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Om Sni Rom jai Ram jai gai Ram

BY FAITH AND SURRENDER

IF you would have God,

He is realized this way:

You know Him by a pure mind,

You feel Him by a loving heart,

You see Him by a clear Vision,

And you make Him your own

By faith and surrender.

- Swami Ramdas

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A Monthly Magazine

Anandashram

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FROM THE EDITOR

Right from our childhood, our life goes on based upon faith in the words of our parents, elders, teachers and other guides for all matters. Later on, the realization comes that the faith with which we started had led us to the experience of what the faith envisaged. So our experience teaches us that faith is the anchor on which we can safely travel. It also becomes clear that one can hold on to faith firmly only when the acceptance is there fully, for which, the predominance of 'me' and 'mine' factor should become less and less in us.

"Do not engage your mind in too many questions, but by implicit faith in the almighty Lord, remembering Him constantly, live in peace and contentment. Questions can be asked indefinitely, and our life then will ultimately become a big interrogation mark. Faith alone can carry a man through. Where there is faith, there are no doubts and no questions," said Beloved Papa.

And Mahatma Gandhi said: "It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is

nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches."

For success in all our external dealings, though we know that faith is the first step, we realize that success lies in coupling our faith with sincere and persevering efforts on the same line. In other words the efforts we pour in, based upon faith, authenticate the fact that the faith is true.

However, in our spiritual pursuit, though we first get inspired by spiritual Masters and develop faith and devotion towards them, because of its subjective nature, we do not bother much to go deep into their teachings, with the result our faith does not become firm.

So what is required is to apply the methodology adopted for the external field to the spiritual field also. And that is to sincerely try to live up to what faith envisions us. Then only the faith can lead to the truth.

This month's issue of THE VISION carries articles on FAITH by various Mahatmas.

FAITH

FAITH By Swami Ramdas

As a rudder is an indispensable necessity for the safe piloting of a boat on the ocean, so faith is to life in the world. Faith can be defined as the unflinching reliance upon an invincible



Truth that resides in the heart of a human being. A man without faith is a vacillating creature, vacillating between sorrow and fear, whereas he who possesses faith is the real hero who has conquered weakness and stands firm like a rock in all the storms of life. He not only faces bravely all the shocks that come to him in life but also with an irresistible will triumphs over them. The one predominant quality of faith is fearlessness. The Almighty Power lodged within him is his main refuge. The soul that has this faith is ever sure of his ground, and lives and acts unerringly in agreement with the promptings of the great ideal which he cherishes and adores in his own heart. Such a faith is said to work wonders — wonders, appearing as such, according to the external laws that govern things.

As a certain cause produces an inevitable result, which is true of most things perceptible to the senses,

so through faith as the cause certain results are produced, which though seemingly strange, are perfectly natural in the inner workings of nature.

Instead of using the power of faith in trying to mould external affairs, the right use of this power is to effect a transformation of one's entire heart and life.

If there is one being on whom we can put absolute trust, or on whom we can depend at all times and in all conditions, it should be the Supreme Truth. Man's fall from his Divine state is due to his lack of faith in an ultimate Reality. Sterling faith is closely associated with selfless love. The heart is the seat of love, so also the seat of Truth, and Truth and love being one, faith means undoubting confidence in the greatness of Truth.

Selfless love never fails. The apparent failure is not the criterion to judge the effect of love. Love starts its work from the heart or the inner life. The inception of faith is in the soul of man, fulfilling itself by a pervasion of the pure emotion of love in it and culminating in blissful and spontaneous service through all his external movements. Faith is, therefore, an essentially Divine acquisition. It takes the struggling and aspiring soul to the highest ideal, even beyond all thought and ideation, and makes his life a continuous stream of ecstasy born of an exalted vision.

BELOVED PAPA SWAMI RAMDAS ANSWERS

Devotee: I repeat Ram Nam, but there is no progress.

