

PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

Vol.97

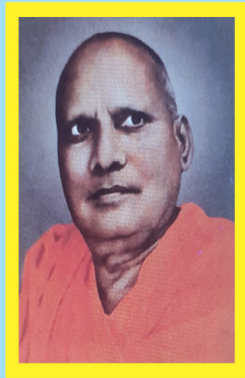
April - June 2024

No.2



Pranavodhanuh Sharohyatma Brahmatalakshya Muchyate !

Apramattena Veddhavyam Sharavat Tanmayo Bhavet !!



H.H. Sri Swami Omkar

1895 - 1982

Adorable Presence !

Thou who art within and without,
Above and below and all around.

Thou who art interpenetrating the very cells of our being,

Thou who art the Eye of our eyes
the Ear of our ears,
the Heart of our hearts
the Mind of our minds,
the Breath of our breaths,
the Life of our lives, and
the Soul of our souls.

Bless us, dear God, to be aware of
Thy presence now and here.
This is all that we ask of Thee!

May all be aware of Thy Presence
in the East and the West
and the North and the South!
May peace and Goodwill abide among individuals,
as well as communities and nations!
This is our earnest Prayer.

May Peace be unto all!
Aum Santi! Santi! Santi!

- Swami Omkar

Repeat this Prayer for your Peace as well as World Peace



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

PEACE

A quarterly Journal of Peace and illumination

Founder : **H.H. Sri Swami Omkar**

Editor : Swamini Vinamrananda

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PRAYER

Lord! Greatest of the bestowers of boons! If you would grant me desired boons, I seek of you the boon that desires may never spring in my heart.

Only when man discards the desires rooted in his heart, does he become fit for Godhood.

- Prahlada

MEDITATION

May I meditate on the indwelling Light, which is ever one without a second; I am meditating on the whole, on the Omnipresent, Omnipotent and Omniscient Light, the source of all Life and the Basis of all worlds. I meditate on the Light of lights- which is of the splendor of millions of Suns, to illumine my mind, heart and soul. Verily, as the Light is pervading and permeating the very cells of my being, the mind, heart and soul are already illumined.

As the Light is Self-effulgent it does not need any other light to show or lead us to that Ineffable Light. All that the Light needs, is fewer words, or no more words and more silence, deeper silence, Supreme silence. Thus we are face to face with the Light of lights, nay, we are That - Tat Twam Asi. That Thou Art.

Glory! Glory! Glory!
Om Om Om



- One should practise until the mind attains effortlessly its natural state of freedom from concepts, that are till the sense of 'I' and 'mine' exists no longer.
- It is the mind which feels the trouble, misery etc. if you know the Self there will be no darkness, no ignorance and no misery.

RAMANA MAHARSHI

SELFLESS SERVICE

SWAMI OMKAR

Selfless Service is possible only for a God-man but never for a selfish person. Selfless service is the inevitable result of Spiritual life or God-realisation. We cannot expect greenness or coolness in a seething fire or a volcano; similarly, we can never expect selfless service in a person burning with endless and ceaseless desires, running after the glamorous and passing clouds of fame and name.

Leaving aside God, God-realisation and Spiritual life, there is a Divine Law which must be respected by all, which is the same to all in all conditions. It is an unalterable Divine Law which is same to sages and sinners, ministers and Governors, the rich and the poor, the learned and the ignorant and to one and all. It is the sacred Law of sowing and reaping. What you sow, you alone must reap. What you are going to be will be determined by your present thoughts, words and deeds.

This Divine Law applies to one and all both to the Emperor and the beggar, to the wise and the ignorant, nay even to the believer as well as to the non-believer and to the Atheist and the Theist. Even the mighty Potentates and all-powerful Rulers must bend their heads and knees before this inexorable law of sowing and reaping. Instead of understanding this Divine Law of sowing and reaping, there are some ignorant people who are fighting with the Law, complaining against it, arguing in effect, "Why did I not get wheat when I sowed tares?" The wise man who has sown wheat will get only the crop of wheat. The ignorant and selfish man, who has sown only tares, will get only the crop of tares in abundance. Here, there is neither any exemption, nor any

speciality or secret. The Divine Law of sowing and reaping operates in the lives of all- from little children to the ripe-aged men- with the exactitude of mathematical ratio and proportion.

Two and two make only four for you, for me and for one and all in the world, whether you believe in it or not. There are some people who pride themselves in saying: "We do not want God or Prayers; we want only service and we are satisfied with service."

Unto such I say-"You are mere children in the Spiritual Life. You do not know what you are saying. Selfless Service is the fruit of a devoted and dedicated life of Spirituality. How can you have the fruit without the tree? Selfless Service is the edifice, the roof constructed on the initial structure, viz., character. How can you have the strong building of selfless service and spirituality without the foundation of Eternal Love, the basis of Spirituality or Selfless Service? An ignorant man, be he a Minister or Director is always thinking of some reward even before doing service. His first and last thought of service is: "What can I get out of this service?" A selfish Doctor first demands money- the fee, before he even begins to treat the patient.

The other day, I heard of an unfortunate boy bitten by a poisonous snake. The boy was dying and he was rushed to a *Tantric*- a man who is considered an expert in treating poisonous bites. He examined the boy, and demanded eight rupees before starting the treatment. The boy was rushed to some other village, as he was too poor to pay Rs.8 -to the *Tantric* and, in the meantime the boy breathed his last, simply for want of proper selfless service at the right time and in the right spirit. Suppose this unfortunate boy was, on the other hand, the son or relative of the man who was to treat him, does he then demand money or delay the

treatment, even when the boy was in his last moments! The ignorant man, the selfish man, before parting with his medicine or service, is thinking within himself: "What can I get for this service?" He is already counting within himself in terms of rupees and annas, his profit or reward for the service, which he expects even from the helpless and the poor.

Selfless service is free of all expectations or reward in any form. A God man considers Selfless service as the Highest and Richest reward. Is not serving God's children the greatest reward? God comes to us in the form of the sick and the poor, and even as a stranger too, and it is our blessed privilege to serve Him in all the forms, without expecting any remuneration in any form. It is sad to see the world filled with many people who want things without paying the proper price for the same. They say they want God only with the lips, worshipping Mammon all the while, with heart and soul both day and night, forgetting and ignoring the inexorable Law of sowing and reaping.

An ignorant man holding by some good luck a high office, while selecting persons for appointments, for instance, selects candidates or workers from his own caste or community or on the basis of blood-relationship, whereas, a wise man or God-man, when he is holding a responsible office, makes his selections on the basis of efficiency and worth, considering the entire world as his own and real home and all the people in it as his sisters and brothers. Blessed are the devoted lives of such consecrated souls. Selfless service is possible only unto such; for, in serving even the humblest of His children, they are serving only God. The sooner we realise that "in hurting even the lowest of His children, we are hurting only God." It would be helpful for us and to others, i.e., to realise that, That which exists is One and comes to us in so many

forms and names. How wise and true are the words:-

Love of man is love of God.

Service of man is service of God.

He, who cannot love man whom he is seeing,

How can he love God who is invisible and cannot be seen with physical eyes!

I take joy in repeating at the highest pitch of my voice from the top of hills, as well as in Assembly Halls and market-places as also in fairs and festivals that Selfless service is never possible for a selfish man and it is possible only for a God- man, who considers all the world as Brahman, recognising God in the heart of a plant, a bird, a beast and a man; for, He is the Indwelling Light of all the creation- the manifested world. You can do nothing with body-consciousness and you can do anything and everything with God-consciousness or Love Universal. Where the Light is hidden, God is hidden; to the ignorant and the selfish everything is darkness.

Look at the consecrated and hallowed life of our Mahatmaji! Busy as he was at every moment, he was utilising his every spare moment in prayer, repeating the Holy Ram Nam. When departing from the world, and while breathing his last breath, he uttered the name of God. There is so much to learn from Sri Gandhiji's selfless life of dedication, especially for his avowed followers and admirers, who are professing to be walking in his footprints, fulfilling his unfulfilled wishes and aspirations for the good of the nation as well as the world and for the Peace of all!

