

PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

April 2025 - June 2025



Pranavodhanuh Sharohyatma Brahmatallakshya Muchyate !
Apramattena Veddhavyam Sharavat Tanmayo Bhavet !!



Ekam Sat Vipra Bahudha Vadanti
God is One, men call Him by Various Names

PEACE

A quarterly Journal of Peace and illumination

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PRAYER

Om Hiranya garbhah, Samavartataagre.

Bhootasyajaatah. Patirekaaaseet

Sadaadhaarprithiveem. Dyaamutemaam.

Kasmaidevaayah avishaavidhema.

The Lord Who is self-radiant, existed even before the creation of the universe. He is the only blissful Master of the world. He sustains the earth, the sun, the moon and all the planets. We adore Him with fervent devotion.



MEDITATION

Lord of innumerable sweet names!

We lift our spiritual gaze to Thee for fresh strength to carry out Thy will.

Let no desires decoy us from our place at Thy gleaming feet. Let us be filled and saturated with Thy all-encompassing Love, that we may go forth to fill the earth with glad messages of Peace.

May all beings soon find their Samadhi, Nirvana or Kingdom of Heaven!

Om Santi Om!



◆ Suffering is caused by the misuse of free will. God has given us the power to accept Him or reject Him. He doesn't want us to encounter woes, but will not interfere when we choose actions that lead to misery.

-SWAMI CHINMAYANANDA

MY BROTHER

SWAMI OMKAR

It was in the ancient days that the following story comes from the life of Count Tolstoy. It was a personal experience that happened during his life time. Tolstoy, from the day of his awakening was the friend of the poor, the helpless and oppressed. He was always trying to share whatever he had with the unfortunate sisters and brothers.

One day he was passing through the streets of Moscow, the capital of Russia. There was a beggar crying out for alms. He was hideous to look at, for his body was full of boils. Puss was oozing out from the neglected boils. Even bad smell was coming out. Some people were going out of their way to avoid the beggar and the repulsive odour of his boils.

Tolstoy stopped, looked at his pitiable condition and went nearer the beggar. He searched his pockets to help the beggar. Alas! He did not have anything in his pockets. He was sorry because he was not able to give him anything. Hence, he put his hand on the beggar and said, 'MY BROTHER. I DO NOT HAVE ANYTHING TO GIVE YOU TODAY EXCEPT MY LOVE AND NOW I LEAVE IT WITH YOU'.

At the very touch of the Hand of Love, at the very sound of the words MY BROTHER, the face of our poor unfortunate beggar beams with joy and gets transfigured for no one ever touched him with sympathy and no one in all the world ever called him by the sweet name MY BROTHER.

The poor beggar shook the hands of Tolstoy, with all his gratitude again and again shedding tears of ecstasy for making him his brother. The beggar, whose very presence was shunned all along as a parasite was made now to feel as a fellow pilgrim and brethren in the world of humanity, under the canopy of the Fatherhood of God. At that sacred moment, when man greeted man as his fellow

brother, the beggar felt as if he had received all the wealth in the world. Verily, a word of human sympathy is more valuable than all the goods of the world. What the sad world needs is A LITTLE HUMAN KINDNESS AND LOVING SYMPATHY.

Man has learnt to use big words without caring to know their deep meaning or great significance. How many of us address everyone we meet as MY BROTHER without meaning anything? How many of us write letters as a mere formality, without recognising the kindred nearness, in the name of the BROTHERHOOD OF MAN. Alas, how man has become mechanical, lifeless and Soulless? The sooner he relaxes his false, ludicrous and slavish condition, the better it is for himself and others.

How blessed it is to recognise GOD in Man, in every man irrespective of the man-made differences in the life or status of man? Are we not taught that man is a living image of God? Then, why not recognise Him, especially in the sick and the poor, the wretched and the unfortunate, the oppressed, the depressed and the persecuted?

Friends! When we say or write the sweetest words MY BROTHER let it mean something vital, sacred to us! Let us recognise our inseparable, eternal and indivisible UNITY, each time we use the precious words MY BROTHER with our fellow Sisters and Brothers.

May all the people in all the Religions and Nations be our SISTERS AND BROTHERS in the East and the West for ever and ever!

Moral: It is for the Peace of our Souls that we are to love, help and serve the poor, neglected beggar for he is our own. Verily, he is the Living image of God!

May Peace be unto all!

OM! OM! OM!

SUSPICION

SWAMI OMKAR

A suspicious man or woman is not only a most dangerous being, but is also a most miserable creature on the face of the earth. Suspicious people not only make themselves miserable but also, they make everybody around them miserable. Being weak, they suspect everyone and everything. One should be aloof from such persons, if possible, keeping a distance of a million miles from them.

The ATMAN, the Truth, the Indwelling Light belongs to the strong, but never to the weak, who are running after shadows, recognising darkness, instead of Light, which is their Birthright. It is really strange and unfortunate how they see the Snake in a Rope. The snake-obsession, naturally fills them with fear and worry. Everybody who is unfortunate to be associated with such weak and suspicious people is also drawn into the delusion of the snake-idea. Thus, all are miserable in the ditch of dark ignorance.

When all is God or Light, why should you suspect anyone or anything in the first place? Why should you see snake in the Rope, and thus make yourself miserable needlessly, making all others also unhappy? Learn to see the Highest, the Best, the INDWELLING LIGHT, the ONLY REALITY in each and every one and thus be happy. By beholding the Light in others, not only you are happy, but you will make them also happy. All are benefitted, by recognising the Light within, in ourselves, without in others and all around and everywhere. Verily, it is the Light that pervades and permeates the whole universe. To begin with, how does the suspicion start? It begins with the forgetfulness of the Godhead or Divinity within. You forget the LIGHT and all becomes dark and you will see the same darkness, naturally everywhere.

No wonder, that it has been said by the wise seers that INADVERTANCE, be it even for a moment, is death. Forgetfulness of God is real death. Thus, suspicion begins in inadvertence or forgetfulness of the Light within and it thrives and grows fat on wrong imagination. It was Swami Rama who said: Better have a bullet in the heart than a doubt of your Godhead, the Indwelling Divinity. Hence, I repeat in his wise words: Better have an Atom Bomb in your heart, than suspicion of any kind. The sacred sanctuary of your heart should be free of all jealousy, suspicion and worry. Suspicion creates false fear. It paralyzes the arteries and deadens the nerves. The very blood is poisoned and it makes one lifeless and soulless. Let there be Light in your heart, the LIGHT that never goes out, the Light which is eternal and Infinite.

Dear friends, when LIGHT is your Divine Heritage, why do you give yourself to the weakness of suspicion? RECOGNISE GOD, THE SELF EFFULGENT LIGHT AND BE SILENT. All is Light within, without, above, below and all around. You are the image of the Light and all are the images of the same Light, for the Light is Indivisible, being One without a second. The sooner you give a death blow to the dangerous trait of suspicion, the better it is for you, for your dear ones and to all those who are associated with you.

You can overcome this dangerous weakness, with a little daily practice of meditation, twice a day. To begin with, meditate on the Indwelling Light every day. Resolve to see the same Light within as well as without, in yourself, as well as in all your friends and family members, nay even in the ugly and so-called foes, for all are the Images of the One Living Infinite Light.

O Adorable Light, bless us with the Divine Vision, where it is all Light, the Infinite, the Eternal and the Self-effulgent Splendour of millions of Suns! Give us the strength to behold Thee alone, in all

the trying conditions of life. Above all, bless us not to be slaves of self-delusion, seeing or imagining the snake in the rope- the Reality. May we ever be centred and established in THEE, who art our life's Soul and Goal.

OM! TAT! SAT! OM!

Dear loving reader, have you ever read the following beautiful poem, by an unknown author? As my theme will be incomplete without sharing this helpful poem, let me include it here, for your kind perusal and assimilation in your daily life.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better

If the folks we meet would say-

"I know something good about you."

