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# *The Vision*

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**Beloved Papa Swami Ramdas (1884-1963)**

*Om Sri Ram jai Ram jai Ram*

ॐ श्री राम जय राम जय जय राम

*Om Sri Ram jai Ram jai Ram*

## CONCENTRATION ON RAM



Mind, dwell not amidst scenes that  
pass away;

Let Ram — the Supreme Being — ever on  
thee hold His sway.

O Mind, give up all desires that sting thee like  
scorpion bites;

Take up the thought of Ram and soar to  
Elysian heights.

O Mind, wander not, struggle not to reach the  
fruitless quest;

Be steady, fixed on Ram, and earn eternal rest.

O Mind, all thoughts are fraught with pains, fear  
and cares,

Except the one of Ram, the stamp of bliss ever bears.

— **Swami Ramdas**

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## FROM THE EDITOR

od has provided human beings with a unique tool called the mind which is nothing but a flow of thoughts. This potential tool is inherent in every human being and has two dimensions viz., the lower and higher. The 'me' and 'mine' becomes predominant through the lower dimension often expressing in the form of likes and dislikes, rights and wrongs, preferences, priorities and the like. And the higher dimension stands for connecting it to the very Source of all sources, namely God, expressing in the form of universal love and service. What is required of a spiritual aspirant is to wean the mind away from the lower and take it to the higher.

Beloved Papa Swami Ramdas said: **“Everyone knows that if he wishes to be free from the clutches of the illusion, which the material world has imposed on him, he should, in the first place, control the mind which is swayed by various harmful passions and longings. It presupposes that the man given to gusts of anger has an unbalanced mind. The man who is given to fits of jealousy has a diseased mind. Again, a man who is possessed by greed**

**and malice has his mind on a veritable fire. Therefore, it is well for him to turn his mental gaze within, where dwells the eternal God of perfect peace and bliss. When he attunes his soul with this Supreme Spirit, he will be released from the hold of the base passions of his lower nature. When the mind is calm and tranquil, he will live a life surcharged with Divine light and peace.”**

This month's issue of THE VISION carries articles of various Masters on the mind.

— Editor



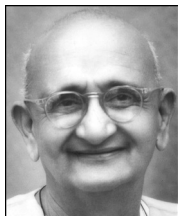
***S*adhana means discipline for the control of the mind. Through a ceaseless process of concentration and meditation, you have to fix your thought on the Supreme Reality dwelling within you. A wavering and restless mind cannot achieve anything. The mind, like a stream, should continuously flow towards the Divine. For this a keen and unquenchable thirst to realize God must be present in the heart of the Sadhaka.**

— Swami Ramdas

# YOUR BELOVED EVERYWHERE

By Swami Ramdas

**T**he mind which constantly contemplates upon God, imbibes into its being His immortality, love and joy. The saying: “As a man thinketh, so he becometh”,



is eminently true. The individuality conceived of by the mind as a stable and real existence, must, by means of meditation, merge in the universality of God's existence. It is the experience of every aspirant on the spiritual path that the more he devotes the mind to the exalted thought of God, the more he is absolved from its impurities.

The principle is: take in brilliant and elevating ideas, and automatically the low and grovelling thoughts will be purged off. Just as the application of soap removes the dirt of the cloth turning it clean and white, or just as light dispels darkness and illumines space, so also a sustained recollection of God, destroying all the distempers of the mind, purifies and ennobles life. It is rightly said that one should not unnecessarily exert oneself for subduing the mind, but what one has to do is to dwell in the

contemplation of God, and by this method not only purify the heart but also simultaneously fill it with the light, love and joy of God.

Verily, there is no peace for man until his mind is liberated from the clutches of passion, until the wisdom of the Eternal enlightens him.

