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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*

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### NOTHING BUT GRACE

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In the heart of man  
 God's light and power reveals.  
 This is His bounteous Grace.  
 Then he meets the Guru –  
 The Torch-bearer who illumines the path  
 And guides humanity to the goal.  
 Now his life is transmuted into Love and Joy.  
 Thus Grace again flows into him from without,  
 Then is the fusion of Soul with Oversoul –  
 Transcendence into Infinity,  
 Disciple and Master becoming one.  
 I scaled the heights by His Grace,  
 Who is God and Guru at once.  
 All glory to Him who led me  
 To my real Self – which is none other than He –  
 Where all is one Power and Truth.  
 What is essential?  
 Grace, Grace and nothing but Grace.

- Swami Ramdas

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## THE VISION

*A Monthly Magazine*

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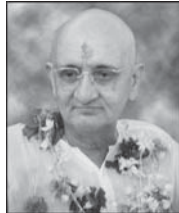
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## GURU OR SPIRITUAL TEACHER

*By Swami Ramdas*

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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 the 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 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 those 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.

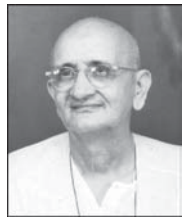
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### BELOVED PAPA SWAMI RAMDAS ANSWERS

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Devotee: Please tell us about Guru Dattatreya.

Papa: There are so many stories about Guru Dattatreya. He met twenty-four Gurus, they say. That means for



his spiritual progress he learnt lessons from so many persons. He learnt a lesson in concentration from an arrow-maker who was absorbed in the task of sharpening and straightening an arrow. So great was his concentration that he did not notice the king's



procession passing before his shop. Datttreya saw that and told the artisan, “You are my Guru”. From twenty-three others he learnt twenty-three lessons which helped him in his spiritual progress. Ramdas does not remember the details.

Guru Dattatreya was born of Atri and Anasuya who were members of a great Rishi family of ancient India. They lived in Chitrakut. Ramdas has visited the place. About seven miles from Chitrakut there is a temple dedicated to Anasuya, mother of Dattatreya. It is said that Brahma, Vishnu and Shiva wanted to test her chastity. They came to her in disguise and begged for food. When she agreed to give them food they said they would take food only on one condition and that was that she should serve them without any cloth on her body. She was in a fix as she was a very chaste woman: to serve these strangers food without any cloth on her body would be a great sacrilege. She could not think of doing it, but at the same time she had to give them food. She finally decided on a plan.

She had great powers. As a true wife of her husband who was a great Rishi and being absolutely chaste she could use her powers as she wished. She took her husband’s Kamandalu (water vessel) and sprinkled some water from it with her hand on those

three strangers. Immediately they became three babies. She took them in and fed them according to the condition. These three gods who were made into babies have become one God with three heads and He is called Dattatreya.

Dattatreya later on became a great Guru. Guruship started from him. Therefore his name has always the prefix Guru. He has mainly three important centres in India where he is supposed to reside – Gangapur, Narasimha Wadi and Girnar. There is a very high hill in Junagadh called Girnar. To go to the top of it one has to climb seven thousand steps made of granite rock and on the top there are two foot-prints of Guru Dattatreya. People in thousands go up this hill to see and worship these foot-prints. On special occasions lakhs of people go there. It is considered to be a very sacred place. In Maharashtra and in some parts of Saurashtra there are innumerable devotees who worship Guru Dattatreya. From him they get immense spiritual help in their Sadhana in every way. They look upon him as a great spiritual power for the fulfilment of their aspirations. They get his visions. There is a book called Avadhut Gita attributed to him. It preaches pure Adwaita, Monism or non-duality. He says “I am Brahman, I am the all-pervading Spirit”. The songs

sung by him in this strain have formed the contents of Avadhut Gita. It is a very grand work.

