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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

STRANGE MYSTERY

In my stillness I am the calm, silent Spirit
That fills all space and pervades beyond.
In my movement I am all worlds, beings and
things.

In stillness I am peace, in motion I am bliss.

In my integral being I am at once

The Spirit and the world phenomena;

Yet a subtle separateness exists in me.

I live apart as a soul that feels and loves —

A soul of joy and peace, a very ray

Of eternal light and life.

I am this composite whole and yet a part.

This mystery is strange, for wondrous am I!

— **Swami Ramdas**

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FROM THE EDITOR

He Lives In You, And You In Him

When we watch the TV at home, we are transported to a different realm flooded with interest, insight and information. If there is a power outage all of a sudden, the TV ceases to function and we get disconnected from the virtual reality. We may blame external factors for the interruption. Instead, if we pause for a moment and analyse judiciously, we will realize that the TV is merely a gadget which, by itself, cannot function, but becomes functional with the aid of electrical power coursing through it, and thus caters to our emotional and intellectual needs. At the same time, it becomes clear that the electricity by itself cannot do what the TV does. TV (the matter) and electric power (the Spirit) are thus intertwined.

Similarly, man is not merely what he appears to be — a bundle of flesh, bones, blood and skin; nor is he a creature living and acting solely under the impulses and thoughts rising from the mind. Beyond the exterior dynamics of the body and mind, there is within man the Spirit which is immortal. It is by

the power of the Spirit that our life is activated in its manifold expressions.

Along with the above, one should know that the Spirit's very existence is authenticated by the creations. This aspect is clarified by Beloved Papa, Swami Ramdas, in his outpourings (In the Cave) appearing in his first book IN QUEST OF GOD: "O Ramdas (sense of individuality), you are in Ram (the indwelling and all-pervading Reality) and out of Him. You are everywhere along with Him; He is everywhere along with you. He cannot leave you; you cannot leave Him. He is tied to you and you are tied to Him. You are in His custody; He is in your custody. He cannot do without you; you cannot do without Him. He lives in you and you live in Him. Still, you are His slave and He is your protector."

Thus, it becomes clear that our body-mind-intellect complex, normally called the sense of individuality, becomes lively and vibrant only when the Spirit presides over it. We hardly recognise this fact; instead, we attribute everything to the sense of individuality forgetting the enlivening factor — the Spirit. Here starts the misery, conflicts, struggle and the like in our life. Spiritual journey unravels this mystery. When we advance on this path, the sense

of individuality realizes that it owes everything to the Spirit and at the same time treats itself as the medium through which the Spirit expresses itself. And this Spirit is the same in all. Thus, both Spirit and matter are valid and relevant. As our Sadhana steadily moves on along these lines, our life gradually gets transformed and starts brimming with bliss and fulfilment.

This month's issue of THE VISION carries articles on Spirit and matter.



The difference between Spirit and matter is like the difference between water and ice: frozen water is ice, and melted ice is water. It is Spirit in its denseness that we call matter; it is matter in its fineness that may be called Spirit. If there is water and ice, water will run, the ice will stay where it is. It does not mean that ice will not return to its original condition: it will, but its time has not yet come.

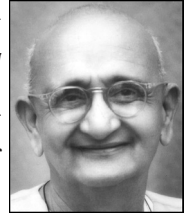
— Hazrat Inayat Khan

MATTER AND SPIRIT

By Swami Ramdas



atter and Spirit, although apparently two, are essentially one. There is no distinction between them. Spirit itself is matter and matter itself is Spirit.



God and manifestation of God are not different. The still, calm and static spirit of God has become the dynamic manifestation that we see before us as the universe. So, universe and God are not different.

It appears that modern scientists have found out that matter is energy — Shakti. That is one aspect of God. There is the other aspect which is still, calm, static and all-pervading. The former aspect of God is Prakriti and the latter Purusha.

Purusha and Prakriti are one and the same. The combined being of the Godhead is called Purushottama in the Bhagavad Gita, who is at once static and dynamic, the nameless and formless Reality and also all beings with names and forms. So it is clear there is no difference between matter and

Spirit. They say these are, as it were, the obverse and the reverse of the same coin.

There is eternal movement, and there is eternal rest. Matter is eternal movement and Spirit is eternal rest.

Although matter and Spirit appear separate, they are one. Therefore, Truth is defined to be at once moving and not moving. This cannot be comprehended by our mind. Therefore, God is unthinkable, incomprehensible and yet realisable.