Therefore, raise your heart, mind, soul and body to the throne of the Almighty Lord within you in concentrated adoration and worship. Let the harassing complexity of life be substituted by harmonious simplicity. So regulate your life as to attain to a vision which enables you to be naturally friendly towards all creatures and beings in the world. Let humility be your shield, love your weapon, and a blissful life of service the aim and mark. Don't be satisfied with anything less than the universalisation of your outlook upon life. This is the Atma-Darshan sung of by the sages of yore. It is a supreme state in which the notion of the body, the sense of apparent diversity and the erroneous consciousness of the ego have no place. It is the vision of the pure, resplendent Spirit that pervades all beings in the universe. It is a vision of yourself as the indwelling Reality in all the forms and existences. It is a vision of indescribable ecstasy born of the knowledge of one Eternal



Substratum or Soul that fills and overflows to infinity the world phenomena.

How do you reach the summit of this transcendental Reality? By recollection, contemplation and meditation! Give your thought entirely to God and you are bound to realise that you are God Himself. Before the glory of this attainment, all other aspirations of man are flat and childish. When you can tune your mind with the all-powerful Master of the universe and realise deathless peace, liberation and bliss, is it worthwhile for you to pursue the ephemeral prizes and achievements of the world, however great and glossy they might seem? What a tremendous privilege this human birth is! Human life can have the full value set on it only when it is utilised for achieving the loftiest purpose for which it is meant.

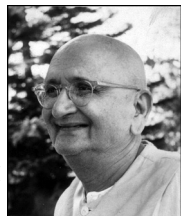
Hence, turn your mind, day by day, towards the Immortal Source of your life — God. Let your life be more and more filled with Divine effulgence and love. Let your actions flow like a gentle stream singing the melodious song of Divine service. Be gifted with the sight of the sage, and behold your Beloved everywhere — aye, your Beloved everywhere.



# WORDS OF BELOVED PAPA

## SWAMI RAMDAS

Everybody knows that the mind is the seat of all trouble. When once the mind is conquered, all things become easy. To give the right turn to the mind requires an adequate control over it. Control can come only by a prolonged and systematic self-discipline.



A concentrated and purified mind alone absorbs the teaching of the Divine Truth.



Sadhana consists in control of the mind and the senses. The mind must be concentrated upon God by continuous remembrance and meditation. The outgoing thoughts that dwell upon the objects of senses have to be curbed by intensifying your love and devotion for God through prayer and Satsang.



The difficulty with the aspirant in the beginning is to control the mind. Even though you know that

certain activities are harmful to your peace and happiness, you cannot control them. How to derive the necessary strength? You can control the mind by the power of the Name. As you go on repeating the Name, you will be able to subjugate the mind. The mind will tell you: "Do a certain thing." You can at once command the mind: "No, I will not." Man, instead of being a servant of the Power within him, has become the servant of the mind and so is doing everything according to the dictates of the mind. He acts as a slave of the mind, although his awakened intelligence tells him not to do it. On the other hand, if he becomes a slave of the Supreme Power, he will not listen to the dictates of the mind.



The wonders that the Name can work are realised only by those who have made proper use of it. The troubled mind gets peace and rest by taking refuge in the Name. The weakened and diseased mind regains its strength and health by chanting the Name. The mind, in which sweep the blasts of unbridled passions, can be freed from them by the power of the Name. The soul, whose vision is clouded by ignorance, can be made aware

of God, who is Existence, Consciousness and Bliss, through the constant utterance of the Name. In short, victory over the lower nature and perfection of the higher spiritual life can be gained by the aspirant's unwavering reliance on God's name.



Self-enquiry directly turns your mind inward and makes you realise the truth that the individual 'I' to which you are so perversely clinging has no existence. In other words, the self-enquiry enables you to completely dissolve the ego-sense and grants you at once the consciousness of the Reality. You now know that you are the Supreme Atman — the one, eternal, indivisible, all-pervading and blissful Truth.



The mind may run like a monkey, but you know that you are not the mind. You are the watcher of its antics. When you have thus realized that you are the Immortal Witness, you will not be influenced by the prompting of the desire-ridden mind. When you have identified yourself with the Witness, the desires of the mind will die away by themselves.



