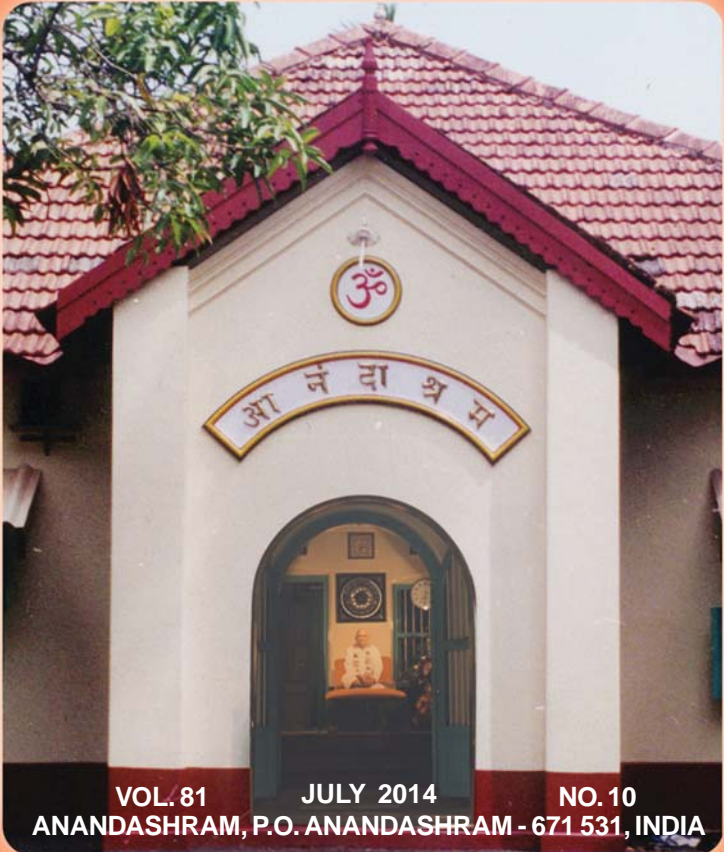


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Beloved Papa Swami Ramdas
(1884-1963)



Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

THE ETERNAL WITNESS

IN the silence of the Spirit
 Which witnesseth all things,
 The Divine Light shines;
 The cosmic play goes on.
 In the shadows of nescience,
 Man stands a tool – a doll,
 Acting to the urge of his base nature.
 When the Sun of knowledge supreme rises,
 The soul is transfigured with supernal radiance.
 Such a one is a blessing on earth.

– Swami Ramdas

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THE VISION

A Monthly Magazine

Anandashram

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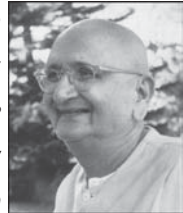
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GURU OR SPIRITUAL TEACHER

By Swami Ramdas

(We celebrate Guru Purnima on the 12th of this month. On this auspicious occasion we pray for the Lord's blessings on all for speedy spiritual progress culminating in eternal happiness.)



On the question of the necessity of a Guru there is amongst many people a good deal of speculation. Some of them assert with vehemence that a Guru is not at all necessary for the spiritual progress of an aspirant, and that his own personal effort is sufficient; others, with equal emphasis, declare that no spiritual progress in an individual, however hard he may strive for himself, can be possible except through the grace and guidance of a Guru. Before we discuss this important subject, it is essential in the first place to understand the true significance of the term "Guru".

Guru is understood to be the awakener of the dormant spirit of the aspirant to the consciousness of the immortal Self or God. Guru is the guide and the leader. Guru is the Truth personified. Guru imparts the knowledge of the highest Truth, leading the

thought of the aspirant to the comprehension of a deathless life. Guru is he whose life has mingled with God's life, who is intoxicated with the bliss of the Eternal and whose heart is overflowing with compassion and love for all creatures and beings in the world. The touch, society or even a sight of such a great and illumined personality would at once bring a sense of indescribable relief to the struggling soul, and set him on the path of immortality, peace and bliss. What does the Guru say to the soul in tribulation? He exhorts: 'Go within yourself and behold therein the splendour and glory of the eternal Truth. Therein resides your ultimate home of perfect release, happiness and peace. Therein find the life that never fades, that never changes but ever blesses and sanctifies. Be in tune with that Reality, if you sincerely crave for the highest consummation of life.'" It is thus the Guru awakens you, and thereafter you are always awake. This is the real conception of a Guru.

