

Imaneshwari
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THE MISSION OF PEACE

**HOW I LEARNED
ENGLISH**



Jnaneshwari

THE MISSION OF PEACE

Sri Shanti Ashram P.O. Thotapalli Hills
(Via) Sankhavaram, East Godavari Dist.- 533446.
A.P. India

First Edition - 2003
Copies 1000

Compiled and Edited by : Eloise Divya Prakasha

Type Setting by :

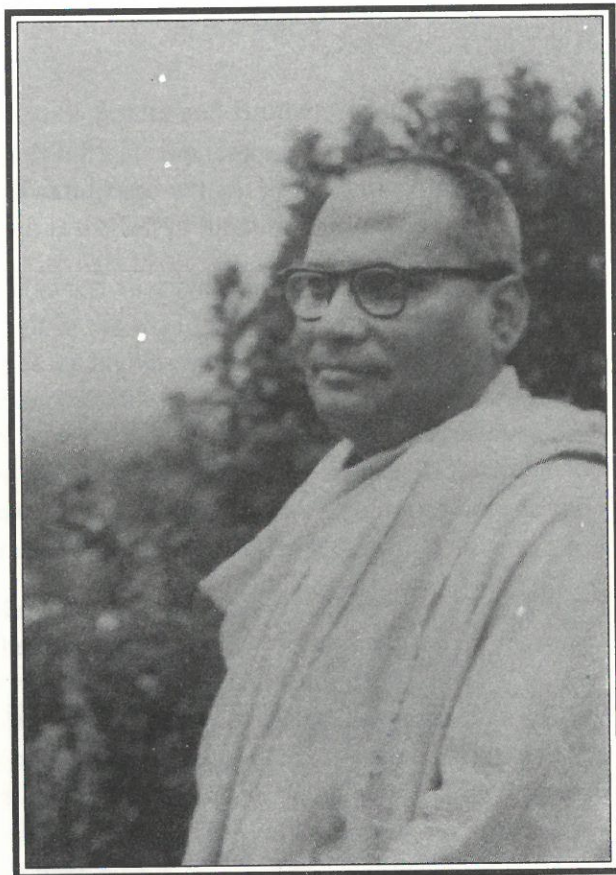
Saigowri Computer Point, 23-B, Bansilalpet, R.P. Road,
Secunderabad - 500 003.

Published by :

Sri Shanti Ashram, The Mission of Peace, Thotapalli Hills
(via) Saikhavaram, E.G. District, A.P. Pin : 533446
Phone : 08868 244266

Printed at :

Image Offset Printers, 3-5-626, Street No. 8, Near Telugu
Academy, Himayatnagar, Hyderabad - 500 029, Phone : 23223645



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Birth : 21-1-1895

Niryanam : 10-6-1982



PUJYA JNANESWARI MATAJI

HOW I LEARNED ENGLISH

by

Jnaneswari Mataji

Jnaneswari Mataji was taught English by H.H. Swami Omkar, founder of Shanti Ashram. In this text, are the first words and lessons of English taught to her by him. In 1951 and 1952, the lessons were first written and published by Jnaneswari Mataji herself for the Children's Section of *Peace* magazine. In 2002, 50 years later, they were once again published for *Peace* magazine.

INTRODUCTION

It has been my good fortune to be able to stay in Shanti Ashram of Thotapalli Hills since I was a little child. It is our forest retreat and Mother Ashram. The ashram looks very beautiful with all kinds of fruit trees. We have many flowering trees and creepers, also. The ashram has lovely hills all around. Nearby, it has a running spring, a *dhara*. It is called Mallikharjuna Spring, *Siva's dhara*. Many boys and girls from the schools and colleges often visit our Thotapalli Ashram, for it is such a beautiful place, and it gives rest and Peace to all. Dear children in the East and the West, I extend to all of you a Hearty Welcome!

I was not taught English starting with cat and dog lessons, but with lessons beginning with God, Love, Peace. Here are the twelve words that I was first taught. For each word, I was given a lesson by our Beloved Swami Omkar.

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1. God
2. Purity
3. Love
4. Service
5. Work
6. Desire
7. Contentment
8. Happiness
9. Strength
10. Peace
11. Silence
12. Heaven

It is my wish to share all these lessons one by one with my friends everywhere.