# WORDS OF PUJYA MATAJI KRISHNABAI

**I** will be truly and really happy only when your minds turn towards Papa. You may do a lot of service with your bodies, you may spend a lot of money to come and stay here (in Anandashram), but it is all of no avail if your minds do not go to Papa. It would be like coming to the Ashram gates, getting a whiff of the flowers inside and then going back.



Your minds will turn towards Papa only when you take His Name, sit for Bhajan and acquire a love for listening to Bhajan.



When I wanted to concentrate on Papa during my Sadhana days, I would bring to my mind Papa's Divine attributes — "Papa, Thou art Eternal, Thou art Infinite" and so on — while chanting Ram Nam with my lips. When I found that my mind was still wandering and thoughts kept pressing in, I earnestly prayed to Papa not to allow any thoughts to come into my mind and to let me concentrate on His Eternal

Swaroop. Only Papa can give us stillness of the mind because His main qualities are Absolute Stillness and Void. When I had prayed like this to Papa, Papa shut my mind to all thoughts coming from outside and made it still.



If your mind dwells on the Divine attributes of Beloved Papa, it will lend strength and power to your Ram Nam and help you to see Papa in everyone around you.



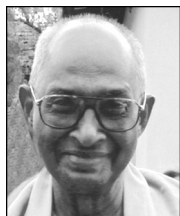
When your mind goes within as a result of thinking about Papa's universal attributes, you begin to see Him in everyone around you.



When you take the Guru Mantra, the form of the Guru should come into your mind immediately. This is nothing new to us. We take the names of our dear and near ones so many times during the day, and, each time, that person's face and form comes before our mind. Here, when you take Papa's Name, you should accustom yourself to bringing Papa's Divine attributes and His real form into your mind. Once you start doing it, it will become easier and easier until, at last, Papa's Eternal Being is permanently stamped in your mind. That is Sakshatkar.

# WORDS OF PUJYA SWAMI SATCHIDANANDA

**W**e are all pilgrims on the path leading to that which is our real being and existence. So the path is not outside us. It is only to turn our minds within.



Intensify Sadhana so that your mind may be possessed by God-thought only and anything not conducive to spiritual progress may drop off and ultimately the mind may be pure, free of all thoughts, become still and dissolve itself leaving only the experience of Pure Consciousness.



Purification of the mind means removal of the Vasanas etc., which are considered the dirt of the mind. When the Vasanas disappear, the thought-waves in the mind will also subside and the mind will reach a state of stillness. It is this 'stillness' that every Sadhaka is striving for, as in the still mind alone God reveals Himself.



When the mind is perfectly purified, the real transformation takes place and then one will be able to identify oneself with the Atman, giving up one's wrong identification with the body. The moment one identifies oneself with the Atman, attachment to the body, its relatives and friends, possessions etc. drop off without any effort.



We must first conquer the lower nature of the mind. All the demonical qualities should be overcome by intense efforts and Sadhana so that we may ultimately try to develop the Divine qualities in us. The Divine qualities like love, truthfulness, goodness, compassion and so forth are necessary for everyone of us to progress on the spiritual path. We have to be very careful that the mind is never allowed to think of the lower things. If the mind wallows in the lower nature, it is very difficult to tune into the higher nature again.



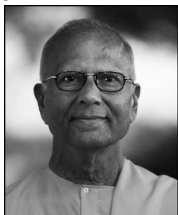
Our minds should not think of anything else but God. Then only we are going to be benefited. May Beloved Papa give all of us much devotion so that our minds may rest on God, only on God!



# UNDERSTANDING THE MIND

By Swami Chetanananda

**W**hat is necessary for practising meditation? A pure mind. We meditate with a concentrated, one pointed mind. What is this mind? What does it do?