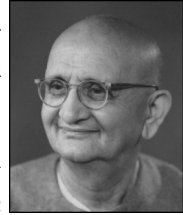


S*pirit vibrated into matter; hence, both Spirit and matter exist. Matter, however, does not exist in the way that it appears to us. It exists as we see it owing to the delusive force of Maya, which makes the indivisible Spirit seem finite and divisible to all appearances. Matter has existence in the same delusive way as does a mirage in the desert.*

— *Paramahana Yogananda*

WORDS OF BELOVED PAPA SWAMI RAMDAS

Inside, Identify With Purusha (Spirit) And Outside, with Prakriti (Matter):



Brahman is at once manifest and unmanifest — manifest as the universe and unmanifest as Atman. He is Purusha as well as Prakriti. This is the complete, all-comprehensive knowledge of God that we have to strive for and attain.

It is a Yoga in which you are one with Purushottama. There you are the doer and non-doer at the same time. Arjuna was told by Krishna, “I will teach you the secret. By realizing it, you will be active in the battlefield, still you will be inactive.” That is the supreme Yoga of the GITA. So, in active life, when you have realized the Truth and become the witness of your actions, you are unaffected by the results. Otherwise, you are involved, because you think you are the doer. When the ego is absent, your actions are performed for the good of everybody. You do not feel that you are doing anything, because your individuality ceases to exist when you realize the Self.

Purusha and Prakriti are one and the same.

They are not different. One is dynamic and the other is static. They co-exist. These diametrically opposite things exist simultaneously in the Purushottama. To live and act in this supreme consciousness is the message of the GITA.

So, what you have to do is to surrender your ego, to free yourself from the clutches of the ego-sense. Ego does not exist. It is an illusion. When you know that it is an illusion, you are free from it. Name, form and movement is Prakriti. Purusha is the silent witness, nameless and formless. Brahman as Purusha is static, and Brahman as Prakriti is moving at the same time. Prakriti is always moving and Purusha is never moving. In the ultimate experience you realize they are one. When you are active, you are at the same time not active.

Creation, preservation and destruction — all are movements. Waves rise in the ocean (that is creation); they remain for some time (that is preservation); they disappear (that is destruction). Water in movement is water, water in stillness is water. They are of the same essence.

You can practise the two together: inside, you identify yourself with the Purusha; and outside, you see everything as Brahman (Prakriti). Then the sense

of separation will not disturb your meditation. The external practice of seeing God everywhere and the internal identification with Brahman (Purusha) will be complementary to each other. Meditation on the Atman will help you to practise seeing God everywhere and that practice will help you to experience the Atman within. Because the mind will then not go out thinking of or seeking any object. In this practice the mind will be attuned to unity. Diversity will disappear. Diversity is the disease of the mind which can be cured by this practice. So you have to realize the Atman first before you can see God everywhere.



Spirit And Matter Are One

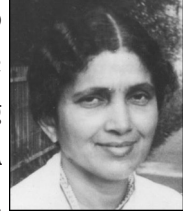
Material progress should not be at the cost of spiritual advancement. The two must go hand in hand. Then we will have integral evolution. Material advancement must be founded on and controlled by spiritual principles and values. That alone will maintain the right relation and balance between the material and spiritual aspects of life and thereby transform the entire life into an expression of the Spirit. Spirit and matter are not two different isolated entities, but one integral whole.



WITH THE DIVINE MOTHER

By Swami Shuddhananda

Papa's Room: Mataji picked up Prem Sudha and opened the book to the Abhang beginning with the line PRABHUKARI PAHA based on Beloved Papa's original poem



in English titled: I AM THE TOOL. After singing the lines of the Marathi Abhang softly, Mataji remarked: "See how Papa has mingled the Eternal and the transient so beautifully. In every song, Papa takes us to the highest spiritual state and then speaks of the finite state of Nama-Rupa (name and form). Now, in this song, Papa starts by telling us 'Prabhukari Paha' and then goes on to say 'To Me Ase Ahe', meaning, 'I am like that'. Then Papa tells us that He is the body. Thus, he tells us that He is everything. If you care to read Papa's poem carefully, you will find the same inter-mixture of the Eternal and non-Eternal. We too can realise how they cover all the aspects of Divinity.

"Every poem of Papa's refers to each one of us as His Amsha or particle, then to the Universe as His universal body, and finally, to the One who transcends

everything — One who is all that is manifest and unmanifest and is yet beyond everything. This is the Purushottama aspect of Papa — Nirguna aspect of God.