Now to return to our question, let us consider whether it is possible for a person to evolve physically, mentally or spiritually, without the help of a teacher. It is admitted on all hands that development on the physical and mental planes requires the aid of a proficient guide or master. This is the law of nature

holding true in all cases of mental and physical revival and progress of mankind. To flout or deny this universal law only in matters spiritual is to deliberately ignore the lessons which his or her own experiences have held out. From the time the child is born until it departs this life, having passed through its various stages of growth to old age, it does inevitably become both the teacher and the taught. He who argues against the need of a teacher invariably assumes the role of a teacher himself. This is a paradox which he alone would be able to explain if he could.

It is an incontestable fact that a great mother, a great professor or expert or a great saint is responsible for the enlightenment of the heart, head and soul of a human being. If we, with a clear vision, study the lives of all the great men and women of the world, past or present, we cannot fail to observe that a dominant power for good at the back of them had influenced and moulded their career. Sometimes, this power may have acted in such a subtle and mysterious manner that the recipients of it could hardly have recognised it. These cases of non-recognition are happily very few. It is these that contend that a Guru or a spiritual teacher is a superfluity. Based on this averment, many ignorant people, who have neither the initiative nor the humility

for the spiritual adventure, parrot-like repeat the words of the above masters. They forget that by so doing they are also blindly and unconsciously accepting these great ones as their teachers. But those who are distinctly alive to the transforming influence of a great Soul on them, which brought about a permanent change in their angle of vision from the ephemeral to the eternal values of life, boldly declare that without the healing and elevating touch of a spiritual teacher there is no hope for the deluded soul.

In the light of the above presentation of the problem, everyone who would take thought may judge for himself or herself whether a Guru is an absolute necessity or not for the progress of the soul towards God.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Q: Ramakrishna Paramahansa has said that in this age of Kali Yuga, three days' undivided devotion to God is enough for Darshan of God.



Ramdas: It is perfectly true. You must lay stress upon the term 'undivided devotion'. It may be possible to have the vision even in a shorter period. All depends upon the intensity of our aspiration

to have Him. What is needed is aspiration, tremendous earnestness, tremendous intensity. Then it may be that in the twinkling of an eye we can get Him.

It is to get that intensity that we struggle. Our mind is distracted by so many attractions of the world. It is so restless for sense pleasures that we find it difficult to get that intensity of longing for Him. We must yearn for God like a fish out of water. Fish naturally longs for water with very great intensity. If we have the same intensity for God, we can have Him within a very short time. The time factor does not count. Our desire for Him must be 'red-hot', as they say, and not lukewarm, as it is with so many who are struggling. They are not at fault. Mind is a terrible thing to control. But if the heart is filled with God-desire, mind also will follow it. That is, if our love for God is very great, the mind also will think of Him without wandering here and there, and like the bee that sits on a flower and drinks honey, forgets itself. So our mind must be absorbed in God and enjoy the bliss of union with Him. Then it will refuse to go anywhere else.

But the mind has not tasted that joy. That is why it is running here and there in pursuit of objects of the

senses outside, instead of settling down in that supreme Reality within us whose nature is pure bliss and peace.

A Beautiful Illustration

Ramakrishna Paramahansa gives a beautiful instance to illustrate the sort of aspiration necessary. A disciple asked his Guru to show him God. The Guru took him to a river and asked him to dip himself in it. The disciple did so. As soon as his head went under water, the Guru caught hold of it and kept it pressed for some time under water. The disciple was gasping for breath and struggling to raise his head. What was his anxiety then? Only to get some air, because he was getting suffocated. Soon after that the Guru released the disciple. He then lifted his head up, 'How did you feel?' asked the Guru. The disciple replied, 'I felt I was dying for want of breath'. The Guru smilingly said, "If you want to attain God, you must feel you are dying for want of God". Likewise, if we feel that without God we cannot live for another second, God will be ours. Are we able to fulfill this condition? No, we have not got that intensity of longing. We move on slowly. Of course, slowly or rapidly, we are bound to reach the goal some day. But let us go forward with as much zeal as we can command and ask Him for more and more of it until we find Him.