Happiness and misery, bondage and liberation are all in the mind. It is very important to understand the mind. We see our bodies and experience the function of our senses, but the mind is incomprehensible to us. At the same time, we think with the mind; we are human, so we are capable of thought. Ramakrishna said, “He who is aware of his conscious self is a man.” This awareness is the awakened living mind.

According to Vedanta, mind-intellect-memory-ego originated from the Sattvic aspects of the five Tanmatras or rudimentary elements: space, air, fire, water, and earth. The mind thinks in pairs of opposites. The intellect makes decisions. Memory, or Chitta, remembers. The ego establishes relationships of ‘I’ and ‘mine’. When Pure Consciousness is reflected on these inner instruments, it becomes the Jivatma, or the individual self. It then functions in the human body as the doer and enjoyer.

Some people think that the mind and intellect are conscious, but they are produced from Maya, which is insentient matter. The rays of the sun may fall on a stone and a mirror, but it is reflected only in the mirror. When the sun is reflected in a mirror, it looks luminous, and children can play with the reflected light. The mirror does not generate its own light but instead reflects the light of the sun. Similarly, the human mind functions by means of the consciousness of the Atman.

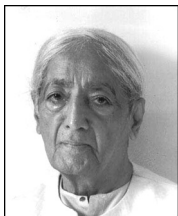
Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intelligence, and fear all this is truly the mind. The mind functions in the waking and dreaming states but dissolves in ignorance during deep sleep, which proves that the mind is not real because it does not exist in all three states. This moving and unmoving world are perceived by the mind. When the mind becomes functionless (that is, without thought-waves, or Vrittis) it does not perceive duality. The mind is the product of Maya, when Maya ceases to exist for a person, the dualistic world vanishes. In the Maniratnamala, Shankara writes: "Who has conquered the world? The person who has conquered the mind."

*Source: See God With Open Eyes*

# INSIGHTS INTO THE MIND

By J Krishnamurti

**F**or the discovery of truth there is no path... when you want to find something new, when you are experimenting with anything, your mind has to be very quiet, has it not? If your mind is crowded, filled with facts, knowledge, they act as an impediment to the new; the difficulty for most of us is that the mind has become so important, so predominantly significant, that it interferes constantly with anything that may be new, with anything that may exist simultaneously with the known. Thus knowledge and learning are impediments for those who would seek, for those who would try to understand that which is timeless.



Have you ever sat very silently, not with your attention fixed on anything, not making an effort to concentrate, but with the mind very quiet, really still? Then you hear everything, don't you? You hear the far off noises as well as those that are nearer and those that are very close by, the immediate sounds

— which means really that you are listening to everything. Your mind is not confined to one narrow little channel. If you can listen in this way, listen with ease, without strain, you will find an extraordinary change taking place within you, a change which comes without your volition, without your asking; and in that change there is great beauty and depth of insight.



I do not know whether you have listened to a bird. To listen to something demands that your mind be quiet — not a mystical quietness, but just quietness. I am telling you something, and to listen to me you have to be quiet, not have all kinds of ideas buzzing in your mind. When you look at a flower, you look at it, not naming it, not classifying it, not saying that it belongs to a certain species — when you do these, you cease to look at it. It is only when you listen without the idea, without thought, that you are directly in contact; and being in contact, you will understand whether what he is saying is true or false; you do not have to discuss.

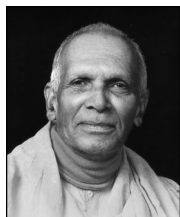
*Source: Book Of Life*



# ABHYASA AND VAIRAGYA FOR MIND CONTROL

By Swami Ranganathananda

In our daily life, not only in spiritual life, things which are impossible become possible when you do repeatedly the same thing. You get mastery over that thing. When you see somebody playing on the tabla, you think, 'O, it is impossible'. But after six months of practice, you also get mastery over it.