M*an is a material substance — a few pounds of dust. “Dust thou art, to dust returnest.” On the other hand, he is what different traditions have referred to as Spirit, Atman, Soul, Life Force, Consciousness or Monad. How matter and Spirit come together to create what we call life is a great mystery. The great English poet, William Wordsworth, reminds us, “Trailing clouds of Glory do we come from God who is our Home.” We may believe it or not, each one of us is linked to the Higher Power. We become aware of it in moments of deep silence or inspiration or archetypal dreams or mystical visions.*

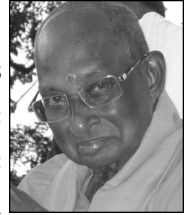
— *Dada J P Vaswani*

WORDS OF SWAMI SATCHIDANANDA



olidified Consciousness:

There are different answers about the existence of the world. Some call it an illusion and some call it a manifestation of God. God Himself manifests in different forms. They say the forms are Consciousness solidified. Like an iceberg. What is an iceberg? It is water in a different form, solidified. This is called ice; it is not different.



So, the universe of names and forms is not different from the Self, or Truth or Reality. He Himself appears as names and forms, the names and forms are not different from Him just as the ice is not different from water. That is why they say that everything is God. In the scriptures they say, Sarvam Khalvidam Brahma, everything is Brahman (Absolute Reality), there is nothing but Brahman. Because of ignorance we see them as diverse things, but when our vision is purified, we see them as forms of God Himself.'



PLAY OF PRAKRITI (MATTER) AND PURUSHA (SPIRIT):

Every object is a combination of Purusha and Prakriti. Prakriti of names and forms is seen with

naked eyes whereas Purusha, the substratum is Pure Consciousness. Prakriti of names and forms is floating in the all-pervading Purusha. Prakriti is only Purusha with a form and therefore they are same.

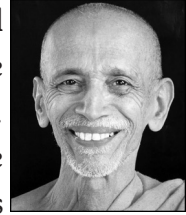
Prakriti could be compared to a huge tree — the body of Purusha with innumerable branches, leaves, buds, flowers and fruits. The leaves, buds, flowers and fruits feel that they are individuals, nothing to do with one another or with the parent tree. They are born, live for sometime, and in due course fall off while the tree remains the same. But an onlooker, a man of knowledge, can see clearly that all the leaves, buds, flowers and fruits are of one tree only and therefore, they are all united in the tree and therefore there is no individuality as claimed by each. But what each leaf and fruit says is also alright from their point of view which is based on ignorance and therefore the experience that they are all one — the universal vision — is only for the onlooker — Jnani. This shows that we should be able to stand apart like an onlooker and look at everything as witness. Then we will not be involved in the play, caught up in ignorance, but really enjoying the play with full knowledge of the Reality.



RELATIONSHIP OF BODY WITH SPIRIT

By Swami Chidananda

The body is the spiritual manifestation of the Supreme Being in its grossest form. The Spirit is the ultimate invisible form of gross Prakriti (matter) as is manifest as the material universe. This is not only the declared truth in Vedanta Siddhanta and in great hymns like SIVANANDA LAHARI by Jagadguru Adi Shankaracharya, that Maya is the Achintya Anirvachaniya Shakti (unthinkable, indescribable power) of Parabrahman. It is also the direct intuitional experience of great God-realised sages who actually beheld and discovered the oneness of Prakriti and the Supreme Parabrahman. Thus, there is only one Prakriti and Purusha. There are not two entities called matter and Spirit. Matter is involved Spirit; Spirit is evolved Matter. There is only one Reality — Ekameva'Dvitiyam Brahma. At the grossest terminal of that Reality it manifests as matter and at the subtlest, transcendental, other extreme, it is pure imponderable Spirit, about which the only description is to be silent.



This body is the receptacle of the Spirit which is its subtlest inner reality, and the Spirit is the jewel within this body — like a jewel within a jewel-box. It is not for the jewel-box that one values a piece of jewellery, it is because of the jewel that the box also is important. Matter, is the container of the Spirit and Spirit is that which makes matter valuable, of importance. If the Spirit is not there, they burn matter into ashes, they remove it as quickly as possible.