Gandhiji is an embodiment of Selfless service. I use the verb; to me Mahatmaji is still alive. He is eternally alive with his living message of Truth and Non-violence, which will take the form of Selfless service. Gandhiji is a God- man; hence, Selfless service

flowed from him like the waters of the rivers from the lofty hills, like the radiance from the effulgent Sun and like the fragrance of flowers. Be Good and do Good are two simple and directly related thoughts and affirmations. Only, if you are good you can ever do Good.

Om Sri Ram Jai Ram Jai Jai Ram Om

Om Jai Jai Rama Krishna Hari Om

May Peace be unto all!

OM

OM

OM



- Everything has its place, but when you waste time at the cost of your true happiness it is not good. I dropped every unnecessary activity so that I could meditate and try to know God. So I could day and night be in His divine Consciousness.
- The greatest romance is with the Infinite. You have no idea how beautiful life can be. When you suddenly find god everywhere, when He comes and talks to you and guides you, the romance of divine love has begun.
- God loves you just as much as He loves Krishna, Jesus and the other great masters. You are a drop of the same ocean of Spirit.

PARAMAHAMSA YOGANANDA

- The Self is that where there is absolutely no 'I'-thought. That is called 'Silence'. The Self itself is the world; the Self itself is 'I', the Self itself is God; all is Siva, the Self.

RAMANA MAHARSHI

- "He is the source of light in all luminous objects. He is beyond the darkness of matter and is Unmanifested. He is knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

BHAGAVAD GITA

DON'T BOTHER ME

SWAMI OMKAR

Man, the ignorant man in deep ignorance, considering himself as all-important, because of his surface knowledge and learning, repeats the words, DON'T BOTHER ME, even if God comes and stands before him, to test and examine the sincerity of his selfless service. Facts from our daily personal experience are more helpful to understand our vital theme, than fiction from history or stories from Puranas.

One of the inmates of the Ashram was sick and very serious and she was rushed on the MOBILE MEDICAL UNIT- Ambulance Van to the nearby General Hospital. Our Assistant Manager followed the patient. The District Medical Officer has been an old friend of the Ashram helping our cause of Peace and Service in all possible ways. But just then, on that day he was very busy, hence he has requested our Manager to meet his Assistant, to get the needful done, in admitting the patient in the Hospital.

Accordingly our Manager approached the Assistant, in all reverence and was telling about the case. But the all-important Assistant said to our Manager "DON'T BOTHER ME, now." When our Manager tried to give him some Peace Literature, to represent our Peace cause to the poor and the sick, again the all powerful Assistant said roughly, "Don't do any missionary work here!"

When I heard these hasty and thoughtless remarks, it is needless to say, how sad the incident has made me. Since then, my mind had been seriously and sincerely thinking of all the tragedies enacted not only in the Hospitals, but in the many departments of service, even in the Houses of God, namely: Ashramas and

Temples. In the same Hospital, another Doctor made fun of the patient as the case was serious. The patient was finally admitted with the help of some other kind and loving souls in the Hospital.

When our Manager went to the Hospital to see the progress of the Ashram patient after a few days, imagine the sad surprise, that the Doctor who made fun of our Patient was no more. It seems he died suddenly of heart-attack. How frail is the finite life! How death comes to one and all and so unexpectedly even to Doctors too. How true are the words: - Today is ours and not tomorrow! May the Soul of the departed Doctor rest in Peace- in God, is our Prayer!

Eyes have they, yet they see not. Ears have they, yet they hear not! We can all hearken to the blessed words of Christ: Having eyes, see ye not? God comes to us in so many forms to test our integrity and the so-called selfless service. It was the Blessed Christ who said:

"For I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in: sick, and in prison, and ye visited me not."

As all are the images of God, especially the poor and the sick and the naked, blessed are they who can see HIM in all His various manifested forms! How true are the words, that in serving any of the least of His children we are only serving God and in ill-treating any of His children we are only ill-treating and neglecting the manifested image of God.

It is the simple Love- the Love that expects not any reward or advertisement- the Love that excludes none and includes all, that helps us, to realise the Goal of precious human birth. Sometimes

it is helpful to recall the simple stories from Puranas and the old scriptures. It seems there used to be a Guru and a Chela, Master and disciple. Both of them have been devoted and dedicated souls. The disciple begged his master to bless him with the Vision of God. He wanted actually to entertain God in his own house.

Out of compassion the Master, a great soul said, that he will beg God, to visit the disciple's home, on a certain day, at a certain hour. Our disciple was very happy. With great joy at this holy blessing, he was getting ready to receive God with all honours. The house was decorated and all kinds of dainty and rich dishes were prepared and he was waiting for God. Suddenly a dog appeared on the scene and it began to eat some of the dishes. It was rather too much for our disciple, so he took a stick and beaten and chased it away. The Chela waited until late in the night and God did not come as he expected.

Later on, the Guru came and the Chela complained and the Guru told him with a heavy heart: - "My poor, ignorant child, God came to you in the form of a DOG, but you chased Him away, beating Him mercilessly." The disciple was ashamed of his deep ignorance and felt remorse and repented. Since then, it seems he tried to see God even in the dumb animals and in all the creation on the earth. How true are the words that: He who loves Bird, Beast and Man is nearer to God! And he alone truly loves God, in the highest sense. We often say, nay even take joy in repeating like parrots that everything is God and God is everywhere and in everyone and All is Brahman .etc.

But are we seeing God everywhere and in every one? Are we facing Him in all our tests, trials and tribulations! This is a question to be answered by every sincere devotee of God, from his own

experience in the everyday life. Did you ever hear the interesting story of the great miser Navakoti Narayan? It was amusing to hear it, when one of the Swamis in our Ashram was telling it to our Gurukula children. There used to be a very, very rich man, a big millionaire. He was called by the name Navakoti Narayan because he is the owner of 90 millions of rupees or even more, but alas, he was very, very miserly. He would rather part with his life itself, than with a little of his great wealth.

He was blessed with a devoted and God-fearing wife, who was always doing prayers, worship of every kind, and was doing charities too, to realise God. She wanted once a coconut, to offer to God, and she requested her husband to bring a coconut from the market. Our Narayan went to the market and bargained to buy at every shop, the coconut at the lowest price. He wanted to know, whether he could get a coconut still cheaper. He was directed to the coconut grove itself, where one can buy coconuts cheaper. There, he begged the owner of the garden to give him a coconut free. The owner out of pity told him, that he could climb the tree and take one. Our Narayan was beside himself with joy and he climbed the tree and took one coconut. He returned home to his wife with a happy and beaming face, for he got the coconut free without spending even a few pies. The next day, was the day of Holy festival. His wife wanted to take a bath in the Holy River Ganges. When devotees bathe, the *Brahmin* helps them with *Sankalpam*- repeating Holy Mantrams, Then they have to pay *Dakshina* - a gift of a few pies to the *Brahmin*.

Our Narayan was very much perturbed over it, but to satisfy his wife, he promised to take her on one condition, and the condition was that she was to walk a long distance, where it is not crowded.

So, both of them walked to the farther end of river bank, a long distance and Narayan made sure, that no *Brahmin* was present there to ask *Dakshina* from him. While they went into the river and were about to bathe, suddenly to the consternation of Navakoti Narayan, a *Brahmin* appeared and stretched his hand for *Dakshina*-the gift.

As Narayan could not help, he promised to give the gift after he reached home. The *Brahmin* was happy and contended at the promise of Narayan and he repeated the Holy *Mantrams -Slokas* while they bathed. On the next day when the *Brahmin* went to the house of Navakoti Narayan, he was told that he was sleeping. When he approached on the following day, he was told that Narayan was sick. When the *Brahmin* went again for his paisa, he was told that Navakoti Narayan was dead. Our Narayan thought, that by hearing that he was dead, the *Brahmin* will leave him and will not come to his house again. But the *Brahmin* was not an ordinary *Brahmin*, he was not discouraged by the tactics of Navakoti Narayan. After hearing that the man was dead, the *Brahmin* began to make all arrangements for the funeral. The stretcher for taking the dead body was brought and Navakoti Narayan was placed on it and people were carrying him to the burning ghat.

