

PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

April 2023 - June 2023



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

Breathe on me breath of God
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.
Breathe on me breath of God
Until my heart is pure,
Until with Thee I will one will
To do and to endure.
Breathe on me breath of God
So shall I never die;
But live with Thee, the perfect life
Of Thine Eternity.

SELECTED

MEDITATION

The Name of all names, the "Name of God", is Love. Meditate on it every day. Form Silence-groups and meditate upon the Lord's Love. In that meditation will be gathered a great power of action, of service to man, bird and beast. For, meditation is a force. And to meditate on Sri Krishna or the Christ is to grow in the knowledge, that to love Him is not merely to sit at His Lotus Feet but also to wander and be wounded in the service of man and the sub-human God.

Sri T. L. Vaswani

MIRACLES

SWAMI OMKAR

Miracles happen even in these days for those who love God and trust in God-the Indwelling Presence or Light.

By His grace a miracle happened in my life.

The eyes of this body may be because of advanced age 84 years have been giving a little trouble. The Specialist Doctors in eye sight examinations, have been very kind, often examining my eyes and giving glasses also for the eyes- all so freely, some of them even coming to the Ashram, bringing all their glasses etc. for testing the eyes in the Ashram itself! How very kind and good of God and the devoted Doctors to come to the Ashram to examine my eyes. Recently as I was not able to read or write clearly, I thought another test is needed and perhaps a change of glasses too. When went to our Waltair Ashram to serve the devotees there, as there are good eye Specialists there, I had the opportunity of getting my eyes tested. Even there the Eye Specialist was kind enough to come and test my eyes. Dr. Pitchayya, the great surgeon and old devotee and well-wisher of the Ashram brought an Eye Specialist and was kind enough to be present while the examination was going on in the Ashram itself.

After examination, the Specialist, the devoted Doctor requested me to come to his clinic, to do better screening by examination thoroughly by pouring medicine in the eyes for better results.

In the presence of our loving devotee Dr. Pitchayya, the Eye Specialist Dr. Reddy Naidu tried all his test glasses pouring drops in my eyes, with all devotion and personal attention and kindness. All

his tests disappointed us all because none of his glasses helped us for I was not able to read anything clearly.

Hence, the Eye Specialist Sri Reddy Naidu and our Dr. Pitchayya said in disappointment; Swamiji, let us wait some more time to get clear results even for a change of glasses.

Hence returned to Waltair Ashram a little disappointed- after all the trouble taken by the loving Doctors to help and serve me. Repeating all is for the best, I live to convert the stumbling blocks into stepping stones:

In our simple, helpful and inspiring PEACE PRAYER, we repeat every day the inspiring powerful words: Eye of the eyes. When God is the Eye of the eyes, why should there be any defect or weakness in the eyes.

Thus I began to repeat the Peace Prayer feeling His Presence- God's Omnipresence, Omnipotence and Omniscience in the very cells of my eyes. By great spiritual grace and blessings, the result is I am writing now with the help of the old glasses.

This is *Anushtana Vedanta*, not only for me but for all the members of the Ashram and devotees especially to all sick people in the world to get rid of the passing clouds of sickness and weaknesses of every form and kind.

Self-reliance- Self-reliance- Self-reliance is to be practised in daily life.

No more reliance on other deities but reliance Now and Here on Lord of Doctors who is the Indwelling Presence of our devoted and dedicated hearts of purity and truth.

May all the children of God rely on the Infinite and Eternal Light within and be a blessing to our Creator who has blessed us

with human birth and this be a blessing to all His children by being in good health and peace.

This is the ardent prayer of your own Omkar who loves you all as his own as God is *Adviteeyam*.

All in One without a second.

Hari Om Tat Sat Om!



- The best way to get rid of some fault is to think ten minutes of the opposite virtue. And to practice the latter during the day.
- To be straight-forward is good. To expose other's fault, is not good.
- In a day, when you don't come across any problems- you can be sure that you are travelling in a wrong path.
- The great secret of true success, of true happiness, is this; the man or woman who asks for no return, the perfectly unselfish person, is the most successful.
- Take up one idea. Make that one idea your life; dream of it, think of it; live on that idea. Let the brain, the body, 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, and this is the way great spiritual giants are produced.
- You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.
- Talk to yourself once in a day, otherwise you may miss meeting an intelligent person in this world.

SWAMI VIVEKANANDA

- Grow. Expand yourself. Develop all positive and good qualities. Daivi Sampat like: large heartedness, commonsense and courage. Step on the spiritual path and recognize "I am the immortal self".
- God pervades the whole universe. He wears the robe of a beggar. He aches in pains under the mask of the sick. He wanders in rags through the forests. Open your eyes. See him in every body. Serve all. Love all.

SWAMI SIVANANDA

MIND-CONQUEST BY SPIRITUAL CULTURE

SWAMI SIVANANDA

The mind is like a wheel which revolves endlessly with tremendous velocity. It generates new thoughts with every revolution. This wheel is set in motion by the vibrations of psychic Prana or subtle Prana. The practice of Pranayama lessens the velocity of the mind, slows down the wheel gradually. Perfect control of Prana will bring the wheel to a standstill.

Alcohol, meat, Rajasic foods, the cinema, novel reading, obscene songs, obscene sights, obscene talks, evil company will make the wheel of mind revolve very rapidly; whereas fruits, Sattwic food, the company of Mahatmas, study of religious books, solitude, Japa, Kirtan, concentration, meditation, enquiry of "Who am I?" will slow down the wheel and eventually bring it to a standstill.

Identify yourself with the Immortal Self. Enquire, "Who am I?" whenever bad thoughts arise in your mind. All the thoughts will gradually die.

The fewer the desires, the fewer the thoughts. Become absolutely desireless. The wheel of your mind will stop entirely. If you reduce your wants, if you do not try to fulfil your desires, if you try to eradicate your desires one by one, your thoughts will diminish in frequency and length. The number of thoughts also per minute will decrease. Fewer the thoughts, greater the peace. Remember this always. A wealthy man who speculates in a big city and who has a large number of thoughts has a restless mind, in spite of his comforts, whereas a Sadhu who lives in a cave in Himalayas and who practises thought-control is very happy in spite of his poverty.

The power of concentration will increase by lessening the number of thoughts. Certainly it is an uphill work to reduce the number of

thoughts. In the beginning it will tax your ability very much. The task will be very unpleasant. But later on you will rejoice as you get immense strength of mind and internal peace by reduction of thoughts. Armed with patience, perseverance, vigilance, fiery determination and iron will, you can crush the thoughts easily just as you crush a lemon or an orange with ease. After crushing, it will be easy for you to root them out. Mere crushing or suppression will not suffice. There may be again resurrection of thoughts. They should be totally eradicated, just as loose tooth is pulled out.

When you hit at the head of a snake with a stick and crush its head, it remains absolutely motionless for some time. You think it is dead. All of a sudden it raises its head and runs swiftly. Even so, the thoughts that were once crushed and suppressed by you regain strength and raise up their heads. They must be destroyed totally beyond resurrection.

It is very difficult to fix the mind on a single thought in the beginning. First diminish the number of thoughts. Try to have thoughts on one subject only. If you think of a rose, you may have all sorts of thoughts connected with rose only. You may think of different kinds of roses that are grown in different parts of the world. You may think of the various preparations that are made out of roses, and their uses. You may allow even thoughts of other kinds of flowers to enter; but do not entertain thoughts of fruits and vegetables. Check the aimless wandering of the mind. Do not have thoughts at random when you think of a rose. Gradually you can fix the mind on one thought. You will have to discipline the mind daily. Eternal vigilance is needed in thought-control.

The fewer the thoughts the greater the mental strength and concentration. Suppose that the average number of thoughts that pass through your brain within one hour is one hundred. If you

succeed in reducing it by constant practice of concentration and meditation to ninety, you will have gained 10 per cent in concentration of mind. Every thought that is reduced adds strength and peace of mind. You may not be able to feel this in the beginning, as you do not possess a subtle intellect; but there is a spiritual thermometer inside to register the reduction of even a single thought. If you reduce one thought, the mental strength that you have gained by this reduction will help to reduce the second thought easily.