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## WORDS OF PUJYA MATAJI KRISHNABAI

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Let your thoughts always dwell on the Guru who is seated in your heart – who at the same time pervades and transcends everything. If any other thought arises in your mind, identify it with the Guru within. Let your prayer always be to realise – to become one with the Guru. Let your tongue constantly repeat Ram Nam. Let your eyes behold the Guru everywhere. Let your hands do every work as an offering to the Guru.



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Whatever situation we are placed in, whatever job we are doing, we must think that it is given to us by our Guru Himself. In fact, our Guru is at the bottom of everything, right from our birth in this human form. It is His power that makes us digest our food, grow up and so on. As we dedicate ourselves completely to Him, regarding everything we do as being done by Him only, our actions become spontaneous just as we move our hands or feet, and our body-consciousness becomes diluted until it disappears altogether.

You have only one Guru. But that very Guru himself is coming in various forms. First you must be able to see your Guru in saints and then in all beings and creatures.

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Our Guru is seated in the hearts of all and He can do what He likes. Let us do what we have to do, namely, worship Him with our mind, lips and hands, and He will do His part and improve the world situation as He thinks best.

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First we love ourselves, then we love our kith and kin, and then people in the neighbourhood, then those in the country and finally those in the world at large. That is how we expand our vision and the method of expanding the vision, to embrace the whole universe, is to repeat Ram Nam, to see Him in all forms and love everyone as we love our Guru and to serve Him in all.

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### WORDS OF PUJYA SWAMI SATCHIDANANDAJI

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#### Importance of Guru Purnima:

Sadhakas are those who have imposed upon themselves some discipline in life and engage in some practice to



control their mind so as to purify it and free it from the vision of diversity that has been the cause of misery in life. All Sadhakas on this day – GURU PURNIMA – invoke the blessings of the Adi Guru and all Mahatmas and renew their dedication to the Supreme Being for the sole purpose of realizing their oneness with IT. So let us all first pay homage to all the saints and sages and also to our Guru, not forgetting that they are all forms of the ONE whom we are seeking. All of us in this world, whether we call ourselves Sadhakas or not, are moving towards the Supreme ONE, the Source of all, and are sure to reach the goal sooner or later, consciously or unconsciously. Sadhakas have understood by experience the urgency to gain a wider vision, extending beyond the visible universe and reach the Source soon. Even among the Sadhakas some choose to walk slowly, some run fast and a few travel faster. Naturally, the fastest reaches the goal first. The beauty here is that this is not a travel outside. Our goal is not far away from us. We are THAT. The so-called travel is only a process of removing that which makes us feel that we are not THAT. This process begins with the search for the Truth after the awakening, by the grace of God. Next comes the contact, with a realized soul – our Guru –

who is none other than the Lord Himself, who wakes us up to the Reality. So, Guru's grace is in the beginning of our search, and Guru is the ultimate goal in whom we merge our individuality and in whom we realize our oneness. Guru is the Absolute all-pervading Reality, and the entire manifestation, i.e. the Guru is everything and beyond everything. Those who are awakened and have come in contact with a saint – the Guru – are taught the way to see Him, the real Guru, within. Here begins the Sadhana as per the Guru's guidance. Our spiritual progress will depend upon the intensity of our aspiration to realize the Truth. Whatever way is shown to us by the Guru, ours is to unquestioningly follow. Have full faith in the Guru. By completely surrendering to the Guru we will be able to progress on the path. For this we have to give up all our petty notions, our attainments and qualifications, our positions, our likes and dislikes, and anything that stands in the way of perfect surrender. The moment we develop such an attitude by our self-effacement, we are sure to be rewarded – rewarded with the highest – merger in the Eternal being of the Guru. He takes us unto Himself. Let us whole-heartedly love the Guru; let us worship Him; let us see Him as everything and beyond everything;

let us take Him as our only refuge; let us give our heart and soul to Him and ultimately lose ourselves in Him as a dew drop in the ocean.

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## GURU-DAKSHINA

*By Swami Chidananda*

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Guru Purnima is the sacred full moon day when all over India disciples tend to travel to be present at their Guru-Sthana. They fulfill their desire to sit before the Guru, to offer their reverence



and receive from him a quickening impulse that will give them a fresh impetus in their journey beyond sorrow to the realm of eternal Bliss, the realm of Light beyond all darkness. They also desire to show their reverence by making an offering, Guru-Dakshina, as a symbol of their gratitude.

