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The Vision

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

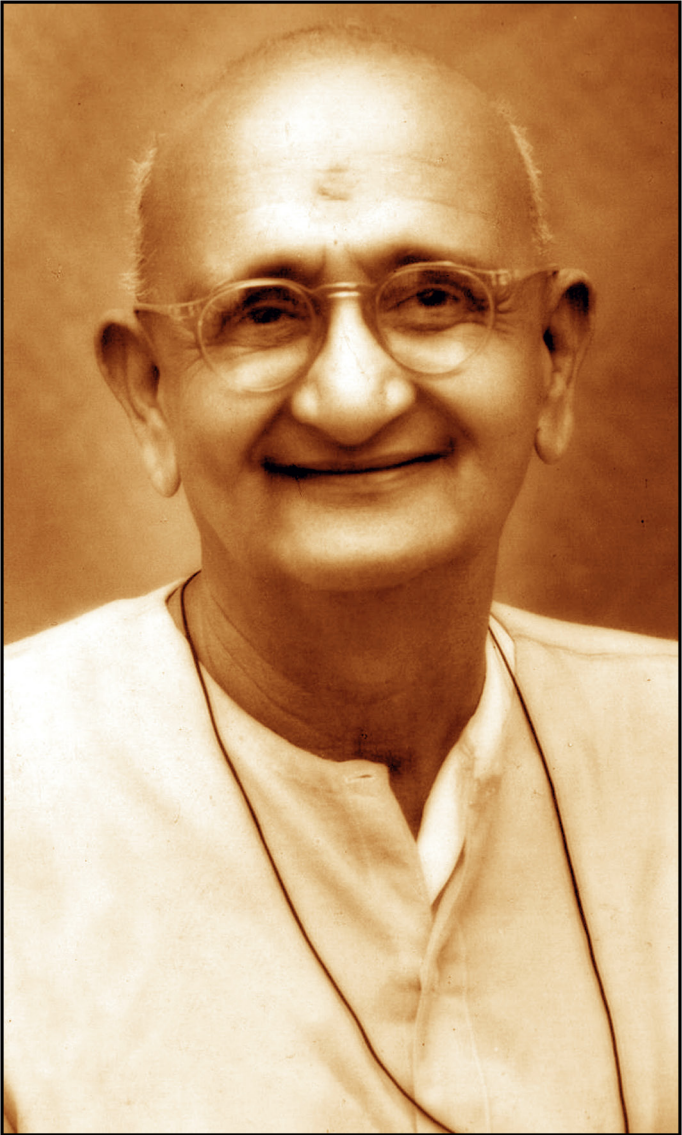


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Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

WHAT IS REAL SELF?

In the unborn life of the Spirit
There is a birth — a gateway
That opens the vistas of an Existence

That thought cannot gauge

And words can scarce compass,

A boundless Consciousness permeating,

Embracing, absorbing everything seen and unseen,

Still vibrant with Love and joy.

Such is your real Self and nature,

A concrete embodiment

Of the ineffable light, power and wisdom.

— **Swami Ramdas**

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PO Anandashrama 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2970160, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.comFor free edition of "The Vision" on the web,
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FROM THE EDITOR



any who have scaled the heights in spirituality declare that a person's essential nature is Pure Consciousness in whose presence the body, mind, intellect and the senses function. At the same time, it is said that Consciousness remains unaffected and untouched by any of the activities of the above Upadhis. These Upadhis, that are enlivened by Consciousness, however, prevent us from knowing the presence of this Reality by assuming the role of an independent sense of individuality. Sadhana is done to remove this veil of ignorance. Various methods have been prescribed to get over this ignorance. By chanting of God's name with faith, devotion coupled with constantly remembering that every thought, word and deed that emanates from us owes its origin to this Enlivening Factor, the dominance of the sense of individuality gets gradually lessened paving the way for the emergence of the self-effulgent Consciousness.

Our Gurudev, Beloved Papa Swami Ramdas said: "Once the mind ceases to be restless, being free from thoughts and desires, that moment we are not individuals, but Pure Consciousness which is at once

cosmic and super-cosmic in nature. Stillness of the mind awakens in us a Consciousness which is full of radiance and ecstasy. Now we know that we are the Truth — the Eternal.”