In rubber plantations, planters thin out the rubber trees by first cutting the small surplus trees which stand in the vicinity of big ones. By so doing they can tap more milk or rubber juice from the big trees. Even so you must thin out thoughts by destroying them one by one to drink the ambrosial milk or nectar of Immortality.

When the tail of a lizard is cut, the cut-end will flutter for some time, as there is still a little residual Prana in the tail. After one or two minutes all motion will cease. Even so, even after thinning and reduction of thoughts, some thoughts will move about like the tail of the lizard. But they are powerless. They cannot do any serious havoc. There is no vitality in them. Just as the drowning man tries to catch anything to save himself, so also these lifeless thoughts try best to come back to their previous state of life and vigour. If you go on with your daily practice of concentration and meditation regularly, they will die by themselves like ghee less lamp.

Just as a warrior chops off the heads of his enemies one by one when they come out of a fortress through a trap-door, so also chop off your thoughts one by one when they emerge out to the surface of the mind through the tap-door of consciousness.

The substitution method is very easy and effective in the destruction of evil thoughts. Cultivate only positive, virtuous

thoughts of mercy, love, purity, forgiveness, integrity, generosity and humility in the garden of your mind. The negative vicious thoughts of hatred, lust, anger, greed, pride etc., will die by themselves. It is difficult to destroy the evil thoughts by attacking them directly. You will have to tax your will and waste your energy.



- Three things you should acquire. Trust in God, atonement and readiness to sacrifice.
- Every work is a sacrifice to the Lord. Feel that all beings are his images. (creation)
- Let each man take the path according to his capacity, understanding and temperament. His true guru will meet him along that path.
- Life is a pilgrimage. The wise man does not rest by the roadside inns. He marches direct to the illimitable domain of eternal bliss, his ultimate destination.

SWAMI SIVANANDA

- “Human beings desire what they do not have; on the other hand they do not want what they have; in winter they long for hot days and in summer they long for snow.

SUBHASHITARNAVA

- “If one does not utilize wealth properly but expends it thoughtlessly and brags about it, it soon comes to an end and one suffers even though one obtains the whole earth.”

VYASA

- When there are dirty things to do, wicked minds get sharper too, just as owls can see better the darker it begins to be.

VALLABHADEVA

- Jnana or Self-awareness leads a man to realize that he is not the mind, body and senses, but the great Reality which is beyond all these- the changeless, formless and nameless Truth. This is formless and nameless Truth. This is indeed a difficult path. Renunciation of the externals seems to be essential for one to realize God by following this path. But, by devotion you can have Him, though living in the world. You love God and behold Him in all beings. Then you need not have to reject or renounce anything.

SWAMI RAMDAS

PEACE THROUGH EBB AND FLOW OF LIFE

SWAMI RAJESWARANANDA

“May there be peace in heaven, peace in the sky, peace across the waters. May there be peace on earth. May peace flow from the herbs, plants and trees! May all the celestial beings radiate peace! May peace pervade all quarters! Om Shanti! Shanti! Shantih!”

This is an ancient Vedic Benediction speaking on peace and voicing the highest aims of life.

This is a great goal for spiritual aspiration and a great way of life for inculcation in our everyday existence.

The peace that heals the wounds of the world is the voice of the wise and by our faith in their words we can establish that peace practically in our lives.

Generally the voice of peace is not heeded nor its message understood, nor adopted by mankind, due to foolishness and perversion of intelligence.

The conscience of mankind has to be elevated to make peace on earth a possibility.

This indeed enables human beings to recognise the truth of peace, the law of love in all walks of life.

This indeed is the supremacy of love being the way of peace, abolishing war from the world, root and branch.

Peace should be a spiritual issue with us, a matter of conviction and not a fanciful opinion or a political point of view.

Love is the law of life. If love limps from limit to limit, life is marred. If love feels the pulse of the world, peace cannot but be the heart-beat of the universe.

A man of peace is undoubtedly a man of Spirit. He finds peace first within, establishing himself in it and then radiates its benefit to the world without.

Peace is a spiritual state of unification with the highest truth in life, the illumination of the Self Supreme.

We should think peace, see peace, hear peace, be peace, act peace and carry peace consciously and unconsciously and broadcast it to others in thoughts, words and deeds.

Peace knoweth no boundary lines as it shineth everywhere, being the light of the soul.

It is peace that is living faith that does not let us down when chaos threatens.

Peace is a supreme power that never lives on the surface and that never strikes a discordant note, anytime, anywhere.

The warring way is never the means of establishing peace, since hatred by hatred is never conquered. Even the sharpest sword gets blunt and drops down in the presence of peace.

Avarice, ambition, envy, anger and pride are said to be five enemies of peace. They are to be renounced without a trace, as man deeply, intrinsically, instinctively loves peace only to be expressed within and without.

“Man, walk with the consciousness of the Peaceful Spirit within thee!” said Pythagoras.

That peaceful spirit is really our life-saver, our shelter of safety, the very source of protection, against all changes and circumstances.

It is the inner Peace, our own being and nature, ever permanent and never conditioned.

In peace all waves of phenomenal joy and sorrow subside and peace shines through ebb and flow of life.

Gautama Buddha once spoke of an ‘Island of Peace’ to his disciples who were ready to start immediately on a journey to find peace on this island. Hence the disciples enquired the Master whether it was in the east or the west, in the north or the south. The Master replied

that this island of peace has no geographical location and as such it is not on the map of the earth, but it exists within themselves.

Christ spoke of the ‘Kingdom Within’, wherein it is all supreme peace to live.

Sri Krishna spoke thus: “Thinking of sense-objects, man becomes attached thereto. From attachment arises longing and from longing anger is born. From anger arises delusion; from delusion, loss of memory is caused. From loss of memory, the discriminative faculty is ruined and from the ruin of discrimination, he perishes. But the self-subjugated attains peace and moves among objects with the senses under control, free from any longing or aversion. In peace there is an end to all misery, and peace becomes well established in wisdom.” *“asantasya kuthah sukham?”*

Sri Ramakrishna Paramahansa spoke of peace thus that a line drawn on a body of water does not exist and that no one can mark water. Likewise a man of Spirit (Self) is well established in peace, though with superficial marks, if any, on his mind but is never marred or deformed by life’s experiences. He is not touched or tainted.

Bhagavan Sri Ramana Maharshi demonstrated practically in our very midst that peace is the spiritual treasure, the soul of true civilisation, the crest-jewel of tranquillity and the crowning glory of immortal life.

Upanishads declare at the top of their voice: *“santoyam atma”*. Peace is itself the Self in every individual. Every individual ought to be an embodiment of peacefulness, not being ought of earth, as naught is there on earth but himself or herself.

In a war torn world, if we individually live for peace, working for it, radiating it, and influencing all who touch our life, then indeed is heaven on earth come and paradise lost gained.

Peace thus offers blessing and benediction to our fellowmen through our peaceful life. We become heroes of peace, healing and

soothing and comforting in the seva of the other with the expression of the Siva in us.

Peace that passeth the ken of understanding shines forth from the temple of the pure heart. May we sit on the throne of truth, directing the kingdom of activity, expressing the spirit of all-embracing love, radiating the light of universal toleration and waving the banner of peace and freedom unto one and all!

◆ You may drink the ocean dry; you may uproot from its base, the mountain Meru; you may swallow fire. But more difficult than all these is control over the mind.

Ramcharka

◆ The Hindu religion is the only one of the world's great faiths dedicated to the idea that the cosmos itself undergoes an immense, indeed an infinite number of deaths and rebirths.

Carl Sagan, Cosmos

◆ Anything that makes you weak physically, intellectually and spiritually, reject as poison.

◆ Truth can be said in a thousand different ways, yet each one can be true.

SWAMI VIVEKANANDA

◆ Bondage and Liberation are of the mind alone.

◆ If you wish to see God, have firm faith in the efficacy of repeating the name of Hari and try to discriminate the real from the unreal.

