

CONTROL OF MIND

swami omkar



SRI SANTI ASHRAM

East Godavari Dt., A.P.

CONTROL OF MIND

Swami Omkar



Sri Santi Ashram

Thotapalli Hills, Via Sankhavaram,
East Godavari Dt., Andhra Pradesh

Pin : 533 446

Phone : 7382009962

e-mail : srisanthiashram@gmail.com

Website : www.srisantiashram.org.in

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Sri & Smt. Potukuchi Bhaskara Rao and Subba Lakshmi are donated for the Printing of this book. May God bless them and also parama puja Swami Omkar and Pujya Janeshwari Mathaji shower their blessings on them.

OFFERED
TO
ALL THOSE WHO ARE THIRSTY FOR
THE LIVING WATERS OF PEACE,
EVER ASPIRING
TO
CONTROL THEIR RESTLESS MINDS.

*There is a hidden desire in
every human being
to control the mind
and to become desireless*

Please keep this booklet with you and read it often, until
you become a Master of your Mind which is the Aim and
Goal of Life.

-Swami Omkar

FORE WORD

“Control of Mind” is a subject that is of vital interest to the layman as well as the priest, irrespective of religion or nationality.

Like all other inspired messages of Sri Omkar Swamiji, this treatise is a guide for the aspiring soul.

May God in His Infinite mercy, bless all the devotees and well-wishers of the Cause of World Peace.

May each devout reader find in this instructive booklet that which is most helpful for his own personal need - and a real taste of that which is so often obscured and hidden by too much mystery-when this subject is dealt with in lengthy volumes.

—Sister Sushila Devi

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CONTROL OF MIND

Chitite chalati samsaro, nischale moksha uchate.

Uncontrolled mind is bondage, controlled mind is liberation.

I. CONTROL OF MIND LEADS TO SELFLESSNESS

Control of Mind had been one of the most common and familiar but very vital and important themes, for the Peace of the individual, as well as the welfare of humanity. This is a subject needed not only for the neophyte in the religious life and the student in the university but also for the scientist, materialist and even an atheist for success and happiness in life in their respective vocations.

In the history of the world in both East and West more lectures and sermons have been delivered on the “Control of Mind”, than on any other subject. Volume after volume has been written by scholars and Yogis on “Mind Control” and yet it is sad and deplorable to see the majority of minds uncontrolled and undisciplined.

Where there is control of mind, there is Peace, Poise, Power, Prosperity and all that is lovely and good. But where the control of mind is absent, there is strife, discord, weakness, failure and all that is ugly and bad.

Control of mind leads one to Selflessness and Perfection. Lack of control of mind leads one to selfishness, disease and perdition.

II. WHAT IS MIND

How to control the mind is what every, one needs to know. In the first place, we should know what mind itself is, before we proceed any further.

Mind is the thinking faculty. That which schemes, plans, reasons, wanders, fluctuates, soars high, falls low, rejoices, feels sad and depressed, concentrates in Peace, degenerates in ignorant darkness, all these changing faculties are made of up of mind. Mind is a link to the outer plane of phenomenal existence by means of its servants, the senses, and the inner realms through intellect and the Universal Love.

It is helpful to know that mind is never separate from the little self, and the Higher self, just as a drop of water in the ocean is never separate from the wave or the wave from the ocean. Whether the wave rises or falls, it is inseparably connected with the ocean. Similar is the case with the mind, with the Universal Self.

The drop of water by itself is nothing, especially when it is separated from the ocean. It is everything with the ocean. In the same manner, mind is everything with God, the one Supreme Presence and it is nothing when separated from that Truth or Reality.

Mind can be compared to spark or a ray of the Sun. It is everything when united with the fire or Sun but dwindles into nothingness when separated from the fire or Sun.

III. ABHYASA - PRACTICE VAIRAGYA – RENUNCIATION

But how to master the unruly mind is the question now. It is not so easy it seems.

It is no wonder that the unruly mind has been compared by wise men to a restless monkey that was intoxicated and bitten by a scorpion and as if it were not enough, into which a ghost or a demon also entered.

Imagine the restlessness of such a monkey. Such is the state of an ignorant man. Yet, as the very unruly monkey can be tamed so can man's restless mind be stilled.