And treat us just that way?

Wouldn't it be fine and dandy

If each hand clasp fond and true,

Carries with it this assurance-

I know something good about you."

Wouldn't life be much more happy

If the good that's in us all

Were the only thing about us

That folks bothered to recall?

Wouldn't life be much more happy

If we praised the good, we see?

For there is such a lot of goodness

In the worst of you and me!

Wouldn't it be nice to practise

That line of thinking, too?

You know something good about me,

I know something good about you.

Blessed are they who are free of suspicion of every kind, and whose minds are fixed and established in God- the Light of lights. Unto such belongs the Peace that passeth all understanding and unto none else.

Let us rather have a Bullet or an Atom Bomb in the Temple of our Holy Hearts, instead of harbouring suspicion of any kind of anyone! Let us refuse to see anything but Light in us or in others. Thus, we will be living in a World of Light and our lives will be a blessing to Humanity.

May Peace be unto all!

Om Shanti! Shanti! Shanti Om!

OM! TAT! SAT! OM!



- ◆ Indulgence in constant thoughts of fear, anger, melancholy, remorse, envy, sorrow, hatred, discontent or worry, and lack of the necessities for normal and happy living, such as right food, proper exercise, fresh air, sunshine, agreeable work and a purpose in life, all are causes of nervous disease.
- ◆ When the consciousness is kept on God, you will have no fears, every obstacle will then be overcome by courage and faith.
- ◆ There is a magnet in your heart that will attract true friends. That magnet is unselfishness, thinking of others first. Very few persons are free from self-centredness. Yet one can develop the quality of unselfishness very easily if he practices thinking of others first.

-SWAMI CHINMAYANANDA

EMPTY THYSELF

SWAMINI SARADAPRIYANANDA

"Ah, beautiful clouds, ornaments of the high,
You match your black with the blue of the sky.
You are the light of foot though burdened with water.
You float past smoothly appeasing parched throats and earth.
Please tell me, what merit have you acquired
To become thus the benefactors of the world?"

"We rarefied ourselves into thin vapour.
He raised us to heights and
Made us His messengers to distribute the sweet nectar to all"

"Ah, mighty oceans, the blue receptacles,
You match your depths with the heights of the sky.
You are playful in spirit though filled to brim.
You remain ever full supplying waters to the clouds.
Please tell me, what merit have you acquired
To become thus the world's store house
Of life-giving waters?"

"We emptied ourselves and hollowed our hearts.
He filled us with grace and made us His receptacles
To store His sweet elixir for all."

"Ah, magnanimous space, the bewitching blue,

You match your vastness with the Infinite Lord.
You tower over all, allowing all to move in you.
Please tell me, what merit have you acquired
To become thus the bearer of the stars?"

"I negated myself and became nothing.
He stretched me to infinite and
Made me the substratum to support
His shining luminaries for all."



◆ O Father, in your Truth (that is to say, in your Son, humbled, needy and homeless) you have humbled me. He was humbled in the womb of the Virgin, needy in the manger of the sheep, and homeless on the wood of the Cross. Nothing so humbles the proud sinner as the humility of Jesus Christ's humanity.

St. Anthony of Padua

◆ Christ is born, glorify Him! Christ from heaven, go out to meet Him! Christ on earth, be exalted! Sing to the Lord all the whole earth; and that I may join both in one word, let the heavens rejoice, and let the earth be glad, for Him who is of heaven and then of earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, with joy because of your hope.

St. Gregory Nazianen

◆ O seeker, know the nature of your soul, and identify with it completely. O Lord, (may we attain) the everlasting consciousness of Supreme Light and Joy. May we resolve to dedicate our life to the service of humankind, and uplift them to Divinity.

-Yajur Veda

SAGE ALARKA AND THE SENSES

SWAMI SIVANANDA

There was a royal sage named Alarka. He was a great Tapasvin. He did many rigorous penances. He had full knowledge of duty and morality. He was truthful. He was very firm in his vows. This is how he attained self-realisation.

One day he was sitting at the foot of a tree. He began to reflect on subtle things. He reflected within himself thus: "My mind has become unsteady and turbulent. The real victory is when the mind is conquered. The result of this conquest becomes permanent only if one gains victory over one's mind. It always wanders. It goads me to do acts for the gratification of my desires. I shall henceforth shoot very sharp-pointed arrows at the mind."

The mind said, "O Alarka! These arrows can never cut me through. They will pierce only your own vital parts and you will die. Try to find out other arrows to kill me."

Alarka heard these words and reflected thus: "The nose troubles me. It always hankers after scents. I shall discharge sharp arrows at the nose."

The nose said, "O Alarka! These arrows can never pass through me. They will pierce only your own vital parts and you will die. Look for other arrows to kill me."

Alarka heard these words and reflected thus: "My tongue is very mischievous. It troubles me much. It always craves to taste palatable things and savoury dishes. I shall discharge sharp arrows at the tongue."

The tongue said, "O Alarka! These arrows will not cut me through. They will only pierce your own vital parts and you will die. Find out other arrows to kill me."

Alarka reflected thus: "The skin troubles me. It runs after soft things. It always hankers after objects which are delightful to the touch. I shall discharge sharp arrows at the skin and tear off the skin."

The skin said, "O my beloved Alarka! These arrows can never pass through me. They will pierce your own vital parts only and you will die. Look for other arrows to kill me."

Alarka heard these words and reflected thus: "The ear troubles me much. It wants to hear melodious music. It hears various sounds and hankers after them only. I shall discharge sharp arrows at the ear."

The ear said, "My dear Alarka! These arrows will not pierce me. They will pierce your own vital parts only and you will die. Find out other arrows to kill me."

Alarka reflected: "The eye is very troublesome. It longs to see colours and beautiful forms. I shall destroy this eye with sharp arrows."

The eye said, "These arrows will not. O Alarka, pass through me at all. They will pierce your own vital parts only and you will die. Find out other arrows in order to kill me."

Alarka reflected thus: "This intellect only troubles me much. It forms many determinations with the help of reasoning. Therefore, I shall discharge sharp arrows at the intellect."

The intellect said, "O Alarka! These arrows will not pass through me at all. They will pierce your vital parts only and you will die. Search for other arrows to annihilate me."

Alarka underwent rigorous penances to overcome the seven faculties, viz., the mind, nose, tongue, skin, ears, eyes and intellect. But in vain! He then began to reflect for a long time on this one

subject. At last, he found out the real powerful arrow, viz., control of mind which would kill all the seven. He could not obtain anything better than this. He engaged himself in Yoga, fixed his mind on one object and remained perfectly still and calm. He quickly killed all the senses and the intellect with one arrow and even the mind. He entered into his innermost all-blissful soul or Brahman and thereby acquired the highest success.

He was struck with wonder and said, 'Alas! It is a pity I wasted my life trying to acquire domain over earthly possessions which are transitory. I wasted my energy in sensual enjoyments. I did not know up to this time how to control the mind and the senses. I performed acts that are external. I courted power, wealth, sovereignty till now. I had no right understanding and discrimination. I had no idea of the immortal soul or Atma. I had no idea of the efficiency of Yoga. There is no happiness higher than control of mind by Yoga practices. There is no wealth higher than the spiritual wealth. There is no bliss higher than the bliss of the soul. This is the supreme state! I have learnt this truth at last! I have realised this only now.'

Arrows cannot really destroy the senses. The senses are located in the astral body or subtle Linga Sarira (Sukshma Deha). Even if the external ears, eyes, nose etc., are destroyed the senses still retain their life, strength and vitality. What you see outside are external instruments only. the Indriyas or the senses should be withdrawn and absorbed in the mind itself, through dispassion, discrimination, practice of Dama (Self-restraint) and Pratyahara (abstraction).