◆ Grantha does not always mean a holy scripture, but often it comes to mean a 'Granthi' or a knot. If a man does not read it with an intense desire to know the Truth and renouncing all vanity, the mere reading of books only gives rise to pedantry, presumption, egotism etc., which will be an encumbrance on his mind like so many knots.

SRI RAMAKRISHNA PARAMAHAMSA

◆ The sage looks at the phenomena of life, perched on the pedestal of his soul-poise and equanimity when misery and suffering face him, he realises them as passing shadows which are not worth any attention.

SWAMI OMKAR

ROCK BOTTOM

C. RAJAGOPALACHARI

Only a very small part of the universe comes within the range of knowledge. The mind of no man, however intelligent, can function beyond certain limits. What is truth? What is knowledge? What is mind? These are unsolved riddles. So, all our researches are but riddles within riddles.

All things, animate and inanimate, sentient and insentient, are modifications of one primordial substance.

The bubbles that arise in water and the water itself are one substance. The bubbles arise in water, float and move on it and later disappear in the water with which they become one. Living beings are just like those bubbles. The water can be compared to the Supreme Being and the bubbles that appear on its surface to the several distinct jivas. God is the supreme Truth which includes and transcends everything. It alone is the vital force which appears in all living things. All of them ultimately are absorbed in It and disappear.

God is the sole reality. Living beings and lifeless things are like bubbles that float on water. They cannot exist by themselves.

The Supreme Truth is like Cauvery in floods. Our egotism creates the illusion that a handful of the water is the Cauvery itself.

The Vedantic quest may be compared to the act of a salt doll plunging into the sea to measure its depths. The moment it dives into the water, the salt doll is dissolved. What research can it do then? The jiva that seeks to measure God becomes one with God the moment it plunges into God. How then can it measure God's depths?

Man's body is like a pot. His brain and senses are like the rice, pulses and water which boil in the pot. The pot boils on the hearth. It will be hot if you touch the pot. If you touch the boiling rice, your fingers will be scalded. The heat in the pot and in the rice does not,

in reality, belong to the pot or to the rice. The heat of the burning hearth becomes the heat in these things. Even so, Brahman transformed itself into the distinguishing qualities in living beings and lifeless objects. The activity of the brain and of the senses is in reality the work of Brahman. Not a grain of sand will move without Its power.

We ultimately come upon God whatever object we try to explore. In Salem District, wherever you sink a well, after a certain depth you hit rock. Brahman is like that. Whatever the object, however tiny or big, at its bottom there is this ground of rock, Brahman.



- ◆ One man may read Bhagavata by the light of a lamp and another may commit a forgery by that very light; but the lamp is unaffected. The sun sheds its light on the wicked as well as on the virtuous.

SRI RAMAKRISHNA PARAMAHAMSA

- ◆ Pride of wealth destroys wealth, pride of strength destroys strength and in the same manner pride of knowledge destroys knowledge.

SAMVEDA

- ◆ Let the stronger man give to the man whose need is greater; let him gaze upon the lengthening path of life. For riches roll like the wheels of a chariot, turning from one to another.

YAJUR VEDA

- ◆ Like the butter hidden in the milk, the pure consciousness resides in every being; that ought to be constantly churned out by the churning rod of the mind.

Amrita- bindu Upanishad

- ◆ Those who see all creatures in themselves and themselves in all creatures know no fear. Those who see all creatures in themselves and themselves in all creatures know no grief. How can the multiplicity of life delude the one who sees its unity?

Isha Upanishad.

MAYA or ILLUSION

SWAMI RAMA TIRTHA

According to the principles of Advait Vedanta (monism) of Shankaracharya, there is no Evolution or Involution in Atma, the Self. It is only in appearance (Maya).

As the darkness caused by a high boundary wall hides the house, as the intensity of the brilliance of the sun does not let a man see it, as the sun does not let a man see it, as the foam produced by the waves covers the water, as the rope in darkness or semi-darkness looks like a snake, similarly the Maya (seeming appearance) does not let one see Brahman.

Then again, you see that, in spite of the foaming surface, the sound of the water, discloses the river flowing below, that the sun is known due to his rays piercing the clouds covering it, that the moon also displays its glorious face, even though it may be eclipsed; that the length and the thickness of the rope give the impression of a snake and that the candle light passes through the chandelier. Similarly, Brahman can be realized, in spite of the cover of Maya. In other words Brahman can be known in this world of names and forms through its common nature, Existence, Knowledge and Bliss. At the root of the outward appearances you see only Brahman (Sat, Chid, Anand or Existence, Knowledge and Bliss). According to the theory of Advait Vedanta (monism), Evolution takes place only in Maya (appearance). In Atma or Brahman there is no Evolution or Involution, whatsoever.

It is a dark starry night. Nobody can count innumerable stars. The bride and her husband are lying in the same bed, clasping one another. But the bride-groom is (in dream) answering his question in the Town hall at Lahore and the bride is engrossed in quarrelling with her sisters-in-law. Look their wordy duel has developed into actual tussle. Dear Lady! Keep quiet, your husband is answering question papers in the examination hall. Do not disturb him. The

husband is now startled with some alarm in his dreams. There is no question paper, no examination and no Town hall. He is in his bed with his beloved. It was only a dream. It has no reality. It is all Maya. The husband went out of his room and found that it was pitch dark. There are yet no symptoms of the coming dawn. It is all dark. He called the servant, but received no reply. He approached the servant and found him fast asleep. He was badly annoyed at it and directed him in strong language not to fall asleep again, as the night was dreadfully dark. After waking the servant, he went into his study room, lighted the lamp and began reading Bain's Moral Science. He had hardly read half a page, when he felt drowsy and fell asleep, sitting in the chair with his legs on the ground and head on the book on the table.

Leave the bride-groom sleeping. Let us now see the servant, shivering with cold in the verandah. Poor fellow! He was struggling hard against his own slumber. He looked at the sky again and again in order to find any symptoms of the coming dawn. But it was difficult to pass the night. He, therefore, started walking up and down in the verandah. After sometime, he again laid himself down on his bed, due to cold. Somehow, it struck him to sing and he started singing loudly in a melodious voice to pass the cold night.

On hearing the servant's voice, the bride-groom was awakened and he started studying again. The servant was still singing, forgetting the cold night and his worries in expectation of the coming dawn.

Now let us leave the servant absorbed in his songs. But dear reader, we cannot afford to forget the coming of the dawn. Lo, the sun slowly rising with all his effulgent glory. His shining white rays are falling on the earth like white feathers of some eagle high up in the sky, as expressed by Longfellow in his following lines:

The day is done and the darkness
Falls from the wings of night
As a feather is wafted downward

From an eagle in his flight.

On hearing the news from the morning birds about the coming of the sun, the earth, being extremely delighted, dropped tears (dew) in ecstasy. Or, in other words, the bride Nature is offering big dishes full of pearls (dew drops) as present to the rising sun. Or, you can say that the earth is giving expressions to her heart-felt murmuring complaint with flood of tears (dew drops), regarding the delay caused by the sun in appearing before his (Sun's) beloved (earth). But these complaints will evaporate and vanish even before the appearance of the lover, the sun.

According to an Urdu Poet:

"I feel like blurting out my grievances against you, but I am unable to do so, because of my love for you.

"I remember all about your excessive cruelty but I forget them all, seeing your loving face."

So is the case with the earth. Seeing her beloved sun, she has forgotten all her grievances against him (sun).

The dawn is advancing with the spears of the rays of the sun, fluttering the golden flags. On getting the news of the sun's invading army, the brave soldiers of darkness have decided to put up a desperate struggle. The cold became more intense, as compared with what it was in the night. Though sleep and laziness had had their way the whole night, yet they swelled their immensity still more in the morning, so much so that no rich man was spared. Mist and fog also strengthened the darkness against the sun. Even the clouds, with their black frowning appearance and thundering war-cries, collected in the sky to cover the sun. In the beginning it was a pleasant night, but it is now intensely dark.