Source: 20 Important Spiritual Instructions



A *piece of iron is lying before us. It seems to be resting, while its particles are in a state of intense vibration and motion. Rest and motion are combined in such a way that they exist simultaneously with regard to every object. Apply it to the whole universe. It is eternal movement co-existing with eternal rest. Eternal rest is the ideal; eternal movement is the real. The one is Spirit and the other is Matter. Ideal and real, Spirit and matter, are the two eternal non-moving and moving aspects of the Transcendent One — the Supreme Ultimate Truth.*

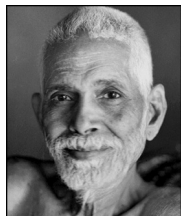
— Swami Ramdas

NO DIFFERENCE BETWEEN MATTER AND SPIRIT

Sri Ramana Maharshi Answers

Devotee: “Are thoughts mere matter?”

Maharshi: What do you mean? Do you mean ‘matter’ like the things you see around you?



Devotee: Yes — gross.

Maharshi: Who asks this question? Who is the thinker?

Devotee: The thinker is Spirit.

Maharshi: Do you then mean that Spirit generates matter?

Devotee: I want to know.

Maharshi: How do you distinguish between matter and Spirit?

Devotee: Spirit is Consciousness and the other not.

Maharshi: Can Consciousness generate non-consciousness, or light, darkness?



Devotee: The booklet ‘WHO AM I?’ speaks of Swarupa Drishti (seeing the Essence). Then there must be a Seer and the seen. How can this be

reconciled with the Ultimate Unity?

Maharshi: Why do you ask for salvation, release from sorrow, etc.? He who asks for them sees them also. The fact is this. Drishti (sight) is Consciousness. It forms the subject and object. Can there be Drishti apart from the Self? The Self is all — Drishti, etc.

Devotee: How to discern the ego from the Perfect 'I-I'?

Maharshi: That which rises and falls is the transient 'I'. That which has neither origin nor end is the permanent 'I-I' Consciousness.

Devotee: Will continuous thought on the Self make the mind more and more refined so that it will not think of anything but the highest?

Maharshi: There is the peaceful mind which is the Supreme. When the same becomes restless, it is afflicted by thoughts. Mind is only the dynamic power (Shakti) of the Self.

Devotee: Are the sheaths material and different from the Self?

Maharshi: There is no difference between matter and Spirit. Modern science admits that all matter is energy. Energy is power or force (Shakti). Therefore, all are resolved in Shiva and Shakti i.e., the Self and the Mind. The Koshas are mere appearances. There is no reality in them as such.

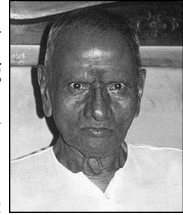
Source: Talks with Ramana Maharshi

CONSCIOUSNESS IS SPIRIT AND MATTER COMBINED

By Nisargadatta Maharaj



Devotee: Once I watched a mountain-stream flowing between the boulders. At each boulder the commotion was different, according to the shape and size of the boulder. Is not every person a mere commotion over a body, while life is one and eternal?



Maharaj: The commotion and the water are not separate. It is the disturbance that makes you aware of water. Consciousness is always of movement, of change. There can be no such thing as changeless consciousness. Changelessness wipes out consciousness immediately. A man deprived of outer or inner sensations blanks out, or goes beyond consciousness and unconsciousness into the birthless and deathless state. Only when Spirit and matter come together consciousness is born.

Devotee: Are they one or two?

Maharaj: It depends on the words you use: they are one, or two, or three. On investigation three become two and two become one. Take the simile of

face — mirror — image. Any two of them presuppose the third which unites the two. In Sadhana you see the three as two, until you realise the two as one. As long as you are engrossed in the world, you are unable to know yourself: to know yourself, turn away your attention from the world and turn it within.

Source: I Am That



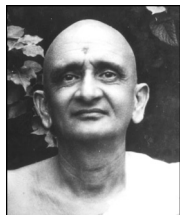
A *life imbued with the sweetness of Divine love and having a background of the realization of the Supreme Self, can alone grant the blessings of immortality, peace and joy. God is at once impersonal and personal — Spirit and matter — all-pervading Reality and also universal manifestation. ‘Verily, everything is Brahman’. Whatever we behold is the very embodiment of God. In this vision lies the supreme achievement of a truly spiritualised life. It is an integral realization in which nothing is denied, nothing is excluded, but everything comes within the infinite sweep of the Divine. Because, the Divine is the all-embracing, all-inclusive and all transcendent Truth.*

— Swami Ramdas

SOUL IS GOD

By Swami Ramdas

Truth pervades everywhere and that is my Beloved. Life enlivens all beings and things, and that is my Beloved. Joy eternal throbs in the hearts of all objects, and that is my Beloved. Light enlightens the entire universe, and that is my Beloved. Power activates all nature, and that is my Beloved. Peace perennial informs and animates whatever is visible and perceived, and that is my Beloved. O ever existent Truth! How can I envisage and describe Thee!