WORDS OF PUJYA MATAJI KRISHNABAI

You must never find fault with the way Papa has kept things in the world. If you did, it would be like finding fault with Papa's creation itself. As it is He who is doing everything, even the so-called bad is also His doing. When you have acute stomach ache, what do you do? Don't you take bitter medicine to cleanse your stomach of undigested food? This whole universe is Papa's own body and, if any part of it is suffering, it is only Papa who applies the cure for the situation by making that part pass through bitter experiences. So, whatever happens, we should take it as for our good. For, isn't Papa our mother who knows what is best for Her children? Will a mother be ever harsh and cruel to her children?



If anyone comes here and heaps praise on Papa, I tell them: 'None of this talk for me.' If you are that sincere in your love and devotion for Papa, you will model your own lives at home accordingly. What you do is to come here, pay us rich compliments and, thinking you have done your part, go back to pursue your same old worldly way of life.

We should never laugh at anyone. If we want Papa to reveal Himself in our heart, we must have equal love and respect for one and all. Do we laugh at Papa? No, we don't. Then, how can we laugh at anybody when it is Papa who is seated in them?

Never display any scorn or anger towards anyone lest it should recoil on you, for it is only Papa who is seated in the hearts of all and when you scorn or get angry with anyone, you are doing so with Papa alone.

How happy does one feel when one looks at a job well done! Even simply looking at it makes one feel happy. The bliss that we get on entering into Papa is something comparable to that joy. Only thing is, we have to feel a keen desire to attain Papa. Papa will not come to us unless we wish for Him.

WORDS OF PUJYA SWAMI SATCHIDANANDAJI

There Is Nothing But God: Whatever way you approach Him and whatever Sadhana you practise, it is only to maintain His constant remembrance and ultimately to identify everything -



everything we see, think of, and touch, with God. There is nothing but God. Our mind was trained in the wrong way to see everything as not God. Now with the Guru's touch, the de-hypnotising process will bring the mind to its normal state and see God in everything.

The Best Way To Erase The Ego: A Sadhaka's life is all struggle but at the same time the very practice to get rid of the ego and to see the Divine in everybody is blissful. The best way to erase the ego is to assert, "Oh Lord! You are everything; You are the body; You are the mind; You are the intellect; You are the senses and You are the power that activates all these." If this is really felt, there is no place for the "I". Go on practising like this.

When you see others, you should try to see the Divine in them and thus give true love to them. You will find this practice giving you more and more joy.

When you see others, you should try to see the Divine in them and thus give true love to them. You will find this practice giving you more and more joy. For this practice you do not have to seek new avenues. Right from the morning you can start it wherever you are. The

moment you open your eyes, feel that all the things that you see are God Himself in different forms, and every atom or form is filled with His presence. Every person you meet is God Himself. Train your mind like this and you will find life very blissful.

When you go to bed after the day's work, feel that you are lying on the lap of God, and when you get up in the morning, feel that you are getting up from the lap of God. This is not mere imagination. The truth is that everything is God. But something obstructs us from having that experience. That obstruction is ignorance, which can be removed by the practice mentioned above.

Everything Is Divine: Spiritual practices are not different from the daily work. We have only to change our attitude towards the work. It is often repeated in our scriptures that everything is Divine. There is nothing but Divine. So our work is Divine. The persons we are working with are Divine. The materials we are handling are Divine. The power that makes us work is Divine. Our effort is only to be conscious of this while working. Then the work itself becomes worship. God who is the real doer will get done through us whatever is necessary to fulfil His will.

GOD'S GREATEST SERVANTS

By Swami Vivekananda

A rich man had a garden and two gardeners. One of these gardeners was very lazy and did not work; but when the owner came to the garden, the lazy man would get up and fold his hands and say, “How beautiful is the face of my master”, and dance before him. The other gardener would not talk much, but would work hard, and produce all sorts of fruits and vegetables which he would carry on his head to his master who lived a long way off. Of these two gardeners, which would be the more beloved of his master? Shiva is that master, and this world is His garden, and there are two sorts of gardeners here; the one who is lazy, hypocritical, and does nothing, only talking about Shiva’s beautiful eyes and nose and other features; and the other, who is taking care of Shiva’s children, all those that are poor and weak, all animals, and all His creation. Which of these would be the more beloved of Shiva? Certainly he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Shiva must serve His children – must serve all creatures in this world first. It is said in the Shâstra that those who



serve the servants of God are His greatest servants.