Navakoti Narayan thought that the *Brahmin* will leave him before reaching the burning ghat. He was watching the proceedings of the ceremony pretending as if he was dead. When he was placed on the pier, Navakoti Narayan opened his eyes, to be sure that the *Brahmin* was not there. Imagine his sad surprise when he saw the *Brahmin*, stretching his hand for pisa. Our Narayan fell in a swoon. Such is the love of money- the thick Maya or delusion

that makes the worldly man, ready to die, to offer his life itself, than the money that can be rusted or taken away by robbers or by Government. Man in deep ignorance is not satisfied by merely saying: - Don't Bother Me, but goes so far as to use rough words such as: - 'get out', in his dealing with his fellow men. Sometimes they are rough even to their innocent children, when they were busy with their so-called urgent and important works.

In the story our Swamiji was narrating, it seems that God took pity on the miser and blessed him with His *Darshan* - with the vision of Himself. Due to his good *karma*, the miser in a flash realised the glory of service and the folly of hoarding and miserliness. Since then Navakoti Narayan made good use of the God-given money, in distributing all his immense wealth, among the poor and the sick children of God. How true the words are: - that poor and naked we came into the world and poor and naked we leave the world! Thus many rich people- Politicians, Doctors, Lawyers, Businessmen, even some of the *Swamis and the Yogis*- use the sorrowful words unknowingly, " Don't Bother Me:" in their dealings, with their fellowmen- the living manifestations of God. It is high time to realise that God comes to us in so many forms, in the form of the poor, the sick, the needy, the oppressed and the depressed. It is our privilege to serve Him in all His various manifestations, remembering always that in ill-treating anyone, we are only ill-treating God and in serving and loving any of the least of His children, we are only serving and loving Him.

Instead of using fateful words of: Don't Bother Me, in every field of life and in all the departments, man should learn to use the loving words of Blessed Christ: COME UNTO ME. Let the cruel words of Don't Bother Me; be replaced by the comforting words

of Come unto me. *Isavasyamidam sarvam*. All this world is pervaded by *ISWARA*, the One Indivisible God. It is our privilege to see Him, to recognise Him, within, without, above, below and all around, in all the forms and names and in all the world. Glory be unto God in the Highest in the Unmanifested, and Homage be unto Him in the manifested world!

May Peace be unto all!

Om Tat Sat Om.



- In the religion of love, one cannot have ill-feelings or hatred even in one's mind. When man feels that his religion is the religion of the Universe, that everything and everyone belongs to him, he cannot help loving all, irrespective of caste, creed, colour and nationality.
- God is realised only through reflection, not at all even by a million forms of worship. Different forms of religion, however sublime their tenets may be, forge too many bonds around the individual. God-consciousness alone disperses all the bonds and limitations.
- The greatest miracle in the world is the Love of God, the love that excludes none, and includes all. Peace and love are your birthright. Do not withhold these precious gifts like a miser.
- He who talks of God has not yet known Him. But he, who knows Him, is silent. One becomes free of all activity both within and without when one is blessed with the awareness of Brahman in the moments of silence. Too much talking leads to troubles and misunderstandings. Silence leads to perfect peace.
- Laziness is a dangerous disease and a lazy man harms himself and others, indeed he who is lazy and does not work for his living has no right to eat.

SWAMI OMKAR

BLISS IS THY NATURE

SWAMI SIVANANDA

Bliss is, indeed, thy true, essential nature. Bliss is thy birthright. Thou art a glorious heir to bliss infinite. Realise this bliss right now, this very second.

Look not outside for light, peace, joy and bliss; look within. Moksha or salvation is neither in heaven nor on Mt. Kailas. The supreme divine treasure, the Brahmic pearl, is locked in the chambers of your own heart, in the casket of silence. Discover the Divine Reality in the very heart of your inner subjectivity, in the very depths of your own being. This is the end and true aim of life.

Have Faith in God

There is no duality in Reality. All modifications are purely illusory. Multiplicity is an illusion.

Maya, the illusory power of the Lord, projects multiplicity. It creates division between the individual soul and the Supreme Soul.

Maya is the tremendous, delusive power of God. It is the material stuff of this world. It is the source of the physical universe. This world of names and forms is a false show kept up by the jugglery of *Maya*.

Just as stick burning at one end, when waved around rapidly, produces an illusion of a circle of fire so it is with the multiplicity of the world. *Maya* deludes through Her great inscrutable power.

Maya creates havoc in the mind. The things that we perceive all around us are only mind in form and substance.

The world is a product of the mind. The whole world is an expansion of the mind. The universe arises and exists in the mind.

Nothing in the world is outside the mind. Earth, rivers and mountains are all fragments of the mind appearing as it were; to exist outside.

The world does not exist by itself. It is not without the aid of the mind. It disappears when the mind ceases to work, as in dream.

It is imagination alone that assumes the forms of time; space and motion. Space and time have no independent status apart from Brahman, which is pure awareness.

There is no space without time, and there is no time without space. Time and space go together. They are both unreal, they are interdependent. In reality there is neither time nor space.

Time and space are mental creations. They are mental projection, as unreal as dreams. However real they may seem to be, they are not ultimately real. The timeless, spaceless Brahman is the only reality.

Brahman alone is. It is *Brahman* alone that shines as the world of variegated objects, like water that is differentiated by the waves as foam and bubbles. *Brahman* appears as the world when cognised through the mind and the senses.

This world is not a world of dead matter but a living Presence. It is a manifestation of the Spirit.

The fundamental error throughout the ages has been the belief that the spiritual world and the material world are separate. Spirit and matter are neither different nor separable. They are both of God.

Matter is Spirit cognised through the senses, Spirit in manifestation. It is Spirit in motion. It is a power of the Lord. It is

the dynamic aspect of the static Lord. The world is an expression of Brahman.

The world is a shadow of Brahman. It is an overflow of the bliss of *Brahman*, an emanation of God, a manifestation of God. It is a reflection of God. The world is charged with the splendour, glory and grandeur of God.

God pervades everywhere. God is equally and fully contained in all things. He exists in all the names and forms of the universe.

The world is a play of God. God, the warp and woof, is blended with the world.

Just as there is no difference between gold and the ornaments made from it, so also there is no difference between God and the universe. God is the relisher; He Himself is the relished.

The world is not different from God. He is within and without all things. There is no place where God is not. Everything is God, there is nothing but God.



- Our minds are just waves on the ocean of consciousness. As waves, they come and go. As ocean, they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence.

NISARGADATTA MAHARAJ

- The enlightened man is like a lake whose waters remain clear and still, untouched by whatever may come its way.

KAUSHITAKI UPANISHAD

- One should strive for mental purity and clarity, for this is the only way to true peace and freedom.

CHANDOGYA UPANISHAD

In order to have a comprehensive idea of what is implied in perfection, it is necessary to classify it into two categories. There is spiritual Perfection, which consists in the inner Realisation of a transcendent state of consciousness beyond duality. There is also perfection as expressed and seen in the domain of duality. All related existence, which is a part of the manifold world of manifestation, admits of degrees. And when one is concerned with perfection as seen in this manifest world, one finds that like other things it is also subject to duality and admits of degrees. Bad and good, weakness and strength, vice and virtue, are all opposites within duality. In fact, all these aspects are expressions of the one Reality in different degrees.

Thus, evil is not utterly evil but goodness in its lowest degree; and weakness is not mere incapacity but strength in its lowest degree; and vice is not pure vice but virtue at its lowest. In other words, evil is the minimum of good; weakness is the minimum of strength; and vice is the minimum of virtue. All the aspects of duality have a minimum and a maximum and all intervening degrees; perfection is no exception to this. The whole range of humanity is included within the two extremes of perfection and imperfection; and both perfection and imperfection are essential matters of comparison, contrast, and relative existence. Perfection in the domain of duality is only relative perfection. It is only when one compares it with imperfection that it appears to one as perfection.

When perfection is concerned with duality, it consists in the excellence of some attribute or capacity. In this context perfection

in one aspect does not necessarily include perfection in other aspects. For example, someone is perfect in science may not be perfect in singing, or someone who is perfect in singing may not be perfect in science. There is a sense in which excellence can be exhibited even in crimes. When a murder is committed in such a manner that not a single clue is left for tracing the murderer, it is called a perfect crime. Even in crimes or sins, then, there is a sort of perfection. But this type of perfection, which consists in the excellence of a quality or capacity, should be carefully distinguished from spiritual perfection which is not in the domain of duality.