Thus, you see that the darkness with all its array is bent on neutralising the effect of the rising sun. But will it really be successful? No. That cannot be. We should not lose heart. Darkness cannot stand

the sun. It is incapable of dispelling the sun-light. A lone sparrow cannot make the spring. If the sun is there, it cannot be kept hidden.

Look here, in spite of all opposition; the sun is coming up after destroying the fog, mist, clouds and the darkness. His piercing rays are penetrating the space and touching the earth. Let us be all happy that the Emperor Sun has after all shown his radiant and effulgent face.



- ◆ One should not lift such weight as will exhaust one beyond a limit. One should only eat such food as will easily digest. Who will engage himself in such action as will get him neither Dharma nor reputation nor lasting fame and which will only result in physical exhaustion?

JATAYU to RAVANA

- ◆ Rivers do not drink their own water. Trees do not eat their own fruit. Clouds do not swallow their own rain. What great ones have is always for the benefit of others.

HINDU PROVERB

- ◆ Nothing in the world can bother you as much as your own mind, I tell you. In fact, others seem to be bothering you, but it is not others, it is your own mind..

SRI SRI RAVISANKAR

- ◆ All are equal in birth and death. Differences arise only during the interval. The Emperor and the beggar are both born naked; they sleep equally silently; they bow out without even leaving their new address. Then how can their reality be different? There can be no doubt on this score. All are basically the same.

ATHARVA VEDA

- ◆ Great ideas are conceived only by alert minds held steadily in the meditative poise of unbroken concentration and dynamic vigilance.
- ◆ The glory of life is not in 'never falling'. The true glory consists in 'rising' each time we fall.

SWAMI CHINMAYANANDA

FAITH IN ONE'S SELF

SWAMI VIVEKANANDA

Faith, faith, faith in ourselves, faith, faith in God- this is the secret of greatness. If you have faith in all the three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you.

The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. You can do anything. You fail only when you do not strive sufficiently to manifest infinite power. As soon as a man or a nation loses faith, death comes.

He is an atheist who does not believe in himself. The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself.

Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin- to say that you are weak, or others are weak.

Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be.

Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow- never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.

The remedy for weakness is not brooding over weakness, but thinking of strength.

Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words, but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles a little stronger.

This is the great fact: strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery: weakness is death.

To succeed you must have tremendous perseverance, tremendous will. 'I will drink the ocean', says the persevering soul, 'at my will mountains will crumble up.' Have that sort of energy, that sort of will, work hard, and you will reach the goal.

Be not in despair; the way is very difficult, like walking on the edge of a razor; yet despair not, arise, awake and find the ideal, the goal.

Let people say whatever they like, stick to your own convictions, and rest assured, the world will be at your feet. They say, 'Have faith in this fellow or that fellow', but I say, 'Have faith in yourself first', that's the way. Have faith in yourself- all power is in you- be conscious and bring it out.

Be of good cheer and believe that we are selected by the Lord to do great things, and we will do them.

What we should have is what we have not, perhaps what our forefathers even had not- that which the Yavanas had; that, impelled by the life-vibration of which, is issuing forth in rapid succession from the great dynamo of Europe, the electric flow of that tremendous power vivifying the whole world. We want that. We want that energy., that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back in the past, we want that expansive vision infinitely projected forward; and we want- that intense spirit of activity (Rajas) which will flow through our every vein, from head to foot.

Be moral. Be brave. Be a heart-whole man. Strictly moral, brave unto desperation. Don't bother your head with religious theories. Cowards only sin, brave men never, no, not even in mind.

Go and preach to all, 'Arise, awake, sleep no more; within each of you there is the power to remove all wants and all miseries. Believe this and that power will be manifested.'

Proclaim the glory of the Atman with the roar of a lion, and impart fearlessness unto all beings by saying, 'Arise, awake, and stop not till the goal is reached.'

Say, 'This misery that I am suffering is of my own doing, and that very thing proves that it will have to be undone by me alone.' That which I created, I can demolish.....Therefore stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves.

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves.

Faith, sympathy- fiery faith and fiery sympathy! Life is nothing, death is nothing, hunger nothing, cold nothing. Glory unto the Lord- march on, the Lord is our General. Do not look back to see who falls- forward- onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work.

Imitation, cowardly imitation, never makes for progress. It is verily the sign of awful degradation in a man. Ay, when a man has begun to hate himself, then the last blow has come..... Therefore have faith in yourselves, be proud of your ancestors, instead of being ashamed of them. And do not imitate, do not imitate! Whenever you are under the thumb of others, you lose your own independence. If you are working, even in spiritual things, even of thought, bring out through your own exertions what you have, but do not imitate, yet take what is good from others. We have to learn from others... We have indeed

many things to learn from others, yea, that man who refuses to learn is already dead.

Work hard, be steady and have faith in the Lord. Set to work.....Keep the motto before you- 'Elevation of the masses without injuring their religion.'

Remember that the nation lives in the cottage. But, alas! Nobody ever did anything for them.... Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it. You are all born to do it. Have faith in yourselves, great convictions are the mothers of great deeds.

Perfect sincerity, holiness, gigantic intellect, and an all- conquering will. Let only a handful of men work with these, and the whole world will be revolutionised.

Have faith in yourselves, and stand up on that faith and be strong; that is what we need.

If a man, day and night, thinks he is miserable, low and nothing, nothing he becomes. If you say yea, yea, 'I am, I am', so shall you be; and if you say 'I am not', think that you are not, and day and night meditate upon the fact that you are nothing, ay, nothing shall you be.... We are the children of the Almighty; we are sparks of the infinite, divine fire. How can we be nothings? We are everything, and ready to do everything, we can do everything, and man must do everything.

If you want to be great materially, believe that you are so. I may be a little bubble, and you may be a wave mountain-high, but know that for both of us the infinite ocean is the background, the infinite Brahman is our magazine of power and strength, and we can draw as much as we like, both of us, I the bubble and you the mountain-high wave. Believe, therefore, in yourselves.

DIGESTING A GIANT

Long, long ago, our country was full of forests, and the cities and villages were few. It was a great risk for people to travel from one place to another, as they had to pass through thick forests which were inhabited by cruel giants and animals.

In the forests of South India there lived two big giants Vaataapi and Ilwala who were brothers. They were both cannibals and killed human beings whenever they got an opportunity. Their method of killing the men was unique. Ilwala disguised himself as a pious Brahmin and approached the travellers, who passed by, with a humble request that they should come over to his house to take rest and be his guest for a day. The innocent travellers readily accepted his invitation, for, travel in a jungle was a difficult one and food was difficult to get. Ilwala led them courteously to his house and requesting them to take a bath and rest he retired to the kitchen to cook food. He killed his own brother Vaataapi and cutting him to pieces cooked tasty dishes with his flesh. When the meal was ready, he approached the guests, inviting them in and served the meals.

The guests, who did not know what the dishes were, enjoyed the food. As they finished and were about to get up, Ilwala stood up before them and called out, "Vaataapi, Vaataapi, come, come out." Hearing this call, Vaataapi in the form of meat in the stomachs of the guests became alive and tearing the guests into pieces he emerged out of them. Thereafter the brothers enjoyed the sumptuous meal consisting of the flesh of the guests.

Thus it happened always, and the innocent, unsuspecting guests fell into their snares. The terrible secret somehow leaked out, and the sages living in the forests approached Agastya Maharshi requesting him to end the demonic ways of the giants. Agasthya replied: "Hari om. Hari om."

Maharshi Agasthya was a great sage with extraordinary powers. He could command the oceans and the mountains, even. “Hari om, Hari om.”