When I was a boy and saw people riding bicycles, I thought, 'how difficult it would be riding a cycle like this.' But when you try it for a few days, you also do it easily. So, it is a question of practice. Abhyasa means practice. That is a very important word. And the next is Vairagya, a sense of detachment. Why does the mind run about? Because there are so many things to attract the mind. We shall develop a little detachment. That will help us in dealing with the mind better. So, Abhyasa and Vairagya are important. The action of the mind, its fluctuating nature, can be controlled by Abhyasa and Vairagya. This confidence we must have. When you say that an

achievement is impossible, then you will not be able to do that at all. You must first have the conviction that it becomes possible. What is impossible? Going to the moon was once thought to be impossible, but even that is possible today. So, there are many things, which we can think impossible at one time; they become possible at another time. 'We shall do it, we shall do it.' While dealing with the mind, you must have tremendous determination. What is that type of determination? Taking a blade of grass, you try to empty the ocean, drop by drop. With that determination you must control the mind.

*Source: Universal Message Of The Bhagavad Gita*



***Really, to stand apart from mind and watch its activities, is a blissful exercise. The moment the dissociation becomes complete, that is to say, one's identification with the Watcher or the Witness becomes perfect, that very moment the mind dissolves, and you attain Samadhi, i.e., absolute peace and bliss.***

***— Swami Ramdas***

# DIVINE THOUGHT

By Swami Ramdas

**I**n order to attain to the supreme blessedness of life, namely the realisation of God, we have to surcharge our thought with the idea of God. God must take possession of our mind until our mind is no longer there as such and God alone is. Until this is done the aspirant must employ every means possible to control the mind and its activities so that the thought of God alone should rule in it. This thought must sink deep into the mind, transforming its fickle, restless and impure nature into the very spirit of joy, purity and peace. The easiest means to make the mind dwell in the idea of God is to constantly reiterate mentally or vocally the Name of God. Such a recitation of the Name should of course be accompanied by implicit faith in the efficacy of the Name and intense love for the immortal ideal which the Name represents, viz: the Supreme Reality who is Absolute Existence, Consciousness and Bliss and who is seated in the hearts of us all. When thus the mind is completely absorbed in the Divine idea, a stage is reached when the mere individual or physical consciousness is transmuted into the universal and ever blissful Consciousness.

# BEYOND THE THINKING MIND

By Eckhart Tolle



Most people spend their entire life imprisoned within the confines of their own thoughts.



They never go beyond a narrow, mind-made, personalized sense of self that is conditioned by the past. In you, as in each human being, there is a dimension of Consciousness far deeper than thought. It is the very essence of who you are. We may call it Presence, Awareness, the Unconditioned Consciousness. In the ancient teachings, it is the Christ within, or your Buddha nature. Finding that dimension frees you and the world from the suffering you inflict on yourself and others when the mind-made “little me” is all you know and runs your life. Love, joy, creative expansion, and lasting inner peace cannot come into your life except through that unconditioned dimension of Consciousness.

If you can recognize, even occasionally, the thoughts that go through your mind as just thoughts, if you can witness your own mental-emotional reactive patterns as they happen, then that dimension



is already emerging in you as the Awareness in which thoughts and emotions happen — the timeless inner space in which the content of your life unfolds.



The stream of thinking has enormous momentum that can easily drag you along with it. Every thought pretends that it matters so much. It wants to draw your attention in completely. Here is a new spiritual practice for you: don't take your thoughts too seriously.



The realm of Consciousness is much vaster than thought can grasp. When you no longer believe everything you think, you step out of thought and see clearly that the thinker is not who you are.



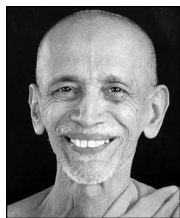
The Truth is far more all-encompassing than the mind could ever comprehend. No thought can encapsulate the Truth. At best, it can point to it. For example, it can say: "All things are intrinsically one." That is a pointer, not an explanation. Understanding these words means feeling deep within you the truth to which they point.

