



The Vision

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

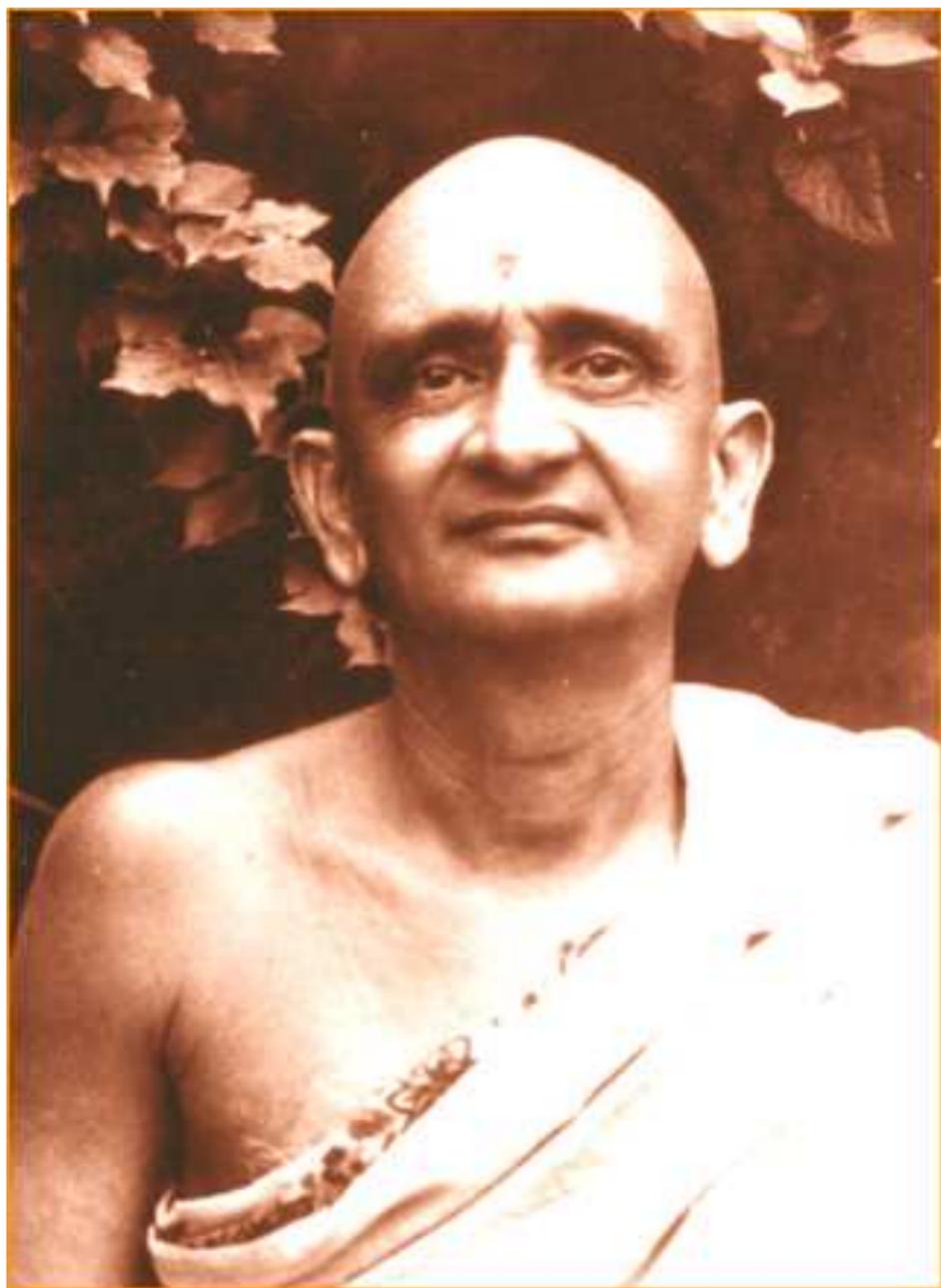


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Om Sri Ram jai Ram jai jai Ram
 ॐ श्री राम जय राम जय जय राम
 Om Sri Ram jai Ram jai jai Ram

SEPARATION IS ILLUSION

THE night of dread illusion spreads
 Her deep dark mantle on the soul
 And hides his glory.
 The sun of grace dawns;
 It brings a flood of light
 And dispels the dark shadows.
 Now the soul reveals his splendour eternal.
 This grace is of the Master – God in human form,
 Who comes to save struggling souls
 From pain and sorrow and death.
 Grace pours from Him like rain
 Across which glistens the rainbow of His love –
 Lit up by His radiance –
 Made of the varied hues of His attributes Divine.
 Blessed is the soul who thus shines by His power
 And is resolved into Him – losing all separation.