Let me tell you again that you must be pure and help any one who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-shuddhi), and then Shiva who is residing in every one will become manifest. He is always in the heart of every one. If there is dirt and dust on a mirror, we cannot see our image. So ignorance and wickedness are the dirt that are on the mirror of our hearts. Selfishness is the chief sin, thinking of ourselves first. He who thinks, “I will eat first, I will have more money than others, and I will possess everything”, he who thinks, “I will get to heaven before others I will get Mukti before others” is the selfish man. The unselfish man says, “I will be last, I do not care to go to heaven, I will even go to hell if by doing so I can help my brothers.” This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. Whether he is learned or ignorant, he is nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva.

Source: Complete Works of Swami Vivekananda, Vol. 3

ME TO WE

“Your life is a gift from the Creator. Your gift back to the Creator is what you do with your life.”

– Billy Mills

Class 10, Subject: Science

Chapter 3: Control and coordination

Text Content: Spinal cord coordinates the movements of limbs and organs in the body by reflex action. A reflex action is an automatic response to an external stimulus. These are independent of the brain.

Example: In June 2012, Urmila Yadav, a senior pilot with Alliance Air, with her presence of mind, responded to a most alarming situation caused by the loss of the nose wheel of the plane by manipulating independently the controls of the aircraft and made the plane land safely, thus safeguarding the lives of all 48 passengers.

Value co-related: Responding to situation, Courage

VITAL is a movement initiated by Anandashram to motivate teachers to integrate Constitutional Values into academics through such examples from everyday life. For more details, kindly send an email to: vital4education@gmail.com

DEAR CHILDREN

A few elephants were tied to the trees with ropes. Their trainers were resting under the trees.

A man passing by saw the elephants and suddenly stopped, confused by the fact that these huge creatures were being held by only small ropes tied to them. No chains, no cages. It was obvious that the elephants could, at any time, break away from their bonds but for some reason, they did not.

He saw a trainer nearby and asked why these animals just stood there and made no attempt to get away.

“Well,” trainer said, “when they are very young and much smaller we use the same size rope to tie them and, at that age, it is enough to hold them. As they grow up, they get conditioned to believe they cannot break away. They believe the rope can still hold them, so they never try to break free.”

The man was amazed. These animals could at any time break free from their bonds but because they believed they couldn't, they were stuck right where they were.

Like the elephants, how many of us go through life hanging onto a belief that we cannot do something,

simply because we failed at it once before?

Moral: Failure is part of learning; we should never give up the struggle in life.

REAL MASTER

Adi Sankara was walking through the market place with his disciples. They saw a man dragging a cow by a rope. Sankara told the man to wait and asked his disciples to surround them. “I am going to teach you something” and continued, “Tell me who is bound to whom? Is the cow bound to this man or the man is bound to the cow?”

The disciples said without hesitation, “Of course the cow is bound to the man! The man is the master. He is holding the rope. The cow has to follow him wherever he goes. The man is the master and the cow is the slave.”

“Now watch this”, said Sankara and took a pair of scissors from his bag and cut the rope. The cow ran away from the master and the man ran after his cow. “Look, what is happening”, said Sankara.

“Do you see who the Master is? The cow is not at all interested in this man. The cow in fact, is trying to escape from this man.” This is the case with our mind.

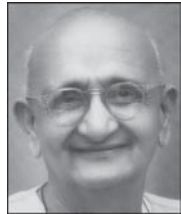
Like the cow, all the nonsense that we carry inside is not interested in us. We are interested in it, we are keeping it together somehow or the other. We are going crazy trying to keep it all together under our control. The moment we lose interest in all the garbage filled in our head, and the moment we understand the futility of it, it will start to disappear. Like the cow, it will escape and disappear.” We can allow disappearing of all the unwanted things from our mind and feel relaxed.

Source: Email

CRY FOR GOD LIKE A CHILD FOR ITS MOTHER

By Swami Ramdas

Once, several years ago, Ramdas was sitting in a cave on the top of a hill from where he used to come down for bathing in a tank. Near the tank there was a rest house intended for wandering



mendicants. One day, after his bath, Ramdas went to the rest-house where he saw a party of seven or eight young men who had come from the town for a picnic. The town was about four miles from the rest house. These young men had brought with them a child, may

be about a year or two old. Perhaps they thought that it would be a great fun to have the child with them during the picnic. Each one by turns played with the child and kept it quite happy and cheerful.