Papa: If you really want it, you will get it. Where there is demand, there is supply. Ramdas himself hungered for the



Truth, went to saints and got it. If he had no hunger he would not have got it. They cannot do anything for you if you are not receptive. You must feel the want. You must have a burning thirst for it. The condition is "hunger for God". You have seen so many saints. How is it that nobody was able to do anything for you?

Devotee: A saint can do what he likes. You must give me that thirst.

Papa: Ramdas is trying his best to see that everybody is awakened, but nobody responds. Otherwise, he would have transformed the whole world in a second. Do constant repetition of Ram Nam with full faith in Ramdas' words. Then you will get everything in course of time. Devotee: Papa should give it. He has the power to give.

Papa: Ramdas is giving, but nobody is prepared to take. You are full of Kama, Krodha, Lobha, etc. There is no place inside. You must leave the ego and surrender to the Guru. The more you repeat Ram Nam with faith and devotion, the more you will become ready to receive the grace of the Guru. You must do the Sadhana and utterly surrender to God. At once you will realize God. Try for yourself by taking the Name constantly with full faith. Everything is in Ram Nam.

WORDS OF PUJYA MATAJI KRISHNABAI

It is immaterial what Name of God you are taking while telling the beads. It may be "Om Sri Ram Jai Ram Jai Jai Ram" or "Om Namo Shivaya" or any other Mantra. What is important is that



you should chant the Name with all faith and fervour.

Ram Nam chanted by children has so much power. Even if they give exaggerated figures of Japa done by them, I attach more importance to their Ram Nam than to that of the grown-ups. When chanting Ram

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Nam, children do so with all faith and concentration while the grown-ups have their minds running in different directions. Beloved Papa, therefore, hearkens to children's prayers.

Whatever Tapasya we do, whatever Vrita we undertake, to obtain its fullest fruits, we should do it whole-heartedly and in all sincerity and faith. Halfhearted measures won't do. This is what Beloved Papa has stressed in all his books and Sri Ramakrishna also said the same.

Have Ram Nam on your lips constantly. Then, no fear dare approach you. Have faith in Papa and in His Name. Fear denotes lack of faith in Papa. It only means that your Ram Nam has not been enough to bolster your faith and make it strong and firm. If you have Ram Nam firmly on your lips, you can never be afraid, fully confident of Papa's protection on you always.

There is nothing that you cannot achieve by chanting Ram Nam or Guru Mantra, if done in full faith.

WORDS OF PUJYA SWAMI SATCHIDANANDA



Intense Aspiration Needed:

For Self-realisation, first of all what is needed is an intense and fiery aspiration to realise the Self. Next comes the contact of a saint, to

initiate you on the path, and implicit faith in the teachings and guidance of the Guru, followed by earnest and intense Sadhana. When you have intense aspiration, God will see to it that you are taken to a saint, who will thereafter guide you. Till then, pray to the Lord for such a contact. Keep chanting the holy name of God as much as possible — any Name that appeals to you. Read the lives and writings of saints regularly.

To Control Mind – Faith And Practice:

Faith and practice combined can enable an aspirant to overcome any and every difficulty that confronts him in his struggle for control of mind. What is needed is determination and perseverance. Just as Kripa or grace of saints is essential for one's spiritual progress, one's own effort is also a must.

WONDERS OF TRUE FAITH By Swami Rama Tirtha

At one time a great Pandit, a great sage was reading out the sacred texts to some people. It so happened that the village milk-maids passed by the Pandit or sage who was reading out the sacred



texts to the people. The maids heard from the lips of the sage these words: "The sacred name of God, the Holy Being, is the great ship which makes us cross the ocean, as if the ocean were simply a small pool."