It was Arjuna who raised the most vital question in the Immortal Gita—the Song Celestial, about the Control of Mind. He says:- 'The mind, Oh Krishna! is very fickle, overwhelming, powerful and strong. It is easier to control the wind than this mind.'

Krishna, the Lord of Wisdom, told him in simple words that Control of Mind was certainly possible through

ABHYASA and VAIRAGYA. These two words are very powerful and worth-knowing in practical life.

Without ABHYASA and VAIRAGYA, no control of Mind is possible.

What is ABHYASA? It is practice. Practice again and again until you become Perfect.

What is VAIRAGYA? It is renunciation or non-attachment to things of the changing world.

VAIRAGYA is the firm foundation on which the super-structure of the spiritual edifice of Mind Control is to be constructed brick by brick and stone by stone of Abhyasa.

IV. PRAVRITTI-GOING OUTWARD NIVRITTI-DRAWING INWARD

Pravritti and Nivritti are again most potent words in the Sanskrit language, if understood and practised by aspirants.

Pravritti is the projection of nature or mind-stuff outside----externally, as a Spider projects thread. Nivritti is the in-drawing of nature of mind-stuff within itself inwardly like a pearl hidden in its enclosing matrix.

In PRAVRITTI man is separating himself from the Source. In NIVRITTI man is uniting himself with the Source.

In PRAVRITTI there is restlessness and speculation. In NIVRITTI, there is restfulness and introspection.

So try to be a master of your mind, never allowing it to run outwardly but drawing it always inwardly to conceive the Pearl of great price.

Do not create Pravritti but create Nivritti; do not externalize your senses, rather draw them within yourself.

Blessed indeed is the one who is blessed with Vairagya, non-attachment. It is a holy state, wherein one shuns even the proffered rulership of the worlds and wherein one feels deeply contented within oneself.

Abhyasa is not merely practice, when meditating once a day or week only. It is a ceaseless never-ending practice, continuously, to draw the mind within itself, to unite it with the Universal Whole, and finally to dissolve it in the One Absolute Source.

V. IMPORTANCE OF RIGHT FOOD

Food plays a great part in the Control of Mind. What we are is what we eat. Compare the gentle cow that eats clean grass with the tiger, the restless tiger, that eats and drinks flesh and blood!

How pitiable are the people who are the slaves of gluttony, eating rich, unnatural and *Rajasic*-exciting foods and then praying to God for the control of their restless minds and for an easy and early digestion!

Those who live on nature's Manna, a clean bloodless diet of fruit and vegetables, are harbingers of Peace. Those who live on putrified carcasses — flesh and blood — are trouble-makers, creating strife and discord, within as well as without.

People often are childish and unreasonable, expecting to get things that they do not deserve. How can you expect what you have not worked for? Ignorant people want their minds calm and steady, while always allowing them to pursue shadows of delusion.

VI. QUENCH THE FIRE OF DESIRE

As I begin to write on the Control of Mind, a certain common illustration seems to help us to make this point clearer.

Watch a kettle of water boiling, over a blazing fire. Look at those innumerable bubbles on the surface of the water and the rising steam. Adding more fuel to the fire, or pumping the stove constantly, you wish to stop the bubbles.

How contradictory and childish?

I see the vision of various devotees of different religions sitting around the fire, some praying, some offering sacrifices, a few meditating but all the while side by side adding fuel to the flames expecting and praying for the bubbles to subside.

In vain, are all the prayers, incantations, pujas and worship in this manner, to put out the fire.

The only way to subdue the bubbles is to stop feeding the fire with more fuel, to put out the stove, then naturally the bubbles subside and even the steam disappears, the water in the pot will be still.

There is no other secret or sacred method, to stop the bubbles other than TO PUT OUT THE FIRE OF DESIRE.

How sad is the state of the people who are slaves of passions and fashions, running after the toys of name and fame and at the same time struggling to meditate and to control the mind!

Before you control the mind, close all the leaks in the vessel of your life. Then naturally the mind subsides itself into the vast primeval energy as a drop or wave merges in

the ocean or a spark or a ray is drawn into the blazing fire or sun.