This month's issue of THE VISION carries articles of various Masters on Divine Consciousness.

— **Editor**



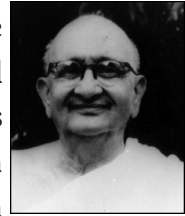
God is within you. This is the central truth from which you have to start for knowing and realizing Him. You should feel that you are ever living and moving in His being and be aware of His presence with you always. You should make your mind still, silent through contemplation and surrender. The ego should disappear totally. It is then that the mind becomes perfectly tranquil and you rise above the physical consciousness into a Divine Consciousness in which your sense of separation from Him is lost. Now you know you and He are one.

— **Swami Ramdas**

DIVINE CONSCIOUSNESS

By Swami Ramdas

Divine Consciousness is the consciousness of the eternal and Cosmic Reality. It is attained by transcending the human or individual consciousness. It is born



of the soul's complete union and absorption in the all-pervading Oversoul. Here the ego notion which binds the soul to a narrow vision is totally absent giving place to an extensive and unlimited vision in which all the visible and invisible worlds are included and absorbed. The individual sense has absolutely no place in this exalted state. The person who has reached this spiritual height, though appearing to possess an individual sense, is, in truth, entirely free from it. He lives, moves and acts from the standpoint of the universal and super-universal Reality. He realises the truth that there is only one existence and one power that is all in all both as the unmanifest and manifest Reality. He feels at all times that he is one with all beings, creatures and things in the world both physically and spiritually. He knows that all movements, changes and activities going on in him

and everywhere about him are of one single Cosmic Power.

What is the nature of actions performed by a person who has attained this supreme state? The same Power that activates all things in the universe, is also responsible for the actions of the persons who have attained Divine Consciousness. The manifestation that we behold before us is a concrete expression of the Divine Shakti. The person of knowledge knows this truth whereas the ignorant one is unaware of it. The knowledge of it enables the former to become not merely a vehicle of the Divine Power, but also the very embodiment of it. So, it is evident that actions are possible in this state. The action performed by one who has realised the Truth is a spontaneous outflow from the Divine Source. Hence even in a life of great activity, the God-realised soul enjoys the bliss of immortality, for the dynamic nature that reveals itself in action is the manifest aspect of the underlying, silent and Cosmic Spirit.

Even after reaching this great height of the all-comprehensive vision of the Reality in which all diversity is dissolved into one, the God-realised soul assumes a position separate from the Great Truth. He calls himself the son, child, servant or devotee of

God. Here the duality is assumed, knowing that the devotee and God are truly one. Why this assumption? Because, in the sphere of activity the God-realised one prefers to play the part of a lover or servant in order to enjoy the ineffable bliss of love. Love works only on the plane of duality. All his actions, great or small, bear the stamp of love, for love is his being and love is his life, and in love he finds the fulfilment of his existence.

Based upon the realisation of his oneness and identity with the Supreme Spirit, the devotee still plays the part of a servant or child and acts in all manner of ways as the very incarnation of God. His touch or sight redeems the fallen soul — brings light and happiness where there is darkness and sorrow. He is the real saviour of mankind.



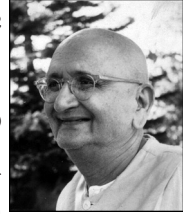
By continuous repetition of God's name, a state of Divine Consciousness develops within us, and we feel the Divine Presence everywhere even when we are active in the affairs of the world.

— Swami Ramdas

WORDS OF BELOVED PAPA SWAMI RAMDAS

Be Established in Divine
Consciousness:

God's form which you worship may appear before you in your physical consciousness or when you are in a



state of meditation in which you have partially risen above the body idea. You have the vision of your adored deity in a state of Sattwa Guna. But these visions do not entirely satisfy you because they come and go. So long as you see them you are happy. When they vanish, you become unhappy.

Ramdas was from the very start seeking not such a vision, but a permanent vision of God — a permanent experience of Divine Presence. That, he found, could be possible only when he transcended all the lower planes of life and was fixed in the highest Divine Consciousness which would enable him to see Him everywhere.