The different types of excellence that are characteristic of duality are all within the scope of the intellect. For such excellence can be envisaged by the extension of something good that is found in the limited experience of everyday life. The perfection that belongs to the spiritually realised souls is not in the domain of duality, and as such is entirely beyond the scope of the intellect. It has no parallel in the domain of duality. When a person becomes spiritually perfect, he knows that nothing exists but God, and that what seems to exist in the domain of duality and is being capable of being grasped by the intellect is only illusion. For the spiritually perfect, God is the only Reality. Science, art, music, weakness, strength, good and evil are all nothing to him but dreams. His perfection consists in the knowledge of one indivisible Existence.

When a spiritually perfect being wants to use all his knowledge and power, it is always for the spiritual upliftment of other souls. His knowledge of others is not based upon their expressed thoughts: thought comes first, and its expression in words follows later. As he directly knows the minds of all, he is not dependent

upon the expression of thought. For him words are unnecessary. If he wants to know something before it is manifested, he can do so; but he does so only when it is necessary for spiritual reasons. In the same way, if he wants to show excellence in any other matter, he can show it without any difficulty. All sorts of excellence are latent in spiritual Perfection.

Krishna, as the *Avatar*, was not only spiritually perfect but Perfection personified. He was also perfect in everything. If He had wanted to, He could have shown Himself as a perfect drunkard, a perfect sinner, a perfect rogue, or a perfect murderer; but that would have shocked the world. Though possessed of perfection in every respect, it was not necessary for Him to exhibit it in fulfilling His mission.

The spiritually perfect can exhibit supreme excellence in any mode of life that they may be required to adopt for the spiritual upliftment of other souls, but they do not do so merely to show themselves as perfect. This excellence is used by them only when there is a spiritual need for it, not merely to satisfy the curiosity of others. When they use such excellence, they do so with utter detachment. Just as a person who wears gloves may touch the dirt of the world without getting soiled, a spiritually perfect being can be engaged in universal activity without being bound by it.

Spiritual Perfection is the full development of all the aspects of personality, so Perfection must be all-sided. Perfection in one aspect is not perfection. It is only a lopsided growth of a faculty or capacity, resulting in inflexibility or the incapacity to adjust oneself to the ever-changing and multitudinous vicissitudes of life. Such a person cannot maintain a moving equilibrium of mind while keeping pace with the swift changes of life. If he is in an

environment that by its nature gives scope for the faculty he has developed, he is temporarily happy and enjoys a sense of being in harmony with the world. But if he finds himself in a hostile environment where his faculty is unsuitable, he has a sense of failure and his poise is disturbed. Therefore Perfection implies perfection in every respect.

If you try to grasp the nature of perfection by means of a set standard, you are bound to limit it and thus fail to understand its real significance. Perfection includes the opposites and transcends them; therefore a Perfect One is not bound by any rule or limited ideal. He is beyond good and bad; but his law for those who are good provides good rewards, and for those who are bad it responds in their own coin.

Krishna proved to Arjuna, who was His devotee that His apparent bringing about the physical and mental annihilation of the vicious Kauravas was for their spiritual salvation. Perfection might manifest itself through killing or saving according to the spiritual demands of the situation.

The heart of a Perfect One is at once as soft as butter and as hard as steel. Perfection is not limited in its expression to any one of the opposites and does not exclude the possibility of finding expression through the opposite. It can express itself through either of the opposites according to the logic implied in the situation. That is why Perfection transcends the opposites and is capable of giving rational response to all the possible situations in life. It ensures perfect adaptability without surrendering the standpoint of Truth and secures an unshakable peace and sense of harmony in the midst of diverse situations- which must be baffling to those who have not achieved all-side development.

Human activities are limited by the opposites, and Perfection is beyond them. It should not be imagined, however, that Perfection has no human element about it. When human beings are unhappy, they laugh to make themselves and others happy. But even a Perfect One, who is eternally happy, is not without a sense of humour. In other words, Perfection does not consist in being inhuman but superhuman; it is the full development of that rationality which is implicit in humanity.

Perfection does not belong to God as God, nor does it belong to man as man. Perfection is attained when man becomes God or when God becomes man. The finite being who is conscious of his being finite is obviously short of Perfection; but when he is conscious of being one with the Infinite, he is perfect. That is what happens when man gives up the illusion of being finite and attains Godhood by realising his divinity. If, by the Infinite, one means that which is opposed to the finite or is separate from the finite and necessarily other than the finite, this Infinite is already limited by its being unable to assert itself in and through the finite. In other words, Perfection cannot belong to such an Infinite. The Infinite, therefore, has to discover its unlimited life in and through the finite without getting limited by this process.

God's Perfection is revealed only when He manifests Himself as man. The conscious descent of God into the limited form of man is the Avatar. This again is a case of Perfection. Thus we have Perfection when the finite transcends its limits and realises its infinity or when the Infinite gives up its supposed aloofness and becomes man. In both cases the finite and the Infinite do not stand outside each other. When there is a happy and conscious blending of the finite and the Infinite we have Perfection. Then

we have the Infinite revealing itself through the finite without getting limited thereby and the finite transcends its sense of limitation in the full knowledge of its really being the revelation of the Infinite.



- We should take inspiration from the sun and work constantly for the benefit of mankind, so that peace and prosperity prevails everywhere.

VEDA

- One should perform karma for the benefit of humanity with an unbiased approach because bias gives birth to evil, which creates thousands of obstacles in our path.

- 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.

RIG VEDA

- Laziness erodes a person of his enthusiasm and energy. As a result the person loses all opportunities and finally becomes dejected and frustrated. The worst thing is that he stops believing in himself.

SAM VEDA

- The enlightened one seeks no rewards for his actions; he acts out of love and compassion for all living beings.

ISHA UPANISHAD

- Turn your demand into gratefulness. The more grateful you are, more love comes your way!

SRI SRI

IN THE TIGER'S JAWS

CHAGANLAL V. YOGI

It was in the darkest period of my life that I first heard of Sri Ramana Maharshi. At that time, I seemed to be heading swiftly towards scepticism; the world seemed full of injustice, cruelty and greed, leading me to a strong disbelief in God. I had, as a consequence, lost whatever little reverence I had for *sadhus* and *sannyasis*. I began to live a life lacking in optimism and faith.

One day, while travelling on an electric train to my office, I happened to meet a friend who had spent over a decade in Europe and America. I hadn't met him for a long time and wondered where he had disappeared to. He said that he had been to Sri Ramana ashramam, and while trying to describe to me his experience of the darshan of the Maharshi, he drew out from his pocket a small packet which he extended to me. I wondered what it contained. He explained that it contained something extremely precious, some *vibhuti* (sacred ash) brought from the *Ashram*. He insisted on my accepting it. His kind invitation did not interest me in the least. Instead, it amused me. I said in scorn, "Pardon me, but I think all this sort of thing is mere sham and humbug, so I trust you will not misunderstand me if I refuse it." His only argument against my refusal was that by not accepting it, I insulted him, if not the *vibhuti*. I said, "Well, if that be so, to please you, I will take a pinch of the ash, on condition that you will allow me to do whatever I may feel like doing with it." Unsuspectingly, he nodded and gave the packet to me. A smile broke on his lips, as he watched me take a pinch of ash. His smile prefaced a zealous expatiation on Sri Maharshi and his miraculous greatness. While he was lost in his missionary enthusiasm, I surreptitiously let the

ashes fall to the floor of the compartment. To be frank, it was a relief when my friend concluded what I then considered a most puerile and unnecessary lecture. At the end of it, I remarked, "I have utter contempt for these so called saints." He insisted that Sri Ramana Maharshi was not a 'so called' saint, but authentic sage, acknowledged by great savants all over the world, and suggested for my own benefit that I read about him in the literature so easily obtainable. He gave me a book to start with, Sri Maharshi, by the late Sri Kamath of The Sunday Times, Madras.