VII. COVETED OBJECTS ATTRACT MIND

The fundamental thing to know in the Control of Mind is, that carnal mind wanders only towards the things-names and forms, to which it is attached tenaciously and it batters on to wrong indigestible and unnatural foods and drinks, as water finds its level.

If your mind is attached to God, it beholds the glory of God on every side and centres itself on the Light of lights. If it is attached to Mammon it naturally dances to the tunes of the finite senses, in the mire of the world. So let us be attached only to the Truth, Reality, the Indwelling Presence of our hearts.

Just Close your eyes for a minute and watch your mind, and notice towards which objects it is wandering. It always wanders only towards the things to which you are attached. Then what is the use of practising and practising to control the mind without giving up attachment to the transitory things of the finite life, the source of mind's restlessness ?

It is like vainly trying to fill a pot, that had many holes, with much struggle and ceaseless effort.

Be attached to Mammon and your mind wanders towards Mammon. Be attached to God and it naturally wanders towards God alone.

VIII. THE TEN HELPFUL HINTS

1. Meditation Four Times A day and the Mastery of Asana

Many people ask for helpful hints for controlling the mind. To being with, it is most helpful for the control of the mind, to practise meditation four times a day, striving to carry God's ceaseless flow of consciousness all the rest of the time.

The best times prescribed by the Sacred Books and the men of realisation for meditation are :-

1. The early hours of the dawn.
2. The silent hour of sunset.
3. The midnight hour of stillness and
4. The midday hour of activity.

If one cannot meditate four times a day, he should be able to meditate three times in a day or at least twice, in the morning and evening, to realise God — the Goal of life.

Meditation acts like an intoxicating drink, the elixir of life even if it is practised only for a few minutes each time.

It is most essential, especially in the elementary state of practising control, that special attention is to be paid for the simultaneous control of body.

One should have an easy and comfortable ASANA, such as SUKHASANA or PADMASANA and try to make the body steady. The best ASANA most suitable for anyone is the ASANA in which one can sit a long time without feeling pain or strain.

Body is visible but mind is invisible. When we cannot control what is visible, what we are able to see and feel, how can we control what is invisible and unseen!

So the best way to begin, is to make the body steady, to be a master of one's own ASANA.

Then Naturally the control of the mind also follows the steadiness of the body. The mastery of the ASANA leads to the control of mind.

2. *Destruction of latent desire ----gnosis and dissolution of mind*

The best and most useful and practical hint is, *Vasana kshaya* to destroy the latent desire.

Here the house-holders raise the cry saying :- “How can we house-holders give up all desires so long as we are in the world?” Then don’t you want God? How can you think of serving both God and Mammon? For the sake of God, to realise the goal of life, one should be prepared to leave all and serve Him.

But the consoling thought to the householder is that he need not give up his family and children and run away to the Himalayas. What he needs is mental renunciation and attachment to the things of God, to the Reality and non-attachment to passing clouds of life.

The destruction of latent desire - *Vasana Kshaya* should be based on gnosis - VIJNANAM the knowledge THAT THERE IS ONE REALITY AND THAT REALITY IS THE ATMAN - THE UNIVERSAL SELF AND NOTHING EXISTS BESIDES THE ONE PRESENCE AND ALL IS GOD.

Gnosis can be taken as the tail and Destruction of Latent Desire as one wing and the other wing is the Dissolution of the Mind - *Mano nashanam* with its tail and the two wings the Bird-the Jiva soars higher and higher until it reaches the Heights of Super-consciousness.

Only a little practice will make one realise the utility and greatness of these simple hints. It is childish to expect things without paying their proper price. If you want God, you must be prepared not only to practice ceaselessly but to offer your all-in-all at His Feet. This is Vairagya, renunciation or self-surrender.

3. *Practice makes perfect*

Many begin to meditate and control the mind but they get discouraged because of the fickleness of the mind saying, that their minds are too restless, to meditate.

In the control of mind one should not be foolish in using the same argument that was used by Devadatta's parents.

It seems Devadatta was sent to study Vedas under the able guidance of a spiritual teacher. Since he did not return on the fifth day they began to worry saying :- How is it Devadatta has not returned! Vedas are only four in number. This is already the fifth day. Each Veda should be finished in a day!

What a childish and ignorant argument! Each Veda the sacred scripture may take even a life time to study and assimilate. In such a case how could Devadatta return on fifth day completing the study of all the four Vedas!