– Swami Ramdas

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FROM THE EDITOR

Though we have been hearing about the role of Maya in our lives, we seem to have hardly understood it in depth. Whether we are pursuing the path of Jnana, Bhakti or Karma, knowledge of Maya is essential. Because, it is in the Mayavic state that we feel our existence as Sadhakas or devotees and engage ourselves in Sadhana for properly relating ourselves with the indwelling God and His creations. In other words, the proper understanding of Maya enables us to transcend it.

The Veil That Conceals The Reality

What is Maya? Adi Shankara used the example of the rope and the snake to illustrate the concept of Maya. A man, while walking down a darkened road, sees a snake; his heart pounds and his pulse quickens; fear envelops him. On closer inspection, the “snake” is found to be a piece of coiled rope. Once the delusion breaks, the snake vanishes forever.

Similarly when we watch a movie or read a work of fiction, we tend to thoroughly enjoy the experience; we cry when a character ends up in a tragic situation and laugh when we see a hilarious scene. Though we are fully aware that what we see or read is unreal, still we fall prey to the whims and fancies of our senses.

Maya is the veil that covers our true nature and the real nature of the world around us.

According to scriptures and saints, this universe was created by God, through Maya, with all names and forms. In fact, creation, sustenance and destruction happen in the universe, all the time. Due to Maya, we fail to see ‘the One’ behind everything – within, among, around and beyond us. That is why everything in the universe appears to us as various objects and not as God. This is the work of Maya.

The Drop Merges Into The Ocean

When we have a comprehensive idea about Maya, we understand that only by developing an attitude of surrender to the Lord, we can get over its clutches. As this illusion of separateness is caused by the mind, what is needed from our end is to tune the mind to the one single thought of God. That is why Beloved Papa says: “It is the sense of separation from Him that has built the wall between man and Him. This is the veil of Maya or nescience. This separation has to be pulled down. Then the aspirant and God become one. The drop mingling in the ocean becomes ocean itself. The individual realizes that He is the Cosmic Truth and Being.”

Many Mahatmas have exhaustively dwelt on this vital aspect. This month’s issue of THE VISION carries their words on this subject.

MAYA

By Swami Ramdas

Ignorance or delusion, i.e., Maya, sets us on the belief that this body of ours is real and makes us forget the all-pervading Divine being who is the one and only reality. Living in this ignorance, our sole outlook on life becomes one continued service of this inconstant, unreal and perishable body. Our concern then is always to find ways and means as to how best to nourish and protect this body. What best food should be given to it? What clothing should this body wear? What ornaments should adorn it? What must be put on the head, what on the feet, what must be used to cover the legs, what to dress the body with, and what rings, what bangles what necklaces, what jewellery should it be decked with? These are the things in which we engage ourselves. The body demands fine and luxurious food to eat, rich clothing to wear, a soft bed to lie upon and brilliant ornaments to adorn itself with. It calls for fine music for the ears, sensuous sights for the eyes, sweet aroma for the nose. Oh! the delusion of this body! We fidget about the whole day and night in pursuit of the



requirements of this transient body. It wants a spacious, decorated, well-furnished house to live in. It wants so many things and beings to satisfy its momentary pleasures. We are every minute engaged in this mad rush of satisfying the cravings of the body; and the mind and the senses are in their full play, making havoc of our lives. In our blind pursuit we hate and get angry with our brethren, and snatch ruthlessly from them, and secure for ourselves, what our mind has set itself upon, as our want. After all, to what purpose? For a momentary gain, for a passing happiness. In this struggle, what do we experience? Misery, pain, disappointment, anxiety, care, disease and ultimate destruction.