Once the Vindhya mountains across the country dividing North India from South India grew very proud and started growing higher with the intention of obstructing the path of the sun and the stars in the sky. When the danger was imminent, the gods approached the Maharshi with the request to subdue the pride of the mountains. Agasthya was then living, ever chanting, “Hari om, Hari om,” in the forests of North India. He walked towards the South, “Hari om, Hari om,” and reached the Vindhyas. As he came nearer, “Hari om,” the Vindhyas bowed before him respectfully. Agasthya said, “O Vindhyas, I have to go to South India. “Hari om.” So remain prostrate like this so that I can have a passage over you to reach the South- “Hari om, Hari om.” The Vindhyas remained prostrate until he crossed over. When he passed over they hoped that they could get up and grow towards the sky again. But as soon as he crossed the mountains, Agasthya said, “O mountain king, “Hari om, Hari om,” remain prostrate until I finish my work in the South and return.” As Agasthya was a sage with power to curse and bless, the king of the mountains could not say ‘No’ to him and remained lying down. Agasthya settled in the south, “Hari om, Hari om, Hari om,” and never returned. Thus the mountains remained prostrate and could grow no more.

At another time the king of oceans committed a wrong. Agasthya wanted to punish him. So he held the waters of the entire ocean in his palm, “Hari om, Hari om,” and drank it all in one gulp. The king of the oceans appeared before him trembling and apologised for his misconduct. Then Agasthya pardoned him and released the ocean waters from his stomach- “Hari om, Hari om, Hari om.”

The sages in the forest knew that Agasthya alone could vanquish the terrible giants Vaataapi and Ilwala. Agasthya readily agreed, and “Hari om, Hari om,” started to the place where the giants lived. Ilwala

who was always on the lookout for victims, espied the Maharshi and came towards him disguised as a Brahmin in the usual way. He respectfully requested the Maharshi to be his guest and sanctify his house. Agasthya, “Hari om, Hari om,” readily agreed. Both went to the house of Ilwala. As soon as they reached the house, Ilwala joined his palms in mock humility and said, “Mahatma, please take your bath and be doing your japa: “Hari om, Hari om”. In the meanwhile I will prepare the meal. Thus leaving the Maharshi in the front room, he went in and prepared the usual meal with Vaataapi’s flesh. As noon time neared, he approached the Maharshi and humbly requested to come into the dining room to partake of the meals. Agasthya “Hari om, Hari om” went in. The food was served with great care. Agasthya enjoyed the meal very much, - “Hari om,”- as the dishes were tasty and he very well knew what he was eating. As soon as the meat dishes were over, passing his left hand over his stomach again and again, he muttered slowly, “Hari om, Hari om- be digested.” Ilwala could not hear what the Maharshi was saying, as it was said in a very low tone. He was completely absorbed in the thoughts of the delicious meal he and his brother would have together, for the Maharshi looked quite hefty. His meat was bound to be very delicious. Immersed in his thoughts he was only waiting for the Maharshi to finish the other dishes. As Agasthya finished eating and was washing his hand, “Hari om, Hari om,” O Vaataapi come, come out.” A few moments passed but nothing happened. Ilwala was puzzled at the delay in the appearance of Vaataapi. Agasthya looked at Ilwala, “Hari om, Hari om,” and smiled. “Which Vaataapi are you referring to? Hari om- Your brother has already been digested- Hari om, Hari om.”

Ilwala was terribly frightened. He knew by now that in front of him was an extraordinary sage with divine powers whom he could do nothing to harm. Surely the sage could reduce him to ashes with one look from his eyes. Trembling he fell at the feet of the Maharshi and begged, “Mahatma, please leave me with life. I will not commit

such a thing again.” Agasthya took pity on him and said, “Alright, “Hari om”- this time I will leave you. Go away from this forest, “Hari om”, and live elsewhere. Even there you won’t be safe from me if you repeat this again. Stop all killing. If I hear of a single case of killing by you, “Hari om, Hari om” know that will be the end of you.”

Ilwala solemnly swore not to kill anyone again. He left the forest as he was told to and went away to live elsewhere.

(Narrated by “Sharada” from ‘Tell me a story’)



- ◆ The Divine Song is a textbook which discusses a ‘way of living’ to be lived and experienced. Constant remembrance of ‘the way of life’ and the ideal ‘goal of existence’ is, therefore, the surest and the best method of revering and respecting Mother Geeta.
- ◆ When time employs you, you become the slave, but if you intelligently employ time, you become the master of Time.

SWAMI CHINMAYANANDA

- ◆ Let each man take the path according to his capacity, understanding and temperament. His true guru will meet him along that path.
- ◆ Life is a pilgrimage. The wise man does not rest by the roadside inns. He marches direct to the illimitable domain of eternal bliss, his ultimate destination.
- ◆ There is something good in all seeming failures. You are not to see that now. Time will reveal it. Be patient.

SWAMI SIVANANDA

- ◆ By your nature you are free; you have forgotten yourself in your state of slavery. A king may fall asleep and find himself a beggar; he may dream that he is a beggar, but that can in no way interfere with his real sovereignty.
- ◆ The splendour and glory of your self makes the pomp of emperors ridiculous.

SWAMI RAMA TIRTHA

THE MESSAGE OF A BEDROOM LIGHT

SWAMI OMKAR

There is a tiny Bedroom Light in the room I sleep in Lakshmi Vihar Peace Centre at Kotagiri. Every day in the early hours of dawn as I get up, I sit facing it by watching its rays, unconsciously I muse thus.

The tiny Bedroom Light is giving it’s rays all around it. *Where are you rays? What Light are you giving? How are you serving the world?*

Then the answer comes from within. My thoughts are my rays. Every thought of mine is a ray going out into the world wishing the welfare of all the children of God. One ray goes towards Pujya Vinobaji with prayers for his welfare. Another ray goes towards Sri Jayaprakash Narayan thanking him for all his sympathy and interest in the cause of Peace. Another ray goes often towards all the sick people in the Hospitals in the East and West wishing their welfare. One ray goes to the far away America wishing the welfare of the devotees in the West. Another ray goes towards the East- Hongkong side with prayers for the Peace of the devotees and friends who are taking care of the Ashram every month since many years. Again the rays keep on going towards Japan, Australia and going around the world- spreading Light in California, Washington, New York, etc. they go to England, France, Germany, Russia, Switzerland and all the other countries where we have the well-wishers of the Ashram- not to speak of all the towns in India and Ceylon. Thus my rays include all the known and the unknown- excluding none. Thus everyday it gives me joy to send forth my loving thoughts- my living rays near and far and fill the wide world with health, peace and love.

How consoling and inspiring is the feeling- *bhavana* that every thought is a ray of mine. Thus my rays are filling all the world spreading Peace from heart to heart, near and far. It gives me joy and inspiration to consider the little Electric Bedroom Light as my Guru- the living teacher.

In my own way I too am giving rays of light wherever I may be, whatever I may be doing.

May the life of every man and woman- the children of God, nay, the living images of God be a lamp to the world of humanity.

May the devoted and dedicated lives of all the loving readers of Peace be a blessing to all His children in the East and the West ignoring the man- made differences in caste, creed, colour and nationality.

Indeed the whole world is our Home and all the people in it are our brothers and sisters and to love and serve them is our Highest Religion.

May I conclude now with our peace chant:

May there be Peace in Heaven,

Peace in the Sky, Peace across the waters,

May there be Peace on Earth.

May Peace flow from the herbs, plants and Trees

May all the Celestial Beings radiate Peace

May Peace pervade all quarters.

May Peace be unto all!

Om

Om

Om



- ◆ We cannot possess the whole world, and even if we possess that, what does that amount to? Gain the whole world and lose your own soul- what does that amount to? This earth of yours is simply a point in astronomical calculations when we deal with the fixed stars. This earth is dealt with as a mathematical point for a position, but no magnitude.

SWAMI RAMA TIRTHA

- ◆ The awareness of the Presence is beyond remembrance and forgetfulness. The Presence is always there.

SWAMI OMKAR

MIND, THE LIBERATOR AND THE BINDER

SWAMI CHIDANANDA

Even though modern psychology sponsors positive relationship, it leaves the soul untouched. In modern psychology the spirit being left untouched, there is no concept of it at all. They say that the body and the psychic being are closely related; but it does not at all affect the Vedantic viewpoint. Even though you know that they are indivisibly connected, what is it to the Soul? Because it is even different from the psychic being, and the astral being. The soul is distinct from all the things that make up this human personality. It is distinct from everything, except its Svarupa (essential nature), that is, spiritual nature. Its Svarupa is pure spirit, pure being, which has no beginning and no end, which has no change, which is Pure Consciousness. So, ultimately, you must know this as pure Consciousness. Suddha Chaitanya, Chinmaya and Satchidananda.