Being sincere and earnest in Sadhana, rededicating themselves to the great ideals of spirituality – renunciation, dispassion, discrimination, Abhyasam – spiritual Sadhana – that indeed would be the Guru-Dakshina desired by the Guru. The Dakshina desired by the Guru would be that each disciple shines as a centre of fiery aspiration; intense fervour and total dedication to the Ideal; a resolute determination

to follow the path, come what may; to adhere to Guru's instructions; and to live by the lofty ideals placed before us by the ancient seers and sages.

The ancient saying is, "Physician, heal thyself." First and foremost, start with your good work. Work for a renewal within yourself; work for rebirth, work for the emergence of a new being within you. Guru Purnima is an occasion for a renewal. From out of the ashes of your unspiritual self that is wedded to ignorance, to attachment to sense-objects, emerge as a shiny new being. Having annihilated the previous personality, begin your work here. Gurudev used to say, "Kill this little 'I'. Die to live. Lead the Divine life." That indeed is great Guru-Dakshina.

Deeply reflect upon this. Ponder this vital, very significant idea: Start with yourself. Become a new being. Shine with this renewal. May this be your Guru-Dakshina. God will be pleased, the Guru will be delighted, the whole brotherhood will be benefited. And above all, you will be most benefited by your offering.

May God and Guru inspire you to contemplate this in all seriousness and sincerity! In all earnestness ponder this, and do it!

*Source: Daily Swadhyaya*



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## ME TO WE

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*“Let love, humility and service be the motto of your life.”*

– Swami Ramdas

*In line with the above words of Beloved Papa, VITAL, a movement, was initiated by Anandashram to motivate teachers to integrate Constitutional Values, which stand for ‘me’ to ‘we’, into academics.*

**Class: 10, Subject: Science, Chapter: 7 - Control and Coordination**

**Text Content:** Plants show tropism in response to outer stimuli. The roots of a plant always grow downwards while the shoots usually grow upwards and away from the earth. This upward and downward growth of shoots and roots, respectively, in response to the pull of earth or gravity is, obviously, geotropism.

**Example:** The actor-filmmaker, Joy Mathew, recently tracked down one of his teachers after 40 years, through a Facebook friend, and is quite thrilled about it. His teacher Damodaran taught him while he was a ninth grader and even helped the artiste buy costumes and make up, to take part in a

competition. Joy Mathew wrote on his online page, “Find your teachers... If I am a successful person, it’s all because of the love and blessings of my teachers... Thank you my FB friend Indira Thuravoor for helping me to find my teacher.” Joy Mathew says he owes his success to the love and blessings of his teachers. Even though he is a well-known celebrity in Malayalam cinema, he once again got pulled towards his teacher like gravitational force, after a long 40 years.

**Value Co-related:** gratitude, good relationship

*For more details contact: vital4education@gmail.com*

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## DEAR CHILDREN

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A naughty boy called Dandapani did not like his Maths teacher, who was loved by all. Every time when the teacher asked him why he didn’t do the homework, he would just say: ‘I don’t like it, that’s all’. The teacher tried to find out if Dandapani was unable to understand the lessons, but in vain.

Dandapani made it a practice not to do his homework. The teacher tried his best, but again in vain. When there was no other alternative, one day the teacher asked him to go and bring a cane.

Dandapani was amused at the thought that the class was somehow disturbed. He came with a cane.

The class became silent. The teacher took the cane and said, “Son, I have taught so many children. All of them are my children to whom I gave all my love. I consider them all as my own. It is surely my failure that I could not create interest in you for Maths. So the full responsibility for this behavior of yours is mine. So, my dear, I am the one who is to be punished; not you.” The cane was handed to Dandapani. The teacher stretched out his right palm towards him.