* * *

The all-loving, all blissful Reality – Ram – is entirely forgotten. We forget the fact that we come alone, naked into the world, and leave it at the end in the same condition. The hoarded wealth, the loved relations, the cherished fame, the vast property, the gold we value so much, all, all we leave behind, and carry with us only a load of sin which we gather in the course of our strife and struggle to amass these worldly baubles. O! vain life, O! vain world, how attractive

are thy wiles! Maya is such – ignorance is such! Instead of being the servant of the all-powerful, ever-existing and all-loving Ram, we become slaves of our bodies, senses and the mind. O Ram, how wonderful is the illusion in which Thou keepest us all! By Thy grace alone, can we free ourselves from it. O Ram, have pity on us and liberate us and take us unto Your holy feet.

* * *

The world is simply a vanishing play of the three Gunas – Sattwa, Rajas, and Tamas. All forms are merely the result of the Gunas. Therefore, we should never associate ourselves with these Gunas and the appearances caused by them. But who has assumed these forms and the Gunas that are Mayavic or illusive? It is the one supreme, imperishable Being, the only Reality. Therefore, let the forms and Gunas produce on us no impression whatsoever, except that of merely reminding us of the Reality that appears to us as these forms controlled by the Gunas. Diversity is false. Unity or oneness is Truth. Let our mind be always fixed on Truth – the only Truth. Let the mind be never allowed to dwell upon objects or forms. Let the mind be not engaged in judging or criticizing things and forms. In

order to stop the wandering of the mind that runs away to think of various objects, which as different entities are all unreal and therefore disturbing, we must develop the practice of immediately associating the thought of the Reality with the thought of the object, whatever it may be. If you go on having this practice, the diversity gets merged into the real unity. Maya gets absorbed in the Brahman. The turmoil of the mind is gone, and, in its place, settle down everlasting peace and bliss, because the Reality itself denotes, and is, peace and bliss.

BELOVED PAPA SWAMI RAMDAS ANSWERS

(In the evening, Papa went for a walk followed by S.) In the course of conversation about the distinction between worldly and Divine love, Papa said: “Sri Ramakrishna loved Hriday who attended on him for many years and who happened to be a relation of his. He used to say that Maya is love towards one’s own relations, which brings about attachment and bondage. Daya is love for all beings, irrespective of any bodily affinities or relationships. He used to ask his devotee if his love for Hriday was pure or tainted, if it was Daya or Maya.”



S: How could it be Maya in his case? Sri Ramakrishna had severed himself from all narrow domestic ties and merged himself in the ocean of Divine love which embraced the whole universe. Hriday was therefore to him only one of the wider circle. He loved him only as he loved anybody else.

Papa: That is exactly the point. Sri Ramakrishna would have loved Hriday even if he were not a relation. In fact, he loved Rakhai more. And Rakhai was not related to him by ties of blood. So, relation or no relation was not at all the consideration which weighed with Sri Ramakrishna. He loved those who were pure-hearted and devoted to God. His love was therefore Daya and not Maya.

* * *

Lalitha Devi: What does renunciation mean?

Papa: When Ramdas left his house, his daughter, only daughter, was unmarried and he did not leave any property behind him. After some time his wife came to him and asked how the daughter was to be married, as he had not made any provision for the same. Later, he happened to witness her marriage which was arranged very nicely. He did not take any part in it. He only witnessed it as a play. He was

playing with the children in the pandal. This is a concrete example of how God takes care of everybody. Our so-called dependents are not really depending on us. We all depend on God; we feel that they are depending on us because of Maya. Through ignorance we cling to them and they cling to us for support and security.

WORDS OF PUJYA MATAJI KRISHNABAI



“In Papa’s Chalan Swaroop, unless we retain individuality, we cannot enact this vast Lila of Papa. Even the smallest child starts saying ‘I’ and ‘mine’. Who is that ‘I’? It is none else than the Infinite Eternal Papa from whom we all have sprung. What we have to realize is that this ‘I’ is not the body assumed by us. We are so deluded by Maya that we cling to the perishable body, we spend our entire life working for its comfort and its pleasures, forgetting that we are not the body, that we have only assumed this body for the purpose of Papa’s Lila. It is Papa Himself who has donned so many forms and is enacting this vast universal play of His.”

In the afternoon reading of the book on Sri Sarada Mani Devi’s life, the Holy Mother quotes Sri

Ramakrishna Paramahansa as saying that the best way to get over Maya is to look upon Her as the Divine Mother and surrender to Her. Sriram recalled reading in Papa's writings about how once Rama, Sita and Lakshmana were going in a single file through the forest and Lakshmana became anxious for the Darshan of Rama whom he could not see as Sita came in between them. So, he prostrated himself before Sita and begged of her to step aside so that he could look on Rama. So also, Papa said, we should beg of Maya to step aside so that we could gaze on the Lord.