Once you have attained this permanent vision your awareness of God is not lost at any time. You live, move and have your being in Him. This

permanent experience was what Ramdas aspired for.



Be Imbued With Divine Consciousness:

Let your lives be fully imbued with the Divine Consciousness so that you can live the true life by which you can elevate yourself and realise your immortal nature and also become instruments in the hands of God for disseminating love and goodwill towards all beings on this earth. You can make your lives truly blessed when you live and act in the awareness of God within you. Let God act through you and do everything through you so that your life may be utterly freed and made to realise its oneness with God, because the ultimate end of all life is to realise its identity and union with the Divine, both in the manifest and unmanifest aspects. The manifest aspect is the vast nature that we see before us, and in every particle of the manifested universe He dwells. It is truly said that He is in the smallest of the smallest and in the greatest of the greatest. It is also said, in the smallest He dwells in His entirety and not as a part.



PUJYA MATAJI KRISHNABAI

ANSWERS

Devotee: “Why is it that whenever I sit for meditation and try to mentally concentrate on my Guru, for some time I get completely lost in the contemplation and then, I lose this state suddenly and am jerked back to body-consciousness and awareness of the world at large?”



Mataji: “This is because Guru Dhyana is not supported and buttressed by Guru Nama and Guru Seva. We have to do all the three Sadhanas simultaneously. Only then can we hope to get ourselves established in that state of personal contemplation of the Guru. Now take my own case, even though Papa had given me realisation in Kasaragod Ashram itself, He put me through three and half years of intense Sadhana after coming to this Ashram so that I could be permanently in a state of Samadhi, even while moving, talking and acting in this world.

When I first went into Samadhi, I returned to body consciousness with the awareness that I was the all-pervading Reality and my body was the whole

universe and all the forms in it. I was inclined to remain in Samadhi always and enjoy the peace and bliss of the Eternal. Papa then told me that I should not allow myself to be immersed in Samadhi but should move and act in Divine Consciousness. In other words, I should enjoy the same peace and bliss I had during the Samadhi, when I am engaged in activities also.

Devotee: “I hope, Mataji did not mind my asking you so many questions.”

Mataji: “Not at all. I would in fact like you to ask me questions so that I would get something to talk to you about Papa’s Lila.”



When Ramdas was chanting the Divine Name, his mind used to get absorbed in the Divine Consciousness, so much so that he forgot his body and felt one with the entire existence about him. In all beings and creatures he would see the revelation of one Spirit.

— Swami Ramdas

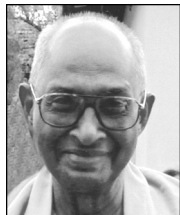
ALL-PERVADING CONSCIOUSNESS

By Swami Satchidananda

(A narration by Pujya Swamiji about the latter part of his Sadhana days.)



My practice in those days was that when I saw anybody, I should see the Consciousness in him,



pervading every atom of his body and I took it that the body was active only because of the Consciousness, which is Real and not the body. This Consciousness is also called the unifying Spirit that connects up all the forms in Prakriti into one unit like the thread that connects up all the beads in a rosary and makes it a single unit, which we call 'Rosary'. I was charmed by Saint Jnaneshwar Maharaj's statement that Purusha is the gold thread connecting all the gold beads, which are the innumerable forms of Prakriti. Thus, he says that Purusha and Prakriti are not different. This practice gave great joy. Yet I lacked the feeling that I was completely free or liberated. There was something more to be experienced.

I often used to repeat: "O Lord! You are everything. All the emotions, all the thoughts, all the feelings are You only, as there is nothing but You.

You are also beyond everything.” Whenever the thought of a person came to my mind, I took him to be not an individual but a part of the universe, which is the manifestation of God. From early morning whatever I saw, whatever I touched, I used to say within myself: “This is also Your form, O Lord!” Thus, everything was identified with God. This made me speak less as the mind was busy, engaged in identifying everything and everybody with God, and trying to be conscious of the Purusha pervading the entire body of that person or object. So, I was cool and calm enjoying the communion with God in each and every form I saw. I was mistaken to be unwell and I had to say again and again that I was all right.