*Source: Stillness Speaks*

# MIND, YOUR GREATEST FRIEND

By Swami Chidananda

**D**our greatest wealth, greatest asset, greatest power, greatest friend, greatest helper — is your mind. In your mind you have an ever-ready friend, twenty-four hours



of the day and night. Even when you are alone, abandoned, helpless, you are in dire distress, in a dangerous predicament, ever-ready at hand is your mind to help you, to guide you, to show you ways and means to overcome.

Do not underestimate the value of your mind. It is your precious friend. It is your great well-wisher. It is an invaluable helper. It is a source of all good. Know it as such, treat it as such, utilise it as such. Then you will be wise. Then you will rejoice.

It is not always right to denigrate the mind, to think of it as your enemy. You do not give a chance to your mind. You do not recognise its precious value; you have not understood it. Mind is Para-Shakti, mind is God's gift to the individual soul, mind can grant you liberation. There is nothing in the world that is so constantly at your beck and call, so constantly ever-ready, ever-present to do your bidding and to help.

Therefore, safeguard your mind, protect it, take great care of it, treat it with kindness. Its enemies are Rajo Guna and Tamo Guna. Its enemies are temptations in the form of outer attractions, the inveterate habitual tendencies of the senses towards sense-objects. Its enemies lie in the lower self — lust, anger and greed. Therefore, guard your mind from the lower self, from these dark, negative tendencies, from bad company, from idleness and from the assailment of old Samskaras. Keep it occupied, keep it positive, take it into good company. Try to keep it in an elevated state. Do not allow the lower mind to drag it down. Be your own best friend. Be the best friend of your mind; befriend it.


Be good to your mind. Do justice to it. Do not always throw stones, make it a scapegoat. Realise that it is God Who has given you your mind, and therefore you are a human being; otherwise you would be an animal. And when God has made you a man with a mind, be a real human being.

Think deeply, then you will realise what the mind is to be utilised, channelled; it is to be educated, strengthened, and supported in every way. You must nurture it and make it your greatest asset.

*Source: Ponder These Truths*

## DEAR CHILDREN

### *Mind Control*

n itinerant Sadhu, in the course of his wanderings, came to a village and settled himself down in a temple for some days. He used to sit quiet and serene on one of the verandahs of the temple. He was hardly going out, and spent all his time inside the temple. The Pujari of the temple, finding in the Sadhu high spiritual qualities, gave him at mid-day a part of the food offered to God as Naivedyam. The Sadhu lived only on one meal a day. This went on for some days. One day, the manager of the temple happened to pay his periodical visit to the temple for inspection. He saw the Pujari in the act of giving food offered to God to the Sadhu. The manager did not like this. He told the Pujari, "Why do you feed this lazy fellow? He is sitting quietly without doing anything. Such people do not deserve to be given food. So, I order you not to feed him any more."

The Pujari obeyed. The Sadhu did not mind the stoppage of food to him. He would go out at mid-day, beg for food in two or three houses, and having satisfied his hunger, return to his seat in the temple

in about half-an-hour. Thereafter, he would continue to sit silent on his Asan until the next day. Thus, the Sadhu continued to live in the temple.

About a week later, the manager, as usual, came and saw the Sadhu sitting quietly as before at the same place in the temple. He came to know from the Pujari that the Sadhu did not receive any food from the temple and that he was satisfying his hunger by begging.

Now, the manager, getting interested in the Sadhu, was curious to know why he was sitting the whole day doing practically nothing. He went up to the Sadhu and, sitting near him, asked him “Sadhuji, what is the meaning of your sitting the whole day without stirring out?”

The Sadhu replied, “I will give you the answer in five minutes. Please wait.”

The manager waited. Five minutes passed. But no answer came from the Sadhu. The manager reminded the Sadhu about his question. The Sadhu again said, “Brother, will you wait for five minutes more to get the answer?” The manager, with a little impatience, told the Sadhu he would wait for five minutes more but would not do so any longer.