Then only can the senses be destroyed. All the Vasanas (desires) and Trishnas (cravings) should be destroyed and the mind should be absorbed in its source, i.e., Brahman. Then only the mind can be annihilated. You will have to kill these senses and the mind with the help of spiritual arrows viz., Dama, Pratyahara, dispassion,

eradication of Vasanas and cravings and the practice of Yoga or meditation. This is the reason why the senses and the mind said to Alarka, "You cannot kill us with these ordinary arrows. Do look for other arrows with which to kill us."

As Alarka was a Tapasvin and firm in his vows, he found out the one true arrow of Yogic concentration and killed the seven faculties with this invincible and powerful arrow.

May you all take recourse to this spiritual arrow of Yoga and enjoy the eternal bliss like Alarka!!



- ◆ Death is the culmination of life. In death life seeks rest. It is precursor to the greatest happiness, the exquisite freedom from all tortures of flesh. Death automatically dismisses all bodily pain, just as sleep banishes the weariness and aches of the hard-worked body. Death is a parole from the prison of the physical body.
- ◆ Everyone has self-limiting idiosyncrasies. These were not put into your nature by God, but created by you. These are what you must change- by remembering that these habits, peculiar to your nature, are nothing but manifestations of your own thoughts.

-Sri Sri Paramahansa Yogananda

- ◆ When Time employs you, you become the slave, but if you intelligently employ Time, you become the master of Time.
- ◆ A successful man is one who can lay a firm foundation with the bricks that others throw at him.

-SWAMI CHINMAYANANDA

- ◆ The knower catches in the ecstasy of his heart the full light of that Brahman (that Divine Essence) which is indescribable- all pure bliss, incomparable, transcending time, ever free, beyond desire.

-Vivekachudamani

WISDOM vs KNOWLEDGE

SWAMI RAMATIRTHA

"Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud."

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been identified as knowing what one ought to do next. Virtue is doing it.

Wisdom-without virtue is a weariness of the flesh. But as volition passes out into action, and science into art, knowledge into power, so does wisdom into virtue. And where thought does not go over into action and precept into practice, there results mental dyspepsia and spiritual constipation.

Says an American humorous writer: -

"I've thought and thought on men and things,
As my uncle used to say,
If the folks don't work as they pray, by links,
Why, there ain't no use to pray.
If you want something and just dead set,
A pleading for it with both eyes wet,
And tears won't bring it; why you try, sweat,
As my uncle used to say."

The power of safe and accurate response to external conditions is the essential feature of sanity. Inability to adopt action to need is a character of insanity. "Change or perish," is the grim watchword of Nature. Keep pace with the advancing time and you can survive in the struggle of life. India, take note!

The spirit of all practical wisdom is pointed out concisely in the simple and saving advice of Krishna- "Thy business is with Action only, never with the reward or merit accruing from it; let not the fruit of action entangle thee; nor be thou the slave of inaction."

"And live in action! Labour! Make thine acts.

Thy piety, casting all sell aside,
Condemning gain and merit; equable
In good or evil, equability
Is yoga, is piety!"

Be in the struggle; That is your duty. A true hero loves engagement (Action) as ever a lover wooed his sweetheart. In case of death in the field, you bring glory to heaven or Truth (i.e., advance the cause of Evolution and Cosmic Progress by letting the fittest survive), and in case of victory also you let the real Power, Truth (sat) shine through you. In reality you are the Truth that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self, shine, shine forth as energy of Life.

"Either-being killed-
Thou wilt win heaven's safety, or-alive
And victor-thou wilt reign an earthly king.
Therefore, arise thou son of Truth! Brace
Thine arm for conflict, nerve thy heart to meet-
As things alike to thee-pleasure or pain,
Profit or ruin, victory or defeat.
So minded, gird thee to the fight, for so shalt not sin."

The true gauge of success being spiritual growth, and not outward gain or loss, defeat is as glorious as victory.

"Shah sawar-i-khush, ba maidan amadi, goyebizan."

O happy knight, you happen to be on the playground (world),
hit on! hit on!

A man's strength of character bears a direct proportion to the
extent of trials he has undergone.

"Then welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids not sit, nor stand, but go!

Be our joys three parts pain!

Strive and hold cheap and strain;

Learn, nor account the pang; dare, never grudge the three.

For thence a paradox

Which comforts, while it mocks,

Small life succeed in that it seems to fail."



- ◆ Bright but hidden, the Self dwells in the heart. Everything that moves, breathes, opens, and closes lives in the Self. He is the source of love and may be known through love but not through thought. He is the goal of life. Attain this goal!

-Mundaka Upanishad

- ◆ Truth, purity and unselfishness- wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.
- ◆ Powers of the Mind- Take up one idea. Make that one idea your life- think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success... If we really want to be blessed, and make others blessed, we must go deeper.

-SWAMI VIVEKANANDA

EXPERIENCING THE ETERNAL PRESENCE

SWAMI CHIDANANDA

Radiant Immortal Atman! Blessed children of the Divine!

Om Om Om Om Vichar

Om Om Om Om Bhaja Omkar

Om Om Om Om Vichar-

Adore Om, enquire into the nature and meaning of Om. Find out what Om stands for, what Om makes you aware of, what is the message that Om brings. Enquire, enquire into it!

Om Om Om Om, Bhaja Omkar-

Adore Om, contemplate Om. Meditate upon Om. Offer yourself unto Om. That is the implication of 'Bhaja'. Bhaja means worship, adoration, contemplation, meditation, offering oneself.

Narada, the great divine sage, has written aphorisms on devotion-Bhakti- just as Patanjali Maharshi has blessed us by his aphorisms on meditation which we call Patanjali's Yoga Sutras, just as the great sage Veda Vyasa has enriched our knowledge of Vedanta by giving the quintessence of Vedantic Philosophy in the aphorisms on Vedanta, the Vedanta Sutras or Brahma Sutras. Vedanta refers to the ultimate Reality as Brahman and so they are also called as Brahma Sutras of Veda Vyasa. Even so Narada, the great sage, has summed up the philosophy and the path of devotion through his aphorisms on the truths and aspects of the path of devotion, the approach to God-experience through devotion. They are known as Narada Bhakti Sutras. There is another sage called Shandilya who has written Bhakti Sutras.

In Narada's Bhakti Sutras, one aphorism says that the meaning of Bhaja is to adore, to worship, to contemplate, to offer oneself and

in all ways to stand in servitude to the Supreme Being. He is the Master. Offer yourself and your whole life as a humble servant. He uses the aphorism Bhaja Sevayam-Bhaja means Seva. Bhaja comprises the whole of approach to God- through thought, devotion, worship, prayer, meditation, through glorification and singing His praises. All of them are covered by the term Bhaja; and this Bhaja is also the way of expressing our humble servitude to God, by accepting His great mercy upon us.

So, this chant:

Om Om Om Om, Om Vichar

Om Om Om Om, Bhaja Omkar

Says that he who seeks to know the Supreme Reality, to approach Him and adore Him, should enquire into the great Reality, should enquire into His nature, should enquire into what He is. And offer oneself in humble dedication and servitude to God. In a short chant it sums up the method of relating yourself to God.

You are a part of Him and you have been given the opportunity of dedicating all your God-given human faculties to enter again into Him and abide in Him forever and ever. To that end, what do you have to do? Let your mind and intellect be engaged in constant enquiry about the Supreme reality and with your entire devotion try to abide in Him, enter into Him by contemplation and enquire about the Supreme Reality. And offer yourself to the Supreme Reality. This is the call contained in this little chant:

Om Om Om Om, Om Vichar

Om Om Om Om, Bhaja Omkar

Om stands for that great Reality; it is the sound-symbol or word-symbol of That which is beyond all sound and word. The

nameless and formless is indicated by Om. Some identify it with the word that is mentioned in the opening sentences of the Gospel of Saint John: 'In the beginning was the word. The word was with the God. The word was God.' They identify It with Om, the name of the nameless, the symbol of That which is beyond all symbols. That is Brahman.