My effort was to maintain this in all conditions. But as soon as I started talking, the mental condition changed and the thought of God got diluted and I was back to body-consciousness. I was trying to maintain this consciousness even when talking to others and at all times. Success was not much. I failed often. But failure did not deter me.

So, when I look at a person, I see him or her as Pure Consciousness and the body is a tiny speck floating in the Consciousness. So, all the matter in the universe of innumerable forms is only many tiny

spots floating in Pure Consciousness. When someone speaks, I know the sound comes from Consciousness only. Though the body walks etc., the power is of Pure Consciousness only. But Consciousness is not affected by the so-called action. So, it can be said that such actions are taking place through the vehicles and the power for such actions is drawn from Pure Consciousness only. So, there is no ego anywhere. But each form takes upon itself the responsibility for such action and therefore the sense of doership with all the consequences.

My life is still a struggle — struggle to maintain the consciousness of the all-pervading Reality — all the twenty-four hours of the day. It is a struggle, not a painful struggle, as the devotees of Swami Narayan Sampradaya say, “The joy is the agony of separation.” This is what is being experienced now. The struggle is to get established in that Consciousness.

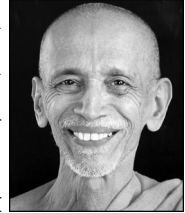
To behold the human forms as the manifestation or expression of the Truth is the sure way to transform our human consciousness into the Divine Consciousness.

— Swami Ramdas

MAKE LIFE AN EXPRESSION OF DIVINITY

By Swami Chidananda

Three words that were proclaimed by the illumined and liberated sages and seers of the Vedic era must ever pervade your consciousness, dwell in your heart, direct your intellect and guide your entire life: Uttishthata Jagrata Nibodhata (Arise, awake and attain illumination). The whole of the process of your being and doing, thinking and acting, should be this process of arising, being awake and alert, and attaining illumination. Then alone we are living.



That is like a steady onward and upward ascent towards Divine Consciousness, Reality-awareness, Self-experience, Knowledge. There is nothing higher than that. It is the culminating pinnacle achievement of all existence. Call it Brahma Jnana, call it Christ-consciousness, call it Satori, call it the Supreme Tao, call it Nirvana. It is the one, supreme, non-dual experience that liberates you forever from your bondage to yourself. It liberates you forever from this dream of

being bound to a non-existent conglomeration of names and forms — this universal appearance.

The queen Madalasa rocked the cradles of her infant princes and sang this lullaby: “You are all-pure, enlightened and immaculate. Give up this sleep of delusion which makes you give value to that which has no value, to endow it with a sense of reality through ignorance. This is a great blunder. This is the darkness of the slumber of non-awareness. That is the call you have to respond to. That is the call of the Upanishads. Give up this deep sleep of delusion. You are the all-full. You ever shine as a centre of radiant and dynamic Divine Consciousness within your apparent physical-mental personality. Awaken to your Divinity. Affirm your Divinity. Assert your Divinity, and make life an expression of your Divinity.”

Source: A Call To Liberation

By concentrating your mind, i.e., by making all thoughts converge up to one point, revert your gaze within. Therein lies the splendour of your soul which animates all your thoughts. This splendour is the Divine Consciousness within you.

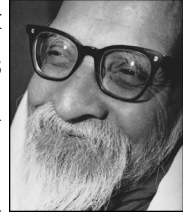
— Swami Ramdas

BE SUFFUSED WITH DIVINE CONSCIOUSNESS

By Acharya Vinoba Bhave



A gentleman wrote to me that Lord Krishna came into his dreams and spoke to him and he received the Lord's blessings, etc. I replied to the gentleman that such a



vision in dreams is only an assurance, not a realization of the Supreme Self. His Chitta was yearning to see God in the form of Lord Krishna, and hence God appeared in his dreams in that form. As a devotee of Krishna, he envisioned Krishna. If one is meditating on Christ, one will envision Christ. If one is meditating upon Krishna with the flute, a vision of Lord Krishna without the flute will disturb one's meditation. One will feel that this is not one's Lord, as one can accept only the form that one is conditioned to envision. This is conditioned meditation. The vision which is the result of such a meditation should be regarded only as an assurance.

I gave the gentleman four criteria to test his vision:
(1) Lord Krishna appeared before you in a dream.