Now, could there be the discrimination between the Self and the body without losing one's individuality! It is not so simple as that. It is not the discrimination between the Self and the body as we normally understand it. It is the discrimination between the Self and all that is non-Self. If you have strength of austerity, you will understand what is Self and what is non-Self. And, everything that is other than Self is categorised by Patanjali as Prakriti. So, ultimately, what you realise in your experience of Nirvikalpa Samadhi is the distinction between Purusha and Prakriti. Purusha means the Self and Prakriti means everything that is non-Self. So, in Prakriti are included body, the five senses, the five sheaths, the Antahkarana, the five Pranas, all the Vasanas, all the Samskaras, all the world process, all phenomena, all perception etc. So, every changing mode of the psychic, in fact, everything that is made up of senses, Prana, mind, even the ego and all their different modifications, the impressions, the inclinations and tendencies is included in Prakriti. And once you know the differentiation, you

are no more affected by the world process. So, there is a distinction between Purusha and Prakriti. And so long as the mind is there, this distinction cannot be completely achieved. Loss of individuality, annihilation of individuality or destruction of the mind need not worry the aspirant because this individuality or destruction of the mind need not worry the aspirant because this individuality, the false individuality, has no proper existence within itself. This false individuality is due to the consciousness getting entangled on account of its proximity to the Prakriti. When this proximity is severed, what remains is the real entity. Loss of a false thing is no loss at all. When we understand that this individual consciousness is part of Prakriti and is not part of your real entity, this loss or annihilation has no significance, no meaning. So, it is not mere control of the mind that Raja Yoga aims at. In the beginning stages it is control of the mind, so that a certain state may be reached through the exercise of the control of the concentrated mind, in which state mind totally ceases to be. Nirodha, in Raja Yoga Philosophy, is said to constitute Yoga. Nirodha is only up to a certain point, in order to achieve a state of meditation where you leave the entire plane of the mind and ego to go into superconsciousness. There the mind is not existent. Mind becomes extinct there. In the realm of super consciousness where you realise the Purusha, the mind ceases to be. Unless you reach a plane where there is no mind you cannot know the Self. The mindless state is absolutely indispensable for the experience of Self. Therefore, to reach that state, absolute control and absolute cessation of all activities of the mind become necessary steps, necessary discipline, and Raja Yoga gives that much of discipline. You transcend the mind, when this discipline is perfected. Transcending of the mind and losing of individuality should not worry the Sadhaka. This individuality is a most pernicious thing. It is a great disease upon Consciousness. It is a blemish to pure Consciousness. So, this loss of individuality is the greatest gain.

Now, a doubt may arise as to why we should destroy the principle of individuality, since the highest stage of evolution is considered to be reached only in the human level. Let us consider the answer. Why should you want to stick to this human level? No doubt it is a high stage comparatively, compared to all these subhuman species, from the amoeba onwards-the amoeba, and then the invertebrates, worms and insects, fishes and reptiles, birds and beasts and all others. All right, but it does not mean that you should get stuck in that state. Supposing there are 'A' class, 'B' class and 'C' class prisoners. 'C' class prisoners get whipping every day, have to break stones in the sun for twelve hours, have only dry bread and cold water, and have to sleep on the ground. 'B' class prisoners get one extra dish or vegetable and are given a cot so that bugs, worms and rats may not nibble at their bodies, and perhaps 10 hours work. And 'A' class prisoners may be given nice cottages and allowed to cook their own food and all that. They are given bedding and no work to do. They can get newspaper, get magazines, perhaps can have an occasional smoke also. Once a week visitors are allowed inside the jail to meet them. Now, would you think: "Once I have become an 'A' class prisoner, why should I want to get out of the prison?" Similarly, the human state, compared to all other states is the highest state in evolution, but this is still bondage? So, freedom of the soul is something so unimaginably grand and glorious, that even this stage of evolution is bondage. It becomes hell.

Compared to all other states, it is heaven and glory of God's creation because man is made in the image of God. But human being also can be very rotten. He may do things which even animals would be ashamed of doing, and which sometimes animals will be incapable of doing. What animals will be incapable of doing that also a human being does sometimes? And these are the defects and imperfections of human life. Or, even supposing human life is very nice, all good, all joy, all wonder, all perfection, all beauty, who

will simply want to stick to this if there is a state hundred times better than that? That state is that state of Divinity. When there is still higher and grandeur and more glorious state, it is not wise to want to perpetuate in the lower state.

How can we annihilate the mind, since thinking power is the very essence of the human being? “Cogito ergo sum”- “I think, therefore, I am”, or “I am, therefore, I think”, says Descartes. We can deny everything, doubt everything, but we cannot doubt the doubter. But, then, Descartes left it at that. Who is this ‘I’ that says “Cogito ergo sum”, and what is the real nature of ‘I’? that is the subject of philosophy, the theme of philosophy. The real nature of this ‘I’ is beautifully given in the Upanishads. The Upanishads are the intuitional outpourings of the highest state reached in realisation and the declaration of the realisation which they had reached through great flights into spiritual realms through deep meditation and intuition. They realised that this being, this ‘I’ who says, “I think, therefore, I am” is a supranatural being. This is beyond the mind. He transcends the mind. Therefore, you see the need to get rid of this thinking power, which is a bar. How can we annihilate the mind as long as the thinking power is the very essence of the human being, but your essential nature is not human nature. You are not a human being. So do not continue the error of thinking that you are a human being. You are not human. You are Divine. Essentially, you are God. Therefore, you have to send this human nature, and that essential power of the human nature which is the thinking faculty. As long as you go on thinking, you will be bound on the human plane only. So, a time comes where the mind becomes a bar. In the beginning mind is the instrument, mind is the path, mind is the help and a stage comes when mind becomes a bar. And when that stage comes mind has to be discarded. This is very homely illustrated thus. Supposing your idea is to climb up and go to the open terrace, you are on the floor now and the ladder is your greatest friend and without it you

cannot go up. Rung by rung you climb, up and up, and reach the last rung of the ladder. Suppose you fall in love with ladder, saying “O, it has got me up till here,” and you do not want to leave the ladder. Then, what will happen? You will not reach the terrace. A time comes when you are standing on the highest rung of the ladder and you have to decide: “No doubt, this ladder has helped me to come up so high; now, if I continue staying on the ladder, I will be deprived of the pleasure of being on the terrace and so, if I want to go to the terrace,” uptill that height where the ladder and terrace meet, the ladder becomes indispensable, the most essential, most helpful, but when that height is reached, to stay on the ladder becomes a great obstacle, a great mistake. So the ladder has to be discarded if you want to go to the terrace. That is the position of the mind in terms of spiritual experience. The highest experience is that state where mind becomes a bar, and to approach that level mind becomes the greatest help, an indispensable instrument.



- ◆ Try to throw dust into the eyes of God and you will be blinded yourself.
- ◆ Realize; realize that you are the infinity within. Know that. The very moment that a person knows himself to be that I, 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.
- ◆ There is one common cause for all shortcomings, one common basis, root of all these evils, and that is ignorance, - ignorance in all its shapes, especially ignorance of the true Atman.
- ◆ Burn this ignorance, burn this lower egoism, burn this lower selfish nature which makes a hell of your body.
- ◆ Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

SWAMI RAMA TIRTHA

THE EIGHT ASPECTS OF SOHAM

SWAMI OMKAR

In reality **Soham** is one Divinity, the Light of lights, the Indivisible. It is above duality although it appears with the process of inhalation and exhalation. It is only to comprehend the incomprehensible that we speak of the two or eight or so many aspects of **Soham**. They only connote the various angles of comprehension. So, to enter into the soul of **Soham**, to experience its real beauty, I take up the following eight glorious aspects of **Soham**.