Om is known in Vedanta Philosophy as Shabda-Brahman or Nada-Brahman. Shabda-Brahman means Brahman indicated through a word, a divine word. and Nada-Brahman means Brahman, the great Reality, indicated through a sound. Everything reminds us of that great Reality, and we must contemplate That. Then our life becomes fulfilled. Without attaining this, our life remains incomplete. And at this moment His Presence is brought forcibly to us by what we are now experiencing. So, I stop my words, and in that silence, you will experience His Presence.

(Silence is observed for some time...)

The uncaused, self-luminous Light that is the source of all lights, all radiance, the first ray of the Sun proclaims His Presence. The waves of the ocean, the many appearing in the one, proclaim that great Reality. The blowing wind proclaims His Presence. There is a Vedic Mantra which says that He is all-pervading Eternal Presence. Where can we feel or experience that Presence? And through the Vedas the answer comes: "Everywhere and as all things." The whole universe is a composition of five elements, earth, water, fire, air and ether or space. These five elements are the basic building blocks of the gross universe of matter. The Vedic Mantra says:

Jale Vishnuh stale Vishnuh, Vishnu Parvata mastake

Jwalamalakule Vishnuh, sarvam Vishnumayam Jagat

All the waters, all the places, all the mountain tops, all the streaks of flames are Vishnu; the entire Cosmos is pervaded by Vishnu.

Vishnu is the all-pervading Eternal Spirit. In the mortals He is that Eternal Spirit. In the flaming tongues of fire He is the Eternal Spirit. In the wind that blows freely on the mountain tops is that Eternal Spirit. And in the sky, in the vast infinite space above is that Eternal Spirit. Thus, that Eternal Spirit is everywhere for you to feel and experience, if you only recognise it. At this moment it is intensely experienced by us both through sound as well as the actual feeling of the blowing wind.

A dear old friend of mine living in Assisi, Rev. Father Anthony, had an interesting anecdote:

A foreigner visiting China, was curious to know about the religion of the Chinese people. One day when his waiter brought him his breakfast, he said, "What is the religion of the Chinese people?" He looked at him. "Don't you know?"

He asked him to get up from his table and walked up to the big window of the balcony, opened the window and stepped onto the balcony and said, "Look! What do you see?"

The foreigner said, "I see the city spread out below. I see the square, I see the people walking about, I see the cars going about, a lot more I see, I see cyclists...." And he exhausted what all he could see.

"Then anything else?"

"Yes, I feel the wind blowing."

"Ha! That is our religion. Not this or that which we see."

So that is the Chinese religion. That, what they feel-the ever-present Presence. The never-absent Presence.

O Lord! May all of us in the East and the West, North and South, be aware of Thy Presence! May peace and goodwill abide amongst individuals, groups, communities and nations. This is our earnest prayer. Peace, peace, peace.

Om Shanti Shanti Shantih



- ◆ For one who has conquered his mind, a mind is best of friends, but for one who has failed to do so, a mind is the greatest enemy.
- ◆ As a strong wind sweeps away a boat on the water, even one of the roaming world of the senses on which the mind focusses can carry away a man's intellect.
- ◆ A person can rise through the efforts of his own mind; or draw himself down in the same manner. Because each person is his own friend or enemy.
- ◆ The wise engaged in devotional service, take refuge in the Lord and free themselves from the cycle of birth and death by renouncing the fruit of action in the material world.
- ◆ A gift is pure when it is given from the heart to the right person at the right time and right place, and when we expect nothing in return.
- ◆ The wise who knows the truth thinks, 'I do nothing at all; for in seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, he thinks, 'The senses move amongst the same objects.'

Bhagavad Gita

THE JAR OF DESIRE CAN NEVER BE FILLED UP

RAMAKRISHNA PARAMAHAMSA

A barber who was passing under a haunted tree, heard a voice say, "Will you accept seven jars full of gold?" The barber looked around, but could see no one. The offer of seven jars of gold, however, roused his cupidity, and he cried aloud, "Yes, I shall accept the seven jars." At once came the reply, "Go home, I have carried the jars to your house." The barber ran home in hot haste to verify the truth of this strange announcement. And when he entered the house, he saw the jars before him. He opened them and found them all full of gold, except the last one which was only half-full. A strong desire now arose in the barber's mind to fill the seventh jar also; for without it his happiness was incomplete. He therefore converted all his ornaments into gold coins and put them into the jar; but the mysterious vessel was, as before, unfilled. This exasperated the barber. Starving himself and his family, he saved some amount more and tried to fill the jar; but the jar remained as before. So, one day he humbly requested the king to increase his pay, as his income was not sufficient to maintain himself. Now the barber was a favourite of the king, and as soon as the request was made the king doubled his pay. All this pay he saved and put into the jar, but the greedy jar showed no signs of filling. At last, he began to live by begging from door to door, and his professional income and income from begging—all went into the insatiable cavity of the mysterious jar. Months passed, and the condition of the miserable and miserly barber grew worse every day. Seeing his sad plight the king asked him one day: "Hallo! When your pay was half of what you now get, you were happy, cheerful and contented; but with double that pay, I see you morose, care-worn and dejected. What is the matter with you? Have you got the seven jars?" The barber was taken aback by this question and replied, "Your Majesty, who has informed you of this?" The king said:

"Don't you know that these are the signs of the person to whom the Yaksha consigns the seven jars. He offered me also the same jars, but I asked him whether this money might be spent or was merely to be hoarded. No sooner had I asked this question than the Yaksha ran away without any reply. Don't you know that no one can spend that money? It only brings with it the desire of hoarding. Go at once and return the money. The barber was brought to his senses by this advice, and he went to the haunted tree and said, "Take back your gold, O Yaksha." The Yaksha replied, "All right." When the barber returned home, he found that the seven jars had vanished as mysteriously as they were brought in, and with it also had vanished his life-long savings.

Those who do not understand the difference between what is real expenditure and what is real income, lose all they have.



- ◆ Truth is not only Eternal but also unlimited and infinite. It is all embracing. It is the religion of all. In fact, it is great and glaring, and never sectarian. It is liberal. Other religions have all been founded by Individuals. But this Sanatana Dharma is not based on the teachings of any one single person.
- ◆ Realise, realise that you are the infinity within. Know that. The very moment that a person knows himself to be that, the very moment that a man realises his true nature, he is free, above all danger, above all difficulty, above all suffering, above all tribulation and pain. Know that, be yourself!
- ◆ If you want to realise an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realise this and you will see that the stars are your handiwork, you will see that all the objects of love, all the bewitching and fascinating things are simply your own reflection or shadow.

SWAMI RAMA TIRTHA

REAL WORSHIP

SWAMI VIVEKANANDA

A visit was subsequently paid to the Rameswaram Temple, where the Swami was asked to address a few words to the people who had assembled there. This he did in the following terms:

It is in love that religion exists and not in ceremony, in the pure and sincere love in the heart. Unless a man is pure in body and mind, his coming into a temple and worshipping Shiva is useless. The prayers of those that are pure in mind and body will be answered by Shiva, and those that are impure and yet try to teach religion to others will fail in the end. External worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. Therefore, you must all try to remember this.

People have become so degraded in this Kali Yuga that they think they can do anything, and then they can go to a holy place, and their sins will be forgiven. If a man goes with impure mind into a temple, he adds to the sins that he had already, and goes home a worse man than when he left it. Tirtha (place of pilgrimage) is a place which is full of holy things and holy men. But if holy people live in a certain place, and if there is no temple there, even that is a Tirtha. If unholy people live in a place where there may be a hundred temples, the Tirtha has vanished from that place. And it is most difficult to live in a Tirtha; for if sin is committed in any ordinary place, it can easily be removed, but sin committed in a Tirtha cannot be removed. This is the gist of all worship- to be pure and to do good to others. He who sees Shiva in the poor, in the weak and in deceased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing

Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples.