I am the witness of my silence and of my talk. I am silence and I am talk. What a wonder! Can I say this is mystic experience? It is more deep and more comprehensive than mysticism. What is it then? It is an inexpressible secret.

God and Soul: God is Soul. Soul is God. The vestures of the Soul — all bodies and forms — are also God. Essentially, Spirit and matter are one and the same. Spirit in movement is energy. Energy condensed is matter.

There is no inner and outer existence. Divine existence is all in all. In all aspects and concepts It

alone is. It, She or He — all is my Beloved — the Truth, God. God is form and also formless. I endeavoured to know Him and became He. Every thought and feeling of mine is inspired with this experience — I am He.

Life is space. Life is time. Life is causeless cause. Space is infinite. Time is eternal. God is life — infinite and eternal. Space encompasses all things. Time engulfs all things. I am such a God, such a life — spaceless, timeless and causeless. This is imagination run riot. It is a mad attempt to find out what I am, what God is.

When I talk I am dumb. When I walk I am still. When I work I am at rest. I do nothing when I move the worlds. All dynamics are mine, while I am the static Truth. Verily I am and I am not. Can I apply this to my God? I am none else but He.

God is presence. God is absence. He is remembrance. He is obliviousness. He is myself. He is yourself. When I look at Him I see myself. I have His vision when I appear before myself. I realise Him when I know myself. How are we mixed up: He and I! Why not conclude, I and He are one.



CONSCIOUSNESS AND ITS EXPRESSIONS

By Eckhart Tolle

Just as water can be solid, liquid, or gaseous, Consciousness can be seen to be frozen as physical matter, liquid as mind and thought, or formless as Pure Consciousness. Pure



Consciousness is life before it comes into manifestation and that life looks at the world of form through your eyes because Consciousness is who you are. When you know yourself as that, then you recognize yourself in everything. It is a state of complete clarity of perception. You are no longer an entity with a heavy past that becomes a screen of concepts through which every experience is interpreted. When you perceive without interpretation, you can then sense what it is that is perceiving. The most we can say in language is that there is a field of alert stillness in which the perception happens. Through you, formless Consciousness has become aware of itself.



When you look at a tree, you are aware of the tree. When you have a thought or feeling, you are aware of that thought or feeling. When you have a pleasurable or painful experience, you are aware of

that experience. These seem to be true and obvious statements. Yet if you look at them very closely, you will find that in a subtle way their very structure contains a fundamental illusion, an illusion which is unavoidable when you use language. Thought and language create an apparent duality and a separate person where there is none.

The truth is you are not somebody who is aware of the tree, the thought, feeling or experience. You are the Awareness or Consciousness in and by which those things appear. As you go about your life, can you be aware of yourself as the Awareness in which the entire content of your life unfolds?



By knowing yourself as the Awareness (Spirit) in which phenomenal existence (matter) happens, you become free of dependency on phenomena and free of self seeking in situations, places, and conditions. In other words, what happens or doesn't happen is not that important anymore. Things lose their heaviness, their seriousness. A playfulness comes into your life. You recognize this world as a cosmic dance, the dance of form. No more and no less.

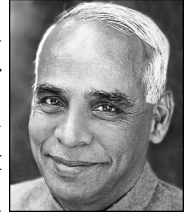
Source: Stillness Speaks



UNDERSTANDING MATTER AND SPIRIT

By Eknath Eswaran

The sages of ancient India turned, in their quest for ultimate Reality to the world within, and claimed to have found it not in the objects of sense perception and intellectual cognition, not in Prakriti, but in that which guarantees the reality of these objects, the cognitive Self or Purusha.



All experience is based on the duality of the Spirit as the knowing subject and matter as the known object. While the Spirit is ever-serene Being, matter is described as a state of tension of the three cosmic constituents of law, energy and inertia (Sattwa, Rajas and Tamas). These three are said to be in a state of equilibrium in primordial matter until it begins to differentiate itself into the tremendous process of cosmic evolution...