Since then, do you get the same vision in every dream? (2) Do you see Lord Krishna in the wakeful state as well? (3) Do you see Him constantly in the wakeful state? (4) Do you see Him as distinct from you or see Him as yourself? If the experience fulfils these four criteria, then it is a realization of the Supreme Self, otherwise it is only an assurance, a flash.

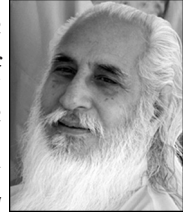
The lives of different sages and saints are full of experiences of God in a particular form. However, I personally feel that these are just assurances and not the realization of the Supreme Self. The realization of the Supreme Self is a constant, continuous state; there are no ups and downs. The absorption one feels in meditation comes and goes; it is a temporary noble tendency; it is an assurance. Progressively, this should become a constant state. Wherever the vision goes, all that should be suffused with the presence of God. The experience of the presence of God in trees, birds, rocks, etc. should become stable and constant. The permanent state should be that of a constant experience of the presence of God, all the time, everywhere and in everything. Whatever work is done in this state of mind will be suffused with the consciousness of the Divine.

Source: Where Silence Speaks

CONSCIOUSNESS NEEDS NO PROOF

By Sri Chandra Swami Udasin

Discrimination of the ego and the true Self is the discrimination of the false and the true, of the unreal and the real. True Self is much too real, much too obvious to need any disputation. This brings us to think of Consciousness, consciousness not of this or that object but Consciousness as it is in Itself, Consciousness as it is synonymous with God. God is Consciousness, we can say unhesitatingly. Can Consciousness be disproved? Without Consciousness how would one disprove the existence of Consciousness? Consciousness is an indispensable means even for disproving its unreality or existence. In any argumentation of proof or disproof of anything, three factors are involved: the prover, proof and the proved. We could draw a triangle to illustrate the point. In the disputation of Consciousness, even this triangle gets illumined because of Consciousness itself. This triad is embedded in Consciousness and, at the same time, it is transcended by it. This should suffice to show that Consciousness is self-proved. If



someone were to come to us saying sweetly that he had no tongue, would we not feel amazed? Could we at all believe him? Is it not Consciousness, therefore, that gives to all proof the very ground of possibility? All things are dead. It is verily Consciousness that gives them life!

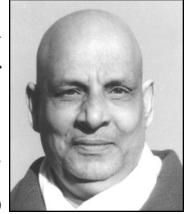
We can think of large spaces as easily as of the small ones — our conception of a mile takes no more room or effort than our conception of an inch. We can think of larger stretches of time or concentrate on a moment's memory. We can, at will, reduce, magnify or combine images regardless of how they have been combined in our experience. Does it not show that Consciousness is not limited in time or in space? Is it not, therefore, a fact that the beings who manifest the highest degree of consciousness dominate creation? Consciousness, the central fact of spiritual intuition, is absolute. It is Purna or complete. Furthermore, Consciousness which is perfect must essentially be of the nature of Infinite Bliss or Infinitely Blissful, because it is the feeling of limitation in consciousness that implies non-bliss. Consciousness, which is free from the feeling of limitation, is nothing but Bliss. The Lord, therefore, is synonymous with Existence Absolute, Consciousness Absolute and Bliss Absolute.

Source: Practical Approach To Divinity

DEVELOP COSMIC CONSCIOUSNESS

By Swami Sivananda

I have come here to remind you that the goal of life, the be-all or the *summum bonum* of existence, is Self-realisation or attainment of God-consciousness. I have come here not to teach you, but to stir or awaken you all on the path of spirituality. You have forgotten your real Swarupa on account of the force of Avidya, Maya, Moha and Raga. You are tossed about hither and thither and caught up in the Samsaric wheel of birth and death on account of your egoism, Vasanas, Trishnas and passions of various kinds. I have come here to remind you that the real happiness is within and not without. I have come to remind you that in essence you are the all-pervading, Pure Consciousness and you are not the perishable body composed of the five elements. I have come to remind you of the great Mahavakya of the Upanishads, Tat Tvam Asi, which connotes the identity of the Jivatman with the Paramatman, the individual soul with the Supreme Soul.