MAYA

By Swami Satchidananda

Ramu: *(to his friend Shyam)* This evening I attended a discourse by Swami SR. During my short time there, I could gather that the world of names and forms that we see before us is not really what we see. What we see is unreal. Really it is Brahman. This amounts to stating that whatever we see is different from what it really is.



Shyam: Before we make any comment on what we heard, we should meet the Swami and get some points cleared.

(Next day both Ramu and Shyam meet Swami SR)

Ramu: Sir, yesterday, I heard your talk. I was confused. I have come to you to get some clarification. According to you, whatever we see is unreal. But, we are not able to understand or accept this aspect. Please explain this point to us.

SR: When we have a dream, the objects we see in the dream are felt as real. But when we wake up, we realize all that we had seen in the dream never existed; so also the world that appears to be real to us will be realized as unreal when we wake up to the Reality.

Ramu: But we feel the world is very real – why any doubts about it?

SR: The world appears and will appear to be real till we wake up to the Reality. Sitting in the world, we can see it only with our limitations – limitations are of our mind and intellect.

Ramu: The mind and intellect are so powerful that they have invented many things in the field of science and even taken men to the moon.

SR: All these developments are only playing with the shadow – nobody is able to touch the Real. All knowledge and achievements, we can say, come under the category of ignorance only.

Ramu: Then what is it that is not ignorance?

SR: If we are able to understand what we are and thereby the Source of our Being, we can say we have destroyed ignorance and attained Knowledge.

Ramu: What is ignorance and what is wisdom? And how was ignorance caused?

SR: Identification with your body is ignorance. Identification with the Atman is wisdom. Ignorance is caused by the illusive power, Maya. Because of ignorance we see what is Real as unreal and what is unreal as Real and we are clinging to the body as Real.

Ramu: Why are we made to see the unreal as Real etc.?

SR: God uses His illusive power Maya to create this universe with all the names and forms, keeps it for some time and destroys it. It is with the power of Maya that the Lord is taking care of creation, preservation and destruction. By using that power, He appears as the innumerable forms – humans, animals, birds, creatures, plants etc. and resides in every form. It is because of Maya we are able to see only the forms and not Him who has become all. So everything in the universe appears as various objects and NOT as He. This is Maya's work.

Ramu: Why is it necessary – to conceal the Real and show only the unreal?

SR: That power Maya is the instrument used by the Lord to keep the universal play going. All the forms in the creation feel they are individuals and feel no relation to others. The forms have forgotten that they are God Himself and therefore express their ignorance in words and actions i.e. the Lord has put on a mask of ignorance in each form so that the forms forget their real nature.

Ramu: Why this play?

SR: Just for the fun of it! The Lord enjoys it!

Ramu: But when it is full of sufferings, how can the Lord enjoy?

SR: You can really understand this only when the mask is removed for you. Understand that God Himself has become all the forms to play this eternal drama. The universe is the stage and the stage master is Maya who sees to it that every form fully identifies himself with the part he has to play and completely forgets his real nature. Therefore, the sufferings we see are only acting as in a drama. There is another theory according to which the whole universe is only an appearance and there is no reality to it. This means, by the power of Maya, the nameless and formless Brahman appears as the innumerable names and forms in the universe.

This is the reason I am often mentioning in my talks that what we see before us as the universe is unreal, hiding the real, that is, the nameless and formless Real appears in thousands of unreal forms – the universe. Though these two theories are different, the cause shown for each is the same, i.e. Maya.

Ramu: How long will this play last? When will the illusion go?

SR: The play goes on eternally, but the Lord lifts the mask of ignorance in some forms and makes them realise their Real Being according to His sweet will and pleasure.

Ramu: Do such people remain above Maya always?

SR: They are liberated souls, liberated from the cycle of birth and death.

Ramu: What is their vision after they are liberated?

SR: They have become one with God. Now, it is God who sees through their eyes. It is God who works through them. As God is above Maya and as it is He who looks through their eyes, they see everything as God only. Therefore, they feel one with the whole universe and their love flows to everybody equally.

Ramu: Why is it that nobody likes to hear the word Maya?