For the first time, Dandapani was moved. He started sweating. The teacher insisted on being punished. Dandapani fell at the feet of the teacher and begged for pardon. The teacher lifted him, lovingly embraced him and wiped his tears. The class resumed.

It was this boy who later became Dandapani, IAS.

*(This is a true story narrated by a friend of Dandapani)*

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## A STORY OF THE BUDDHA

*By Maud Kennedy*

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Early one morning, Lord Buddha perceived with his inward eye, an old man living in Alavi, who was ripe to receive the teaching. He at once set forth. The poor old man decided to leave all his daily work the

next day and listen to the teaching. But on the morrow, as he was about to start, he found that his aged ox had strayed away. The thing he had wanted above all others was to hear the Teacher. If he did not return to hear the teaching today he would never hear it, never see the light of compassion and the aura of peace which folk said seemed to shine from his presence, never hear the good news of the way to end suffering. The old man stood undecided. What would the Teacher do? There came into his mind what he had heard about the Master's love for animals, of how he had carried the newborn lamb to help the mother sheep, how he made King Bimbisara free the animals he had meant to sacrifice, Master's reproof to some boys who were tormenting fish etc. He knew now what the Teacher would do. So the poor old man gave up that which he desired above all things and set forth in search of the ox. Not until afternoon did he at last see the ox, and the shadows were lengthening as he tethered him up near his mud cottage. Though weary and hungry, he did not stay to rest or eat. He hurried to the place where the villagers had assembled before the Master.

Meantime, the villagers had served the Master and the monks with the best food and sat ready for the sermon. But the Master sat silent, surveying the assembly

for the face of the old man for whom he had come. With his inward eye of compassion, he perceived the man searching for the lost ox. The villagers were becoming restive as the afternoon advanced.

Then at length, the poor man arrived, and bowing to the Master took his seat far behind. The Master saw him and said to one of the elders, "Pray, serve this man with food." The old man was overcome with confusion and gladness. Who was he that the world-honoured teacher should take notice of him? But with the understanding eyes of the Master upon him, he lost his confusion and in the eating of the good food he also lost his tiredness. He looked up to the one who now seemed his Friend, and not the world-honoured teacher.

The Master at last spoke, teaching them the Truth in simple language. But his eyes rested specially upon the old man and a great light awakened within him. Now some of the monks were indignant: "Just consider what the Master did! Nothing of the sort has ever happened before. He delayed the delivering of his sermon until a miserable old man had eaten his fill."

The Master, hearing their talk, said, "It is even as you say, brothers. It was a long journey I took for the sake of that same old man, who is ripe to enter the stream that leads to Nirvana." Then the Master

told them about the lost ox and his tiredness and hunger, adding, “How can a man understand the teaching when he is hungry? Hunger is the sorest of afflictions.” Then were those monks silenced, for such kindness to animals and overcoming of desire are found only in those that have the Buddha-heart.

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### ATTITUDE TOWARDS ONE’S GURU

*By Swami Yatiswarananda*

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They are indeed blessed who get the guidance of an illumined soul. However, it is not enough to come in contact with a Guru and receive some instruction from him. You should follow his teachings with great faith. But you should not get too much attached to him emotionally and cling to his outer form. A true teacher wishes his disciples to love God more than himself and to look upon him only as an instrument of the Divine.



The real Guru, who reveals to us the Truth, is in our own heart, and he is none other than the Divine Himself. His message very often comes through some person, who also is called Guru. So the Divine is sometimes called the Guru of Gurus. We should not expect much from the outer Guru, but should try to

be in tune with the inner Guru, the Divine in us, the Soul of our souls, and draw knowledge and inspiration from Him. Both the teacher and the pupil should try to be as much impersonal as possible. This becomes possible if the teacher tries to see the Divine in the student, and the student also tries to feel the Divine in the teacher. One should try to think of the other not as a person but as the manifestation of the Principle, and oneself also as such. This is the beginning of practical Vedanta, and then in due course this ideal encompasses everything and every being.