God is Satchidananda. God is Truth. God is Light of lights. God is all-pervading Intelligence or Consciousness. God is all-pervading Power which

governs this universe and keeps it in perfect order. He is the Inner Ruler of this body and mind. He is omnipotent, omniscient and omnipresent...



Practice of the Presence of God always is the easiest, nearest and surest way of reaching God-consciousness. Feel His presence always and everywhere. Feel His indwelling presence in everything, in flowers, trees, dogs, horses, human beings, stones, rivers, stars, sun, moon, fire, five elements, etc. Feel that you think, feel, cogitate, connate, know, wish, talk, write, walk through Him. Feel His presence in all movements. Feel your oneness with the flowers, stones, trees, animals, in short, with everything. You are sad and depressed because you have failed or forgotten to feel His presence. He neither talks nor smiles, but His presence is sufficient for me. This gives me strength and inspiration. I am always in joy, in bliss, in knowledge and in immortality in His presence. This kind of Sadhana eventually leads to resting in Nirguna, formless Brahman. All forms vanish.



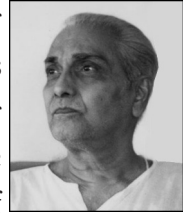
Endeavour to behold behind the veil of form, the real hidden Consciousness. If you do this for some time, you will feel inexpressible joy. You will develop Cosmic love or unity of Consciousness.

Source: Thus Spake Sivananda

DIRECT THE MIND TO THE SOURCE WITHIN

By Ramesh S. Balsekar

Nisargadatta Maharaj never allows us to forget that it is Consciousness alone which is our constant companion, and that it is the continuous attention to one's stream of consciousness that takes one on to Awareness — the basic Existence, that which is life — love — joy.



According to Maharaj, the very consciousness of being conscious is already a movement towards Awareness. The mind by its very nature is out-going, always tending to seek the Source of things within the things themselves. When it is directed towards the Source within, it is almost like the beginning of a new life. Awareness replaces Consciousness. The 'I am', which is a thought in Consciousness, ceases. In Awareness, there is no thought. Awareness is the source of Consciousness.

Maharaj suggests that it is an excellent spiritual exercise to sit quietly and watch what comes to the

surface of the mind. What we call thoughts are like ripples on the surface of water. Thoughts always lead to identification or condemnation; they are products of pre-conceived notions and stand in the way of real understanding. Just as water is serene when free of ripples, so is the mind serene when free of thoughts, when it is passive and fully receptive.

In the mirror of your mind, says Maharaj, all kinds of pictures will appear, stay for a while and disappear. Silently watch them come and go. Be alert, but not attracted or repelled. It is important not to be involved.

This attitude of silent witnessing will have the effect, gradually, of driving away all useless thoughts, like unwanted guests that are ignored. By being thus within yourself, that is, in the 'I-am-ness', by watching the flow of mind, without interfering or judging, as a dispassionate witness, the 'deep' unknown will be encouraged to come to the surface of consciousness and release its unused energies to enable you to understand the mystery of the origin of life.

Source: Pointers From Nisargadatta Maharaj



GLEANINGS



Atman Is Consciousness:

Atman is the infinite and all-pervading Consciousness which does not undergo any change or modification. The intellect by itself has no capacity to know. The imaginary union of Pure Consciousness with the intellect is said to create the individualised ego. Consciousness and thoughts are distinct and separate. They cannot combine with each other. Nevertheless, the individualised ego imagines them to be combined and deludes itself to be the doer (seer, Drishta) and the enjoyer (knower, Gnata). When, however, the ego regains discrimination and realises Consciousness to be the one all-pervading Reality, it sheds its limited individuality. It no longer suffers the persecutions of the false imaginary world of its own mental projection.”

— Sri A Parthasarathy, *Commentary on Atma Bodha*



Indications Of Progress In Sadhana:

When the seeker begins to arrive nearer the Spirit, he starts to feel the signs of opening. Here at this stage the seeker has to remain silent, inward and innocent.

Knowledge, imaginations, hopes and the authority of books, Gurus or one's own strong opinions are all barriers. Only the factual experience within, in that moment, is real. He has to be alert and obedient only to the inner happening. There the seeker must wait in total silence, without any movement of thought, with humility and in the spirit of anonymity.”

