the perfect images of God and the beacon lights of humanity.

Universal Love is the outcome of complete selflessness. Where the little self reigns the Infinite Love is absent, and where the self is conquered It shines in full glory. How true are the words:

*“Where the ‘I’ is, the infinite is not;  
And where the infinite is, the ‘I’ is not.”*

One’s heart must expand to infinite dimensions for one to be blessed with Universal Love. Such a one will be a blessing to the whole of humanity. He can never belong to a particular religion or nation, neither to the East nor to the West, for he is the common property of the whole world.

Such a soul alone can repeat: The world is my home and all peoples are my sisters and brothers, and to love and serve them is my religion.

“Do not love but live as love.” What a wonderful statement! What a glorious thought! Yes, it is a great living truth. In loving, however great our love may be, we are becoming finite. In living as LOVE, we are becoming the embodiment of Love itself. We are all love, infinite love, eternal love, all-embracing love and universal love.

In such a blessed state the world dwindles to a

bubble in the ocean of our infinite love. There differences vanish. Our hands are ever stretched to embrace alike both friend and foe, rich and poor, known and unknown for all are our own.

O! How glorious it is to live as LOVE embracing the whole creation! To such Universal Love alone selfless service is possible.

If one's heart is untouched by the universal heart, if one is unblest with the Vision Universal, one can never aspire or betake himself to selfless service. The service will be rendered only to get a little name and fame for the perishable body in the passing world of show.

Let us now concentrate on the self-shining radiant Sun, the Universal Light; let us inhale the life giving energy, PRANA - the Universal Breath; and let us meditate on the all-pervading Ether - the Universal Akasa. Above all let us merge, in the incomprehensible but interpenetrating Presence which is pervading and permeating from the tiniest atom to the biggest planet, so that we may be blessed with Universal Love and Service.

The Almighty has blessed our Ramdasji with Universal Love, hence he is engaged always in selfless service, and you too, dear loving readers of THE

VISION, are blessed to have to read his inspiring messages of Love and Service.

May God bless you all with the Vision of Universal Love and Service, is the prayer of your own brother Omkar.

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### EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

..God reveals Himself in that heart which is purged of its gross desires by the substitution of the one concentrated longing and thirst for Him, in that heart which is awakened to the supreme purpose of life, viz., the attainment of immortality, in that heart which is illumined by the light of true knowledge and surcharged with the glory of universal love, in that heart which is the home of purity, compassion, forgiveness and peace.

God is love. He is like unto the flower whose fragrance is His love. He is like unto the Sun whose light is His love. He is like unto the child whose innocence is His love. He is like unto the snow whose whiteness is His love. He is like unto the crystal whose purity is His love. He is like unto the sky whose blueness is His love. He is Om whose sound is His love.

God is all. The crawling worm is He - the Almighty

Brahman is He. The atom is He - the Universe is He. The blade of grass is He - the gigantic tree is He. The tiny ray of light is He - the infinite mass of splendour is He. The drop is He - the limitless expanse of water is He. The simple, scarcely audible, note of music is He - the sound that fills and extends beyond the worlds is He. God is all.

Beloved Ram, how can Ramdas express in words the infinite greatness of his Beloved Lord! His Beloved dwells in the hearts of all. So He is your Beloved as well. Being all, still He is beyond all. Such is our supreme Mother, Lord and Friend. Find your union with Him through concentrated remembrance. Feel His presence always beside and within you. Behold Him as dwelling in all beings and things...



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### IN MEMORIAM

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Smt Leela S Murdeshwar (aged 79), an ardent devotee of the Ashram and the sister of Smt Nalini Trikanad, was called by Beloved Papa on the 1st of June 2013 at her residence in Bangalore.

Smt Mona Malani (aged 87) another ardent devotee of the Ashram, dropped her body on the 3rd of June 2013 in Mumbai. She had been closely



associating with Ashram for several decades.

Smt Sheetala K Murdeshwar (aged 81), an inmate of the Ashram since a few decades, was also called by Beloved Papa on the 9th of June 2013.

We pray for the Lord's blessings on the departed souls for eternal rest and peace at His lotus feet.

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### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Nama Japa for world peace received in the month of May 2013 is 210 crores. The grand total of the Japa done so far now stands at 4306 crores.