Again five minutes passed. Still the Sadhu was

silent. Then the manager questioned him a little sternly, "What is this, Sadhuji, ten minutes have passed and you have not yet answered my question?" The Sadhu calmly replied, "Brother, will you please wait for another five minutes?" The manager was impatient and excited at what the Sadhu said. He stood with his watch in hand and told the Sadhu finally, "Look here, Sadhuji, I have a lot of work to attend to. I cannot afford to idle away my time like you. I give you five minutes more for the answer. If you do not fulfil my wish, I will go away."

The manager waited for five minutes more and no answer came. In a huff, grumbling and in an irritated mood, the manager went out of the temple. When he had gone a few yards, he stopped and reflected: "I cannot sit at one place for 15 minutes quietly, whereas the Sadhu is there on the verandah all the 24 hours except for a short period. What tremendous power and control he has over his mind!" His admiration for the Sadhu became very great. He turned back and, entering the temple, called the Pujari and said, "Pujari, from tomorrow, you should feed the Sadhu from the offerings of food to the Deity as you were doing before as long as he chooses to stay in the

temple.” After saluting the Sadhu in all humility and reverence the manager left.

Verily, to control the mind and sit steadily at one place without the thought of moving about is not a joke. Only rare souls who have subdued the mind by concentration upon God can do this.

*Source: Stories As Told By Swami Ramdas*



***The nature of the mind which makes it run towards the objects of the senses must be thoroughly subjugated. A controlled and purified mind alone can attain to the knowledge of the Divine. What is needed is steady discipline for subduing waves of desires that agitate the mind. The easy path for the subdual of the sensual desires is not their suppression, but the diversion of the mind from sense objects towards God by developing an unusually strong attraction and longing for Him. The more your mind gets attuned with God, the weaker becomes your craving for the sense objects.***

***— Swami Ramdas***

## EPISTLES OF SWAMI RAMDAS

eloved Mother,

Our goal of life is to realise God, i.e., our immortality. In order to do that, we have to withdraw our mind from whatever is seen, which is transient, and direct it to Him — who is within us and pervades the entire universe — the one Absolute Existence, the sole Reality. When the mind transcends name and form, it attains the vision of the Supreme. The joys and griefs relating to the external world are caused by the workings of the mind. Stop the restlessness of the mind, and the joys and griefs both cease to be, and are thereby proved to be entirely unreal. And a calmness settles upon the mind which is of the Eternal, of the Truth of our being. Hence, to lament over the loss of anything here is utter folly; only that which is by nature perishable has passed away. Behold, the whole universe is a huge passing show. In it, innumerable forms appear and disappear at every moment. This is the nature and order of all things. So instead of allowing ourselves to be upset by the change in the transient, let us strive to fix our mind upon the deathless, formless, eternal Truth. This is done only by stilling the mind — by the quieting



of all waves of thought that trouble it. The path is the repetition of God's name and meditation, and the surrender of all our actions to God.

We can realise fully the transitory and illusory nature of the world only when we have turned our mind to God. Then, taking our stand on the immortal, let us view the vast and changing play of the universe and remain unaffected by it. This is liberation...

Love to you and all there,



**A** *mind that is racing over worries about the future or recycling resentments from the past is ill equipped to handle the challenges of the moment. By slowing down, we can train the mind to focus completely in the present. Then we will find that we can function well whatever the difficulties. That is what it means to be stress-proof: not avoiding stress but being at our best under pressure, calm, cool, and creative in the midst of the storm.*

— Eknath Easwaran

## 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 December is 210 crores. The grand total of the Japa done so far in this round now stands at 7026 crores.



**PUJYA SWAMIJI TO VISIT SRI LANKA:** As willed by Beloved Papa, Pujya Swami Muktanandaji is scheduled to visit Sri Lanka from the 9<sup>th</sup> of February to the 10<sup>th</sup> of March 2020.