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GOD

As one cannot describe the taste of sugar, so also one cannot describe God. We can say only that sugar is white, sweet etc. So also we can say that God is omnipresent, omnipotent and omniscient. But these are all mere words. Such words will not lead us to God, as the repetition of the word sugar will not give us the taste of sugar.

God should not be confined to a form or name, to a time or place, or even to a religion or nation, for He is everyone and at all times. Ignorant beings, like frogs in a well, think that God is only in their temples and in their religions. Wise people recognize God everywhere and in all people and in all religions, for He is the origin and Father of all beings in the world.

To know God, earnestness and purity are needed. We must be spotlessly pure in thought, word and deed.

*"Blessed are the pure in heart,
For theirs is the kingdom of heaven."*

To realize God, one must be pure, have Universal Love and pray and meditate on Him, not now and then, but

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ceaselessly. God can be realized only by selfless people in silence when the "I", the ego, ceases to be.

May the Almighty bless us all with selflessness, purity, universality, constant meditation and Supreme Silence!

May Peace Be Unto All!

Om! Om! Om!

PURITY

Flowers, flowers, flowers everywhere in our Kailash Ashram! All the fences around the ashram are filled with beautiful flowers. Some of them are sweet smelling flowers.

These were not planted by any man. They were created or planted by God alone. God created the whole world; hence, He is the Creator of these sweet flowers, too. Only God can make a beautiful fragrant flower. Indeed, flowers are the Messengers of God!

Dear children, I pray, try to come to Kailash to see all these beautiful flowers in all their different colours in order to understand the Glory of God. If you cannot come to Kailash now, at least try to see God in the sweet innocent faces of the little flowers in your own gardens - in your

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own places. It is so easy to see God in sweet flowers, for they are PURE.

Pray to God for Purity.

Unite with God having Purity.

Religion begins with Purity.

I work and live for Purity.

Tap your soul for Purity.

Your goal is spotless Purity.

Purity in everything gives happiness, pleasure, encouragement and solace in life. But it is not very easy to obtain. It can be had only by a great deal of *sadhana* - spiritual practice. It is the basis of real life. It is not only the firm foundation, but also the true goal of human life.

Purity is innocence, chastity, stainlessness and cleanliness, which are said to be Godliness. What is innocence? It is to be guiltless, sinless, upright and pure.

How can we attain it? Remember always, "*As a man sows, so he reaps.*" Let us, therefore, always have good thoughts, which yield good fruit, so as to enable us to say good words and to do only good deeds. We can have only good thoughts by reading good books, spending our time

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with great persons, and being in sacred places.

In Shanti Ashram, you find only good books, noble company and only sweet smelling fresh looking flowers, plants and creepers. Their sight and fragrance help purity of thought by reminding us of God. If we are pure in thought, word and deed, Peace belongs to us and it will not leave us. We should always remember the following golden words and guard against all temptations in life.

*"Blessed are the pure in heart, for they shall see God.
The Kingdom of God belongs to them."*

*When wealth is lost, nothing is lost.
When health is lost, something is lost.
When character is lost, everything is lost.*

Purity is the real key to character, which secures everything in its turn. Let us, therefore, have it by all means with the Grace of God.

May God bless us all with PURITY and PEACE!

Om! Om! Om!

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LOVE

*Little deeds of kindness,
Little words of Love
Make our earth an Eden, like the Heaven above.*

*Let us love so well.
Our work shall be sweeter for our Love,
And our Love will be sweeter still for our work.*

*Turn all to love, poor soul,
Be Love thy watch and ward,
Be Love thy starting point, thy goal,
And thy reward.*

*"He prayeth well who loveth best - bird, beasts
and man."*

GOD IS LOVE. LOVE IS GOD. WHERE LOVE
IS, THERE IS GOD AND WHERE GOD IS, THERE IS
LOVE. GOD AND LOVE ARE NOT TWO, BUT ONE.

True love never changes. It is the same towards one
and all. Real Love excludes none, but includes all. Love
can be felt, but not described, like a mute man, who can
taste but cannot express his sense impression. Love begets

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love; hatred begets hatred. So let us not only love our neighbours as ourselves, but love all others in the world, as there is only the one *Atman* pervading the world in all beings. If we know this truth, by the Grace of God, with purity of heart, how can we fail to love all in the world ?