The origin of human suffering lies in confusing Purusha with Prakriti, changeless Spirit with changing matter. By suffering here is meant, much more than physical or mental pain, the consciousness of being limited, bound, conditioned, which is inseparable from this human existence.

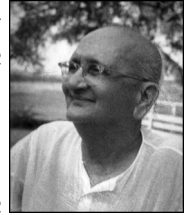
Source: The Mountain Path, Aradhana Issue 1998

SHIVA AND SHAKTI

By Swami Ramdas



Shiva and Shakti are the twin aspects of Paramashiva — the ultimate Truth.



While Shiva is the static principle, Shakti is the dynamic. Shiva is the basis and support of Shakti in Her multitudinous manifestations of the universal phenomena. One is the invisible, formless, omnipresent and motionless Spirit; the other is the visible, moving, universal Power revealed in name and form.

On the infinite, calm and unruffled bosom of Shiva, Shakti enacts Her play assuming the forms of countless worlds — producing in them the three-fold movements of creation, preservation and destruction.

How does the supreme and all-inclusive knowledge of God, in both His aspects, tend to the aspirant's attainment of liberation and immortal bliss?

To have the vision of Shiva is to rise above the individual consciousness which is only of the relative and phenomenal life — the cause of ignorance and misery. Surrender to Shakti is held to be the means

for obtaining this supreme vision. Here, surrender denotes a state of transcendence of the body or ego-sense, reached through the recognition of the truth that all movements, changes and actions in the various expressions, both subtle and gross, of life, belong to Shakti — the Divine principle permeating and appearing as the entire cosmos, with all its beings, creatures and things.

When the soul has realised the Shiva aspect of the great Godhead by self-surrender, i.e. by the dissolution of the individual sense into the universal essence of Shiva, he attains the full comprehension of the perfect being of Paramashiva, who is at once Shiva and Shakti and also beyond them. Now the soul finds utter freedom in the knowledge of and union with both the manifest and unmanifest existences and enjoys the bliss of immortality.

Adoration, worship, sacrifice and austerity, and the consequent visions of Divine forms are all gone through by the devotee, before he reaches the dazzling height of this supreme Godhead — Paramashiva. This is the crowning glory of human aspiration and endeavour. It is from this dizzy and inexpressible summit that the God-realised soul beholds his own

Self as the self of all, and his own Form as the form of all. He beholds both the unmanifest Shiva and the manifest Shakti as indistinguishably one in the highest Reality.

It is evident that the first step for the soul is to dive deep into the depthless ocean of the still and tranquil spirit of Shiva and get absorbed in Him. Because, it is not possible for him to know the unity and oneness of all things, which are apparently diverse and conflicting, unless he realises the basic oneness of the unchanging and unaffected Shiva.

The ideas of Shiva and Shakti are inseparable just as sun and its light, fire and its heat, and milk and its whiteness. To adore Shiva is to adore Shakti and vice versa.

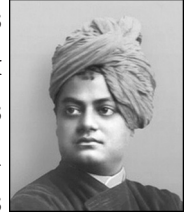
The mystery of the supreme God lies in the neutralisation and reconciliation of these two ostensibly opposite, clashing eternal principles — Shiva and Shakti. This Divine riddle is beyond the scope or range of the most elevated intellectual consciousness to perceive or understand. To solve the riddle is to become the riddle itself.



SPIRIT AND NATURE

By Swami Vivekananda

The truly spiritual see Spirit as Spirit, not as matter. It is Spirit that makes nature move; It is the reality in nature. So, action is in nature; not in the Spirit. Spirit is always the same, changeless, eternal. Spirit and matter are in reality the same; but Spirit, as such, never becomes matter; and matter, as such, never becomes Spirit. The Spirit never acts. Why should it? It merely is, and that is sufficient. It is pure existence absolute and has no need of action. You are not bound by law. That is in your nature.



The mind is in nature and is bound by law. All nature is bound by law, the law of its own action; and this law can never be broken. If you could break a law of nature, all nature would come to an end in an instant. There would be no more nature. He who attains freedom breaks the law of nature, and for him nature fades away and has no more power over him. Each one will break the law but once and for ever; and that will end his trouble with nature.

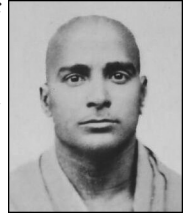
Source: Complete Works Of Swami Vivekananda, Vol. 6

DEAR CHILDREN

The Whole World Is Within



drop of water in the shape of a tear fell from the clouds. The tear fell, and when asked, ‘Why is it weeping?’