A statement of that kind they heard. These maids took that statement literally. They put implicit faith in that saying. They had to cross the river every day to sell their milk. Milk-maids they were. They reflected in their minds: it is a sacred text, it cannot be wrong, it must be right. They said, "Why should we give a four Anna piece to the boatman every day? Why not cross the river by taking the holy name of God and chanting OM?" Their faith was strong. The next day they came and simply chanted OM, paid nothing to the boatman, they began to wade the river, they crossed the river and were not drowned. Day after day they began to cross the river; they paid no money

to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved their money. They asked the sage to be kind enough to dine at their house. Well, the request was granted. The sage had to go to their house on the appointed day; one of those maids came to fetch him. While this maid was conducting the sage to their village, they came to the river, and there in a trice the maid went up to the opposite shore and the sage remained on the other bank, could not follow her. In a short while the maid came back and asked the reason for the delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You have been so kind as to save us full one Rupee, and not only this one Rupee but all our life we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with us? We go to the opposite bank uninjured, unharmed through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once expounded: that God's name was a ship that carried us across the ocean of this world. He

said, alright, alright, he too must practise it. There were other companions. There was a long, long rope. He fastened that rope to his waist and asked companions to keep the remaining part of the rope to themselves, and said he would jump into the river, he would launch into the river and take the name of God and would venture to cross the river on faith, but if they felt that he was being drowned, they should draw him back. The sage jumped into the river, went on for a few steps and was found to be drowning. They drew him out. So just mark. The kind of faith that Pandit had, this faith which gives credence to it, this is not the saving principle. This is crookedness in the heart. When you begin to chant OM or when you begin to take the name of God and you have that small faltering "if" in your mind, there is no conviction on faith

MORAL: Faith full of conviction and devoid of the least doubt is true faith and works wonders.

Source: Parables of Rama

SHELTERED BY FAITH IN THE RAIN By Sakshi

After two months, the bell rang three times indicating Amma (Mata Amritanandamayi) was calling

us for meditation today. Soon, Amma joined us at the beach. After meditation, she raised a question, "What is the practical aspect of our faith in God?" She passed the microphone from one person to the other.

One of the devotees said, "As we know that God takes care of us, we don't feel that we are alone. Neither the past nor the future bothers us. We remain aware and dwell in the present moment."

The next person said, "If we have faith, we are at peace. If I believe that everything happening in my life is Amma's will and for my good, I will be at peace. If I don't have this faith, I won't be at peace."

Amma mischievously asked, "Have you developed it?"

He grinned. He knew that Amma had cornered him. He said, "Amma has asked me a very difficult question." Everyone burst into laughter. He added, "The question is very appropriate. This morning I was tense and disturbed at work. I asked myself, 'What is the meaning of all of this?' I told myself, 'I don't have faith.' Now, Amma has asked me whether I have faith." Everybody laughed and he added, "Actually, 100-percent faith is God-realization. Once it is perfect, we have equanimity of mind and won't have negativities such as anger. As long as we have these feelings, it is true that we haven't developed perfect faith. One day, hopefully by Amma's grace it will become perfect."

Now, it started drizzling and Amma asked, "We sat here with the firm faith that it wouldn't rain. Now it started raining. What do you do? Has the faith gone? So, what sort of faith should we have?"

One of Amma's devotees said, "Our expectations need not be God's will. So, we need to develop the attitude of surrender. Faith is moving from intellect into the heart. From constriction to openness."

Amma said, "It is true that all of us have faith. We meditated here with the faith that another tsunami won't come. We believed that an earthquake won't rock this place. But we need to introspect and find out if we have enough faith to face the given situation with the right attitude."

Amma recollected an anecdote from a recent tour of America. Many people were waiting outside the hall for Amma's Darshan. There were some occupancy restrictions, so not everyone was allowed inside. As one of them tried to creep in, he was forcefully stopped by the security staff. However he eventually got inside.

When the person came for Darshan, Amma lovingly caressed him and made him sit next to her. He kept gazing at Amma. He said, "What a wonderful opportunity! It is a dream come true! I had a deep desire to sit next to Amma and now it has been fulfilled."

Amma summed up, "So, his faith enabled him to see the bitter experience positively and he considered it as blessing in disguise."

At this point, the drizzle turned into a downpour. Amma wanted everyone to go back, but the translation hadn't finished, so no one moved. Amma acquiesced, telling everyone to at least cover their head. A little girl was getting wet, so Amma stretched her sari to shelter her. Regardless, soon everyone was drenched. Amma remarked, "So, that was God's test! As we were discussing faith, maybe God decided to test our faith."