Blessed are they who have knowledge of their Self, for they alone can have selfless Love. It enables them to love everyone equally. In selfish love, one loves only when it serves his purpose. How blessed are the people who consider the entire world as their own home, the people in it as their own sisters and brothers, and help and serve them as their religion!

May God bless all of us with Love Universal which knows no bounds, the Love which is the same towards one and all, the Love which expects no reward from anyone, and the Love which makes us realize our identity with Divinity!

May Peace be unto All!

Om! Om! Om!

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SERVICE

In our previous lessons, we learned about ***God, Purity*** and ***Love***. True love, if practised well, enables us to easily do selfless service.

Bhagavan Sri Krishna taught us about ideal service by His own actions throughout His life. Can there be a more useful example of selfless service than the sublime life of Lord Jesus Christ? What about the life of Mahatma Gandhiji, whom we all know. What a simple life he led in order to help high thinking! He sacrificed his life in the service of the country, nay, for the entire world.

There have always been so many great lives, in the past as well as in the present, who have shown us the greatness of selfless service. Why must we go so far? What about the life of our blessed Swamiji? For whom is he working day and night, building up all these ashrams? Is it not for the service of humanity and for the propagation of Peace for all the earth? Having eyes, see you not? Having ears, hear you not? If we carefully understand their lives and follow them well, we can do good service in this world, and thereby realize our Self.

Let us, also, remember the ideal life of selfless service of our Beloved Sister Sushila Devi, Miss Claire Nowald of

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the U.S.A., who is coming back into our midst very shortly faraway from America. Let us heartily welcome her back! She loves our land so dearly. Although it is poor, it is rich in spiritual treasures, and there is a vast scope for service and emancipation.

Our Swamiji's article about her sweet, cheerful life, published in *Peace* magazine in October 1933, gives a detailed account of her pious, devoted heart, and her practical, silent, compassionate service to all living beings, irrespective of race or creed. We offer prayers for her long life and happiness. We can really show our love to her by simply following in her loving footsteps in bringing about the cultural union of America and India for the selfless service of humanity and for the Peace of the world. We offer prayers to God for her safe return to India and for her long life so that she may give us, especially the ashramites, another opportunity to learn practical lessons from her ideal life so that we can continue, by His Grace, our humble service for the peace of the world with more cheer, vigour, and unfaltering steps.

May God bless us all with selfless service!

May peace be unto all!

Om! Om! Om!

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WORK

Fortunately, we have already had four good lessons by the Grace of God. Our present lesson, which is similar to the last lesson, reminds us of the sayings.

*"No pain, no gain.
Work while you work;
Play while you play."*

Work gives strength, vigour and good health to the body and an uninterrupted engagement of the mind if we work hard and continuously. Honest, hard work will always have its own fruit. "As you sow, so shall you reap." It is always good to do one thing at a time and to do that well. Only one who can concentrate well on the work at hand can do it well.

But it was a very peculiar feature of our ancients that they could convert work into play and attend to it cheerfully. For them, work was worship. If one fortunately understands the real nature of the world by God's blessings, one can no doubt work happily or play his role well, unattached, like an actor in a big drama, just as our great forefathers could do.

Ashrams, like ours, demonstrate to the world or at

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least to those who are eager to know, what Shakespeare described as the world being a stage and all of us being actors. Any amount of hard work will not harm us. It is only worry that kills many. When we fully trust in God, feel and do everything acting on His behalf and under His direction, where is the scope for any unjust act or for any worry in this world? We can only attend to the work entrusted to us by Him.

Furthermore, you may not easily understand me if I say that in India every play has a good moral to teach and even helps with God-Realization. This shows our past Glory! In India, it is a peculiar practice, inherited from olden times, for many people to attend to their work constantly thinking of God. The weaver goes on weaving singing the praises of God; the wood-hewer, the stone cutter, the jeweller, the cartman, the boatman attend to their work chanting the sacred name of God. If work is always done in this manner, is it not real worship? Also, our Swamiji often takes joy in repeating the following helpful words:

"He who wastes moments wastes his life."

"He who does not work has no right to eat."

"Work is worship."