After some time they found the child getting restless. It was looking at every direction for something which it missed and started crying. The young men made out that the child was thinking about its mother. But she was far away in the town. So they tried to divert the child's attention by giving it some sweets, toys and so on. It kept quiet for some time, but again it looked here and there and started crying 'Mother'! 'Mother'! The young men got frightened, as it was not possible to take the child to its mother soon. They brought some more toys and some more sweets, but all these interested the child only for a few seconds after which it started crying again for the mother. Now the child grew most restless, fell to the ground, cried aloud, beating its hands and feet. So one of them had to take the child at once on his shoulders and run to the town for handing it back to its mother.

We must be like that child, without any serious attraction for the toys with which we play in the world and be satisfied only when we get the Mother. The

Guru will take you to the Mother's place, or the Mother will come to your place. It is the Guru that brings us in contact with the Mother. Here, the man who took the child to its mother is something like the Guru. The mother felt happy and the child also was supremely happy when they were united. So, if our hunger for God is as intense as that of the child, no time will be lost in getting Him. We are sure to have His vision.

FROM THE LEAVES OF THE BACK ISSUES
THE VISION Vol. 38; Oct. 1970

MOTHER KRISHNABAI TALKS
WITH A VISITOR FROM AUSTRALIA

Visitor: Last night Swami Satchidananda read from Papa's talks in America, that Papa had asked the question whether it was better to forgive the faults, or not see faults at all? Papa went on to say that it was better not to see faults at all. However in Swami S's book, "Devotee's Diary", I read that Papa and Mataji severely rebuked a maid servant in the Ashram and that later, she had to be sent out of the Ashram. How can these two things be reconciled?

Mataji: To understand these two things one should first have the universal vision, that is, that one is the

universe and yet beyond it. It is difficult for the mind and intellect to accept and understand even when told the reason, because realisation of Beloved Papa's true being has not been attained yet.

Visitor: Does that mean that until one has the universal vision one should not ask questions at all?

Mataji: The person seeking for truth must ask questions, so that his doubts may be cleared. But, like a child who is newly admitted to school, he should accept wholeheartedly what the teacher says. If a child in the elementary class asks his teacher a question which deals with what is taught in the degree class, would the teacher answer the child?

Visitor: But this is a very simple question. At one time Papa says that it is better not to see faults at all, and at a second, Papa and Mataji severely rebuke a servant in the Ashram. How can this be understood?

Mataji: This question is not so simple, in fact it is comparatively more difficult than a BA question for a five year old child, as one who has not had the realisation of Papa's true being is trying to understand these words and actions of Beloved Papa, who is the universe and yet beyond it. It is like this. The realisation of Beloved Papa's true being, that is, that we are the universe and yet beyond it, is experienced in this human

form. As a person who has not realised Beloved Papa's eternal being thinks that he is the body only and regards the body from head to foot as himself and as his own, so the persons who have realised Beloved Papa's eternal being, know even while in the body, that they are the universe and yet beyond it, and that is their own. Now suppose on our body, which we consider to be ourselves and our own, there is a boil or abscess. Since there is pain, our attention is drawn to it, and we try to cure it by means of ointments or other medicines etc. The abscess however is not healed, and so the rest of our body is affected and there is greater pain, fever etc. Then, with our own hand, we do not hesitate to apply strong remedies to the affected part, either to burn the infection away, or to lance the boil and discharge the unhealthy matter. All the time however, we continue to feel that the whole body is our own, and see no difference between the blood in the body, and that which may have had to be let out of the body when lancing the boil. So also in this case. The person, who Beloved Papa is fully conscious is his own form, had to be sent away from the Ashram for the good of all. As we take such steps for our body, without any sense of duality or ill-will for it, so also Beloved Papa takes such actions

when necessary with his universal form, for the good of all, and without any sense of separateness or ill-will.

Visitor: Oh, I see. As if there is an affected part in the body, say on the finger, one would have to amputate it, if necessary.

Mataji: In this case the correct simile would be that of paring a nail. The dead part of the nail, where necessary, is pared away, but when it grows again it is accepted. So also here! The maid servant may have been sent away then, but when she comes again later, she is accepted.

Visitor: Has there been anyone who has been sent away and accepted again later?

Translator: Yes, I was sent away from the Ashram once, when I was unfit to remain due to my own defects, but now you see that I am here and treated with the same love and consideration as all the others. It is the same with all those who have had to be sent away too.