After the translation, Amma sang, "Mukunda Murare." Before she left for Bhajans, Amma announced, "Children! Please dry your hair and change your wet clothes before you go for Bhajans. May your faith be based on right discrimination!"

Source: https://www.amritapuri.org

FAITH AND REASON By Mahatma Gandhi



Seeing God face to face is to feel that He is enthroned in our hearts even as a child feels a mother's affection without needing any demonstration. Does a child reason out the existence of

a mother's love? Can he prove it to others? He triumphantly declares, 'It is'. So must it be with the existence of God. He defies reason. But He is experienced. Let us not reject the experience of Tulsidas, Chaitanya, Ramdas and a host of other spiritual teachers even as we do not reject that of mundane teachers.

It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wideawake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches.

Rationalists are admirable beings, rationalism is a hideous monster when it claims for itself omnipotence. Attribution of omnipotence to reason

is as bad a piece of idolatry as is worship of stock and stone believing it to be God. I plead not for the suppression of reason but for a due recognition of that in us which sanctifies reason itself.

There are some who in the egotism of their reason declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. Whether by reason, or by instinct, or by superstition, man acknowledges some sort of relationship with the Divine. The rankest agnostic does acknowledge the need of a moral principle, and associates something good with its observance and something bad with its non-observance.

Without faith this world would come to naught in a moment. True faith is appropriation of the reasoned experience of people whom we believe to have lived a life purified by prayer and penance. Belief, therefore, in prophets or incarnations who have lived in remote ages is not an idle superstition but a satisfaction of an inmost spiritual want.

Everyone has faith in God though everyone does not know it. For, everyone has faith in himself and that multiplied to the nth degree is God. The sum total of all that lives is God. We may not be God but we are of God — even as a little drop of water is of the ocean. Imagine it torn away from the ocean and flung millions of miles away. It becomes helpless, torn from its surroundings, and cannot feel the might and majesty of the ocean. But if some one could point out to it that it is of the ocean, its faith would revive, it would dance with joy and the whole of the might and majesty of the ocean would be reflected in it.

My own experience has led me to the knowledge that the fullest life is impossible without an immovable belief in a Living Law in obedience to which the whole universe moves. A man without that faith is like a drop thrown out of the ocean bound to perish. Every drop in the ocean shares its majesty and has the honour of giving us the ozone of life.

Source: My God

SRI NISARGADATTA MAHARAJ ANSWERS

Q: How does one come to know the knower?

M: I can only tell you what I know from my own experience. When I met my Guru, he told me: "You are not what



you take yourself to be. Find out what you are. Watch

the sense 'I am', find your real self." I obeyed him, because I trusted him. I did as he told me. All my spare time I would spend looking at myself in silence. And what a difference it made, and how soon! It took me only three years to realise my true nature. My Guru died soon after I met him, but it made no difference. I remembered what he told me and persevered. The fruit of it is here, with me.

What the mind invents, the mind destroys. But the real is not invented and cannot be destroyed. Hold on to that over which the mind has no power. What I am telling you about is neither in the past nor in the future. Nor is it in the daily life as it flows in the now. It is timeless and the total timelessness of it is beyond the mind. My Guru and his words: 'You are myself' are timelessly with me. In the beginning I had to fix my mind on them, but now it has become natural and easy. The point when the mind accepts the words of the Guru as true and lives by them spontaneously and in every detail of daily life is the threshold of realisation. In a way it is salvation by faith, but the faith must be intense and lasting.

However, you must not think that faith itself is enough. Faith expressed in action is a sure means to realisation. Of all the means it is the most effective. There are teachers who deny faith and trust reason only. Actually it is not faith they deny, but blind beliefs. Faith is not blind. It is the willingness to try.

Q: We were told that of all forms of spiritual practices the practice of the attitude of a mere witness is the most efficacious. How does it compare with faith?