The Lord comes to me in the form of devotees and I should try to see Him in them more than their personalities. The student also should recognize the Divine Principle in the one who brings the message, and also in oneself who receives it. It is then that the spiritual teaching becomes fruitful, and one is able to realize the same Divine Presence in all.

The trouble with most spiritual seekers is that they identify themselves with their own bodies and personalities and remain stuck there. If they have a spiritual teacher, they cling to the form and personality of the teacher also. This is nothing but materialism, though given a spiritual colour. However useful it may

be in the beginning, this spiritual materialism must be transcended; but how to do it is the question.

As one advances in the spiritual path, one must come to realize that the worshipper is a soul, and the deity that is worshipped is none other than Paramatman Itself. The soul is, as it were, a part of the Paramatman – the infinite Spirit, and the Guru also in his true nature is a Divine manifestation through whom flows the Divine grace, knowledge, love, and bliss.

The spiritual seeker should always remember that the idolising of a human form and the blind worshipping of a human personality are a stumbling block in spiritual progress, and is harmful to both disciple and the Guru. A true teacher is a free soul, and would very much like to see that all his disciples stand on their own feet, realize their Divine nature, and solve their individual problems, developing a cosmic outlook.

It is for this reason that the wise spiritual teacher deprecates the idea of blind personal service which is very common in India. Most of the disciples forget that the following of the ideal and the living of the life are much more important than attending on the Guru in person. This danger of falling into the rut of the Guru cult we can avoid only by meditating on the Formless Infinite Spirit in the aforesaid way, who is



also Infinite Knowledge, Infinite Love and Infinite Bliss. Again when we return to the plane of personality, we should stress more the Spirit, and not the form. In order to avoid self-deception, it is good to meditate on the Infinite Spirit, merging all forms into It, and try to be established in the supreme Consciousness through repeated practice. This helps not only the student, but also the teacher towards the realization of perfect freedom and peace.

*Source: Meditation and Spiritual Life*

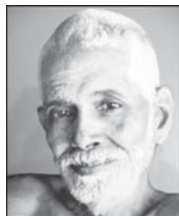
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## IS A “LIVING” GURU NECESSARY?

*By Bhagawan Ramana Maharshi*

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I have not said that a Guru is not necessary. But a Guru need not always be in human form. First a person thinks that he is inferior and that there is a superior, all-knowing, all powerful God who controls his own and the world's destiny and worships him or does Bhakti. When he reaches a certain stage and becomes fit for enlightenment, the same God whom he was worshipping comes as Guru and leads him onward. That Guru comes only to tell him, 'That God is within yourself. Dive within and realize'. God, Guru and the Self are the same.



Realization is the result of the Master's (Guru's) grace, more than teachings, lectures, meditations, etc. They are only secondary aids, whereas the former is the primary and essential cause.

Guru's grace is always there. You imagine it to be something somewhere high up in the sky, far away and which has to descend. It is really inside you in your heart, and the moment, by any of the methods, you effect merger of the mind into its Source, the grace rushes forth, spouting as from a spring from within you.

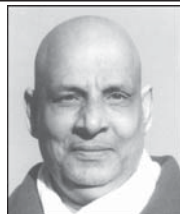
A Guru is not the physical form. Hence His contact remains even after the physical form of the Guru vanishes. One can go to another Guru after one's Guru passes away. But after all, Gurus are one, as none of them are the form. Mental contact is always the best.

*Source: <http://bhagavan-ramana.org/guru.html>*

## GURU TATTVA

*By Swami Sivananda*

*Ajnana-Timirandhasya  
Jnananjana-Salakaya;  
Chakshurunmilitam Yena  
Tasmai Sri Gurave Namah.*



*(GURU GITA)*

Prostrations to that Guru who, by the collyrium-

rod of Knowledge, opens the eyes of those who are rendered blind by the darkness of ignorance.

The Guru is God Himself manifesting in a personal form to guide the aspirant. Grace of God takes the form of Guru. To see the Guru is to see God. The Guru is united with God. He inspires devotion in others. His presence purifies all.