Mataji: Those that are sent away from the Ashram, are only those who have succumbed to, or are about to give in to lust. There are six enemies in the human breast – lust, wrath, attachment, greed,

envy and jealousy. When a person is overcome by any of the five enemies, he or she is tolerated, but where lust is concerned, it is necessary to send them out of the Ashram.

Visitor: Why is it that the five other internal enemies can be tolerated and borne with, and not lust?

Mataji: Because a person under the influence of uncontrolled lust would ruin another which cannot be tolerated. As we in our homes, set aside a room to be used exclusively for worship, so Papa, who is the universe and beyond it, has in His universal home, set aside places which are for worship alone and for God-realisation, like temples, churches, mosques, maths and ashrams. They are not meant to be places where the animal tendencies can be indulged in. And for all the six evils, first loving correction is tried, then the person will be warned of the bad consequence to follow, and it is only when these fail, that the last step of forcible correction, that is, being sent out of the Ashram has to be adopted, especially in the case of lust, which poisons the whole atmosphere.

Visitor: Do not the other five vices also poison the atmosphere?

Mataji: They do, but we are forbearing, and tolerate them, and normally deal with them without taking the last remedy, i.e. forcible correction.

Visitor: But what are we to do? Here, Papa has said openly to a large audience that it is better not to see faults, than to see faults and then forgive.

Mataji: Yes, the seeker who is trying to attain Papa's Eternal Being must try never to see faults in others. He must endeavour to see all others as forms of Papa, and as blameless, and any fault seen in them is taken as his own defect. And one who has attained Papa's True Being cannot see faults in others because once that experience comes, there are no others. It is only to teach through words that we say that one should not see faults at all. After this experience, faults are just not seen. One knows that the whole universe is one's own and one is beyond it. In whom is the fault to be seen then? Therefore Beloved Papa said, "It is better not to see faults at all."

Visitor: Oh, I see, so for the seeker, it is best to try not to see faults at all.

Mataji: Yes. When reading all religious works and speeches, it is better to remember one thing. Papa would answer questions from devotees, according to the devotees' need. See this right index finger. What a small part of the body it is, yet it is different in the front, at the back and on the two sides. When referring to it however, in speech or writing, we say

'finger'. Suppose Beloved Papa was asked about the first digit, of this finger, he would answer it appropriately. He was then asked by another devotee about the second digit, and he answered that also. Later he was asked about the third digit by still another devotee, he also received an answer to suit his need. If these three answers to different questions and persons are then written down, there may appear to be contradictions in the answers. This is because of the fact that print cannot reproduce the context of the circumstances which prevailed at the time each question was asked and answered. We must not mistake an answer about a part, as applicable for the whole. What we should do is to pray to Papa to give us the realisation of HIS True Being, then all would be understood.

Visitor: Thank you for replying, Mataji, to my question. Thank you. *(Then the visitor respectfully bowed before Beloved Papa's chair and bowed in the same way to Mataji also.)*

Mataji: There is no rule that you must, as a matter of necessity, bow to Beloved Papa or to me. Do not feel bound to do so; be free, do as you feel like, as your heart prompts you to. This does not mean that you should not bow, but that you need not do it as a matter of form only. Feel free, bow when you are inspired to,

and do not bow when you are not inspired. There are not bounds in these matters imposed by the Ashram.

Visitor: (*smiling*) I thought that ‘while in Rome do as the Romans do’.

Mataji: (*laughing*) No, but not here. There have been many devotees and visitors who did not bow to Beloved Papa for years. He did not feel any less love and affection for them because of that. The main thing is to do as your heart and spiritual mood prompts – do not feel bound to do otherwise.

Visitor: I now understand. Thank you.

THE BURDEN!

One Sunday morning, a wealthy man sat in his balcony enjoying sunshine and his coffee when a little ant caught his eye which was going from one side to the other side of the balcony carrying a big leaf several times more than its size. The man watched it for more than an hour. He saw that the ant faced many impediments during its journey, paused, took a diversion and then continued towards the destination.

At one point the tiny creature came across a crack in the floor. It paused for a little while, analyzed and then laid the huge leaf over the crack, walked over the leaf, picked the leaf on the other side then

continued its journey.

The man was captivated by the cleverness of the ant, one of God's tiniest creatures. The incident left the man in awe and forced him to contemplate over the miracle of Creation. It showed the greatness of the Creator. In front of his eyes there was this tiny creature of God, lacking in size yet equipped with a brain to analyze, contemplate, reason, explore, discover and overcome. Along with all these capabilities, the man also noticed that this tiny creature shared some human shortcomings.