M: The witness attitude is also faith; it is faith in oneself. You believe that you are not what you experience and you look at everything as from a distance. There is no effort in witnessing. You understand that you are the witness only and the understanding acts. You need nothing more, just remember that you are the witness only. If in the state of witnessing you ask yourself: 'Who am I?', the answer comes at once, though it is wordless and silent. Cease to be the object and become the subject of all that happens; once having turned within, you will find yourself beyond the subject. When you have found yourself, you will find that you are also beyond the object, that both the subject and the object exist in you, but you are neither.

Source: http://www.arunachala-ramana.org

HAVE FAITH IN GOD, THE ONLY TRUE FRIEND By Bhagavan Sri Sathya Sai Baba

It is a great mistake to consider oneself as very intelligent and well educated, merely by acquiring high degrees. Mere intelligence and acquisition of high degrees in education are of no



use. One has to cultivate noble qualities along with education and intelligence. Intelligence without noble qualities is undesirable.

Faith is like the two eyes to a man. Devoid of faith, man is blind. It is only when he has faith in himself, can he have faith in God.

Some people declare "I have no faith in God". This is a meaningless statement. If they have no faith in God, on whom else do they have faith? It is only when one develops faith in God that he can have faith in everything else. Therefore, one has to develop faith in God, in the first instance. With faith in God, one can achieve success in all his endeavours. One who has faith in God will be able to develop faith in every individual. Such a person will develop a firm conviction that God is immanent in every living being. The Upanishads declare *Isavasyam Idam Sarvam* (the entire universe is permeated by God) and *Easwara Sarva Bhutanam* (God is the indweller of all beings). God is immanent in every being as "Nammakammu" (faith). Therefore, one has to cultivate faith in God, as his first and foremost duty. All the Vedas, Upanishads and scriptures emphasise this as duty of a man.

Today, man has faith in everything in the objective world. For example, when a news item appears in the newspaper that so and so died in Russia under such and such circumstances, we believe that news without an jota of doubt. How did we believe that news? Who gave this news to us? It is only through the newspaper. We are able to believe the newspapers, but, we are unable to believe an experience born out of Eternal Truth and its practice in daily life. In order to develop firm faith in the Eternal Truth, we have to cultivate noble qualities. This is our foremost duty. By doing so, our faith in God also increases. Unfortunately, today we are setting aside our faith in God and believing in what others say. We thereby are entering the wrong path. We have to develop self-confidence first. Only then can we develop faith in every aspect of God's creation.

Source: http://www.saibaba.ws

GLEANINGS

"Be not afraid of life, but believe that every experience life brings to you is for your good. Move on in faith. Believe and achieve!" — Dada J P Vaswani

"The moment you have faith, there is the experience. The moment you have trust, there is realisation, there is enlightenment. Then this world no longer exists as the world. The world exists as the Self. It exists as God. And then, with our physical eyes, we can see the light of God everywhere and in everything." – Gurumayi Chidvilasananda

Fearlessness means faith in God — faith in His protection, His justice, His wisdom, His mercy, His love, His omnipresence... Fear robs man of the indomitability of his soul. Disrupting Nature's harmonious workings emanating from the source of Divine Power within, fear causes physical, mental, and spiritual disturbances... Instead of indulging in anxiety he should affirm: "I am ever safe in the fortress of Thy loving care." — Paramahansa Yogananda

"Faith in a Higher Power helps us to control our mind and thoughts." — Mata Amritanandamayi

BECOME FAITH, NOT FAITHFUL By Sadhguru Jaggi Vasudev

Q: What is the role of faith? How do we cultivate it? How necessary is it on the spiritual path?

Sadhguru: Unfortunately, people have begun to regard religion as faith.

Religion is just a set of beliefs. Faith has nothing to do with belief. When you understand that you are just a brief happening, here today, gone tomorrow, when this is a living experience for you, you are in faith. A person of faith — a devotee — has no agenda in life; he just wants to dissolve. Once you have no agenda of your own, the rest is very simple. Only because you have your own agenda, you and the Divine are going in two different directions. You want to go in the opposite direction and still meet Him. Hence the challenge. If you want to go in His direction, that's the end of the problem!