Similarly, my friends, do not be disheartened if the mind is not controlled with the first attempt, on the very first day. Practise patiently and persistently until you master your mind.

Whose mind is not restless and active in the beginning? Only practice makes you perfect. If your mind is already perfect you would not have been, in this plane of manifestation. You were given this human body only to make your restless mind restful. So, do not be discouraged even if your mind wanders a thousand times. Just bring it back to the centre of your meditation - *Lakshyam* - each time it wanders. Gradually it wanders less and less until it wanders no more.

As a newly acquired cow can be tied to its post each time it wanders and then it forgets its old home gradually, similarly your mind by persistent practice gives up wandering and becomes steadied in God. Practise and practise until the mind becomes steady and one pointed, as you have practised all your games, music, studies etc., in life.

4. The Consciousness that all is God

As all is Brahman and nothing exists either within or without anything other than God, it is helpful to know even if your mind is wandering it is wandering only towards God.

Knowing that all is God, you should not encourage your mind to wander more and more but make it one-pointed as all is God, in case it wanders inspite of yourself.

If it wanders in spite of your best efforts, see God, recognise God, in all its wanderings. If it does not wander do not disturb that Evenness. Let it settle in the Infinite until it dissolves on its own accord in the unmanifested.

5. Inadvertence is Death

The desire should be conquered only in the elementary state, when the first thought or impression comes. If you allow it to become strong with your foolish imagination it becomes impossible, to control later on.

As an illustration when the desire is in the form of a tiny fibre it can be snapped, but when the fibre is allowed to become a strong and heavy rope, no one can break it. HENCE IT HAS BEEN SAID, THE LEAST INADVERTENCE OR FORGETFULNESS OF GOD IS DEATH.

6. MEDITATION ON DEATH

Meditation on death also is not a cheerful subject but it is a most helpful one if pondered on and practised.

“TODAY MAN IS AND TOMORROW HE IS NOT.”
What for, is all this restless struggle! Man should live in the PRESENT MOMENT as if it were his only last priceless moment of life.

When you learn to live in the present moment, you will not be restless, scheming, planning and worrying over the uncertain future, running after the shadows of the changing world.

Moment by moment you prepare yourself to realize the Goal of precious life, to be ready when the call comes, to meet your beloved.

7. PONDERING OVER THE EVIL EFFECTS OF INDULGENCES

Meditation on the transitory or evil effects of the pleasure after which you are running also helps a great deal in checking the mind to an extent.

Suppose you are trying to give yourself to a certain weakness. The pleasure you derive in indulging, in that weakness may be for a few minutes but the evil effects of that indulgence may last many long hours and days and sometimes you may have to suffer a whole lifetime.

Further, if finite sensual joys afford such pleasure to you, just ponder over the happiness you get from *Brahmanandam*, the Bliss Absolute that which is eternal and above the senses.

Compare the finite joys of the senses with the Infinite Joy which is eternal and above the senses.

8. SELF-LECTURING

Do not make your mind an enemy but a friend. Self-lecturing will help you a great deal in controlling the mind. Talk to the mind as you talk to a friend or your child, not to run after poison but to run after nectar.

Merge within and know your weaknesses. Find out where you are slipping and give a lecture to your mind not to be weak nor slip again. Rise from your fall with a determination never to fall again. Be busy in reforming yourself before reforming others.

9. HINTS FOR SPIRITUAL DIARY

It helps a great deal if you keep a Spiritual Diary noting every day the following thoughts.

- (a) Self-determination

The first thought on waking up from sleep should always be of God, and one should examine oneself as to whether one woke up with divine thought or not.

- (b) Morning Meditation
Meditation, Posture, Steadiness of mind and Spiritual upliftment.
- (c) Continuous Consciousness
One should note therein whether a continuous flow of the Divine Presence was felt throughout the day, in all the activities of the daily life.
- (d) Evening Meditation
Meditation and the progress made since morning meditation, spiritual experiences etc.
- (e) Self-examination
Closing the day with self-examination, before retiring to bed, and feeling God's love pervading one's being. Always read inspiring, elevating and worth-reading books, but never the books or leaflets that make your mind passionate or restless.