### **PUJYA MATAJI KRISHNABAI'S 31<sup>ST</sup> MAHASAMADHI DAY**

**O**n 1<sup>st</sup> of February 2020, we observe Pujya Mataji's 31<sup>st</sup> Mahasamadhi Day. Pujya Mataji was a personification of Universal Love and Service, as well as Guru-Seva. May this day be instrumental in reminding us of these noble ideals that she epitomised, and may she bless us to live up to the teachings of our Guru and thus make our lives blessed.

## LIST OF PUBLICATIONS IN ENGLISH

Sr.	Book Title	Price (Rs.)
1	Ashram Seva	30
2	At the Feet of God	85
3	Call of the Devotee	130
4	Dive Deep and Soar High	120
5	Gita Sandesh	110
6	Glimpses of Divine Vision	60
7	God Experience, Vols. 1 & 2 (Set)	240
8	Gospel Of Swami Ramdas, Vols. 1 to 3 (Set)	750
9	Guru's Grace	150
10	Hints to Aspirants	100
11	In Quest of God	150
12	In the Vision of God	285
13	Krishnabai	80
14	Lectures of Swami Ramdas, Vols. 1 to 5 (Set)	1100
15	Letters of Swami Ramdas, Vols. 1 & 2 (Set)	240
16	Mundane to Spiritual	100
17	Passage to Divinity	120
18	Pathless Path	50
19	Poems	100
20	Points to Ponder	150
21	Religion — Its Universality	50
22	Sadhaka and Sadhana	30
23	Sayings of Swami Ramdas	60
24	Srimad Bhagavatam	380
25	Stories as told by Swami Ramdas	100
26	Swami Ramdas on Himself	120
27	Swami Satchidananda	50
28	Talks of Swami Ramdas	130
29	The Divine Life, Vols. 1 & 2 (Set)	380
30	The Mother of All	60
31	The Silent Sage	60
32	Thus Speaks Ramdas	60
35	Viswamata Krishnabai	70
36	With My Master	90
37	With the Divine Mother, Vols. 1 to 3 (Set)	540
38	World is God	210

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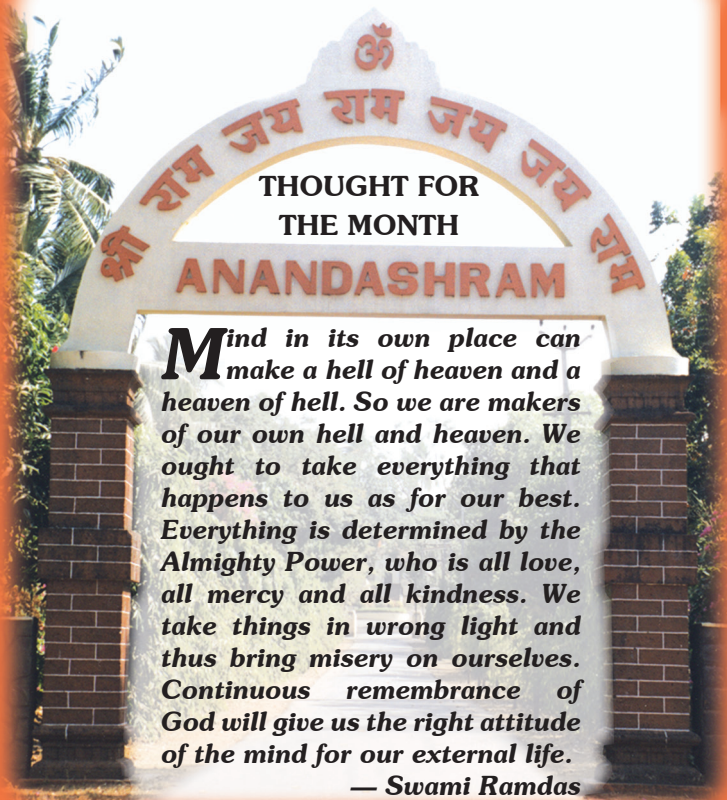
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