If you want to survive, you have to learn to use your body and mind right. There is no other way to survive. If you are constantly looking up and praying, it may be okay as a psychological ploy, but it is not faith. Faith means you have no agenda of your own; you are

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willing to go along with the agenda of the Divine.

The faith that most people are talking about is loyalty. That's for slaves and idiots. People who talk loyalty are vested interests. Faith is not a device to bind you to this group or that. It is about liberating you.

Faith is not something that you do; it is something that you become. It cannot be cultivated; it can only happen. It is an inner experience, a deep falling back into existence that can propel you from one dimension to another without your having to traverse the road. It empowers you to take a big leap from here to there. *Source: http://isha.sadhguru.org*

CHANT NAMA WITH UNFLINCHING FAITH By Shri Gondavalekar Maharaj

To chant Nama with implicit faith means doing it because one's guru or some such highly regarded person has advised it. If chanted with this faith, there are no misgivings. Such faith,



however, is a matter of extremely good fortune, and is rarely to be found. Misgivings in regard to Nama may be of various types, such as, whether Nama Smarana done without concentration is of any use, what (Yogic) posture it should be done in, where to settle the sight, whether Nama Smarana should be preceded by ablution, and so on.

We may comprehensively state all these in a single doubt: does my chanting of the Nama at all reach the Divinity? Actually, God and His Nama being identical with each other, nothing can come between the two. If a person hears his name uttered even from behind, he instantly looks back. If this happens with man, should we not expect it with God, who is omniscient?

As a matter of fact, that a person utters God's name is only because of His grace; that is, it is He who utters it; how, then, can we doubt whether the Nama reaches Him or not? Imagine that two persons sit down to dinner, one eating heartily, while the other, with a mind preoccupied with some thought, eats but absent-mindedly. Which of them will remain hungry at the end of the dinner? Neither, because both of them have had their fill. Likewise, how can the Nama, remembered in any way, go to waste? Suppose you write to an unacquainted person and ask him to see you; he calls on you and says, 'I am the person you have called'; we believe him. Now the Lord has Himself said, "I, the Supreme Lord, am ever-present where my name is chanted." Why do we disbelieve it? Why do we not take His Nama and see Him therein? This is faith.

Our father's name is put following our name as we are born to him. We should do the same in the case of God. We should live in His Nama, with the firm belief that he is the doer of everything, our protector and saviour, and there is none else that we can call our own in this world. One who so makes God his all-in-all, is raised by Him even higher than Himself. Chant Nama with the unshakable faith; that alone will lead you to God.

Source: Discourses

DEAR CHILDREN

Tess was a precocious eight year old when she heard her Mom and Dad talking about her little brother, Andrew. All she knew was that he was very sick and they were completely out of money. They were moving to an apartment complex next month because Daddy didn't have the money for the doctor's bills and the house. Only a very costly surgery could save him now and it was looking like there was no one to loan them the money. She heard Daddy say to her tearful Mother with whispered desperation, "Only a miracle can save him now."

Tess went to her bedroom and pulled a glass jelly jar from its hiding place in the closet. She poured all the change out on the floor and counted it carefully.

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DEAR CHILDREN

Carefully placing the coins back in the jar and twisting on the cap, she slipped out the back door and made her way to the drug store.

She waited patiently for the pharmacist to give her some attention but he was too busy at this moment. Tess twisted her feet to make a scuffing noise. Nothing. She cleared her throat with the most disgusting sound she could muster. No good. Finally she took a quarter from her jar and banged it on the glass counter. That did it! "And what do you want?" the pharmacist asked in an annoyed tone of voice. "I'm talking to my brother from Chicago whom I haven't seen in ages," he said without waiting for a reply to his question.

"Well, I want to talk to you about my brother," Tess answered back in the same annoyed tone. "He's really, really sick... and I want to buy a miracle."

"I beg your pardon?" said the pharmacist.

"His name is Andrew and he has something bad growing inside his head and my Daddy says only a miracle can save him now. So how much does a miracle cost?"

"We don't sell miracles here, little girl. I'm sorry but I can't help you," the pharmacist said, softening a little.