The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from this into That, and thus has a free and unhampered access to both the realms. He stands, as it were, upon the threshold of immortality; and bending down, he raises the struggling individuals with his one hand, and with the other lifts them up into the empyrean of everlasting joy and infinite Truth – Consciousness.

Mere study of books cannot make one a Guru. One who has studied the Vedas and who has direct knowledge of Atman through Anubhava can only be enrolled as a Guru. A Jivanmukta or a liberated sage is the real Guru or spiritual preceptor. He is the Satguru. He is identical with Brahman or the Supreme Self. He is a Knower of Brahman.

The Satguru is Brahman Himself. He is an ocean of bliss, knowledge and mercy. He is the captain of

your soul. He is the fountain of joy. He removes all your troubles, sorrows and obstacles. He shows you the right Divine path. He tears your veil of ignorance. He makes you immortal and Divine. He transmutes your lower, diabolical nature. He gives you the rope of knowledge and saves you when you are drowning in this ocean of Samsara. Do not consider him to be only a man. If you take him as a man, you are a beast. Worship your Guru and bow to him with reverence.

Guru is God. A word from him is a word from God. He need not teach anything. Even his presence or company is elevating, inspiring and stirring. His very company itself is self-illumination. Living in his company is spiritual education. Read 'Sri Granth Sahib'. You will come to know the greatness of Guru.

Man can learn only from a man, and hence God teaches through a human body. In your Guru, you have your human ideal of perfection. He is the pattern on which you wish to mould yourself. Your mind will readily be convinced that such a great soul is fit to be worshipped and revered.

Guru is the Moksha-Dwara. He is the gateway to the transcendental Truth – Consciousness. But, it is the aspirant who has to enter through it. The Guru is

a help, but the actual task of practical Sadhana falls on the aspirant himself.

For a beginner on the spiritual path, a Guru is necessary. To light a candle, you need a burning candle. Even so, an illumined soul alone can enlighten another soul. Realisation cannot come to you as a miracle done by your Guru. Lord Buddha, Lord Jesus, Rama Tirtha have all done Sadhana. Lord Krishna asks Arjuna to develop Vairagya and Abhyasa. He did not say to him, "I will give you Mukti now." Therefore, abandon the wrong notion that your Guru will give you Samadhi and Mukti. Strive, purify, meditate and realise.

Guru-Kripa, grace of the Guru, is very necessary. That does not mean that the disciple should sit idle. He must do rigid Purushartha, spiritual practices. The whole work must be done by the student.

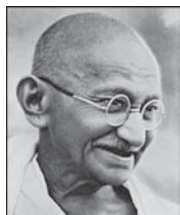
No doubt, Guru's blessings can do everything. How can one have his blessings? By pleasing the Guru. A Guru can be pleased with his disciple only if the latter carries out his spiritual instructions implicitly. Carefully follow, therefore, the instructions of the Guru. Act up to his instructions. Then only will you deserve his blessings, and then alone his blessings can do everything.

*Source: [www.dlshq.org/download/gurutattva.htm](http://www.dlshq.org/download/gurutattva.htm)*

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## WORDS OF GANDHIJI ON THE NEED FOR A GURU

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A man who sets out to find the right Guru, should, I believe, become free himself from faults and passions. Being free from faults and passions does not mean being absolutely perfect. It is only modest to feel the need for a Guru. A Guru need not necessarily be a living person. Even today I regard as my guides some who, though not yet perfect, have reached a high stage of spiritual development. There is no point in trying to know the difference between a perfect man and God. Since it is impossible to get a perfect answer, one must find a reply through one's own experience.

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In confirmation of my note on the definition of a Guru, a correspondent sends the following interesting information: In connection with your definition of a Guru, I am reminded of the beautiful lines of the poet-saint Ramdas. He said: 'You cannot find a better Guru than Viveka or the power of discriminating truth from untruth, right from wrong or good from evil. There is no better disciple than Chitta or mind, and no nobler friend than one's Jeeva or soul.' In fact, Ramdas points out that man need not go outside

himself in search of a Guru. 'Be guided by your power of discrimination, derived from your implicit faith in God, keep your mind under control of such a power and nobly sacrifice the self.' This in essence is the advice of the Maharashtrian saint.