A rich man had a garden and two gardeners. One of these gardeners was very lazy and did not work; but when the owner came to the garden, the lazy man would get up and fold his arms and say, "How beautiful is the face of my master", and dance before him. The other gardener would not talk much, but would work hard, and produce all sorts of fruits and vegetables which he would carry on his head to his master who lived a long way off. Of these two gardeners, which would be the more beloved of his master? Shiva is that master, and this world is His garden, and there are two sorts of gardeners here; the one who is lazy, hypocritical, and does nothing, only talking about Shiva's beautiful eyes and nose and other features; and the other, who is taking care of Shiva's children, all those that are poor and weak, all animals, and all His creation. Which of these would be the more beloved of Shiva? Certainly, he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Shiva must serve His children- must serve all creatures in this world first. It is said in the Shastra that those who serve the servants of God are His greatest servants. So, you will bear this in mind.

Let me tell you again that you must be pure and help any one who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chittashuddhi) and then Shiva who is residing in every one will become manifest. He is always in the heart of everyone. If there is dirt and dust on a mirror, we cannot see our image. So, ignorance and wickedness are the dirt and the dust that are on the mirror of our hearts. Selfishness is the

chief sin, thinking of ourselves first. He who thinks, "I will get to heaven before others, I will get Mukti before others" is the selfish man. The unselfish man says, "I will be last. I do not care to go to heaven, I will even go to hell if by doing so I can help my brothers." This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. Whether he is learned or ignorant, he is nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva.

OBITUARY

Smt. Pushpalata Gupta w/o Sri Ratan Lal Gupta attained the Lotus feet of the Lord on 31-05-2025 at their residence in Hyderabad. She was a devotee of Pappa Ramdas of Anandashram. She was a noble soul who has rendered invaluable services to Santi Ashram by contributing generously for Education, Annadaanam and Goseva. In her demise, she has left a void which is difficult to fill. Ashramites conducted special prayers for her soul to rest in Peace. May Pujya Swami Omkarji provide necessary strength to the bereaved family members of the departed soul to overcome this tragic loss.

- ◆ Realise the heaven within you, and all at once all the desires are fulfilled, all the misery and suffering is put an end to.

SWAMI RAMA TIRTHA

- ◆ A man does not become great by simply being born into an accomplished family. It is only by adhering to the ordained duties, in keeping with the example set by his great ancestors that a person makes himself worthy of his lineage.

Sri Sri Sri Bharati Tirtha Mahaswamy

OBITUARY

With a deep sense of sorrow, we may inform the readers the sad and sudden demise of Sri Vinjamuri Radhakrishna Garu on 14-05-2025. As a long time devotee and well-wisher of the Ashram, he has rendered yeomen services to the Ashram in a selfless manner. After his retirement from service, he rendered services for twenty long years as the Correspondent to our Mother Ashram School and made relentless efforts for its all-round development. His parents, Sri Suryanarayana and Smt. Anasuyamma have been devotees of Pujya Swamiji and they also were serving the Ashram during those days. As an ideal son, Sri Radhakrishna Garu also treaded on the same path shown by his parents and till his last breath was helpful to the Ashram in many ways. Teaching was second to his nature. He was so passionate that till the end, he was taking online classes for aspiring students on various topics such as Yoga Vasishtamu and other Scriptural teachings. He was also lecturing on various topics at our Kotagiri Ashram, Mother Ashram and other branches of our Ashram more particularly on Ashtavakra Gita and Upanishads. As a teacher of great eminence, he inspired many a student under his tutelage to become eminent persons in their chosen fields. The void felt by his demise is too immense to express in finite words. Ashramites prayed for the departed soul to rest in peace. May Pujya Swamiji bestow the courage and strength to his family members to bear this great loss.

- ◆ Mahakavi Kalidasa said that just as Sumitra gave birth to Lakshmana and Shatrughna, properly acquired knowledge brings forth learning and humility together.

Sri Sri Sri Bharati Tirtha Mahaswamy

LAUGHTER

SWAMI RAJESWARANANDA

'A laugh a day keeps the doctor away' is a significant slogan. Laugh is the master key to open the innermost soul of an individual.

Laughter is the gateway to health. Laughter invigorates breathing, causes a fresh supply of oxygen, relaxes the whole nervous system (muscular tension), improves appetite and digestion, enhances the freedom of circulation and respiration, bestows magnetic personality, grants sparkle to the eye and the glow of youth to the cheek, radiates friendship and kindness and puts the gloom to flight.

Laughter is almost exclusively a human achievement or accomplishment. Laughter is a glow with the joy of living.

Let not the world suffer from laugh starvation. There is already woe in the world and so add not to it any more. Laughter easily disperses fear. Apprehension takes to heels at the sight of laughter.

Doctors and dispensaries, wars and worries would become a thing of the past, were a wholesome sense of humour prevalent universally. Laughter is an antidote for the poison of fear and depression. Laughter brings in adjustment to environment in life's struggle.

It is said that it takes about twenty-six muscles to make a smile and sixty-two to make a frown.

Hence lighten yourself with a smile and never overtax or overburden yourself wrongly with a frown. A sunny expression of life is the end of culture.

Laughter cannot be ordered at the corner drug store. Doctors would no doubt be happy to prescribe many laughs every day, if available anywhere. A dose of laughter cannot but be a combination of stimuli like that of vitamin tablets plus the relaxation of bromides.

Laughter is an exercise for the diaphragm. X-ray yourself when you laugh and see your diaphragm goes down and down and your lungs expand. More oxygen is taken in than usual and it passes into blood exposed in your lungs. Thus, the rate of exposure to oxygen is doubled or tripled, as you laugh.

Health varies according to the amount of laughter. Laughter makes one live longer, by bringing in a surge of power all over the system.

A laughter is not merely showing teeth on every trifle. It should not be vulgar and express vacant mind. It should not be ill-bred and illiberal.

A sincere and simple laugh is the innocent and virgin music of the soul. Melody of laughter cures physical and mental maladies.

A hearty laugh lengthens life. It lightens the long face and makes the heart no more a house of imaginary troubles and anxieties. It is a sovereign remedy to laugh away all the blues of life.

A smiling face carries its own credentials and has free access everywhere. It is a perpetual letter of recommendation by itself. It puts to flight the clouds of gloom by the warmth of its sunshine. It easily owns an enormous popularity by its high quality. It belittles the little self, putting team spirit into it to move on in the world.



- ◆ People cannot be kept under one's sway at all times. Power is not essential. Hence a man in power must exude kindness and be truthful, steadfast and just.
- ◆ The happiness enjoyed by a wicked man finally ends in grief whereas the initial difficulties and grief faced by a pious soul inevitably lead to happiness in the end.

-Sri Sri Sri Bharati Tirtha Mahaswamy

INFINITE KNOWLEDGE, POWER AND JOY

SWAMI RAMDAS

True knowledge is the awareness of a changeless existence. True power is an emanation from this existence. And true joy is the nature of play of this power. Knowledge, power and joy, being the attributes of one supreme Reality, are ever eternal. To intellectually understand the wholeness and comprehensiveness of these qualities, the analogy of the sun, his rays and the resultant light, all of which resolve into one entity, holds good.

The aim of human life is clearly to realise this great Reality; to uplift human nature to this transcendent vertex of the Godhead; to infuse into the intellect, will and action, the ecstasy of this immortal music. It is then that the human life attains the real triumph and victory on this earth for the enjoyment of the highest bliss and peace.

A human being is essentially and inherently an embodiment of true knowledge, power and joy. His real being is an infinite expanse of blissful existence; his powers are the waves of joy that play on the bosom of this boundless ocean of life. It is given only to a human being to experience the height of this realisation.

The one aspiration of all beings is for liberation and peace. Man can intuitively feel that there does exist within him a state of perfect freedom in which no fetters can shackle him; a state in which nothing can disturb his peace; further that this state is unchanging and eternal. But the question remains: how can one enter into this everlasting kingdom which is made up of light, power and peace—what qualifies him for such an adventure?