It replied “O, I am such a tiny, puny, insignificant thing. I am so small, Oh, too small, and the ocean is so big. I weep at my smallness.”

It was told, “Weep not, do not confine yourself to name and form only, but look within you; see what you are. Are you not water; and what is the ocean? Is it not water too? Things which are equal to the same thing are equal to one another. Don’t look yourself as being confined in space and time. Look beyond this space and time, and see your Reality.”

You become miserable when you confine yourself within time. Lift yourself above all. Not only matter and spirit are the same, but all are the same. True Self is beyond all time. The whole world is within you. Just as in your dreams, you think yourself to be in the woods or forests, on the mountains, by the rivers, they seem to be outside, but all are within you. If they were outside, then the room would be

weighed down, and the bed would be wet with the water you saw.

Similarly, Vedanta says, “All the world is within you; the astral, the psychic worlds, are within you; and you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse, so as a matter of fact, the world is in you, and you are not the world.

MORAL: The time and space, comprising the whole world, though seem to be outside, are really within you. Hence, confine not yourself to name and form. Rise above them and realise your Reality.

Source: Parables Of Swami Rama Tirtha



The finest aspect of matter is Spirit. The grossest aspect of Spirit is matter. The whole world is combination of Spirit and matter. Therefore, spiritual practices are not any different from you being spirited, happy and compassionate!

— Sri Sri Ravi Shankar

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...You have explained your doubts in a plain, straight forward and clear manner. Such doubts have arisen in the case of many. Absolute Advaitism is not the whole truth. Absolute Advaitism means negation of all the manifested worlds. If you seek to enjoy the bliss emanating from universal love and service, you must look upon the universe as the expression of God (the Nirguna). God is at once manifest and unmanifest. He is manifest as the individual Jiva for the sake of Lila. He incarnates again with His mighty power and knowledge, to lead the ignorant Jivas — in reality, His own varied expressions — to the full knowledge of Himself dwelling in their hearts. The duality belongs to play, which you also assume when you deal with Ramdas or others. So, the devotee is He playing that particular part; and Bhagwan is He playing, similarly, that part. Here the so called ‘I’ assumed on both sides, is there only for the sake of the play, whilst in fact there is only one Truth that is all, and all in all.

When Ramdas says, “Ramdas did this, and Ramdas did that,” he refers to this body which is

a particular expression of Ram, through which, as its indwelling Reality, Ram works out His Lila. The instrument and the wielder of the instrument being one, you may express yourself, in the first person, as 'I', or in the third person, as you will; but let the consciousness that all things and beings are one, be always with you. This absolute oneness, coupled with its inevitable dual sense of play, is the Ultimate Reality.

You write, 'My Beloved Gurudev'. So, you have assumed the part of a disciple. You have assumed duality. You can do so for the sake of the communion of love, knowing as you do that there is only one Reality, that is both the Guru and the Shishya at once.

Prayer is a necessary part of God's play, for the struggling aspirant on his godward path, to enable him to keep up contact with the high ideal he has to reach, and to draw inspiration and strength from that Divine, all-compassionate, Almighty Source. After reading this letter, so far, you will know that the prayer and the dual aspect of the Reality have their place in the perfect oneness of all existence.

Ramdas



SEVA ACTIVITIES & OVERHEADS FOR THE YEAR ENDING 31ST MARCH 2020



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

PARTICULARS	Amount (in Rs.)
Aid for Education	4,19,050
Aid-For Handicapped	9,26,747
Aid-For Home for the Aged	51,190
Aid for Medical Expenses	41,48,941
Aid-For School/Orphanages	1,18,000
Aid For Palliative Care	1,57,650
Aid for Poor, Aged & Dest.	10,13,010
Aid-Self Employment	96,863
Aid-Shelter/House/Well/ Borewell Lavatories etc.	10,55,030
Gorakshana Donation	1,84,400
Donation Paid	50,66,565
Donation Paid : Cloth	7,01,609
Don.Pd.Charit Insti/Mutts	8,97,630
Feeding charges	1,04,99,027

The Vision print. & post.	5,52,067
Publication Printing and Post	5,41,745
Aid to Value Based Education	8,130
Natural Calamity	3,000
Rice/Food distribution	6,32,931
TOTAL (CHARITABLE)	2,70,73,584
Overhead & Upkeep Expenses	1,30,76,781
Addition to Assets	3,27,255
GRAND TOTAL	4,04,77,620



Prakriti alone is active. The Purusha is a silent witness, unaffected, dispassionate and detached. He is the all-pervading Self. We are doing nothing as the all-pervading Self, but only as Prakriti, made up of the five elements, senses, mind and intellect. We are activated by Divine Shakti, which makes us do everything. Divine Shakti alone is responsible for everything that happens in this world, When we know this, our ego-sense will be wiped off completely. Now we know God as, at once, dynamic and static, Prakriti and Purusha.