1. Completeness or Heaving
2. Eternity or Continuity
3. Immortality or Sameness
4. Self-effulgence
5. Existence- Absolute or Omnipresence
6. Knowledge- Absolute or Omniscience
7. Bliss- Absolute or Unqualified Happiness
8. Waveless Silence or Supreme Peace.

Taking up them one by one, let us try to comprehend their essence, as far as our minds can help us.

1. Completeness

Just as we speak of one ocean although there are millions of waves in it, or the light of the sun being divided into particles although it has millions of rays, similarly **Soham** is also one without a second, for it is indivisible. We see the waves, the ebb and flow, the heaving of the ocean because of its completeness. In a similar way, there is inhalation and exhalation in **Soham** because of its fullness and dynamic energy.

2. Eternity

Anything complete must be infinite, eternal, the same in the past, present or future. **Soham** is always there without beginning and end, whether man aware of its existence or not. It has been

there and everywhere, being always one eternally. There is not a moment of time when it is absent.

We are one with Soham in the past,

We are one with Soham in the present,

We are one with Soham in the future,

We are one eternally with Soham.

3. Immortality

As **Soham** is complete and eternal, one without a second, it must be immortal and imperishable. Neither can anything be added to it nor taken away from it. It is beyond birth and death. It does not decrease in forgetfulness or increase in awareness with all our worship, prayers and meditations. It is immortal and changeless, now and always.

4. Self-effulgence

Being one without a second, eternal and complete, the immortal **Soham** is self-effulgent. It does not need the help of anything in its self-shining splendour. There is nothing besides it to lend it any support. Because of its existence, all else exists, and because of its shining, all else shines. We can understand its self-effulgence only when we completely identify ourselves with it. It is the light not only of our life, but also of the stars, moon, sun and everything around us in the universe.

5. Absolute Existence

Soham, being one, complete, eternal, immortal and self-effulgent, is automatically established as existence absolute on the foundations of stability. No words are adequate to express absolute existence. It can only be understood by becoming and being Absolute- being established in **Soham**.

6. Knowledge Absolute

From existence absolute proceeds knowledge absolute. Here shines the wisdom light in all its glory. It does not have knowledge;

it is all-knowledge. It is not knowledge of the finite; it is knowledge of the **Infinite**, the **Eternal** and the **Indivisible**. It is the knowledge which makes one silent.

7. Bliss Absolute

Wherever there is absolute existence, there is knowledge absolute, and wherever there is absolute knowledge, there is absolute bliss. This bliss is not the outcome of outward possessions and cannot be achieved even by the ownership of all the worlds. It is inherent in **Soham**. It is there because of its fullness or completeness. This bliss cannot be separated from the knowledge absolute and existence absolute. It is the trinity of **Soham**, expressed in the unspoken language *Sat- Chit- Ananda*- existence, knowledge and bliss absolute.

8. Waveless Silence

One who is blessed with *Sat-Chit-Ananda*- existence, knowledge and bliss absolute, naturally becomes silent like the waveless depth of the ocean. There is nothing for him to talk or think, for **Soham** is above all words and sounds. It is above all thought and expression.

There is nothing like rise and fall, inhalation and exhalation anymore. Even the ebb and flow subside in the one self-effulgent and transcendental splendour of millions of suns. This leads us unconsciously to the bliss of the beyond or the peace that passeth all understanding, where all the surface differences of caste, creed, colour and nation dwindle into nothingness or are absorbed in the universal whole. Here remains only **That**-call it completeness, continuity, immortality, self-effulgence, silence, existence, knowledge, bliss or whatever you like.

Om!

Om!

Om!

◆ We have to take the whole universe as the expression of the one Self. Then only our love flows to all beings and creatures in the world equally.

SWAMI RAMDAS

A STORY

SWAMI RAMDAS

Ramdass will tell you a story to show how a simple devotee of God was feeling happy in all situations favourable or unfavourable, fortunate or unfortunate, in times of loss or gain, of praise or blame, of honour or dishonour.

In a town in India there lived a humble weaver. He has no family and was living alone. He had a loom which he used to daily weave cloth. He sold the cloth in the market. And whatever profit was derived from the sale was enough for his daily maintenance. As he had no house to live in, he had his room installed under a huge tree. After his work for the day was over, he slept near the loom under the tree. When the cloth was ready for sale, he would go to the market and tell everybody how much he paid for the yarn, how much the other sundry expenses came to, how much profit he had added, and at what price he would sell the cloth. People knew that he was a simple and honest man and a great devotee of God. They believed his word and at once purchased the cloth for the price quoted by him. Out of the money thus realised, he would purchase some yarn and other necessary things, and the balance would go for his simple food which satisfied his hunger. He was thus carrying on his simple life.

Just opposite to the place where he had his loom, there was the house of a rich man. One night, a very dark night, this weaver had his meal as usual, and slept under the tree. Two thieves entered rich man's house, broke open the safe and took many valuable things- clothes and jewellery- which they bundled up and brought out with great difficulty to the place where the weaver slept. The question arose between them as to who should carry the bundle. They could not divide the stolen property between themselves in that darkness. They woke up the weaver and asked him to carry the bundle for them. The weaver unquestioningly took the bundle on

his head, as he was always ready to help others in their need. He did not know they were thieves, nor did he care to know. So the two men made the weaver walk in front, themselves following him.

Meanwhile the owner of the house, from which the things were stolen, came to know of the robbery and informed the police, who at once set out in search of the thieves. The weaver with the big bundle and the two men behind him on the road were confronted by a policeman. As soon as thieves saw the police, they took to their heels. The weaver with the bundle was caught by the policeman. He examined the bundle and found the stolen goods inside it. He also verified the goods from the rich man whose house was broken into by the thieves. The weaver was taken to the police station and kept under custody. Next morning the weaver was taken before the magistrate for trial. The news spread all over the town that the weaver was arrested on account of theft. People, who knew that he was a humble devotee of God, were surprised when they heard the news, and some of them came to the court to watch the proceedings of the case. The trial started. There was no lawyer to represent the weaver. The magistrate directly questioned the weaver what happened the previous night. The weaver said:

“Last night, by the will of God, after my work and meal were over, I was sleeping under my tree as usual. At dead of night, by the will of God, two persons came and woke me up. By the will of God, they placed a big bundle on my head, and by the will of God they asked me to go with them. After walking a short distance by the will of God, the policeman caught me, and by the will of God, he took me into custody. By the will of God, I slept well inside the prison. In the morning, by the will of God, I was brought here before you, and by the will of God, you are putting questions to me.”

Hearing the story of the innocent man, the magistrate laughed. He could realise that the weaver was not the real thief. So he was acquitted. The weaver came out, and when his friends asked him

what happened, he said, “By God’s will I am released.” He saw only God’s will from beginning to end. He never felt disturbed in any way.

Such submission to the Divine will is the way to be blessed with peace and happiness at all moments of life. Otherwise, we are upset by trifling things. When people honour us, we are happy. When they dishonour us, we are unhappy. When they praise us, we are happy. When they blame us, we are unhappy. See how our mind is rising and falling like the waves of the sea. That shows we have not surrendered to the Divine will. If we have truly surrendered, we remain calm and serene in all circumstances. That is the goal taught by saints and sages.



- ◆ In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature, providence. This is a truth; this is a law.
- ◆ Just as a flower gives out its fragrance to whomsoever approaches or uses it, so love from within us radiates towards everybody and manifests as spontaneous service.
- ◆ Humility leads to self-surrender, i.e., an attitude of submission to the will and purpose of God, who is the source of infinite power that controls all the movements in the universe.
- ◆ God is an artist par excellence. He has painted the screen of His own immutable and glowing spirit. So He is at once the painter and the painted. In the ultimate analysis, God and His lover, God and His devotee and servant, are He. The unmanifest-which is beyond all duality has become both. This secret few know.