A self-created and very strong wall of separation shuts the individual from the view and experience of the immortal realm and

this wall is the individual sense or ego. The eradication of the ego-sense only befits the individual for achievement of the loftiest perfection of the transcendent Truth. As the dam obstructs the free flow of the stream; as a clog within the flute permits not the outpouring of melodious notes; as an ill-tuned stringed instrument cannot produce charming music; as the dimmed glass does not lend itself to the reflection of light through it; so, the ego, with which an individual is obsessed, is the one hindrance to the spontaneous revealment of the indwelling power and joy. Remove the dam and you allow the waters of the stream with all its pristine purity to flow in a sparkling current. Empty the flute of its clogged matter and you play upon it to produce a celestial melody. Tune the instrument and you draw from it most entrancing music. Clean the glass and you permit the light to pass through it with a glorious brilliance. Similarly, eliminate the ego-sense from your life and that instant you liberate life to realise its oneness with the immortal Truth, its oneness with the entire universe, its oneness with the infinite power, its oneness with the everlasting joy.

Every man or woman wants to be great in culture, great in power and great in action; to achieve magnificent success in all undertakings; to enjoy peace and plenty—life's invaluable gifts; in short, to fill existence with an invincible spirit of supreme light, love and bliss. The secret of this life sublime lies in complete self-abnegation.

There is a story that a devotee prayed to God to take His seat in his heart. But God replied that since his ego had installed itself in his heart, and there was no room for two within, God could not fulfil the prayer. The devotee was, therefore, asked by God to eject the imposter ego from the heart so that He might come in and take His

seat. Surely, when the human heart is evacuated thoroughly of the ego and its host of desires, it is then only the great Truth, that is, He who is the whole universe and beyond would manifest within it. Now the cramped consciousness of the unenlightened soul is dissolved into the infinite splendour and vastness of universal and super-universal life and existence. Now it is that the man or woman who has thus reached the peak of the God-vision comes by the highest satisfaction, strength and felicity which human life can grant.

God-realisation is not a fetish, is not an enslavement to any cult or doctrine, is not a byproduct of the membership of any sect, creed, church or society; but it is a total setting free of the eternal Divine Principle innate in every being, so that life may be universalised and thereby be made to understand and experience its identity with the Truth of infinite knowledge, power and joy-the greatest end and aim of life.



- ◆ Step out of the darkness of ignorance, enter into the light of knowledge, and there stand facing God- the Light of lights.
- ◆ Don't despair in failure and fall. God's grace is upon you. Seek His aid. He is Almighty. Complete surrender He demands of you; then only will He make you His own.
- ◆ As the chickens feel secure beneath the wings of the mother-hen, so be at peace under the protecting influence of God who is your Divine Mother.
- ◆ Be like the flower; give out always the perfume of love and joy. Pray that always you may be in Him and He is in you, i.e., to grant you this awareness.

SWAMI RAMDAS

CONTENTMENT

SWAMI SIVANANDA

I will now talk to you this most vital subject, contentment. You all know the maxim "A contended mind is a continual feast." The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganges, so also that greedy man who is burnt by the fire of Lobha finds immediate joy and relief by a dip in the ambrosial water of contentment. There are four sentinels who guard the domain of Moksha. They are Santi, Santosha, Satsanga and Vichara. If you approach any one of these sentinels you can get hold of the other three. If you can get hold of Santosha or contentment, you can easily see the other three sentinels following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty emperor on this earth. Tayumana Swami, the reputed sage of southern India sings: "Even the richest man in this world who is equal to Kubera, who possesses Chintamani, Kamadhenu and Kalpataru, desires to have domain overseas. He tries to practise alchemy to have more health. That man who is living up to 150 years tries to prolong his longevity by taking Rasayanas and Siddha Kalpas. He who possesses one hundred crores of rupees tries his level best to make it two hundred crores of rupees. The mind grasps one thing and leaves it the next moment and tries to grasp another. Man moves restlessly in this world and says: "This is

mine. That is mine. I will try to possess that also. O restless mind! Do not drag me in these impure desires and sensual objects. I know your ways pretty well. Keep quiet. O Supreme Being! Give me a desireless pure mind. Let my mind be ever fixed in the Truth. Let me be mindless. Let me rest in the Satchidananda Swarupa. O All-full Bliss! O Radiant Bliss! that permeates and pervades all these names and forms." Contentment is one of the important items in the Niyamas of the Raja Yoga philosophy. The Gita also says: "Be contented with whatever you get by chance and apply yourself to meditation with a dispassionate mind." Socrates speaks very highly of this virtue.

Although people know that contentment is a virtue that gives peace of mind, yet they do not try to develop this virtue. Why? Because they have lost the power of discrimination and the power of Atmic enquiry or Vichara Shakti on account of passion and greed. Greed is the chief Officer of passion. Wherever there is greed, there is passion and wherever there is passion there is greed almost invariably. The understanding gets clouded; the intellect gets perverted and the memory gets confused by passion and greed. Therefore, people find it difficult to develop this virtue, contentment.

An objector says: "Well. Swamiji, what you say is quite correct. I quite realise that contentment gives peace. But I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various sorts of ambitions, I move hither and thither, I exert and I am energetic. Kindly remove this doubt of mine. I am quite bewildered." My reply is simply this: "Contentment can never make you idle. It is a Sattvic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of the man and moves his mind towards divine contemplation. It turns his

energy in the inner, Sattvic channels. It transmutes the gross energy viz., greed that is forcing man towards selfish exertions into spiritual energy. Ojas. That man who is contented is full of Sattva. He is more energetic now. He is inward. He has an inner life in the Atman. He is always peaceful. He turns out more work calmly and with one-pointed mind. All the dissipated rays of the mind are collected now. Do you understand the point now?" The objector replies: "Yes, Swamiji, the matter is quite clear now. I am fully satisfied."

It is on the strength of contentment that the sages and Rishis of yore, the Fakirs and Bhikshus move about in the world in a carefree manner by living on Bhiksha. It is contentment that gives strength to an aspirant to walk in the path of Self-realisation and emboldens him to march fearlessly in the rugged and thorny path of spirituality. It is contentment that makes an aspirant look upon the worthless, perishable things of this world as dung, poison, straw or dust. Contentment develops Vairagya, discrimination and Vichara.

Mira had perfect contentment. She never cared for the paltry things of the world. She lived on Bhiksha though she was a Rani of Chitore. She lived on bread that came by begging and took it to the banks of Jumna and was quite satisfied with this meagre food and plain water which served as drink. What gave her strength? It was contentment. Contentment opens the door of Moksha and the realms of eternal bliss and sunshine. Contentment is a divine virtue. He who has perfect contentment brings balance of mind and perfect poise.

Pattinattu Swami, a very great sage of Southern India was a very greedy man in his earlier life. He was very rich too. Yet he wanted to hoard up wealth. Lord Siva took the form of a small boy and presented a bundle of needles which had no eyes with a chit inside which

contained the message: "What is the earthly use of the treasure of this world? Even this broken needle will not follow you when you die." This opened the eyes of the greedy merchant and infused Vairagya and contentment. He abandoned his home, wealth, wife and everything and lived upon alms, developed perfect contentment and realised his Self.

Contentment is Bliss. contentment is nectar. Contentment gives immortality and infinite peace. Therefore, develop this virtue. Lead a happy life. Rest in everlasting peace. Have a mental image of this virtue. Repeat mentally "OM CONTENTMENT." The mental habit of contentment will develop.



◆ To soothe the aching heart, to infuse courage into the drooping spirit, to bring a smile upon the face pale with woe, to assuage sorrow by loving words, are the works of a God-lover.