SR: It is understood that it is because of Maya we

are not able to see God. Maya is only doing God's will. She is not to be blamed. We have only to understand this and do whatever is necessary to go beyond Maya.

Ramu: What should we do to transcend Maya and get liberated?

SR: First you have to develop intense inner aspiration to know the Real and to live in the Real. Secondly, you must have dispassion (Vairagya) for any object, person or property. Develop love for God more than for anything else in the world and worship Him always with one-pointed devotion. Do all your acts as service to God. Then by His grace, He will lift Maya – the mask of ignorance – and give you the experience of your oneness with Him.

Ramu: We need your blessings.

SR: Our blessings are with you.

Source: Dive Deep And Soar High

MAYA

By Bhagavan Ramana

Bose: When the Upanishads say that all is Brahman, how can we say, like Shankara, that this world is Mithya or illusory?

Bhagavan: Shankara also said that



this world is Brahman or the Self. What he objected to is one's imagining that the Self is limited by the names and forms that constitute the world. He only said that the world does not exist apart from Brahman. Brahman or the Self is like the screen and the world is like the pictures on it. You can see the picture only so long as there is a screen. But when the seer himself becomes the screen, only the Self remains. Kaivalya Navaneeta has asked and answered six questions about Maya. They are instructive.

The first question is: What is Maya? And the answer is: It is Anirvachaniya or indescribable.

The second question is: To whom does it come? And the answer is: To the mind or ego who feels that he is a separate entity, who thinks: 'I do this' or 'this is mine'.

The third question is: Where does it come from and how did it originate? And the answer is: Nobody can say.

The fourth question is: How did it arise? And the answer is: Through non-Vichara, through failure to ask: who am I?

The fifth question is: If the Self and Maya both exist, does not this invalidate the theory of Advaita? The answer is: It need not, since Maya is dependent

on the Self as the picture is on the screen. The picture is not real in the sense that the screen is real.

The sixth question is: If the Self and Maya are one, could it not be argued that the Self is of the nature of Maya that is illusory? And the answer is: No; the Self can be capable of producing illusion without being illusory. A conjuror may create for our entertainment the illusion of people, animals and things, and we see all of them as clearly as we see him; but after the performance he alone remains and all the visions he had created have disappeared. He is not a part of the illusion but is real and solid.

*Source: Day By Day With Bhagavan –
Ramana Maharishi*

MAYA – THE GREAT ILLUSION

By Swami Sivananda

That which truly is not, but appears to be, is Maya. That which causes infatuation or Moha is Maya. Maya is an appearance. It is a semblance. Maya is the illusory power of God. She is the creatrix of this universe. She projects this world for His Lila. Mind, intellect, body, and senses are her



forms. She is the energy or mother-aspect of the Lord. Just as heat is inseparable from fire, coldness from ice, Maya is inseparable from Brahman. It is dependent on Brahman.

Maya has countless potencies. Solidity of stone is a power of Maya. Fluidity of water is another power of Maya. Fire is the burning power of Maya. Air is the moving power of Maya. Ether is void or space power of Maya – the Great Illusion.

By the force of this Maya, the whole world appears in the place of the Supreme Being. Maya creates this world without affecting Brahman in the least. The power of bringing about impossibilities is peculiar to Maya.

Maya is the mother of infinite riddles. Maya envelops Brahman and makes It appear otherwise than It is. It splits the infinite Brahman, which is without name and form and without quality, into the finite centres of experience, investing them with names and forms and qualities.

Maya exists as the cause of perception of the manifoldness of the universe, but in truth, it has no reality. It is also an appearance like the appearances which it causes. It cannot be said to exist, nor can it

be said not to exist. It is the false cause of the seeming appearances. One cannot say what exactly it is. It is inscrutable or indeterminate.

Maya is neither true nor false. It is truly false and falsely true. It is neither real nor unreal. It is not real like Brahman, because it disappears when one gets Knowledge. It is not unreal like a barren woman's son or the horn of a hare, because its presence is felt.

This Maya is a sort of jugglery. You are astonished so long as the Juggler is not seen. As soon as the juggler is known, the results are known to be unreal; the wonder ceases at once. When you realise Brahman, the wonder of Maya's working vanishes. You come to know that what inspired wonder is unreal.