— *Dadaji Gavanand, Intelligence Beyond Thought*



Soar Like A Free Bird:

When the false conventions and ostentatious observances are broken through, the soul is liberated. For realizing the Truth no external paraphernalia is necessary. No garb, no sign, no cult and no creed can help you. The day will come when you have to leave all these behind, and go to meet the Eternal in the perfect nakedness of your Spirit, shedding all make-believe forms, customs and traditions. Simplicity, spontaneity and humility become the guiding principles of your life. You move freely with all. You love all alike. You break all boundaries set by the calculating and selfish human mind. You soar like a free bird in the infinite expanse of the spiritual firmament. You look upon all beings and creatures

as the embodiment of the one Divine all-pervading Spirit. Temples, Ashrams, mosques, churches, synagogues, Viharas, etc., cannot imprison your soul. You find your soul's delight and joy at all places — in the best as well as the worst.”

— *Swami Ramdas*



Consciousness is Absolute Brahman:

That infinite Consciousness alone is the reality, ever awake and enlightened; and with creation also it is the same. The infinite Consciousness alone is the unenlightened appearance of this creation; and even after its creation it is the same always. When one realises in the self by the self that Consciousness is the Absolute Brahman, then he experiences it all — even as the one energy dwelling in his limbs.”

— *Swami Venkatesananda, Yoga Vasistha*

By continuous repetition of God's name, a state of Divine Consciousness develops within us, and we feel the Divine presence everywhere even when we are active in the affairs of the world.

— *Swami Ramdas*

CONSCIOUSNESS & ITS NATURE

By V Ganesan

Devotee: What is the nature of Consciousness?
 Ramana Maharshi: It is Satchidananda, the consciousness of bliss, in which there is not even the slightest trace of the “I” thought. This is also called silence — silence or the Atma — Self. That is That. If the trinity of the World, ego, and God are considered as separate entities, they become mere illusions — like the appearance of silver in the mother-of-pearl. God, ego, and the World are really Atma-Swaroopa, the infinite form of the Self.

Devotee: How are we to realize that real nature?

Maharshi: When the things seen disappear, the true nature of the seer appears.

Devotee: Is it not possible to realize this while still seeing external things?

Maharshi: No. This is because the seer and the seen are like a rope and the appearance of a serpent. You cannot see that what exists is only the rope.


Devotee: When will external objects vanish?

Maharshi: If the mind, which is the cause of all thoughts and activities, vanishes, then external objects will also vanish.

Source: The Human Gospel Of Ramana Maharshi

DEAR CHILDREN

Ignorance Is Like Dust In The Eye

o realise God is to know the Self which is our real and eternal nature. We are always That, but through ignorance we come to believe we are perishable bodies and changing individual souls only. What is needed is to remove the veil of ignorance and reveal our inherent Divine Self. Here is an instance.

A man travelling in the train, when peeping outside the window, got coal dust into his eyes. Irritation in the eyes started and the man became restless and unhappy — his eyes reddened. He tried to remove the dust by rubbing the eyes with his handkerchief but the speck of dust could not be dislodged. Soon after he got down from the train and reached home, he asked his mother to remove the dust by pouring oil into the affected eye. When the mother did so, the dust came off and the irritation stopped. Now the man exclaimed, “Oh! how happy I am!”

The question now is — after the removal of foreign matter from the eyes did he get any new happiness or did he only recover the happiness that he had lost for the time being? It is certainly the latter. But when he was relieved of the irritation, he felt at first

as though he had got new happiness. So, in the case of an ignorant soul, the removal of ignorance means the recovering of Divine Consciousness, which he had lost, being obsessed by illusion. We are eternally one with God, only the false sense of separation must go.