SWAMI RAMDAS

- ◆ If roses tried to be sunflowers, they would lose their beauty; and if sunflowers tried to be roses, they would lose their strength.
- ◆ Thunder roars but does not strike. Lightning strikes but does not roar. Choose to be lightning.
- ◆ Cowards shrink from challenges, weaklings flee from them, but warriors wink at them.
- ◆ A rose does not answer its enemies with words, but with beauty.

Matshona Dhlwayo

- ◆ The happiness which comes from long practice, which leads to the end of suffering, which at first is like poison, but at last like nectar-this kind of happiness arises from the serenity of one's own mind.

Ved Vyasa, Bhagavad Gita

TRUTH OF DIVINITY AND WORLD CULTURE

SWAMI RAJESWARANANDA

A world culture means a common or worldwide study of Spirit of Man.

In man's approach to Divinity such a study should reveal the very summit of his culture.

There should spring forth an immediate apperception or comprehension of the absolute being of the ultimate reality.

The comprehension has to be rightly based on a practical conviction in the realisation of the Spirit of man, the Self Supreme.

The comprehension cannot be based on biassed and baneful urge or dangerous half-truth.

A true comprehension cannot be discursive or intellectual or inferential but intuitive and illuminative.

It cannot be merely traditional, dogmatic or theoretical but practically mystical.

A saint said: "You cannot comprehend what you understand and that is understanding without understanding.

The objective experience or understanding of an individual is a false assumption of the mind, intellect and the senses and is an amalgam of truth and falsehood.

Nationalism, patriotism, humanitarianism, humanism, art, science, civilization and the like are a stale compromise between reason and the senses and form an insignificant glory of the Universal which is the Beyond.

Such differences based on the constitutional limitations of the senses are indeed appearances superimposed on the changeless substratum of the Universal, the Beyond.

In discrimination, knowledge, philosophy, etc., there is the predominant reason over sense factors in different degrees.

It is also reasonable for reason to cease reasoning on the Beyond which is above reason.

It is the Beyond that is the guide and ground and goal of the consciousness of 'I' and 'mine' of all the individuals.

It is the shifting of the centre of gravity from the individual to the Universal.

It is the dawn of spirituality in the life of an individual, being same and unaffected, in activity or in passivity.

It is not a temporary and transient feeling of a poet or an artist, activist or passivist, theist or atheist, philanthropist or philosopher.

It demands the highest aspiration of the soul, the unyielding determination of the heart, and the complete renunciation of the ego.

At this stage, even the urge 'to become and be the Beyond' is finite, foolish and false.

The fun of such an individual urge is really funny in that it stays with the individual, sticking to his personality as long as it is not abandoned.

On the individual waking up to the truth of his divine nature from the nightmare of his causal, mental and physical world-dreams, the matter ends together with its weal and woe and the Real shines in its pristine purity and spirituality.

Now the false seriousness of the beginningless fun is broken, though the show goes on ad infinitum, in the case of other individuals.

Such a realization of Divinity is not an alluring abstraction or a crippled comprehension or an inert intellectualism or a soapy sentimentalism or a rosy romanticism.

It is in short, an entire breakdown of the apparent crust of individuality together with all its glitter and glamour of the worldly sciences and secrets.

The deeper or basic Consciousness opens wider and wider into the revelation of the reality behind, before and beyond the phenomenal ebb and flow of life.

Spirituality is the innate and intimate and immediate conviction of the Supreme Self being one's own true nature.

The puny and petty self is but a bundle of complexes and is really a rope of sand.

This apparent self seems to generate a false sense of separation from the whole.

When the conviction of the truth of Fullness and Perfection dawns in the life of an individual, it is not that the individual life ceases or the world ceases.

The topsy-turvy nature of comprehension is now gone and the Truth of Divinity reveals Itself face to face.



◆ As a water bead on a lotus leaf, as water on a red lily, does not adhere, so the sage does not adhere to the seen, the heard, or the sensed.

GAUTAMA BUDDHA

◆ Until we discover this spiritual centre in ourselves, the God in us, we will be confused, miserable and disturbed, an enigma to ourselves and to others.

◆ Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.

◆ Actions are the louder expressions of thought. The quality of thought is ordered by the nature of our inner belief and faith.

◆ Achievements are not earned through proficiency alone. They are in fact rewards of our efficiency. Proficiency is gathered knowledge, while efficiency is the ability to translate the knowledge into action.

SWAMI CHINMAYANANDA

SEARCH FOR HAPPINESS

Dr. Raparthi Rama Rao

Human being is one among the multitudes of living species. Man works through his body, mind, intellect, chittam (the store house of thoughts and feelings) and ahamkara (the identity of physical body). His life starts with birth and ends with death. During his life span, he experiences innumerable moments of joy and sufferings, enmassing all objects of joy and developing deeper attachments with them. Generally, the people are under the impression that this life is meant for enjoying materialistic pleasures and comforts only. Yet, some people of wisdom introspect themselves whether life is only meant for running after materialistic pursuits. They ponder over; what is the aim or purpose of this life? They make self-inquiry and search for an answer.

At present the scientists are exploring the possibility of making the worldly life of people more joyful and comfortable by inventing some more equipments; for instance, trains, jet planes, T.V., cell phones, radios, transistors, computers, medicines and medical systems of investigation and treatment. Similarly, advanced sages in the ancient times dived deep into the inner depths to investigate the possibility of making the humanity more peaceful and cheerful. They found out certain principles of living in the society as well as for uplifting the human being. Based on the fundamental truths their investigations were about man's birth and life after death, human capacities, search for happiness, methods for attaining eternal happiness (Bliss), existence of world and its nature etc. The eternal Truths experienced by them in their deep penance have been expressed in the form of Vedas and other scriptures.

The research findings of the external world made by the modern scientists are merely based on mental and intellectual perceptions limited to five senses and the intellect. But the ancient sages dived deep into their internal realms, transcended themselves beyond the faculty of intellect. They have analysed the relationship of internal and external worlds and found out the real cause as clear as crystal

without even an iota of doubt. As experienced by them, they have passed on to the next generations the ways and means for experiencing the eternal "Bliss". Scientists seeing a tree and examining its external features, gave a name to it. They also found that the cause for the tree is the seed and the cause for the seed is the tree. But the real basic cause for both has not been found out and their research ended at that point.

Our Sages unlike the scientists have gone into the deeper layers of reality and confirmed that the ruler and controller of the Universe is the main cause for everything. ("Sarva Kaaranam Eeswaram.") They also made it clear that the so called apparently happy world is filled with sorrow and without permanence. They also proved that the real happiness does not lie in the objects as imagined by people. For example; one may say that happiness lies in eating sweetmeats; If happiness is really derived from sweets everybody at any time must be able to enjoy it. Suppose a person who has bellyful of food with a feeling of heaviness is offered this sweet, he rejects expressing his inability to eat any more. This proves that the object cannot give real joy. This applies equally to any other object and the inference is same.

In the ordinary sense, to derive happiness you need an object and desire for enjoying it and the concerned organ. All the three should go together to obtain objective joy. In the absence of any one ingredient, we do not get happiness. On observation, it becomes clear that real happiness is not in the objects. If it really exists in the objects, anytime everybody must be able to get it from that object. In fact, that is not happening.

The following instance makes how a house holder (Gruhastha) realises that the happiness cannot be obtained from wife, children, money, etc. contrary to his preformed concepts. We love deeply the object which gives us maximum happiness. Now let us observe how the centre of happiness is changing from time to time. In childhood, we crave for toys as happiness is centred on articles of play. When we get into schooling, in studentship, happiness is centred on studies, and securing good marks and laurels from the people around and by

acquiring qualifications. Here the centre of happiness alters from toys to higher degrees and recognition of our performance. After studies, centre of happiness moves towards earnings to fund his desired life styles through employment. Subsequently, the centre of happiness changes from earnings to spouse after marriage. After some time, love and affection towards our children become our centre of happiness as we switch over to more earnings for their sake. Thus, the centre of happiness oscillates between love for children and more earnings.