— Swami Ramdas

IN MEMORIAM

- Sri PV Viswanathan, an ardent devotee of the Ashram from Mumbai, was called by Beloved Papa on the 28th of May 2020.
- Sri Narendra Pai, an old worker of the Ashram and the husband of Smt Shyamala who prepares Prasad, was also called by Beloved Papa.
- Sri TN Seshan, an old and ardent devotee from Palakkad, dropped his mortal coil on the 31st May 2020.

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



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For Vishwa Shanti in the month of May is 200 crores. The grand total of the Japa done so far in this round now stands at 7996 crores.



GURU PURNIMA

Right from day one of our entry into this world, we need a Guru for everything. Guru Purnima is an occasion when we parade before our mental vision several Gurus who have been guiding us at every stage and helping us to become aware of and express our inner potentiality.

This theme is reiterated in the following words of Swami Sivananda: “Behold the entire universe as Guru-Svarupa. See the guiding hand, the awakening voice, the illumining touch of the Guru in every object in this Creation. The Supreme Guru, manifest in visible Nature, will teach you the most valuable lessons of life. The silent all-enduring earth with its lofty forbearance, the shady fruit-bearing tree with its willing self-sacrifice, the mighty Banyan tree (Pipal) reposing with patience in the tiny seed, the dripping drops whose persistence wears away the rocks, the planets and the seasons with their orderly punctuality and regularity are Divine Gurus to him who will look, listen and receive.”

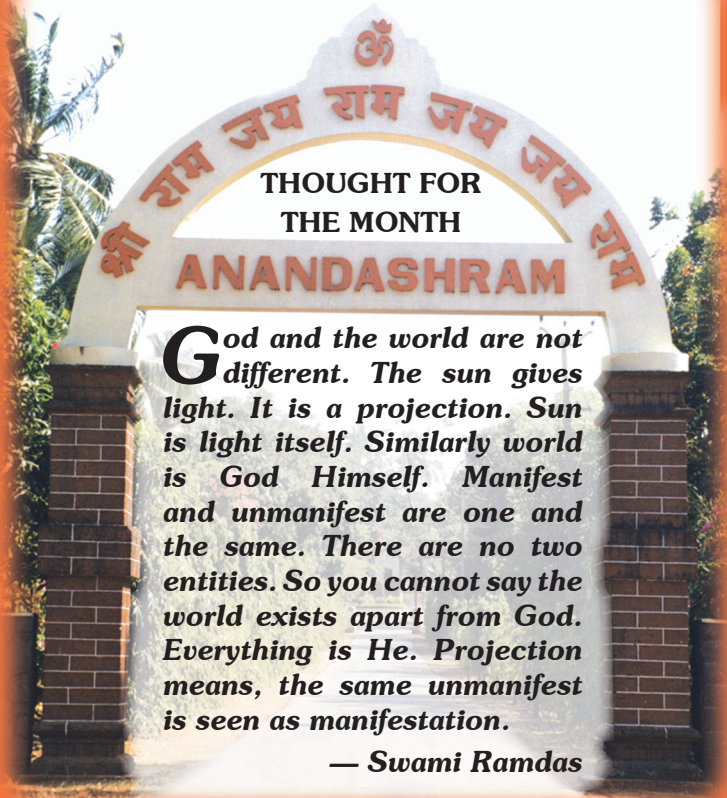
We celebrate Guru Purnima on the 5th of this month. On this occasion, let us reflect on these thoughts and pray to the Supreme Guru, who is seated within, to bless us to be aware of Him (Spirit) in His manifestation (matter) and serve Him in all.



57TH MAHASAMADHI DAY OF BELOVED PAPA SWAMI RAMDAS

Beloved Papa's 57th Mahasamadhi Day will be observed on the 25th of this month. On this sacred occasion, THE VISION offers its humble homage to Beloved Papa with a prayer for the speedy spiritual progress of all, culminating in eternal happiness.

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