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We are not, therefore, allowed to waste a single moment as time is always very precious. We are, also, reminded of the verse in our scriptures that says that God has blessed us with all our limbs in sound condition for only good purposes: the hands for His worship, the mouth for chanting His Sacred Name and Glory, the eyes to see Him as all good in the world, the ears to hear His sacred stories, and the mind for thinking about Him only – all good and happy thoughts. Who is He after all? He is only LOVE, TRUTH and DHARMA, or duty personified. Let us, therefore, use all our limbs, mind and intellect for only righteous purposes, and let us work ceaselessly for the happiness and peace of all the brothers and sisters of the world, just as the waves of the big ocean by the side of our Ashram appear to never take any rest. Then work will surely be worship. How can it be otherwise if we are always conscious of the kingdom of heaven within us?

Honest, selfless work for the good of others has its own reward. Half-hearted action without purity and love is of no use whatsoever. It is a sheer waste of time. To be crowned with complete success, earnestness, selflessness,

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love, purity, right spirit and above all divine inspiration is very necessary.

*Worship God always,
Observe God in all,
Realize God in this life,
Know God in time.*

May God bless all of us with such service and guide us properly always!

Om! Om! Om!

DESIRE

Desire is the sole cause of our birth. Scriptures advise us to give it up. Is it possible to give up desire? It is not at all easy. But if we remember well our first two lessons, **God** and **Purity**, we may try to at least have good, pure desires. Unholy desires result in bad health and drag us to hell, whereas good desires take us to heaven.

To start with, let us gradually try to give up at least bad desires. This can only be done by first overcoming bad thoughts. How can we give up bad thoughts? If purity

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of mind and heart are cultivated, we can achieve our objective. By observing cleanliness, taking sattvic food, reading sacred books, spending our time in holy places, associating only with pious people, maintaining good health and having true devotion to God, we can cultivate purity of thought. Then our desires can easily be controlled and purified.

Righteous desires are not bad. Is it wrong to think of God, to be pure, to work hard, to serve others selflessly? No. There must, also, be proper discrimination even in desiring. Let us pray: "Lord, if thou knowest that it will be hurtful to me and not expedient for the salvation of my soul, take away such a desire from me."

Whatsoever, therefore, presents itself to your mind as worthy to be desired, see that it will always be with the Love of God and with the humility of heart that you desire it.

In ancient times in India, one great king, Sri Kulasekhar Alwar, prayed to Bhagavan as follows: "I have no desire for *Dharma*, or righteous action, nor for amassing wealth, nor for enjoying worldly pleasures in any case. O God, let anything happen as it may according to my previous actions! But this much I pray for – this is my intense craving – that even in countless future births, may I have

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unshakeable faith in Thy Lotus Feet!"

Let us, also, remember the following verse from the Gita: "He, who having cast aside the ordinances of the scriptures, following the promptings of Desire, attaineth not perfection, nor happiness, nor the Highest Goal."

It is very difficult to overcome pious desires. When we practise *vairagya*, complete renunciation, we can easily give up both bad and good desires. Then we do not desire pleasures, as we do not desire pain. If we are really desireless, we need not be afraid of anything in the world. We are sure to have perfect Peace. Let us, therefore, follow our scriptures very carefully. Desirelessness leads to birthlessness.

*Do always think of God,
Ever thirst for Purity,
Serve humanity with Love,
Indulge ever in Selfless Service,
Remember God even amidst hard work,
Eager be to give up bad desire.*

May all homage be unto those who are truly desireless - the *Jivanmuktas*!

May Peace be unto All!

Om! Om! Om!

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CONTENTMENT

Our present lesson on contentment is very important. If desire is said to be the sole cause of our round of births and deaths, then contentment is the real key for freedom from it. The ordinary meaning of contentment is satisfaction. When can we be satisfied? We can be satisfied only when our desires are fulfilled. Can all our desires be satisfied? Can they be fully satisfied at any one time? We may have contentment the moment a desire is satisfied, but again a new desire will crop up. What is to be done?

It is only after the real nature of God is clearly understood and experienced by His Grace that we can have contentment. In fact, we can get real contentment only by self-knowledge, and not otherwise. How and when can this knowledge be secured? Only if one is able to give up all desires and develop *vairagya*, or detachment, can there be true knowledge of Self.

When King Yudhistira, ordinarily called Dharma Raj, was once put some knotty questions, he could answer them all very easily and well. To the apparently simple question of who was the richest man in the world, he readily answered that the one who was content with his lot was the richest man. Desirelessness leads to contentment, which eventually

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secures birthlessness. The following verses in the Bhagavad Gita show us the greatness of a contented life.

"Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting, he is not bound."

"Ever content, harmonious, with the Self controlled, resolute, with mind and reason dedicated to Me, he, My devotee, is dear to Me."

"He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me."

Contentment takes you to God.

Overcome all evil by Purity.

Never fail to practise Universal Love.

Try always to do selfless service.

Ever be happy amidst hard work.

Never yield to bad desire.

True Self-knowledge gives contentment.

Meditate always on Aum.

Ever be content by His Grace.

Never waste a single minute.

Try always to have Peace.

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May God bless all those fortunate souls who are really content!

May peace be unto all!

Om! Om! Om!

HAPPINESS

There is a close connection between our last lesson and this one, for contentment alone brings true happiness. If we strictly follow the principles so far learned in our previous seven lessons, by God's Grace we are sure to have happiness.

How to attain happiness is a universal problem. All struggle in life is directed to its realization. In fact, every act of ours is caused by this aim. But many people in the world are unhappy. The reason for this is not that they do not want to be happy, but because they do not know the right way to attain happiness. They must, therefore, learn the right method soon and practise it. Sound health, wealth, good education, power, position in life, promising children etc. all give happiness in their own way. But the centre of happiness differs with the age of a person. A baby is happy

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only with mother's milk. A child is happy with mere dolls. A boy or girl derives happiness by playing games, winning prizes, reading novels, passing examinations etc. When they grow a little older, their happiness consists of securing good appointments and accumulating wealth.

The feeling of happiness, also, varies with the mentality of each person. If one gets it by seeing a sensational picture, another will get it by seeing a religious picture, meeting saints, or going on pilgrimages to holy places and good ashrams like Shanti Ashram. Some feel happy by wearing costly dresses and ornaments; others are happy by being very simple. They are an example of the ideal: "Simple living; high thinking."

An upright and disciplined life together with a cheerful outlook gives happiness to many. As our Swamiji often says, the way to be happy is to make others happy. But real happiness is within. Unfortunately, many throughout their lives try to seek it elsewhere. One has earnestly to look within, for the kingdom of heaven is within.

Attachment to worldly pleasures gives only temporary happiness. If we really want lasting happiness,

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we have to practise renunciation first in our hearts, then in our homes. Without austerity of mind, no one can have real happiness.

"Mental happiness, equilibrium, silence, self-control, purity of nature - this is called austerity of the mind." Gita Ch. 17. Vs 16.

Happiness secured even as the result of favourable circumstances is not permanent. Happiness due to any cause is not *Niratisayananda*, happiness without cause, which is the fruit of only *Brahmajnana*, or knowledge of God. When it is achieved through a virtuous life and by the Grace of God, it will never be lost. By realizing the divinity within ourselves, we are always happy.

Happiness is union with God.

Avail of this very birth to know God.

Pine after the all-knowing God.

Ponder over the all-loving God.

Inward sight leads one to God.

Never forget the All-merciful God.

Ever be ready to find God.

Serve all in the name of God.

See in all creation only God.

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May God bless all with happiness, the common heritage of all His children!

Om! Om! Om!

STRENGTH

Last lesson we learned how to have real happiness. Happiness brings strength, but mere strength may not always bring happiness. A person will be really strong only when she or he is really happy. A worried mind cannot be happy and strong. Regular physical exercise, good habits, healthy food, excellent character, and above all, devotion to God gives us real strength.

Every one of the lessons learned so far from our Beloved Swamiji takes us step by step to our goal - the realization of God in this life. Many earnestly try to have physical strength, which is nothing when compared to mental or rather spiritual strength. Spiritual heroism triumphs at all times and in all climes over physical valour. For the peace of our country and the world, we need spiritual heroes of Peace, Love and Freedom in large numbers. They alone can show the way to Fearlessness, Happiness and Peace in this world.

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As we all know, the five Pandava brothers could easily succeed in the *Maha Bharata* war against the one hundred Kaurava brothers and their friends. In the recent world wars, in spite of mighty strength consisting of vast armies and up-to-date scientific weapons of the aggressors, righteousness and virtue alone triumphed over this greed and thirst for unjust power.