Let us examine the following typical incident. A householder got a phone call while he was in office. He immediately rushed to his house with anxiety. On the way the post man tried to congratulate him on his winning the lottery of one lakh rupees, while handing over the envelope containing the cheque. He pocketed the cover without even looking at it and without even thanking the post man, he started running towards his house. By the time he reached his house, he found his wife crying in front of the house which is in flames. Immediately he enquired his wife about the child. Then she enquired the servant maid whether she brought the child out from the house. The servant maid replied that in her confusion, she forgot to bring the child out. He was requesting every passer-by to rescue his child from the flames duly announcing the gift of his prize money of rupees one lakh to the rescuers. He also prepared to enhance the amount. He made hue and cry, but he dared not to get into the flames. The intrinsic reason behind it is he loves himself more than anything else.

Truly as observed by us previously, we love that more which gives us more happiness. In the above incident, the householder loves his life (himself) more than any other thing which prevented him to get into the flames. Thus, it is convincingly proved that the maximum happiness lies in ourselves i.e. inner self.

Hence, it is clear that the real happiness lies within and not without (external things). He who realises this "Truth" can attain eternal Bliss. This is the essence of what the Rishis experienced and revealed in Upanishads.

ASHRAM NEWS

MOTHER ASHRAM :10-06-2025: Pujya Omkar Swamiji's 44th Aradhana celebrations were conducted with great devotion and worshipfulness by the Ashramites. To commemorate the occasion Pujya Swamiji's Ashtothara Sata Naamaarchana was performed by Swamini Vinamranandaji and Swamini Saradanandaji in the Omkar Mandir. Sri Ramaswamy of Ramanashramam, Rachapalli who attended the auspicious event, sang poems eulogising the services rendered by our Pujya Swamiji not only to the devotees of the Ashram but to the entire human race for their spiritual upliftment. Many devotees of the Ashram from different places also participated in the event. The program ended with distribution of Prasad.

KOTAGIRI BRANCH : Swamini Saradananda Mataji arrived at the Santi Ashram in the month of April. Her visit was marked by a warm and respectful welcome from the residents and the staff of the Ashram. Upon her arrival, she engaged in a meaningful meeting with the staff members, during which she discussed various aspects of the Ashram's activities, administration and future plans.

The session was both inspiring and insightful, as Mataji offered her guidance and shared valuable thoughts on the spiritual and social responsibilities of the Ashram. Her presence brought a sense of renewed motivation and clarity among the staff, encouraging them to continue their dedicated service with greater enthusiasm and devotion.

Higher Secondary Public Exam. Results-2025

The results of the +1 (11th Standard) Public Examination were declared on the afternoon of May 9th, 2025. Our students have once again brought pride to the school through their commendable performance.

The top scorers of this academic year are:

First Place: Darshan-541/600; Second Place: Malini-538/600; Third Place: Kaviya-523/600

The school has recorded an overall percentage of 73%, reflecting the steady academic progress and sincere efforts of our students and staff.

Subject-wise highlights:

Tamil:98; English:94; Mathematics:83; chemistry:90; biology:88; computer Science:95

SSLC Public Exam Results-2025

Proud moment: Our School secures District First

The results of the Tenth Standard Public Examinations were declared on May 9th, 2025, and it brings us immense pride to announce that our school has secured the District First Rank, a shining milestone in our academic journey.

Our students have showcased exceptional performance this year, with impressive scores and dedication that truly reflect their hard work and the relentless support of our teachers.

Top performers:

Hishani- 494/500 (District First)

Meghana-488/500

Diya-485/500

Overall school performance:

Overall pass percentage:81%

Subject-wise High Scores:

Tamil:99; English:99; Mathematics:99; Science: 100; Social Science: 100

This outstanding achievement is the result of consistent effort, smart work, and the strong academic foundation provided by our dedicated faculty. We also extend our gratitude to the parents for their continued support and encouragement.

We heartily congratulate all our achievers and wish them continued success in their academic endeavours.

APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

Peace Magazine is a quarterly magazine published by Sri Santhi Ashram.

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(Via) Sankhavaram - 533446 E.G.Dist A.P.

◆ Isavasyamidam Sarvam: Every content of the universe is throbbing with the life of the Lord. Smile with the flowers and the green grass. Smile with the shrubs, ferns and twigs. Develop friendship with all neighbours, dogs, cats, cows, human beings, trees, in fact, with all nature's creations. You will have a perfect and rich life.

SWAMI SIVANANDA

◆ The body is said to be a temple, and the soul is truly Shiva. Discard the faded flower offerings of ignorance, Worship with the thought: "I am he".

Maitreya Upanishad

APPEAL

1. We, at the Mission of Peace, Sri Santi Ashram, Totapalli, East Godavari District, India, are glad to inform the devotees of Sri Santi Ashram worldwide, that, Ministry of Home Affairs, New Delhi, accorded approval for the registration of Ashram under the provisions of FOREIGN CONTRIBUTIONS (REGULATION) ACT, 2010
2. The Ministry of Home affairs, New Delhi, vide its letter bearing No. 0100019772018, dated 17-12-2019 approved registration and allocated the No. and the same is as hereunder: Registration No. 010170343
3. In view of the approval, our Ashram is now eligible to receive the contributions from the donors residing in foreign countries and in the currency of the respective country, Viz. US \$ or Euros etc.
4. In accordance with the guidelines of Home Ministry, we have opened a separate and exclusive account for receiving the contributions from foreign national and NRI's and the details are as hereunder :

Name of the account : The Mission of Peace
Name of the Bank : State Bank of India,
New Delhi Main Branch
Savings Bank account No. : 40127798428
SWIFT Code : SBININBB104
Address of Bank : State Bank of India, New Delhi Main
Branch, 11 Sansad Marg. New Delhi, Pin
Code - 110001. INDIA
E-mail ID of the Bank : fcra.00691@sbi.co.in

5. We, at the Ashram, Pujya Mataji and members of the Managing Committee, hereby request the devotees of Mission of Peace -Sri Santi Ashram to contribute liberally for the over all development of Ashram by remitting the amount to the above referred account.
6. The donors are requested to furnish their e-mail ID also and convey the details of the contributions to any of the following e-mail ID's to enable us to follow up and also keep you apprised of the utilization and developments arising therefrom.
srisanthiashram@gmail.com mattavvs07@gmail.com
adityamn07@gmail.com
7. The blessings of the Almighty God and those of Pujya Sri Swami Omkar and Pujya Sri Jnaneswari Mataji would always be showered upon you all.

For and on behalf of Santi Ashram
The Managing Committee
Sri Santi Ashram

APPEAL FOR CONTRIBUTIONS / SUPPORT

Sri Santi Ashram is conducting various activities in the areas of educations, medical aid, poor feeding, running and maintaining a Goshala with more than one Hundred Cows and residential facilities to Vanaprastha seekers etc. To support these activities your generous contributions are welcome.

1. Feeding : a) for one day : Rs. 5000/- and above.
b) Privileged Donors : Rs. 25000 and above.
(Feeding done one day on a day of choice every year)

2. Educational Fund
3. Gosamrakshana Fund
4. Children's Educational Fund
5. Old Age Welfare Fund
6. Library Fund
7. Educational Fund
8. Building Maintenance Fund
9. Ashram Maintenance Fund

Donations to the Ashram are exempt from I.T. under Sec. 80(G) of I.T. Act

Donations may be addressed to :

The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, East Godavari District,

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

Website : www. srisantiashram.org

- ◆ We have today more people who 'talk' on the Gita than those who "learn" the Gita; more who "read" the Gita than "understand" the Divine Song; and indeed, very few are trying to "live" the Gita!
- ◆ There is no New Year I know of. We with our minds, passions and hopes conceive the coming year and the year that has gone off! Rest in Him who is ever the same in your heart and watch the parade of events in the stream of TIME.

SWAMI CHINMAYANANDA

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