The man saw about an hour later the creature had reached its destination – a tiny hole in the floor which was entrance to its underground dwelling. And it was at this point that the ant's shortcoming that it shared with man was revealed. How could the ant carry into the tiny hole the large leaf that it had managed to carefully bring to the destination? It simply couldn't!

So the tiny creature, after all the painstaking and hard work and exercising great skills, overcoming all the difficulties along the way, just left behind the large leaf and went home empty-handed.

The ant had not thought about the end before it began its challenging journey and in the end the large leaf was nothing more than a burden to it. The creature

had no option, but to leave it behind to reach its destination. The man learned a great lesson that day.

Isn't that the truth about our lives? We worry about our family, we worry about our job, we worry about how to earn more money, we worry about where we should live – 5 bedroom or 6 bedroom house, what kind of vehicle to buy - a Mercedes or BMW or a Porsche, what kind of dresses to wear, all sorts of things, only to abandon all these things when we reach our destination – The Grave. We don't realize in our life's journey that these are just burdens that we are carrying with utmost care and fear of losing them, only to find that at the end they are useless and we can't take them with us.

Source: Email

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Constant repetition of God's sacred name gives us the inner sight. That is the path. Firm faith and continuous practice are what is wanted. Having these, the progress is easy and the goal is near.

Sing on His name, until the mind is filled with the sound of it, until the divine consciousness dawns upon you, until the latent springs of joy, love and peace

have become manifest in you. The Supreme Truth awaits unfoldment in you; remove the barriers, the ego, ignorance and desires. Know, you are the imperishable Reality, the immortal Spirit, the deathless Existence. Sin, sorrow and fear cannot touch you. You are the ever-pure, the ever-shining, the ever-glorious Truth. You are Eternal Bliss, Love and Peace.

Ramdas

IN MEMORIAM

- Smt. Chandu Kalyani Amma (aged 87), who worked in the Ashram Bhojan Shala for several decades, dropped her mortal coil on the 19th May 2014.
- Sri Shyamsundar Ramdas (aged 30) was called by Beloved Papa on the 24th of May 2014. He had been doing seva in the form of making and selling CDs and DVDs to the Ashram devotees for several years.
- Advocate A Seshan (aged 80), an ardent devotee of the Ashram from Chennai, was also called by Beloved Papa on the 30th of May 2014.

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

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Nama Japa for world peace received in the month of May 2014 is 260 crores. The grand total of the Japa done so far now stands at 7185 crores.

FROM THE EDITOR

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.

This month when we celebrate Guru Purnima, let us reflect on these words of our Pujya Swamiji: '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.'

Once we have accepted someone as our Guru we have to remember that God Almighty, in all His mercy, has come down to earth in that form to teach us, guide us and direct us on to the right path. Thus, we

are permanently indebted to our Guru for all that he has done for us.

Papa said, 'The way is to please the Guru by acting according to his advice and to do such things as would please him, not please you.' Another Mahatma said that the world should know from our life as to who our Guru is. That is, we should become the model of our Guru's vision and mission.

All saints have emphasised that Guru Seva is not to be limited to the form of the Guru. When a disciple was taking food for Sai Baba of Shirdi, he saw a starving beggar on the way but did not choose to feed him. When he met Baba with the food, Baba declined saying that when he came in the form of a beggar, he was refused food. The next day, Baba took the form of a hungry dog and once again the man made the same mistake. Thus, every saint, every Guru, besides exhorting us to chant the name of God also expects us to love all and serve all as their own forms, as the forms of God. This will be the best way to repay our debt to and do Seva for our Guru.