Bodily and mental strength, given in fact by the Grace of God, should always be used for serving humanity especially for the weak and oppressed. Our kings in the past, who were generally very strong both physically and spiritually, have set us very good examples. This strength can also be seen in the lives of Sri Ramachandra and Sri Krishna and even Sri Vikramaditya of later years. They used all their strength for the protection of *Dharma*, for the destruction of evil-doers, for the sake of firmly establishing righteousness. Remember the great man of our own times, Sri Mahatma Gandhiji, who fought many a battle with the weapon of non-violence. What was his main source of strength? It was only Truth and Soul-force. Our Swamiji has nicely described it as an 'atomic bomb'.

We shall all get strength if we always remember the following famous verse from Bhagavad Gita, which define our Atman and its nature:

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Weapons cleave It not, nor fire burneth It, nor waters wet It, nor wind drieth It away. Uncleavable It, incombustible It, and indeed neither to be wetted nor dried away. It is perpetual, all-pervasive, stable, immovable, and ancient. Unmanifested, unthinkable, immutable, it is called; therefore, knowing It as such, thou shouldst not grieve. Gita Ch.11: Vs.23-25.

Knowing, therefore, that we are that *Atman*, we must always feel strong. Don't you remember how a sadhu on the banks of the river Indus cheerfully replied to Alexander the Great when his life was threatened by this great Greek invader of India? That sadhu was never afraid of death, which was only for the body. He was fully conscious of his real Self which has no death and which is Immortal. By His Grace, we, also, should try to have that wonderful strength of mind always in all walks of life.

*Sow only seeds which help to see **God**.*

*Take sattvic natural food for **purity**.*

*Remember to get happiness from **universal love**.*

*Eager be to do always **selfless service**.*

*Never forget God even amidst **hard work**.*

*God surely blesses those who give up **desire**.*

*True knowledge of Self gives real **contentment**.*

*Have faith in your Divinity, which gives **happiness**.*

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May God bless all of us with consciousness of our Self so that we might feel bold and strong always!

Om! Om! Om!

PEACE

Only when we are able to understand well all the lessons learned so far from our beloved Swamiji and to digest and assimilate and put them into practice, are we sure to enjoy Peace. Let us recollect all our lessons once.

Sincere and constant prayer to **God** helps us to have **purity** of heart, which in turn enables us to have **Universal Love**. Then alone, we can do **selfless service**. We can, thus, easily understand how our **work** is real worship. When we are able to control our **desires**, we can have **contentment**, which alone gives us real **happiness**. Thereby, we can have real **strength**. There is no **peace** without happiness. Divine or Atmic strength derived from Self-realization alone leads one to **Eternal Peace**.

Peace is the goal of human birth. It is really our birthright. It is achieved only by self-control. Life is not

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worth living if we are not able to achieve that Peace.

What does our Ideal say? As it is individual peace that paves the way towards Universal Peace, we should establish It first in our own hearts. Then we can share It with our dear ones in our homes and radiate It in our communities. It vibrates from heart to heart. It pervades and permeates the whole universe through our own pious, pure, devoted and ideal lives. Let us, therefore, utilize our precious human birth well.

See what the Gita says:

The disciplined self, moving among the sense-objects with the senses under restraint, and free from attraction and repulsion, mastered by the Self, goeth to Peace. Ch. 11:Vs.64.

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved - not he who desireth desires. Ch.11:Vs.70.

Let us, therefore, earnestly try first to reform ourselves by having self-control before thinking of reforming others.

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Purity of heart leads to Peace.

Ever try to have Peace.

Allow others to have Peace.

Contentment gives Peace.

Ever be ready to radiate Peace.

Blessed are the Peacemakers!

May Peace be unto All!

Om! Om! Om!

SILENCE

On knowing ME - the Lord of all sacrifices and austerities, the Great Lord of all Worlds, the Friend of all beings - he goes in Peace. Gita Ch.V: Vs.29.

Of punishers, I am the Sceptre; of those who seek to conquer, I am statesmanship; and of things secret, I am Silence; and Knowledge among knowers, I am. Gita Ch. X: Vs. 38.