**SATSANG AT COIMBATORE:** A Satsang program with Pujya Swami Muktanandaji is scheduled to be held from 16th to 18th of August 2013 at Coimbatore. Contact: Smt Premila Purushottaman (9894252833) and Sri Ananthapadmanabhan (0422 2457329).

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### FROM THE EDITOR

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Though we find an all round progress in many of the scientific and technological fields, in many other areas the negative forces seem to get the upper hand. Is this trend not a reminder to all of us that along with all these advancements, it is important that we give thrust for humaneness?

Spirituality in its true sense is to be aware of the binding force which envelops all creations. The present day malady could be due to our limiting spirituality to a few rituals/ disciplines at home or in a few institutions or it is approached only for one's own mundane problems.

Those who have been associating with spiritual institutions must do some deep thinking as to how this cardinal value - human element - can be brought back in all fields. The only way to hasten the process is to bring in spirituality in all departments of activities. Institutions, Mahatmas, disciplines, rituals, books etc. - all serve to remind us of the theme.

The interconnectedness and the interdependence aspect must become a topic of discussion at all homes, offices and social gatherings. We are reminded of the above dimension by Beloved Papa through his words which read: "The peace and liberation of an individual is surely based upon his/her contribution towards the collective human happiness and harmony." It is to remind us of this commitment that we have been asked to remember God who stands for LOVE by chanting His Name with faith and devotion.

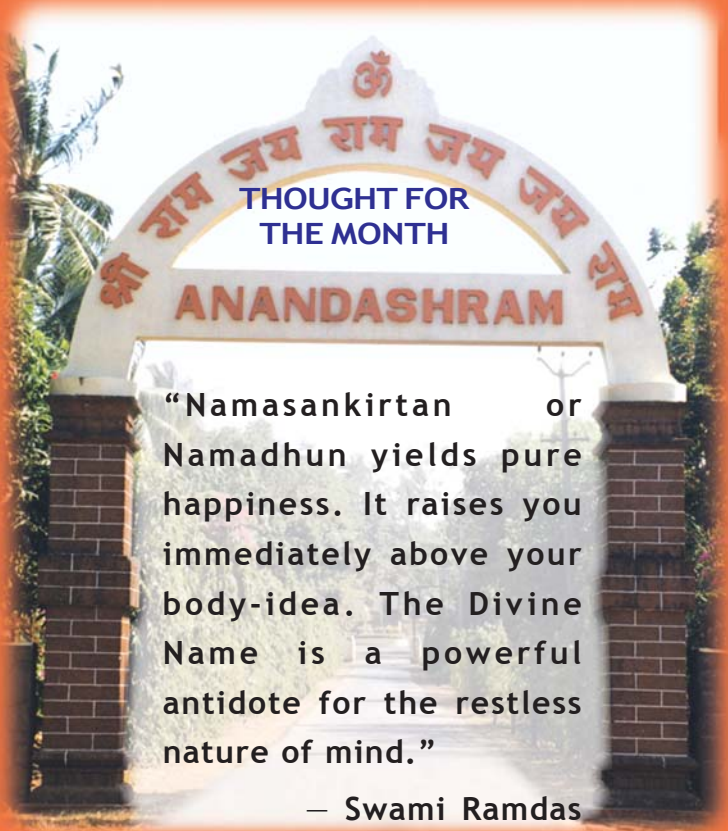
- **MUKTANANDA**

## MESSAGE FOR GURU POORNIMA

“Guru is understood to be the awakener of the dormant spirit of the aspirant to the consciousness of the immortal Self or God. Guru is the guide and the leader. What does the Guru say to the soul in tribulation? He exhorts: “Go within yourself and behold therein the splendour and glory of the eternal Truth. Therein resides your ultimate home of perfect release, happiness and peace. Therein find the life that never fades, that never changes, but ever blesses and sanctifies. Be in tune with that Reality, if you sincerely crave for the highest consummation of life.” It is thus the Guru awakens you, and thereafter you are always awake. This is the real conception of a Guru.”

—Swami Ramdas

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“Namasankirtan or Namadhun yields pure happiness. It raises you immediately above your body-idea. The Divine Name is a powerful antidote for the restless nature of mind.”

— Swami Ramdas

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