When the mesmerist hypnotises the whole audience, all people believe that the man is ascending the rope in the air. All people see that the mesmerist devours a big sword and cuts the body of a lad in the box. Even so, you are all hypnotised by Maya and Avidya and you take this unreal world as a solid reality. De-hypnotise yourself by getting Knowledge of Brahman. Then alone you will understand the grand jugglery of Maya.

Source: Bliss Divine

OVERCOME MAYA THROUGH SURRENDER

By Swami Ranganathananda

*Daivi Hyesa Gunamayi Mama Maya Duratyaya;
Mameva Ye Prapadyante Mayam Etam Taranti Te || 7:14 ||*

‘Verily, this Maya of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.’



This Maya constituted of the three Gunas, He says, is Divine; Daivi Hyesa, ‘this (Maya) is Divine’, belonging to the Lord Himself; Duratyaya, ‘difficult to cross’, difficult to overcome. Once you are caught in Maya, it is very difficult to escape from this Maya; that is the nature of Maya. That is a remarkable statement in the Bhakti religion. If you ask, ‘how the One became the many?’, the answer is, ‘through Maya’. One has not become the many, and yet the many is there. In all these, you will find the One. Even now it is all that One only, behind all this diversity. As Swami Vivekananda said in his Jnana Yoga lectures in England, ‘Maya is not a theory. Maya is a simple statement of facts, what we are and what we see around us.’ We feel we are free, but we cannot express that freedom. This Maya comes in between.

Everywhere you see Maya working. The whole manifested universe is in Maya. Therefore, this is the Divine Sakti. We call it the Sakti of Brahman. Brahman and Sakti are identical.

In Sri Ramakrishna's teachings this has been so beautifully explained. It is a great help to our practical life. Everything is in Maya, but Maya has two dimensions; one is called Avidya Maya, the other is called Vidya Maya – Maya of ignorance, and Maya of knowledge. The first Maya drags us down, towards the sensory level and even further down; that's called Avidya Maya. All the evils you find in society, all crimes, all corruption, they have come from the predominance of Avidya Maya. As soon as Vidya Maya sets in, you become pure, you become moral, you become ethical, you become concerned with others; high character comes; that is called Vidya Maya. So, both are within Maya, the good life and the bad life. Both are in Maya, but it is human responsibility to cultivate Vidya Maya within oneself in place of Avidya Maya. You have the freedom; animals have not that freedom; every man or woman has that freedom. If you don't exercise that freedom to change from Avidya Maya to Vidya Maya, your life will be a failure; you become caught up in this net of Maya.

But you can overcome it. How? ‘Those alone cross it who take refuge only in Me’, whose Maya is this. People are unable to overcome this tyranny of Maya. Take refuge in the Lord whose Maya this world is; then you can become capable of overcoming it. So there is Maya, and the Lord lies above Maya, as the Mayavi, ‘the controller of Maya’.

Sri Ramakrishna says very beautifully, ‘when you see a magic – you have magic shows here several times – you are fascinated. You think it is all real, absolutely real and you are deluded by the Maya. But look at the magician, watch him. Then you will find this Maya is his magic only; it is all magic; it is not real. So, when you concentrate on the magic, you are caught. When you concentrate on the magician, you are never caught. That is what is expressed in the passage: ‘you are able to cross over this Maya by the help of that to whom the Maya belongs’. That is what Sri Krishna says here. In all our Puranas you will find this wonderful idea of Maya by which people are deluded, and some people get rid of this Maya through Bhakti, through Jnana, through developing this spiritual awareness of the Divine.

Source: Universal Message of Bhagavad Gita

MAYA – THE LORD’S CREATIVE POWER

By Acharya Vinoba

Even before unfolding this vista, the Lord reveals the secret of the structure of this world which creates illusions.” An artist paints a variety of pictures on the same type of canvas and with the same brush. A sitarist creates different ragas out of the same seven notes. In literature, a variety of thoughts, ideas and feelings are expressed through the letters of the alphabet. Same is the case with the creation. We find in it innumerable objects and propensities. But all of them are products of only two things – the Eternal Self and the eight-fold Prakriti The anger of the angry man, the love of the lover, the agony of the sufferer, the happiness of the happy one, the drowsiness of the idler, the activity of the industrious man – all these are manifestations of one and the same Cosmic energy. These different emotions and urges, often contrary to each other, spring from the same source. As the Cosmic energy within is one and the same in all, the outer bodily cover of all is also the same in nature. The Lord is telling at the very outset that the Self, full of consciousness, and the insentient



Prakriti are the twin source from which all the creation has come into being.