"Listen, I have the money to pay for it. If it isn't

enough, I will get the rest. Just tell me how much it costs."

The pharmacist's brother was a well dressed man. He stooped down and asked the little girl, "What kind of a miracle does you brother need?"

"I don't know," Tess replied with her eyes welling up. "I just know he's really sick and Mommy says he needs an operation. But my Daddy can't pay for it, so I want to use my money."

"How much do you have?" asked the man from Chicago.

"One dollar and eleven cents," Tess answered barely audibly.

"And it's all the money I have, but I can get some more if I need to.

"Well, what a coincidence," smiled the man. "A dollar and eleven cents — the exact price of a miracle for little brothers." He took her money in one hand and with the other hand he grasped her mitten and said, "Take me to where you live. I want to see your brother and meet your parents. Let's see if I have the kind of miracle you need." That well dressed man was Dr. Carlton Armstrong, a surgeon, specializing in neurosurgery.

The operation was completed without charge and

it wasn't long until Andrew was home again and doing well. Mom and Dad were happily talking about the chain of events that had led them to this place. "That surgery," her Mom whispered "was a real miracle. I wonder how much it would have cost?" Tess smiled. She knew exactly how much a miracle cost — one dollar and eleven cents plus the faith of a little child.

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...There is no acquisition in this life greater than perfect faith in God that stands all tests and trials. God is ever good and kind. To remember Him is to realise our oneness with Him and to enjoy the supreme blessings of immortality, bliss and peace.

Life lived in the ordinary way flows sometimes through the dry sands of doubt, ultimately recovering itself, through faith, directly joins the ocean of infinite and universal life. You have come by such faith, and you have reached the ocean. Be ever blissful, peaceful and free. In all the external circumstances of life, ever remain in the state of absolute surrender to His will...

Randas

IN MEMORIAM

- Ms. Anjali Brahma from Ahmedabad, an ardent devotee of the Ashram for several decades, dropped her mortal coil on the 30th of April 2017.
- Smt Maya Malkani from Mumbai, another ardent devotee of the Ashram since several decades, was called by Beloved Papa on the 14th of June 2017.
- Sri T Rammohan Rao from Mumbai, a nephew of Beloved Papa in his poorvashram, dropped his body on the 23rd of June.
- Smt Christeena Francis, a dedicated worker of the Ashram, was also called by Beloved Papa on the 3rd of July.

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

ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of May 2017 is 270 crores. The grand total of the Japa done so far now stands at 775 crores.

LIST OF ASHRAM PUBLICATIONS								
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		MARATHI Guru Krupa * In Quest of God * Prem Sudha Prem Sudha (with English) 3 Swami Satchidananda 3 Thus Speaks Ramdas *		40 150 40 240 25 35				
Ramdas Speaks I*, II* to V Set Shraddhanjali Stories as told by Ramdas Swami Ramdas' Talks *	225 25 60 25	KANNADA Anandashram Bhajanamrutha 35 Arati Book* At the Feet of God 20 Gita Sandesh 25	At the Feet of God 3 Gita Sandesh 3	Swami Satchidananda 0 The Sayings of Ramdas * 5 Thus Speaks Ramdas *	26 10 30			
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The Sayings of Ramdas Thus Speaks Ramdas Viswamata Krishnabai	25 20 30	Guru's Grace 35 In Quest of God 40 In the Vision of God I & II *	Viswamata Krishnabai 4	 FRENCH Thus Speaks Ramdas * Guru's Grace 	30			
With my Master With Divine Mother I to III Set World is God * Srimad Bhagavata *	35 85	Ramdas Speaks I to V Set, I*, II*, III *48 Stories as told by Ramdas * Swami Ramdas' Talks 12 Swami Satchidananda * The Betheor Beth *	(*) 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					
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THOUGHT FOR THE MONTH

Faith in God means faith in your own higher Self who is your real being. The main qualities of this faith are absolute fearlessness, and freedom from worry and anxiety of every kind, through a complete surrender in all things to the Almighty will of this Supreme Self. Faith can move mountains is a trite saying. – Swami Ramdas

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