SWAMI RAMDAS

THE LIGHT THAT NEVER GOES OUT

SWAMI OMKAR

Good news! Glad tidings – here is the happiest news. Did you ever hear of the LIGHT, that never goes out, the Light which is perpetual, the Light which is eternal, Infinite and all-inclusive- above all- the Effulgent Light, that does not need any other light, to prove its existence!

My friend, have you ever had read about such a Light of Illumination? Some say, that they have even seen the Light which is permanent and never goes out. But how can they see it with their physical eyes? Is it an object to be seen with finite eyes? Who can speak about It? Who can comprehend It?

Yet, the Light that never goes out is the common heritage and Divine Birthright of each and every individual on the face of the earth. Whether we know the Light or not, whether we can describe and speak about It or not, whether we can see It or not, nay, even whether we can think of It or not- our greatest consolation is, that the Light is always there, sparkling in our very eyes and shining in the stillness of our purified hearts, steadily and silently, radiating its radiance- the splendour of millions of Suns near and far.

Blessed is the man who identifies with the Light that never goes out! There is something within every man and woman that helps to unite them with the Light. That something is the holy breath within. As we follow it faithfully, it will lead us into the Holy of Holies- towards the soul- the centre of the Light that never goes out.

Then, let us practice to follow the breath, to recognise the Light, now alone for by using what we have; what we have will grow. All that the aspiring man needs is only to practice and practice the little that he has known so that he will be lead step by step- into the great Beyond- the regions of peace, blessedness and illumination.

The Sun who is the light of the world is only a mere symbol of the Sun of suns- the Light that never goes out. Even the sun- the Light of

the creation is hidden- seemingly when the night comes- but the Sun of suns, the Light that never goes out is never hidden even seemingly under any conditions.

If the Light is hidden and separate, one cannot feel it, if it is far away one cannot see it, if it is aloof one cannot cognise and recognise it.

Hence, here is the happiest news, as the Light is within, inseparable and Eternal, one can feel It now and here, as It is Omnipresent and all-in-all. One can face It everywhere and all around, as It is shining in the devoted heart. One can feel It in the stillness of his heart. Verily, It is the Heart of the hearts, Breath of the breaths, Life of the lives and the Soul of the souls. The Light is there not only within but also without! It is the witness of your waking, dreaming and sleeping conditions. It is equally present in the past, present and future.

O Adorable Light, Thou who art within, without, above, below and all around, Thou who art interpenetrating the very cells of our being, Thou art here NOW. What else can I say, other than recognise Thee not only now but always. The Seers and Sages recognizing THAT, they melt into wise Silence.

The holy breath is the oil of Life Eternal, for the effulgent light of Illumination. Aspiration is the holy wick of aspiring radiance, burning away all drops of ignorance and darkness and leading one to the sublime heights of cosmic joy and Transcendental Glory.

My loving reader, let us abide ever by the Light that never goes out; for we are filled and surrounded, nay, pervaded and permeated already by the Effulgent Light. Verily, we are saturated now and always, with the Indivisible Light which is the only Reality, in the changing world of forms and names.

The Light that never goes out be the prop of our life, joy of our existence and the soul and goal of our aspirations!

In thought, word and deed, it is the Light that thinks in our thoughts, speaks in our words and expresses in our deeds. Verily, we move, work, breath, ever having our beings in the Light that never goes out.

May all homage be unto the inseparable Light, incomprehensible Light- the Light that never goes out, which is self-shining, perpetual and ever lasting. Recognition of the Light is our homage. Awareness of the Light Now and Always is our real homage and true offering to the Highest!

May the Light that never goes out bless all the children of Light in East and West with Light.

Om!

Om!

Om!



◆ The present difficulty is that man thinks he is the doer. But it is a mistake. It is the higher power which does everything and man is only a tool.

◆ You did not say 'I' in sleep. You say so now. Why? Because you hold to the body. Find out wherefrom this 'I' comes. Then the Self is realised. The body being insentient cannot say 'I'. The Self being infinite cannot say 'I' either. Who then says 'I'.

◆ Whatever this body is to do and whatever experiences it is to pass through was already decided when it comes into existence.

SRI RAMANA MAHARSHI

◆ The darkness of centuries is dispersed as soon as a light is brought into a room. The accumulated sins of countless lives vanish by a single glance of God.

◆ As it is very difficult to gather the mustard seeds to escape out of a torn package and get scattered in all directions, so it is not a very easy affair to in-gather and concentrate the mind which runs after worldly things in diverse directions.

SRI RAMAKRISHNA PARAMAHAMSA

MUSINGS

SWAMI OMKAR

1. There are lonely and forlorn hours in the life of seekers of Truth, the aspiring souls, when they feel that God is somewhere, far away in the sky or heaven.

Again there are blessed moments when they feel, God is never outside, separate or far away, but within themselves.

Sometimes it is very helpful to feel God's presence in the very eyes. When God is in the very eyes, when we feel that he is the eye of the eyes, nay, looking through the eyes, ceaselessly both day and night, how happy it makes us to feel this inseparable Oneness!

God is not only the eye of the eyes, but he is also the breath of the breaths. All that one has to do is only to feel Him in the very eyes and in the breath, for He is here, now and always. See ye not having eyes? Behold! God is here. Thou art that.

2. How ludicrous it is to hear of a fish dying of thirst in the middle of ocean.

Think of the bright ray of sun groping in darkness. Such has been the fate of many a man and woman, being the children of light and inheritors of the nectar of Immortality, they are restlessly and needlessly suffering the God within.

People are chasing the shadows forgetting the substance within themselves. How can there be a shadow without the substance? How can there be a world without God? How can there be a *jiva* without the *deva*-the *Paramatma*?

O man, ye of little faith, it is high time for you to wake up from your ridiculous imaginations and needless sufferings and assert your real heritage- the true birthright- the splendour of millions of suns.



ASHRAM NEWS

MOTHER ASHRAM

10-06-2023: On the occasion of 41st Aradhanotsavam of Parama Pujya Omkar Swamiji, Sri Omkar Ashtothara Satanamaarchana was performed in Omkar Mandir at 7:30 a.m. by the Devotees of the Ashram. Br. Ramaswamy of Rachapalli Ashram was present during the occasion.

APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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

Rates of Subscription : Yearly Rs. 100/. Lifetime Subscription: Rs. 1000/ (for a duration of 12 years from the date of Subscription)

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Ashram address : The Secretary, Sri Santhi Ashram (P.O.)
(Via) Sankhavaram - 533446 E.G.Dist A.P.

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



IMPORTANT ANNOUNCEMENT
YOGA- VEDANTA FOREST ACADEMY
P.O. SHIVANANDANAGAR, PIN:249 192, Dist.
Tehri-Garhwal, Uttarkhand (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the 98th residential Basic YOGA-VEDANTA COURSE of two months' duration i.e., from 02-08-2023 to 30-09-2023. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health
4. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, Study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) There will be final examination after the completion of syllabus.
 - (c) Asana, Pranayama, Meditation, Karma Yoga, Lectures, Group discussions and Questions and Answers will also form part of the Course.
5. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
6. The Application Form and Prospectus can be had from the Registrar through post or downloaded from our website www.sivanandaonline.org. Candidates can also apply for the Course using Online Mode through the link given in our website www.sivanandaonline.org. Duly filled Application Form should reach the undersigned by 30-06-2023
7. The aim of the Yoga-Vedanta Forest Academy is not merely academic equipment of students, but to prepare the students for a successful life in world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

Shivanandanagar
May 2023.

Registrar,
Yoga-Vedanta Forest Academy,
Phone : 0135-2433541. email-yvacademy@gmail.com

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)

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| 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



- ◆ When the Supreme Being is thought of as actionless- neither creating, sustaining nor destroying- I call Him by the name of Brahman or Purusha. But when I think of Him as active- creating, sustaining and destroying- I call Him by the name of Sakti or Maya or Prakriti.
- ◆ As the blacksmith keeps alive the fire of his furnace by blowing the bellows, so the mind should be kept clean and glowing with the help of pious company.

SRI RAMAKRISHNA PARAMAHAMSA

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