I confess that the book evoked in me a strong interest in the Maharshi. From another friend, almost immediately, I borrowed a copy of Self-Realization. My interest grew without my being conscious of it. Something made me write to Sri Ramana ashramam for all the literature on the Maharshi available in English. I studied it avidly and my outlook on life and the world began to undergo a subtle transformation. Yet, at the back of my mind, there still lurked a heavy doubt resembling a cloud that stained the gathering illumination. My old scepticism did not wish to yield space to the new faith, which was apparently being inculcated in my mind. It gave battle to that faith which, however, had obviously come to stay. I decided to correspond with the Maharshi, which I did for a few months with increasing and more frequency. Answers to my letters reached me with a rare punctuality and they breathed the teachings of the Master. But they did not give me a glimpse into the nature of the daily life lived by him. An inexplicable desire to visit the *Ashram* and see things for myself began to haunt me.

To fulfil that desire, I paid a visit to Sri Ramana ashramam in the Christmas of 1938. When I arrived at the Ashram I met with terrible disappointment. Nothing seemed to be the way I had

expected. The Maharshi was seated on a couch, as still as a statue which did not move or speak. Neither did his presence seem to emanate anything unusual. I was sorely sad when I saw how indifferent his whole attitude towards me was. I had expected warmth and intimacy. But alas, I seemed to be standing before someone who lacked both. From morning till evening, I sat waiting to catch a glimpse of his grace, of his interest in me, a stranger who had come all the way from Bombay to see him. But he seemed cold and aloof. My mind became a vacuum; my heart nearly broke in despair. I was planning to leave that very night, more sceptical and hard than before. The *Vedaparayana* chanted every evening in his presence, and considered one of the most attractive items of the daily programme of the Ashram, fell flat on my ears. The sun was setting like a sad farewell and darkness slowly crept over the Hill and over my heart. It deepened until all around us was one big black blotch. The electric lights which were switched on in the Hall seemed like living wounds on the body of darkness. I could not bear the atmosphere. My mind was undergoing deep torture. The Master's Hall seemed stuffy and choking. I walked out of it to breathe some fresh air outside.

Just then a young boy- Gopalan by name- came up to me and asked where I had come from? I said 'Bombay'. And had I been introduced to the Master, he asked. I said 'No'. He was surprised. Forthwith he led me to the office and introduced me to the *Sarvadhikari* and Sri Mouni Swami, and then proceeded with me to the Hall, where he introduced me to the Maharshi. When the Maharshi heard my name, his eyes looked straight into mine and they twinkled like stars. With a smile beaming with grace, he asked me if I was a Gujarati. I said I was. Immediately he sent for a copy of translation by Sri Kishorelal Mashruwala of the *Upadesa Saram*,

a few copies of which had only just then arrived. He then asked me to chant the Gujarati verses from the book. "I am not a singer," I said, and for a moment I hesitated. But I got over my hesitation and began to chant the verses, fifteen of which I had sung when the bell for the evening meal rang. While I was chanting, I could feel Sri Bhagavan observing me keenly; the light of his eyes, suffused my consciousness even without my being conscious of it, bringing about a subtle but definite transformation. The darkness which moments before had seemed heavy and unbearable, gradually lightened and melted into a glow. My erstwhile sadness disappeared completely, leaving in my heart an inexplicable joy. My limbs appeared to be washed in an ocean-tide of freedom.

I sat close to Sri Bhagavan at the evening meal and while I ate it, every morsel seemed to have a heavenly taste. This experience was utterly different from my morning breakfast or my lunch at noon. I felt that I was actually partaking of a heavenly meal in the direct presence of God. The thought of leaving the Ashram that night vanished. I stayed on for three more days in order to extend the sacred and extraordinary experience which had begun, an experience of divine grace leading to a distinct sense of spiritual liberation.

During my three day stay in the neighbourhood of the Divine Master, my whole outlook changed entirely, even to the extent of my inability to recognise my old self, trammelled in preconception and prejudices. My mind swiftly underwent a change and its very texture became different from what had been. The colour of the world changed for me and the light of day now took on an ethereal aspect. I saw the foolishness and futility of turning my gaze only on the dark side of life.

The divine magician had opened up before me a strange new world of illumination, hope and joy. The very fact of His presence on earth was enough proof and promise for suffering, wounded humanity, steeped in obstinate ignorance. For the first time ever, I understood the significance of '*darshan*'.

While I lay in my bed in the ashram guest-room, behind my closed eyelids appeared the scene of the electric train in Bombay by which I travelled to my office, and that momentous meeting with the friend from whom I had first heard of the Holy One, whom, at that time, I had scoffed at, but at whose feet, for the rest of my life, I have remained to pray. I recalled the blind audacity which prompted me to drop the thrice holy *vibhuti Prasad* in contempt on the floor of the railway carriage. Now even a speck of that *Prasad* means more to me than a whole universe. *Prasad* from the Master is a form of grace which no wealth can buy. One even feels unworthy to raise it to eyelids and streak the forehead with it.

O Master, what a miracle of transformation you worked! Why did it take me half a lifetime before I could meet you? Half a lifetime of blundering and failing and falling! But I suppose, my Master, this is only my mental concept of time, measured in years and months. For you, your bhaktas have always been with you, near you, throughout all time.

These thoughts brought me into a deep sleep from which I arose the next morning, full of a new vigour in the limbs and a new light in the heart. On the third day it was with a heavy heart that I took leave of Sri Bhagavan. Caught in the sense of time and space, parting caused an emptiness and aching in the heart. But something assured me that I return to the feet of the Master sooner than I could imagine. My intuition was correct, for in the

following years visit after visit was miraculously and easily arranged by the Master, who knew my need to be close to him physically from time to time. Every visit deepened the light in me and quickened my senses with increasing exhilaration.

The subtle manner in which the Master toils over His children is amazing. There were times without number when I distinctly saw His mighty hand extended to me, when I stood most in need of His guidance. Thus was I caught in the Tiger's Jaws.

Three years after my first visit to Sri Ramana ashramam, I had a very significant dream, in which Sri Ramana caught me by hand and led me to the top of Arunachala Hill. This dream convinced me that Sri Ramana had saved me when I saw him the first time, and that he vouchsafed to me his protection and guidance, until I reached the goal of life. Since then, I have seen his gracious hand extended to me in help during all my periods of difficulties. Sri Ramana is my Saviour as well as my Protector. Three days before Sri Ramana gave up his mortal coil, I received a trunk-call from my elder son to leave immediately for Sri Ramana ashramam. Accordingly I flew from Bombay to Madras and reached the ashram the same day by a special bus. I was fortunate enough to get Sri Ramana's last look, which I never forget.



- "Once more the world must be conquered by India. This is the dream of my life, and I wish that each one of you who hear me today will have the same dream in your minds, and stop not till you have realised the dream.
- There is no need for quarrel or dispute with anybody. Give your message and leave others to their own thoughts. Truth alone triumphs, not falsehood. - "Why then fight".

SWAMI VIVEKANANDA

AN AWAKENING MUST BE FOLLOWED BY PURPOSEFUL ACTION

SWAMI CHIDANANDA

Homage unto the all-pervading Cosmic Being, the Universal Spirit, *Visvatma*, the Eternal Reality! And worshipful adorations to Gurudev, that very Cosmic Being manifest as a world awakener, a world spiritual teacher and a path pointer!

A Guru is a Guru because he brings into our life the light of wisdom, an awakening impulse. He points out to us the path that leads to life's fulfilment- to the *jivatma* attaining *paramatma*. He points out the means and the methods, the direction and the path. He awakens the *jivatma* from the slumber of Self-forgetfulness, the slumber of ignorance, *ajnana*, the slumber of *avidya*, *dehadhyasa* (identification with the body).

The Guru is not only an awakener; he inspires us to make use of our wakefulness in purposeful action. If one, who is awakened from his Self-forgetfulness, his ignorance of his destiny, does not engage in purposeful and proper action, does not put this wakefulness into highest use, the awakening, though better than slumber, proves infertile, proves fruitless. Therefore, the ending note of the Srimad Bhagavad Gita, the most important utterance of Arjuna, is: "*karishye*- I shall act, I shall do." Arjuna, who said, "No, I shall not do, I shall not fight," in the beginning, ends up saying: "I shall do your bidding." It is almost an answer to the Upanishadic call of *uttishthata jagrata prapya varan nibodhata* (Arise, awake, and stop not till the goal is reached). The fallen Arjuna is now not only awakened from his ignorance but, he stands up ready to fight.