*Source: [www.internationalpeaceandconflict.org](http://www.internationalpeaceandconflict.org)*

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## EPISTLES OF SWAMI RAMDAS

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Beloved Ram,

Dandawats at your holy feet.

Your love for your child, Ramdas, is indeed unlimited. You are Ramdas' Divine Lord and Mother at once. For His wonderful Lila, the Absolute One has become Himself the Bhagawan and Bhakta, Guru and Chela, Lord and servant, and Mother and child. This assumption of duality, in eternal union and oneness of the two, is due to His will to enjoy Premanandam. In truth, all, all is He. The one chooses to be many. The one manifests as many. His infinite Prem and Anand are in His manifestation. In the form of Bhakta, He merges Himself in this boundless ocean of bliss and love. The multitudinous forms, beings, creatures and things in the universe are all He in His Self-expression, Self-revelment. Out of pure love, the mother brings

forth the child, the expression of her love. The child is the flesh of her flesh, being of her being. Still there are two, the mother and the child, one and yet two. It is the one Atman, one Truth, that is both, at play, enjoying the bliss of immortal love. O, Lord of the worlds, wonderful is Thy Lila!

In the heart of child Ramdas, is seated the God of gods, the highest Truth, the transcendent Reality. The universe we behold is a mere speck in the infinite vastness of His Existence. He is purer than the purest, greater than the greatest, light of all lights, the inexpressible, grandest Truth. Child Ramdas is He, and everything that is, and is not, is He.

Your ever loving child and servant,



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### IN MEMORIAM

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Smt Surya Bai (aged 78), an ardent devotee of the Ashram was called by Beloved Papa on the 23rd of May 2015. She served Hanamkonda Satsang Samithi in her humble way for 30 years by daily cleaning the shrine room, preparing Aarati and decorating the shrine with flowers.



Sri R Yadagiri Rao (aged 85), also an ardent devotee of the Ashram from Hanamkonda, dropped his mortal coil on the 3rd of June 2015. He had taken Mantra Initiation from Beloved Papa in the year 1959 and was contributing 8 lakhs of Ram Nam every month.

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

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### ANANDASHRAM NEWS

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**15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE:** The total Japa received in the second round of the 15500-Crore Nama Japa Yagna For World Peace in the month of May 2015 is 260 crores. The grand total of the Japa done so far now stands at 10266 crores.

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### FROM THE EDITOR

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Nobody will contradict that there is a need to have a teacher/guide to know, learn and excel in anything. Everybody knows that success lies only in assimilating what has been taught and bringing that out in one's own way with one-pointed attention.

In the case of spiritual study, unknowingly we forget this approach and look up to the teacher to take us to the goal without our doing anything on a sustaining basis though every spiritual aspirant hears

from different Masters that Guru is the awakener. So every now and then we need to be reminded of what is to be done from our side.

In a mysterious way the aspirant gets connected with a saint who touches and kindles the urge to know about the purpose of life. A relationship then develops between them and in many cases, as time goes by, gets stuck with the attachment to the form rather than on the ideals represented through that form. This results in enjoying fleeting joy whenever the aspirant meets the saint and unknowingly getting disconnected with the ideal for the rest of the time.

The contents of the VISION for this month (words of Mahatmas) help us to maintain a sustaining relationship both in the presence and absence of Guru's form so that it becomes instrumental in hastening the progress. This is our prayer on the occasion of Guru Purnima which falls on the 31st of July 2015.