The happiness of Peace, learned in our last lesson, can be enjoyed only in Silence, for verily Silence is God. Empty vessels make much noise. When they are full, they

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scarcely make any sound. When food is being served at the commencement of any feast, there will be a lot of noise. But perfect silence reigns immediately after the guests begin to eat. Where is the need for them to talk ? So, also, there will be no discussion once Godhead is realized. The real enjoyment of realization can only be enjoyed in Silence. Silence of the mind is more difficult to practise than Silence of the tongue as desires are without number. One has, therefore, to practise renunciation and know the Truth. Then it is easy to practise Silence of the tongue, Silence of the mind, and Silence of the will.

It is a simple truth that one can conserve one's energy by controlling one's speech or by observing complete Silence. For this reason, we are always advised to give up vain and unnecessary talk.

Christ said, "Give up vain words; ye shall have to account for every idle word." Sadhus and yogis are said to live long because of their practice of Silence as part of their *Yogic Sadhanas*. They sit quietly in forests and caves and meditate on God in Silence and live at times on mere air. Many great souls agree on the greatness and importance of Silence. "Be still and know that I am God," is a message of the Bible. "*Ahambrahmasmi* - I am Brahman," says the *Bhagavad Gita*.

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Sri Dakshinamurthi of yore taught his disciples only in Silence. Sri Ramana Maharshi followed the same course. Our Swamiji is now setting up a practical example to all by his vow of Silence started 1 1/2 years ago.

According to the Upanishads, Silence is explained to be the continuous working of the mind in the form, "I am the Absolute; there is nothing other than Me - *ahamatma param brahma, na mattah anyadasti kincana, iti manasaivanusandhanam mounam.*"

Silence is God.

Inhale and Exhale Peace in Silence.

Longevity can be had by Silence.

Enquire who you are in Silence.

Now meditate on God in Silence.

Concentrate your mind in Silence.

Enjoy Bliss and Peace in Silence.

May God bless us all with God-realization in order to experience that real Silence!

Om! Om! Om!

How I Learned English

HEAVEN

Beloved Sisters and Brothers, you may have been reading carefully all the lessons learned by me from our Beloved Swamiji and written by me under his inspiration. This lesson is the last of the series.

Our ancestors wishing for the welfare, happiness and peace of all in the world have done wonderful service by teaching us the highest morals in several easy ways. They put the essence of all the scriptures into popular *satakams*, hundred-verse ballads commonly sung, and games usually played in an easily understandable manner. It is strange to learn that these give us practical hints to go only to the Kingdom of Heaven, which is, in fact, within us.

Many believe that God is in Heaven. But very few know where Heaven is exactly. Some think that it is faraway in the sky. After searching and searching for God in all the sacred places like Benares, Jerusalem, Mecca etc., an ardent devotee comes back tired and looks within. He is made to sit down silently and enquire "Who am I?" The lives of people with a pure heart are really blessed, for they alone can make their homes real heavens and reach the goal of human birth.

How I Learned English

"He is the wise man who knows his own ignorance, who understands the emptiness of selfish thoughts and who masters the impulses of passion."

Bad people make their homes a hell. Heaven and hell are our own creation by our good and bad thoughts. There is a simple indoor game played in India called ***Paramapada Sopana Pattam - Steps to Heaven***. It is a very economical game, played by all, literate and illiterate, young and old. No special intelligence is required as in the case of chess. The sheet of paper on which it is played has different animals, snakes and ladders printed on it, representing the whole world. The pawns used in the game denote the human being. Their journeys up and down, as per their good and bad actions, are clearly indicated thereon. *"As a man sows, so he reaps."* Every good act lifts us up, and every bad act pulls us down. As the path to heaven is full of temptations, tests and trials at every stage and almost at every step, it is compared to walking on the sharp edge of a razor.

"Narrow and rugged is the path that leads to heaven." In this dark world, the unwise live and die not knowing the Peace of Purity, nor the Joy of that Divine Light which shines forever in vain as long as it falls on unseeing eyes

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which look not up, but are always bent earthward-fleshward.
But the wise always look up!

It is, therefore, for us now to understand the essence of all these 12 lessons and to put them into practice by leading pious, selfless lives with good thoughts in order to make our hearts a heaven and then to convert our homes into heavens with our Universal Love and Selfless Service, depending always on the Grace of God and feeling His Presence always.

Heaven is only within us.

Ever be eager to find heaven.

Avoid all sin in order to enter heaven.

Virtuous life takes one to heaven.

Ever pray to God for Heaven.

Never be despaired of reaching Heaven.

Om! Om! Om!