Wakefulness with action is called Sadhana. It is called *abhyasa*.

Yoga is primarily engaging in a self-determined and self-directed activity which propels the jiva ever higher, upward and Godward, towards God-realisation- thus the significant term *yoga abhyasa*.

The Guru therefore is an awakener and an inspirer. He is a *path-pradarshaka*- he is one who throws light upon the path, who shows the path. But the treading of the path must be determinedly undertaken and engaged by the fortunate disciple. Discipleship is in obedience and in action, in being and doing. "Be what I want you to be. Do what I want you to do." Thus says the Guru.

All Yoga is, therefore, the response of the seeking soul, the *sadhaka*, the *jijnasu*, to the call of the Guru, in the same manner as Arjuna responded by *karishye* (I will do), and followed it up by standing and picking up the bow once again in his hand. Thus he engaged in the action that was called for at that time and attained victory in the war. Eighteen days of ceaseless activity brought about victory.

Therefore, diligently the sincere seeking soul must engage in spiritual *Sadhana*, knowing that the source of all power and energy is God Himself. "Thy will be done, and let me have the insight and the power to engage in action for the due fulfilment of Thy will." Even so, the disciple should engage in spiritual *Sadhana*, but without a sense of *abhimana*, ego. "Yes, even this I am enabled to do by Your supreme mercy and grace. *Naham karta harih karta tvatpuja karma chakhilam* (I am not the doer; Lord Hari is the doer. All work is Thy worship).

A mother, with great love, prepares food for her slumbering child. She wakes it up, places the food before the child and urges it to eat. But the eating has to be done by the child. There is an old saying: "Two men can take a horse to a river, but twenty men

cannot make it drink." That has to be done by the horse.

Therefore, *Sadhana* is the hallmark of the *sadhaka*; *yoga-abhyasa* is the hallmark of the *Yogi*; prayer, worship is the hallmark of the devotion of the devotee. Discipline, self-control, ceaseless effort to ingather the mind and to check its wandering, to centralise it, to focus it towards the great ideal- this is the hallmark of the *dhyana-yogi*. Worshipfully engaging in one's duties and activities remembering the Divine Being throughout the activity itself, in the midst of the activity, and offering up the activity at the feet of the Supreme, ever-present Reality is the hallmark of a true *karma-yogi*.

Thus, in the ultimate context, all spiritual life, all Yoga, all *Sadhana* is the devout engaging in the right and appropriate kind of spiritual activity by the seeker, the *sadhaka*, the *Yogi*, the devotee. It is, therefore, upon this plane of action and inaction, action and the fruit of action, this outer plane, that the law is fulfilled. Significantly, in the Gita, the Lord says that whether you wish it or not, the Cosmic Nature, which resides in you as your own human nature with its outgoing tendency of the mind, will impel you, compel you, oblige you, to engage in numerous and various activities. When this is inevitable, why not be wise and direct it towards your divine destiny? Why not be wise and spiritualise it? Why not be wise and make it a means of connecting yourself with the Divine, linking yourself with the cosmic source of your being? Why not be wise?

Such wisdom in action is called Yoga- *yogah karmasu kausalam*. If I have to engage in action, let me not be foolish and make it my problem. Let me not allow it to take me into further bondage, greater self forgetfulness. Let me not allow action to be a breaking up of my connection with the Divine. On the contrary, let me be

wise, let me have wakefulness and an inner awareness so that my activity is done with an attitude of moving towards the Goal."

Thus acting, the actor becomes not merely a *karma-yogi*, he also becomes a *jnana-yogi*. Action is based on wisdom, infilled with *jnana*. And he desires to elevate his activity to such sublime heights because of his great desire, his love for attaining the Lord. There is in it a keen longing to attain the Supreme. There is *bhakti*. *Bhakti* and *jnana* automatically become the moving forces infilling all activity.

So, the true *Yogi* cannot help being a *jnani*, a *bhakta*, a *Yogi* even in the midst of activity. Therefore, the activity of people who have adopted the spiritual life, who have entered the path of Yoga, who are engaged in *Sadhana*, is not mere activity of the man of the world, the bound soul who is in love with the world and its things, a *samsari*- one who is impelled by desire, by attachment, by craving, the urge to taste the transitory pleasures of the petty objects of this universe. That action leads to greater darkness and bondage. The activity of one who is awakened, one who is wise, is a spiritual activity in every sense of the term; in which the ingredients constitute *jnana*, *bhakti*, *yoga*, and it is filled with *vairagya*, dispassion.

It is totally a different kind of activity, a liberating activity, a spiritual activity, a God-oriented activity, a wisdom-based activity, an activity at the centre of which there is wakefulness, awareness and a lofty and sublime purpose. So, the inner *svarupa* of this activity is purely spiritual; it is Yogic. This is the inner content of those who have adopted the life spiritual, who have entered into the path of Yoga, who are engaging themselves in spiritual *Sadhana*.

Therefore, may your life be a confluence of *bhakti*, *jnana* and *Yoga*, and may all your activity be a *Sadhana* for God-realisation. May it be God-oriented, directed towards the Supreme Goal, thus helping you to connect yourself with God at every step, at every moment. May the Grace of the Divine and the choicest blessings of the Holy Master enable you to understand this aspect of your life, to reflect upon it and to elevate your so-called ordinary day-to-day life to a lofty height of higher awareness, purposefulness and direction.

Thus may all of your life be to you a fulfilment of this central aspiration, not part of your life but all of your life. May your entire life be a divine life.

Towards this end, strive with diligence and wisdom, unaffected by the outer factors that constitute the passing scene around you. That will continue to be what it is. The transformation is within yourself. You cannot change the outer world, but there is every need for you to be a changed being inwardly. That is the secret of a successful spiritual life.

May you all abide in God. May you live, move and have your being in Him. All this and more has been put into the Universal Prayer of Gurudev for our guidance. May its rich contents and its revealing wisdom be to you a daily new beginning in your spiritual life. "Let us abide in Thee for ever and ever." May it remind you and help to enable you to ever abide in the Eternal, the Supreme, the Divine. God bless you all!



- I don't mind what happens. That is the essence of inner freedom. It is a timeless spiritual truth; release attachment to outcomes, deep inside yourself, you'll feel good no matter what.

JIDDU KRISHNAMURTI

ODDS & ENDS

SWAMI RAMA TIRTHA

Rama simply asks you one favour to yourself. Be a man!

Man of the world; use your own understanding on every occasion.

Dear ones! Laws and institutions are for man, man is not for laws and institutions.

How blessed is he whose property is taken away.

Socialism will spread like wildfire all the world over if the idea of possession is discarded.

Under Vedanta-Socialism no armies, no universities, no doctors are wanted. You can never fall sick.

Criticism is the pruning process of Providence, helping us to grow more beautiful.

The moment we stand up as reformers, we become deformers of the world.

If your soul is soiled, never come out in society.

Let God Himself come and lecture, it will be of no avail, unless you are prepared to lecture yourself. What if Swami Vivekananda ate and drank certain things? What have the elements of Geometry to do with the personality of Euclid?

When you feel depressed, Rama's advice East to give up your laziness, throw aside your book, be on your feet, walk out in the open air and walk rapidly.

Death means only the subsiding of the subject and not of the object.

These books (Yoga Vashishtha and Geeta) do not lend themselves to any reading at all anywhere below the heights of the roof.

Christ can be produced today if you like.

Peace immortal falls as rain drops,

Nectar is pouring in musical rain;

Drizzle! Drizzle! Drizzle!

Om Om Om



ANANYA BHAKTI

(Non-dual Devotion)

MALAYALA SWAMI

1) In the matter of one-pointed devotion the narrow-minded people mistakenly think that a devotee of Shiva, for example, should not pray to Vishnu, and vice versa. These bigots go to the extent of comparing the Saivites who go to a Vishnu temple, and Vaishnavites who go to Shiva temple, to the married woman who cohabits with a man other than her husband.

This sort of devotion is doubtless a useful one, but it does not deserve the name of perfect devotion. That is, it is good to love your own favourite deity exclusively, but that does not mean you should hate any other name or form of God, for the various names and forms belong in essence to one and the same God (*Ekam Sat viprah bahudha vadanti*).