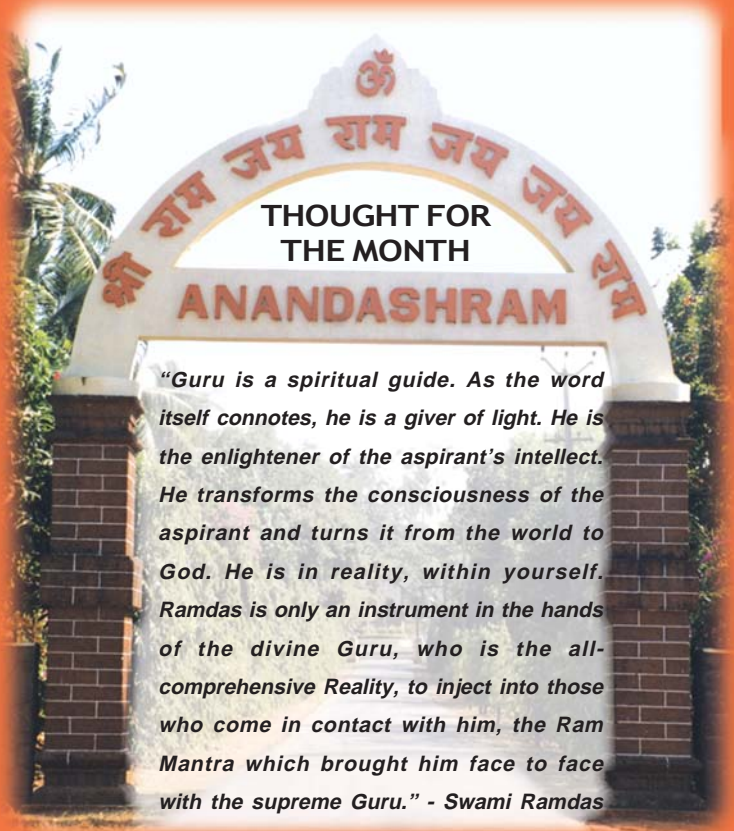
— MUKTANANDA

*“Feel always that God is dwelling in your heart and is making you do all things. This stage is self-surrender. Even when you take the Name you must realize that you do so by the will and power of God. God is all, and all in all. He is the Life of your life, the Breath of your breath and the Soul of your Soul. Know this truth.” - Swami Ramdas*

## LIST OF ASHRAM PUBLICATIONS

<b>ENGLISH</b> 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*, II* to V Set Shraddhanjali 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 * Sriram Bhagavata * <b>GUJARATI</b> Glimpses of Divine Vision * In Quest of God	50 50 25 25 25 25 115 55 35 60 120 100 100 50 30 225 25 60 25 45 25 20 30 35 85	In The Cave * In the Vision of God Swami Satchidananda * The Sayings of Ramdas * World is God <b>HINDI</b> 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 Vishwamata Krishnabai * Call of the Devotee God Experience Vol I & II	55 5 10 90 20 25 40 25 12 15 35	<b>MALAYALAM</b> 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* <b>MARATHI</b> Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) Swami Satchidananda * Thus Speaks Ramdas *	10 40 300 30 25	<b>TAMIL</b> 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	35 20 25 50 35 40 98 45 12 15	Thus Speaks Ramdas <b>TELUGU</b> 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* Vishwamata Krishnabai <b>ORIYA</b> In Quest of God <b>FRENCH</b> Thus Speaks Ramdas* Guru's Grace	30 10 30 45 25 15 100 30 40 30 40 30
(*) denotes books out of print. NOTE: 1. Packing and Postage Extra: Payments may be made by MO or DD favouring "ANANDASHRAM PUBLICATIONS" payable at Anandashram PO 671531, Kanhangad, Kerala 2. GUJARATI books are available with Shri Ramkrishna Seva Samiti, Shri Ramkrishna Kendra, L G Hospital Road, Maninagar, Ahmedabad 380008. (Telephone Number 079 254-30031)									

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*"Guru is a spiritual guide. As the word itself connotes, he is a giver of light. He is the enlightener of the aspirant's intellect. He transforms the consciousness of the aspirant and turns it from the world to God. He is in reality, within yourself. Ramdas is only an instrument in the hands of the divine Guru, who is the all-comprehensive Reality, to inject into those who come in contact with him, the Ram Mantra which brought him face to face with the supreme Guru." - Swami Ramdas*

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