Source: Stories As Told By Swami Ramdas



EPISTLES OF SWAMI RAMDAS

Beloved Ram,

The ego-sense is born of a limited and narrow vision of life. No sooner you realise the universal and infinite Consciousness of God, the ego is automatically dissolved. So, God-thought and God remembrance alone could conquer the ego. Then, it would be like the river mingling with the ocean and becoming one with it. Here the individuality of the river is lost in the vastness of the ocean. The elimination of the ego means the attainment of a Consciousness by which you realise your oneness with all beings, creatures and things. In short you know now that all life is one — that all manifestation, all existence, has its inception, working and dissolution in the One Supreme Cause. This Supreme Cause is God Himself whom you worship and adore in your own heart.

Ramdas

IN MEMORIAM

- Sri KS Ranganathan (aged 91), an ardent devotee of the Ashram from Chennai, was called by Beloved Papa on the 18th of January 2020. He was an inmate of the Ashram for a couple of decades. After it became difficult for him to move about comfortably, Ranganathan Mama — as he was known to all in the Ashram — moved back to Chennai to live with his children.
- Sri Sreeram Bhat (aged 71), who was also an inmate of the Ashram, dropped the mortal coil on the 2nd of February 2020 after suffering a sudden brain haemorrhage. Sreeramji and his family had moved to the Ashram in the late 1990s.

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



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa

Yagna For World Peace in the month of January is 200 crores. The grand total of the Japa done so far in this round now stands at 7226 crores.



PUJYA SWAMI SWAROOPANANDAJI'S VISIT: Pujya Swami Swaroopanandaji, the Global Head of Chinmaya Mission, visited Anandashram on the 31st of January 2020. All devotees in the Ashram felt immensely blessed by Pujya Swamiji's visit.



CORRIGENDUM

Important Days In 2020

- | | | |
|--------|-----|---------------------------------|
| Feb 1 | Sat | Pujya Mataji's Mahasamadhi Day |
| Apr 8 | Wed | Beloved Papa's Jayanti |
| Jul 5 | Sun | Guru Purnima |
| Jul 25 | Sat | Beloved Papa's Mahasamadhi Day |
| Sep 17 | Thu | Pujya Mataji's Jayanti |
| Oct 12 | Mon | Pujya Swamiji's Mahasamadhi Day |
| Nov 12 | Thu | Pujya Swamiji's Jayanthi |
| Dec 27 | Sun | Beloved Papa's Sannyas Day |

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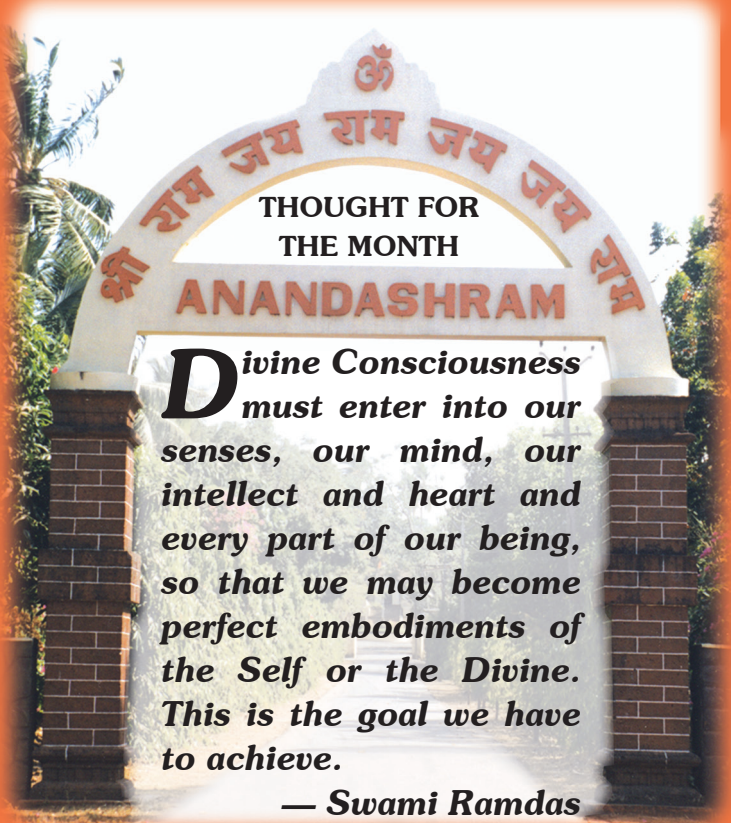
I, Swami Muktananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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