And then, does not even a chaste woman move about with, and do service to, revered guests and elders? The only difference is that she lives in closer contact with her own husband. Similarly, one can pray to one's own sectarian deity with a particular emphasis, without nurturing any ill-feeling towards that of the other devotees.

Anyway, this sort of sectarian worship belonged to the dark period after the Mahabharata War. Just as in the *Vedic* era all the various Gods were regarded as one divinity, the future era of Enlightenment will also accept without hesitation the single God in His diverse shapes.

The reason is that as the Homosapien progresses in his knowledge of the Space-Time continuum, he realises that not only is matter a form of energy but also that matter and energy are inter-convertible. Likewise the man of knowledge will always be

broad-minded, when the initial sectarian devotion gradually leaves him to the understanding of the Supreme Spirit that singly shines behind his devotional image of a separate God.

2) As against the just-mentioned kind of devotion, we find the one-pointed but pantheistic kind of God-worship, in which the devotee, while laying special emphasis on his dedication to his favourite deity, still looks upon with appreciation the similar attitude which the other devotees demonstrate towards their own particular special deities. Actually he even goes to the temple of the other deity and joins the other devotees in their religious celebrations.

Although '*ananya bhakti*', in the highest sense of the term means that the devotee conceives the deity as none other than his own Supreme Self, in this context we can take it to mean the idea of seeing nothing alien to one's own deity in the other forms of deity. This indeed is infinitely better than the kind of devotion mentioned earlier.

It is '*ananya bhakti*', that we find most in the epics and classics. Where the first-mentioned devotion tends to generate a sectarian mentality, this pantheistic devotion imbibes the flow of the divine nectar incessantly.

3) The third kind of devotion is a more liberal and intense form of the second variety. The person who embraces this devotion always sees the unity of Godhead in its diverse names and forms. He sees the one God pervading all Godly images in the same manner as we see the single Sun reflected in several water vessels, the single thread that binds the various gems, and the single life-principle dwelling in all creatures ranging from the Lord Creator to the tiny ant.

Like the waves that are not different from the sea, would appear the differences of the deity to this kind of a devotee. This kind of devotion-which considers the various forms of deity as various rivers flowing into the same ocean--- can be found well described in the devotional smritis and in certain *Upanishads*.

If anyone still is unconvinced about the unity of God in the diversity of His shapes, He may be confined to a mental hospital-in as much as his mind is so sick that it cannot see the obvious Truth. True, his madness is not sheer lunacy, but even intolerance can be said to be a kind of mental illness. If this kind of devotee somehow manages to keep an open mind he may in the course of future births set himself free from his prejudice and enjoy the bliss of the godly love that he can share with all mankind when the gates of his heart are opened to receive alike the all-encompassing diversity in unity and unity in diversity.

4) The fourth and the most perfect, as noted earlier, is that kind of devotion which is literally '*ananya*'-that is, which conceives God as none other than the cosmic consciousness of the individual devotee himself.

Ornaments are varied but gold is the same; earthen vessels are varied but the clay or mud is the same; the machines are varied but the metal is the same; the cotton clothes are varied but the cotton is the same. This is the sort of all-embracing monistic self-identifying godliness that is specially described in Mundaka, Chhandogya, Katha and Brihadaraanyaka Upanishads.

Bhidyate hrudaya-granthih, cchidyante sarva samshayah

Kshiyante cha asya karmani tasmin drushte paravare

(No sooner than one sees the Supreme Self in one's own unitary

outlook of the Ultimate Reality, the knots of doubt in one's heart are cut, one's doubts are destroyed and one is freed from worldly acts).

Yadaa sarve pramuchyante kaama(h) ye asya hrudi shritha

Atha martyah amartyah bhavati atra brahma samashnute.

(When the desires for worldly gain and gaiety, binding his heart are discarded for good, the mortal becomes an immortal-mortality is 'fear', and immortality is 'fearlessness'; "abhayam vai brahma"; immortality is of the soul, not of the body-, and is identified with God here and now, for liberation is direct, present experience and not a "post- dated cheque.")

Ekah vasi sarva-bhuta-antaratma

ekam roopam bahudhah yah karothe

Tham atmastham ye anyupasyanthi dhira,

thesam sukham shashvatam naitharesham.

(The single Lord who dwells within the souls of all creation and who diversifies his solitary substance in myriad appearances has to be realised by the wise in their heart of hearts in order to attain everlasting bliss. They who do not do so never achieve real happiness).

Although the semantical differences among the various creeds, as to their concept of Salvation, would appear to be real, in the ultimate analysis, there is no substantial distinction between the religion's idea of Liberation and another's.

The highest goal of the human-divine unity or togetherness remains the same in the form of Buddha's "Nirvaana"; Christ's "Kingdom of Heaven"; Muhammed's "Jannat", Sankara's "Kaivalyam of the One without a second"; Ramanuja's

"*Kainkaryam*" of staying in devout service at the feet of the Lord"; Madhava's "*Paramapadam*" of the mutual love of God and Man"; the Brahmo's impersonal "*Brahma*"; Dayananda's "*Eswara*"; the "*Achala*" and the "*Paripoorna*" of the respective believers in the two faiths; the "*Soonya*"; of the *Maadhyamikas*; and the "*Nirvikalpa Samaadhi*" of the transcendental Yogis.

To one who is aware of this supracosmic unity in the cosmic diversity the ripe fruit of the knowledge of *Aatma* is readily accessible as it drops of its own accord from the tree of *Maayaa*.

Like the grain of salt, which, when dropped in water, merges completely with that water, the individual seeker's private consciousness becomes inseparably one with the universal consciousness.

Oh, how can we describe the joy of such individual-universal union? :

Is it the ocean of nectar? Is it the mount of Knowledge? How the mind fails to conceive this supra-mental awareness; here the intellect is unable to visualise the Absolute. Here the ego-consciousness cannot conceptualise the indivisible Super-Ego. Here the egoistic 'I' can only feel, but cannot articulate, the experience of the "He is I (*Soham*)" identity. Here the wild elephant of my personal vanity inexorably bows down to the lion of God-realisation. Here pure Energy lies unitarily revealed beyond the particles of Mass. Here the object of the sight is changed into the subject of the Seer. Here the Sun of Wisdom has dispelled the darkness of Nascence.



- Learn from yesterday, live for today, hope for tomorrow. The important thing is not to stop questioning.

ALBERT EINSTEIN

CALL ON THE LORD

SWAMI RAMDAS

Call on the Lord with all the love of your heart. Concentrate all your longing in that call, and you may be sure that God will respond. Thus it was His great devotees of the past and present entitled themselves to His infinite grace. The language of love is simply irresistible. Just as the child, by its lisping talks, charms and captures the heart of the mother, so the true devotee by his frank and plaintive words of love draws towards him the almighty Beloved of his heart. The language of the devotee is the expression of his pure and aspiring heart. Heart is the Veena and devotion the fingers that play upon it to infuse a magic spell in the call for the Beloved. Hence the devotee employs sweet music for his appeals and prayers to God. He cries and weeps for God, extols and glorifies Him, talks and holds communion with Him- in a rhythmic language of love. He sings and dances when he has found his Beloved. The music of Divine symphony thrills his entire frame. Ecstasy or inexpressible joy rises in waves in his heart. Love overflows in tears through his eyes. Purity, peace and light permeate his entire being. This is the culmination of his utter devotion and self-surrender. He places his entire life, soul and body at the feet of the Beloved. How does the devotee attain to this exalted state of perfect union with the Lord of his heart? It is clear that he adopts music as the means by which he tunes his heart with the heart of the Lord. A heart that is filled with love- selfless and radiant- alone raises a human being to the feet of the Almighty. Such a love sings like the nightingale, gives out perfume like the rose, beautifies life in all its aspects, and brings the devotee in intimate touch and eternal fellowship with the Lord.

Therefore, call on the Lord with all your heart and He is

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sure to respond. Make Him the sole Beloved of your life and He is sure to be yours. Pray to Him, sing of Him, dedicate yourself to Him, and He will grant you absolute peace and bliss-nay, He will reveal Himself in your heart and absorb you into His transcendent being, and thus make you realise that you are the very embodiment of His own cosmic peace and joy. He will then give you the vision of beholding Him everywhere, i.e. you will behold your own supreme Self manifested as the entire universe. Love is your way and love is your goal.