The Self and the body, the higher and the lower Prakriti are the same everywhere. Why should man be deluded then? Why should he see differences instead of unity? The face of someone whom we love attracts us, whereas that of someone whom we dislike is found repulsive; we desire to meet one person and shun the other. Why is it so? Different pictures drawn by the same artist with the same brush on the same canvas evoke different feelings. Therein lies the skill of the artist. The artist and the sitarist have such a skill in their fingers that they make ‘you laugh or cry. In their fingers lies a magical power. We welcome someone while we shut the door to another’s face. We embrace someone and push aside another. Such feelings arise in the mind and, at times, deflect us from the path of duty. All this is because of delusion. If we are to escape this, we should understand the marvellous skill in the Creator’s fingers. Brihadaranyaka Upanishad gives the analogy of a drum. A drum produces a variety of sounds. Some frighten us, some make us dance. If we are not to be swayed this way or that and remain in full control of all such emotions, we must catch hold of the drummer. Then all the sounds of the drum would be

under our control. The Lord declares, “Those who want to cross the river of Maya should take refuge in Me.”

What is this Maya? It is the Lord’s creative power, His art and His skill. He created this world out of the single eternal Self and the eight-fold Prakriti, or what the Jain terminology calls Jiva and Ajiva. The Lord has created this variegated world out of these two elements; out of them He is ever creating all sorts of things. They evoke different sentiments and responses. If we want to go beyond them and attain true inner peace, we should reach out for the creator of them all. We should know Him. Only then can we get rid of the delusion that gives rise to divisions, antipathies and attachment.

Source: Talks On The Gita

THE MYSTERY OF MAYA

By Swami Rama Tirtha



A man is asleep, and in his sleep he sees all sorts of objects. He is the subject and the object; the subject of the dream, I will say, the bewildered subject of the dream and the woods, rivers, mountains and other things. There the object of the dream and the subject make their appearance simultaneously. Could the subject in a dream, the

traveller in the dream, tell when these rivers, mountains, lakes, and other landscapes came into existence? So long as you are dreaming, could you tell when these objects came into existence? No, never. When you are dreaming, to you the rivers, dales, mountains and landscapes will appear to be eternal, to you all these appear to be natural, as if in existence from eternity. As the dreaming subject, you will never suppose that you ever commenced your dream, you will look upon that to be real, and all those dales, rivers, landscapes will seem to be eternal; you can never know their origin; you can never know the why, when, and wherefore of the dream so long as you are dreaming. Wake up, and the whole is gone, wake up and all disappears.

Similarly in this world you see all sorts of objects; they seem to be real, and there seems to be no end to them, just as in a dream there is no end; you cannot know when the dream began. Can you tell when Time began? When you say Time began at that time, you posit Time. This question is impossible.

Where did Space begin? The question is impossible. Beyond where Space began, you place a point where it began; the beginning of Space is surrounded by the idea of 'where', and the idea of 'where' includes

that of place. This is a question which is unanswerable. There is no end to Time, Space or Causation whether on this side or the other.

In dreams also, there is no end to the particular kind of time which you perceive in the dream, whether on this side or the other; in dreams also no end to the particular kind of space which you perceive in your dreams; in dreams there is no end to the particular kind of causation which you see in them. So it is in the wakeful state. Thus all the empirical solutions of the problem are impossible. When the dreaming subject wakes up, the whole problem is solved! And waking up, the dreaming subject says, 'Oh, there was no dream, that was all along a reality'. Similarly, in waking up to a realization of the Truth, on achieving that perfect state of liberation which Vedanta holds up before everybody, you can see that all this world was a mere joke, mere plaything, mere illusion, nothing else.

Source: In Woods of God-Realization, Vol. 3

DEAR CHILDREN
Such Indeed Is Maya!

Once Narada besought the Lord of the universe, "Lord, show me that Maya of Thine which can make the impossible possible."

The Lord nodded assent. Subsequently the Lord

one day set out on a travel with Narada. After going some distance, He felt very thirsty and fatigued. So He sat down and told Narada, "Narada, I feel much thirsty; please get me a little water from somewhere." Narada at once ran in search of water. Finding no water nearby, he went far from the place and saw a river at a great distance. When he approached the river, he saw a most charming young lady sitting there, and was at once captivated by her beauty. As soon as Narada went near her, she began to address him in sweet words, and ere long, both fell in love with each other. Narada then married her, and settled down as a householder.