Many a great soul kept Spiritual Diary and benefited, why do you not start one today –Dear Friend?

10. MIND CONTROLLED BY STRONG-WILLED

The mind can never be controlled by the weak-minded and undisciplined people but by the strong-minded people. The *Atma*-the Universal Self can be realized only by universal souls of strength and power. It is not by begging and praying,

the mind can be curbed and controlled but by persistent strength and personal effort filled with wisdom. A strong mind in a strong body is a legitimate aim for all sensible people. A healthy body is the result of good thoughts, hygienic observances and control of mind.

When the Truth is forgotten or hidden, the mind finds joy in hovering over earthly, carnal things. How can flies hover over a burning piece of charcoal?

The question was raised repeatedly by *sadhakas*: How to control the mind when not meditating? They say: The mind is steady when in meditation but after we come out of our meditation the mind keeps on wandering. Unto such Sree Rama Krishna gave the practical illustration of a piece of iron in the fire. So long as the iron is in the fire it is red-hot, when once it is taken out it becomes cool and black. Hence, how to keep it always red-hot? You can keep the piece of iron red-hot by never taking it out of fire. Similarly, let your mind always remain in the Lights of lights, Sun of suns, God of gods.

IX . DHARANA—CONTEMPLATION, DHYANA— MEDITATION, SAMADHI—TRANCE

It has been said, if one can control the mind for twelve seconds, it would make a *Dharana* and twelve such *Dharanas* make one *Dhyana* and twelve such *Dhyanas* make a Samadhi.

12 seconds a *Dharana*—Contemplation,

12X12 seconds a *Dhyana*—Meditation,

144X12 seconds a *Samadhi*—Trance

This comes to 28 minutes 48 seconds, nearly half an-hour.

All this seems to be very simple and easy, but when one begins to concentrate and control the restless mind, then begins the real difficulty.

As it has been repeated by persistent practice—*Abhyasam* and renunciation—*vairagyam*, the difficult task becomes easy, nay the seeming impossible becomes possible.

Devotees—*Saguna* worshippers, can worship and concentrate on their particular *Istadaivam*—favourite concept of God—deity or symbol and *Jnanies*—*Nirguna* worshippers can meditate on *Pranavam*—the manifested word of God or on Universal Peace or Love to pave the way towards the Control of Mind.

The illustration of the magnifying glass, will be very helpful to the seekers of Peace. When the magnifying glass held in the sun unsteadily, it will not burn or create heat. But when it is focussed steadily to one point, it burns any object. Similarly mind is to be made a magnifying glass.

With your concentration the magnifying glass—the mind, will be made so steady and one-pointed that it burns away all the dross of the body, mind and world.

Always remember that your mind itself is a magnifying glass, so make it steady and one-pointed on the Light of lights, until it merges in the Light and becomes All Light.

X. MIND IS THE CAUSE OF BOTH BONDAGE AND FREEDOM

There are so many ways and methods of controlling the mind. One set rule and method alone may not be helpful for one and all. What ever may be the method, each aspirant should select for himself that which is helpful to his particular temperament and then follow it persistently until he reaches God. The above are some of the general instructions and helpful hints that anyone can practise to control his mind. Whatever may be the path, it is always helpful to meditate on the changeful nature or transitoriness of perishable things and the Glory, and the Changelessness of God—the only Reality.

***Mana yeva manushyanam karanam bandha mokshayoo
Bandhaya vishayasaktam muktai nirvishayam nmrutam***

How true are the above words; that mind alone is the cause of both bondage and freedom, suffering and happiness! If the mind is controlled it leads to liberation, when it is fickle it leads to destruction and bondage.

Hence the goal of all religions is the realization of God and it can be achieved through the control of mind in some form or other.

Above all never keep the mind idle—remembering that, “*An idle man’s brain is the devil’s workshop*” Engage it always with some selfless work or other. When it is busy with some work or other it does not have time to be idle or think ill of others or to enter into some other kind of mischief.

XI. HE WHO CONTROLS HIMSELF IS THE TRUE CONQUEROR

He who controls himself is the real conqueror, but not the one who controls others or even the whole world.

Real control of mind lies not only when engaged in meditation, but when in the midst, in busy life, facing tests, trials and tribulations, successes and failures.