Call on the Lord - the Beloved. Have you found anything sweeter than His Name, more charming than the sound of His Name? If you have real love for the Lord you will reply: "Certainly, I have not." Then there is no need for anybody to tell you that you should sing on His Name and be inebriated with the divine ecstasy associated with it. You will find your life has changed into a song of eternity. Who could adequately describe in words the wonderful glory of the Beloved's Name? He who has tasted alone knows what it is like. O! Taste it and let the Name illumine your heart and intellect and fill you with floods of joy. Sing on His Name with all love and devotion and embrace the Beloved in the recesses of your heart. What blessedness then is yours! Can you now hold such a precious possession in comparison with all the riches of the world? Name, fame and wealth in this evanescent world are as nothing to you when your heart has once drunk the nectar of the Beloved's Name. Therefore, sing on His Name with one-pointed devotion. The Beloved awaits you: you have only to take His Name and He runs to you. How simple it is, yet how difficult for many whose love for the Beloved is not as intense as their attachment to the perishable baubles of the world!

Direct your thought within and listen to the call of your own voice and the responsive word of the Beloved will come to you, and you will discover that He is within you. Verily, the Beloved is

in the heart of His devotee. Mingle your life in the ocean of His existence. Expand your heart to meet the infinity of His love. Widen your vision so that you may be bathed in His light, power and joy. Now you have become the Beloved's beloved. Now you are one with Him. O! The power and greatness of the call! Call on Him, sing of Him and be ever blessed!



- Great ideas are conceived only by alert minds held steadily in the meditative ppoise of unbroken concentration and dynamic vigilance.
- Know your culture and then when you work, there will be a message in your activities and you, yourself, shall feel more fulfilled.
- Every religion seeks to create men of Wisdom, who have fulfilled their lives, justified their religion, and blessed their generation.
- The values that you uphold in life determine the quality of thoughts, the quality of thoughts determine in turn the quality of actions.
- No challenge in the outer world is without a solution if your mind is at peace and quiet.

SWAMI CHINMAYANANDA

- “Saints are like trees. They do not call anyone; neither do they send anyone away. They give shelter to whoever cares to come, be it a man, woman, child or an animal.”

ANANDAMAYI MA

- The real test of a man's integrity is how he reacts when he's been proven wrong. Blessed is he who's able to admit his mistake graciously.

MUFTI MENK

ASHRAM NEWS

MOTHER ASHRAM: 21-05-2024 and 03-07-2024: Srimad Bhagavata Saptasaptahamamulu are being conducted in the Holy Presence of Sri Swami Satyatmananda of Chinmaya Mission, Ongole from 21-5-2024 to 3-7-2024 in the Omkar Mandir. Ashram devotees and others from different places are taking part in this programme with great devotion.

10-6-2024: On the occasion of Aradhana of Pujya Sri Omkar Swamiji, Omkara Ashtotharashatha Naamaarchana was performed in the Omkar Mandir at 7:30 am. Sri Rama Swamy of Sri Ramanashram, Rachapalli while addressing the Ashramites and others, eulogised the services rendered by Pujya Swamiji to spread Peace and tranquillity across the globe. He asked those present on the occasion to imbibe the noble qualities demonstrated by Pujya Swamiji and live a life of fulfilment and realise the soul and goal of human birth which is verily their birthright. Swami Satyatmanandaji said that the greatest gift that Pujya Swamiji has bestowed on all of us is the setting up the Peace Abode helping the aspirants in their spiritual evolution. He further said that the environs of the Ashram are filled with an aura of Peace and serenity. The event ended with distribution of Prasad.

SANTI UP SCHOOL: The Correspondent of the School Sri. P.H. K. Sarma submitted the annual report of the School for the year 2023-24. We are glad to inform the readers that it has been decided by the Management Committee to start English Medium in phases starting from the year 2024-25 onwards. Our School Correspondent Sri P. H. K. Sarma is striving hard to bring about improvement in the overall standards of the School especially in the areas of Discipline, Dress Code for Students, hygiene and cleanliness, teaching standards and extracurricular activities apart from the rise in academic progress.

KOTAGIRI ASHRAM: The annual examinations for children from

class LKG to Standard X were completed in the month of April, 2024.

Swamini Vinamrananda Mataji was warmly welcomed by the Principal, Staff and students on the 6th April. Rama Navami was celebrated on the 17th in the Prayer Hall with Bhajans and recitals. Admission for +1 course has started on 10th March. Most of the students have turned up and confirmed the groups they opt for. Our Principal Mr. M. Sivakumar held meeting with the teaching staff for an overall evaluation of academic events during the year 2023-24 and suitable suggestions were given to the teachers.

School remains closed from 1st May for the annual holidays.

Our hard work coupled with dedication brought us the exciting and magical experience to see our standard X children's academic performance with flying colours. 109 students appeared for the examination and we were able to produce 100% result this time too. Sarathi M of X-A stood first with 488/500 marks, Malini K of X-C took the second rank with 485/500 and Darshana S of X-A got the third rank with 484/500 marks. 3 students (Sarathi M, Divyadarshini and Malini K) secured 100% marks in Mathematics and Sarathi M scored 100 marks in Science. Overall average is 82.22%.

The gradation of students according to the number of marks is furnished hereunder:

Above 480 marks-4 students, above 450- 33 students, above 400- 70 students, above 350- 91 students.

We are proud to record 100% pass percentage with a first class. (Above 60%)

Subject wise first mark was announced: Tamil-95/100, English-99/100, Maths-100/100, Science-100/100 and Social-99/100.

Sweets were distributed by our Correspondent to the devotees and staff to celebrate the joyous occasion.

The school will open on 10th June after the vacation. The teaching and non-teaching staff was called for a meeting by the Principal

on 30th May and he gave suitable suggestions to the teaching staff for the ensuing academic year and sought their preparedness to handle the responsibilities.

Ganapathi Homam was performed in the school on the 30th May at 5:30 am.

We are grateful and immensely blessed by the Spiritual Presence of His Holiness Swami Omkarji amidst us. We look forward to seek the guidance and blessings of His Holiness Omkarji and Mataji in all our future endeavours.



OBITUARY

With profound grief, we may inform the readers about the sad demise of Mrs. Suvarni Rao on 24-5-2024. She and her family were long time devotees of the Ashram and were associated with our Pujya Swamiji. Their family always remained in the forefront in rendering their assistance in Ashram activities. May Pujya Swamiji's blessings be upon the departed soul! Om Santi!



It is to inform with a deep sense of regret that Sri Nerella Raghunadha Rao attained the lotus feet of the Lord on 28-4-2024. He started Santi Satsanga Mandali on 12-9-1977 at Vijayawada. Pujya Swamiji in his benediction stated that the centre spread over an area of 11 acres will develop into a great Spiritual Centre in the future. Chaitanya Tapovanam was established by Matha Shiva Chaitanya in the year 1995. In the Tapovanam, foundation stone for erecting Universal Symbol and Peace Prayer was laid on 1-3-1996. Sri Nerella Raghunadha Rao has actively participated in Pujya Swamiji's Centenary celebrations. Though he was facing many hiccups in his Steel business, he has been conducting Santi Satsangs regularly in the company of great people which enabled his steady evolution as a spiritual being. He left his mortal body on the 28th of April and merged into the Universal Soul. He will be remembered for a long time to come. Our deepest condolences to the bereaved family members of the departed soul.

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

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. Old Age Welfare Fund

5. Library Fund

6. General Fund

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

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The Secretary,

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Ashram Activities

1. Satsang and Meditation (Morning and Evening)
2. Multilingual Library having an extensive collection of Books on Religion, Philosophy, Puranas, Epics and those written by Various Mahatmas.
3. Promotion of Religious Harmony.
4. Balwadi, Upper Primary and high Schools.
5. School for the Hearing Impaired. (Visakhapatnam)
6. Children's Hostel for the economically challenged. (Thotapalli)
7. Children's Hostel for the Hearing Impaired. (Visakhapatnam)
8. journals - Santi (Telugu Monthly) Peace (English Quarterly)
9. Vanaprastha Home (Thotapalli)
10. Santi Vidyalaya Matriculation School. (Kotagiri)

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