In course of time he had a number of children by her. And while he was thus living happily with his wife and children, there came a pestilence in the country. Death began to collect its toll from every place. Then Narada proposed to abandon the place and go somewhere else. His wife acceded to it, and they both came out of their house leading their children by the hand. But no sooner did they come to the bridge to cross the river than there came a terrible flood, and in the rush of water, all their children were swept away one after another, and at last the wife too was drowned. Overwhelmed with grief at his bereavement, Narada sat down on the bank and began to weep piteously.

Just then the Lord appeared before him, saying, "O Narada, where is the water? And why are you weeping?"

The sight of the Lord startled the sage, and then he understood everything. He exclaimed, "Lord, my obeisance to Thee, and my obeisance also to Thy wonderful Maya!"

Source: Tales and Parables of Sri Ramakrishna

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Sri Ram is the one sole Reality... He dons bodies and He doffs them. But He remains the same, for ever and for ever... The ever changing universe is only a "passing show", His Divine Lila. He alone is... Let us cling to His glorious name with all love and faith; and let Him do what He pleases with us. The Name has the power to tear up the veil of Maya and bring us face to face with Him. Let us give up cares and anxieties, fears and doubts. His powerful name is all sufficient. It is the refuge, solace and true joy of our life. Go on singing the glories and praises of Sri Ram, in the company of your wife and child. May Sri Ram fill your minds with Divine consciousness.

Ramdas

SEVA ACTIVITIES & OVERHEADS
FOR THE YEAR ENDING 31ST MARCH 2018

Statement showing the details of expenditure incurred for Seva Activities and Overheads like honorarium and other benefits to Sevaks, electricity, telephone, repairs and maintenance etc. by Anandashram Trust, Swami Ramdas Charitable Medical Mission, Mother Krishnabai Rural Development Trust, Satchidananda Charitable Medical Trust and Ramdarshan Trust:

PARTICULARS	Amount (in Rs.)
Aid for Education	11,96,760
Aid-For Handicapped	20,46,608
Aid-For Home for the Aged	81,428
Aid for Medical Expenses	51,32,170
Aid-For School/Orphanages	2,13,000
Aid For Palliative Care	1,75,831
Aid for Poor, Aged & Dest.	8,81,740
Aid-Self Employment	1,40,116
Aid-Shelter/House/Well/ Borewell Lavatories etc.	21,50,573
Awareness Campaign for Universal Love and Service	73,805

Gorakshana Donation	3,20,760
Donation Paid	49,81,667
Donation Paid : Cloth	6,62,886
Don.Pd.Charit Insti/Mutts	8,30,400
Feeding charges	1,07,56,034
The Vision Printing & Postage	5,93,381
Publication Printing & Post	4,64,315
Aid to Value Based Education	6,00,820
Natural Calamity Relief	3,00,000
Rice/Food distribution	8,61,129
Rural Development	30,000
TOTAL CHARITABLE	3,24,93,423
Overhead & Upkeep Expenses	1,06,06,772
Addition to Assets	23,85,807
GRAND TOTAL	4,54,86,002

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 May is 210 crores. The grand total of the Japa done so far in this round now stands at 3215 crores.

Guru Purnima

Right from day one of our entry into this world, for anything and everything we need a Guru. Guru Purnima is an occasion when we parade before our mental vision the number of Gurus who have been guiding us at every stage and helping us to become aware of our inner potentialities and who have successfully led us to fields of knowledge and service.

We celebrate Guru Purnima on the 27th of this month. On this occasion, let us reflect on the following words of our Pujya Swami Satchidanandaji: “Guru is only one, but he has different forms. When you accept a Guru, you are actually accepting God as your Guru. God is only One. He assumes different forms in different places to teach different people.”

May the Supreme Guru, who is seated within, guide and take us to Him is our humble prayer on the occasion of Guru Purnima.

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THOUGHT FOR
THE MONTH

“If you think ‘I am doing this’, you come under the influence of Maya. In fact, one Universal Power in all of us is doing everything. If you realize this truth, then you are free from Maya.”

– Swami Ramdas

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