He who can forgive and smile, when innocently criticized, condemned and crucified, is the real man of control.

Control of mind is possible in the Highest Wisdom—in practical vedanta—where all is God and nothing else exists besides Him.

Dear Friend! If you want to be benefited by this message; even if you cannot get anything out of all the hints, just close your eyes and meditate on your own breath. Only follow your Breath, which is the Breath of the whole universe.

As mind and breath are inseparably connected, as you meditate and follow your breath, it will lead you to the heights, where no one else can lead you, but yourself.

Kindly try this, even as an experiment for a few days and you will be surprised to see the Peace, Poise and Power, as you follow and meditate on your own Breath—the *Soham*—Inhaling and Exhaling Peace with each and every breath.

The form becomes formless. The name becomes nameless and your very breath, as you meditate on *Soham*, will lead you into the highest state of Breathlessness.

XII. KNOW THYSELF

The great Truth Know Thyself has been ringing in every heart, proclaimed from every pulpit, expressed in every religion in East and West as one begins to know the self, mortal mind naturally and automatically merges and dissolves itself in the One Self or Divine Mind.

Peace that passeth all understanding will be the inevitable result of such dissolution of the mind. In the practical realization of the Truth, one rises above body, mind and world, ever tasting Atmic Bliss.

The root of the mind lies in thinking. By the cessation of thinking the mind can be parched up. Then alone one can exclaim with sages:

I have seen the Light. I have found the Light. I have caught hold of the thief that steals my self-mind is his name.

I shall now inflict the last penalty on him in return of the many continued tortures he has inflicted on me—by giving up Thinking.

May all homage be unto the Masters of the Minds in all Religions and Nations in East and West.

MAY PEACE BE UNTO ALL

Om Om Om

MY OWN GLORY

—Swami Omkar

I am the Sun of Suns, My Splendour is of Millions of Suns. Indeed it is indescribable and inexpressible, verily it can never be perceived by the physical eyes. As no darkness can appear in the blazing Sun, no fickleness or weakness can dare to approach my Divine Splendour of Millions of Suns. Within and without me there is nothing but Divine Light. It is one without a second, nothing else can exist besides it. The Divinity alone exists as the all in all, pervading all space and permeating every atom.

When I am shining in the glory of millions of Suns, where is body-consciousness to me. As the Sun is spreading light dispelling darkness, my Divine Effulgence is diffusing light and peace into the four corners of the whole world, making me to rise above forms and names.

I am the Divinity, the Light of Lights, the all-pervading consciousness. Let the mind be fickle or steady what is that to me? Verily I am above body and above mind. They are not in any way connected with me. As I am one without second, nothing can bind me. I enjoy in my own glory of Peace and Self-effulgence.

Peace be unto my Self, which is in the form of all in all!

THE MIND CONTROLLED

—Sister Sushila Devi

Be thou O! mind a white and well-bred steed,
Docile and swift the Higher Mind to heed,
Nourished with Manna-rare and Soma-balm,
From out the glistening palm,
Of our Lord Christ, and all His loving friends,
Buddha, Krishna, Master of Avesta Zend,
Mohamed, Tagore, Whitman and Lao Tse,
Great Companions antique and new.
O! Wing'd steed, feed where Haeav'ns Fount sings'
Deep in the lily-vale of Godly things;
And rest at Cosmic-conscious noon.
Till the still hour of the Soul's Full-moon
Within the sacred cavern of the heart,
The anxious outer-world apart,
Where tranquil reigns a mystic's peace,
And hearken, when all thoughts surcease,
To that triumphant rapture
Creation's Om-fraught melody;
Then comes a wondrous blinding glow,
And rainbow veils bursting through—
The Grand and Silent Voice of Over Soul
In High Communion with the Mind Controlled!

OUR IDEAL

It is the individual Peace that paves the way to Universal Peace; so establish It first in your own heart, share It in your home, radiate It in your community and thus let It vibrate from heart to heart until it pervades and permeates the whole Universe through your pure and Ideal Life of Peace.

Sri Santi Ashram, established in 1917, strives in a silent and humble way to Sow Seeds of Peace in the hearts of individuals and thus establish Universal Peace by a simple and natural means.

May Peace be Unto All

Om Om Om