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

— **MUKTANANDA**

LIST OF ASHRAM PUBLICATIONS

ENGLISH Arati Book At the Feet of God Call of the Devotee * Cherished Memories Dive Deep Soar High * Gospel of Swami Ramdas I & II * Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guru's Grace Hanuman Chalisa Hints to Aspirants In Quest of God In the Vision of God Krishnabai Mundane to Spiritual * Passage to Divinity * Poems Points to Ponder Ramdas Speaks I* to V Set Shraaddhanjali Stories as told by Ramdas Swami Ramdas on Himself Swami Ramdas' Talks * Swami Satchidananda * The Divine Life I & II * Set The Pathless Path * The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai With my Master With Divine Mother I to III Set World is God *	50 50 25 25 30 115 55 25 30 120 30 50 30 25 25 60 25 45 25 20 30 35 85	In The Cave * In the Vision of God Swami Satchidananda * The Sayings of Ramdas * Thus Speaks Ramdas * World is God * HINDI At the Feet of God Gita Sandesh Guru's Grace In Quest of God * Swami Ramdas on Himself Swami Satchidananda The Pathless Path * Thus Speaks Ramdas Viswamata Krishnabai * Call of the Devotee God Experience Vol I & II KANNADA Anandashram Bhajanamrutha Arati Book At the Feet of God Gita Sandesh God Experience Vol 1 Gospel of Swami Ramdas * Guidelines * Guru's Grace In Quest of God In the Vision of God I * Ramdas Speaks I to V Set Stories as told by Ramdas Swami Ramdas' Talks The Pathless Path * World is God *	55 5 20 25 40 20 25 40 35 12 15 35 35 35 10 10 25 25 50 35 40 98 45 12 15	MALAYALAM Arati Book Bhagavad Gita Dive Deep Soar High * Guru's Grace * In Quest of God Jnaneswari Swami Satchidananda Viswamata Krishnabai At the Feet of God Gita Sandesh * MARATHI Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda * Thus Speaks Ramdas * TAMIL Arati Book At the Feet of God * Gita Sandesh Glimpses of Divine Vision * Guru's Grace * In Quest of God In the Vision of God The Sayings of Ramdas * Viswamata Krishnabai Hints to Aspirants	10 35 40 300 12 30 25 35 6 30 30 10 35 50 100 40 30	Thus Speaks Ramdas TELUGU Arati* At the Feet of God Call of the Devotee Dive Deep & Soar High Gita Sandesh Glimpses of Divine Vision God Experience I & II Set Guidelines* Guru's Grace Hints to Aspirants In Quest of God In the Vision of God * Mundane to Spiritual Passage to Divinity * Ramdas Speaks Vol I & V Set Stories by Swami Ramdas Swami Ramdas on Himself Swami Ramdas' Talks Swami Satchidananda The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai ORIYA In Quest of God FRENCH Thus Speaks Ramdas * Guru's Grace	20 20 30 45 25 15 100 30 40 30 40 240 25 35 26 10 15 15 30 40 40 30
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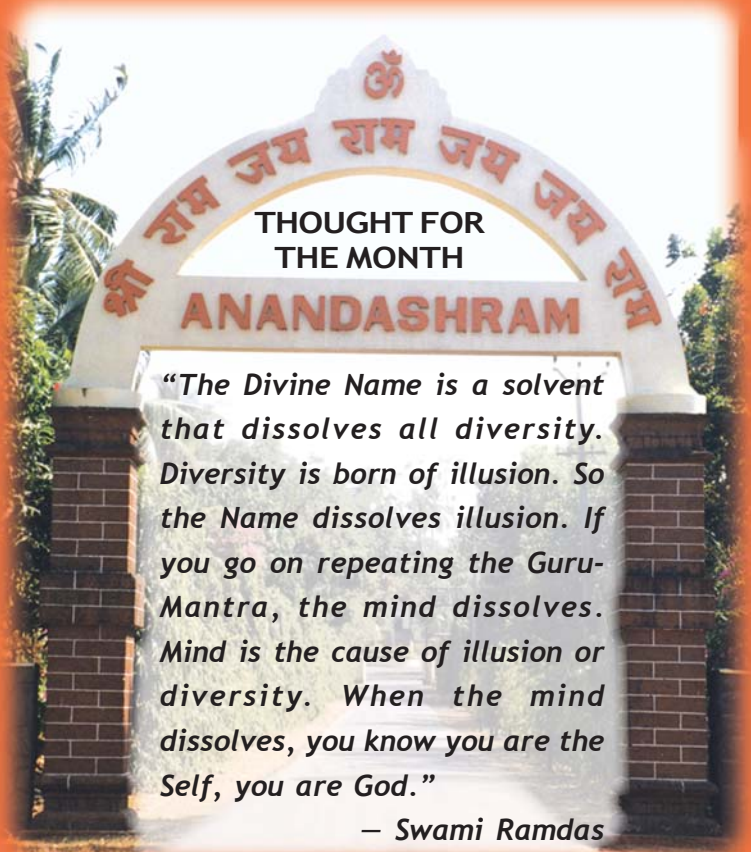
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