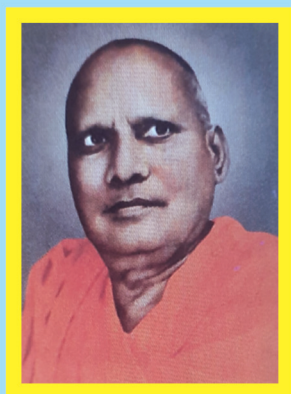


# PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood



Pranavodhanuh Sharohyatma Brahmatallakshya Muchyate !  
Apramattena Veddavyam 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

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## VEDIC PRAYER

*The Peace that dwells in heaven  
In the sky, on earth, in water, in  
The plants, in the trees, in the Gods,  
In Brahman and in all— — — —  
May that Peace, Real Peace, be Mine!*

**OM PEACE!   OM PEACE!   OM PEACE!**



## A MEDITATION

*I hold the Wand of Power within my hand. The Wand of Power  
which can bring me all I need  
for the realisation of myself as son of God walking the earth.  
What is the Wand of Power?  
The Wand of Power is Union with your  
Divine Self.  
How is the Union to be effected?  
By following the two commands-  
Thou shalt love the Lord, thy God with all thy heart.  
and  
Thy neighbour as thyself.*



# MOUNAM-SILENCE

SWAMI OMKAR

MOUNAM is more than mere speechlessness. It is SILENCE both within and without. One can be a *mouni*, because of ignorance, as well as knowledge also. The scientist proclaims that extremes of light are alike and same. Only they look same apparently; but what a great gulf of difference lies between darkness and light! An ignorant man is silent, because he has nothing to say. A wise man is silent because he is complete in himself.

Reflection on Truth or on Himself, leads one to silence. Each one should reflect on the goal of his life and the soul of his existence and thus try to reach the Highest, before the light goes out and death overtakes him unprepared. A novice need not be afraid of *mounam*. He can practice it once a week or even on *ekadasi* or on full moon day and gradually increase the duration according to his convenience, for, where there is a will there will be a way.

One cannot save the world; but one can save himself through *viveka*, the discrimination of the *nitya* the Real from the *anitya* the unreal. Mere vain talk leads one nowhere. It leads one into the mire of outer life, more than ever. All men of mere talk are compared to empty vessels that produce a lot of sound.

Men of silence have been always the pioneers of good deeds setting an example to others to follow in their footprints. Look at Buddha, Christ and Sri Mahatma Gandhiji. They were all souls given to prayer, meditation and silence, year after year before they became the saviours of the world.

Where is silence- speechlessness in the average man of the world, not a day's? He talks and talks, from dawn to dusk. He talks from birth to death. There is silence only in the physical change, in the so-called death. The worldly man hurts the real man, the innocent, with harsh and cruel words and wastes his precious time with vain talk, empty, lifeless, soulless words and false praises.

If you do not like a certain man, strange as it may sound, you can, hurt him with words, for words are thoughts and thoughts are silent forces. The latent thought, forms into a word and the potent words turn into a deed, be it good or bad. Blessed is the one who is the master of the inherent thought, in its very embryo before its birth. Such a one controls not only himself but also even the world and its destinies to a great extent. Such is the power and glory of speechlessness, the sublime silence within and without. Verily, it is in WISE SILENCE, SOULS are illuminated.

My stay in the hospital, long confinement in the bed with my leg in the Plaster Cast, has been a great blessing in disguise leading me within into the spheres of deep introspection of the Soul, thus creating in me a burning desire towards the portals of Transcendental Silence. In the moments of deep silence, I have experienced the Vision Beautiful, where there is nothing else to see or hear, talk or even to think.

The SOUL is POORNAM-COMPLETE. It cannot move. It has no place even to move, for It is Omnipresent, Omnipotent and Omniscient. Only the wise seers KNOWING THAT, THEY MELT INTO WISE SILENCE. How wonderful, nay, incomprehensible too is the TRUTH to the lay man, to his finite intellect! In the VISION BEAUTIFUL everything is Complete, no more battles to fight, no more enemies to conquer, no more causes to defend, no more deeds to perform,

no more sermons to be delivered with spoken word, nay no more thoughts to think, for It is all One Stupendous and Self-effulgent Light of lights, the One without a second- *ekamevaadviteeyam*.

My Loving Reader, I am privileged now to be in Kailas, still with the bandages on the leg, but my soul is filled, enshrouded and saturated with SILENCE. Adieu to all worldly men and to their childish prattle, in the name of self and service. There is only one service, the lasting service, the highest service, the service of MOUNAM, POORNAM speechlessness both within and without, COMPLETENESS everywhere, from where LOVE flows ceaselessly, blessing one and all!

Welcome, welcome, ye inheritors of Immortality to taste the nectar of, *mounam*, the wise Silence, the Goal of our human birth in the blessed solitude of Mt. Kailas! When everything fails, it is the wise silence that succeeds. Let men learn to live in Silence, so that the nations, nay the whole world someday would realise through the Transcendental Silence of the SOUL, the *paramatman*. Let us offer homage now unto the Wise Silence by becoming silent within and without.

May Peace be unto all!  
OM! OM! OM!



✱ 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.

**SWAMI RAMA TIRTHA**

# ASPARSHA YOGA

SRI SWAMI SIVANANDA

Mokshapriya said:

O blessed Bhagavan! Yesterday I attended the Satsang of Swami Sankarananda Bharati. When I was returning, Swami Nityamuktananda asked me “Do you know what *Asparsha Yoga* is?” I was not able to give him an answer. I have never heard of such a *Yoga*. Please enlighten me on this *Yoga*.

Swami Sivananda replied:

*Sparsha* means touch, *asparsha* is non-touch or non-contact.

The senses and the mind are in contact with the objects. You get perception and knowledge of objects through the avenue of senses. *Asparsha Yoga* disconnects the mind from the senses and their objects.

*Asparsha Yoga* is that *Yoga* which culminates in *Nirvikalpa Samadhi*. The individual soul is in contact with the Supreme *Brahman* or the Highest Self.

There is no real touch or contact as in the perception of objects. Here the mind gets dissolved in *Brahman*. Hence it is called *Asparsha Yoga*.

There is a play of words in this world. It is a Mayaic jugglery. *Asparsha Yoga*, *Nirvikalpa Samadhi*, *Nirbija Samadhi* all mean the same thing.

In *Nirvikalpa Samadhi* there is no thought or idea. In *Nirbija Samadhi* the seeds or *Samskaras* are burnt up. In *Asparsha Yoga* the mind melts in *Brahman*, just as camphor melts in fire.

There is no contact of ether with any object, though it is the substratum for the elements and objects. Even so there is no contact of *Brahman* with the mind of the aspirant.

Just as a lump of sugar dissolves in water, so also the mind of a Yogi or sage dissolves in Brahman.

O Mokshapriya! Melt your mind also in the subtle *Brahman* and realise the fruit of *Asparsha Yoga*, viz., immortal Bliss.

Mokshapriya said:

O Bhagawan, may I know the essence of Self-realisation?

Swami Sivananda replied:

O Mokshapriya, Self-realisation is *Atma-sakshatkara* or direct intuitive perception of one's own innermost soul.

This is the goal of life. Man is born to attain this. The fruit of *Nirvikalpa Samadhi* or *Asamprajnata Samadhi* is Self-realisation.

All dualities and pluralities, all distinctions and all differences vanish in Toto. The aspirant gets established in his own *Satchidananda Swaroopa* or Absolute Consciousness, which is the only Reality. He beholds the One Self or the homogeneous Essence of Wisdom-Bliss alone everywhere. All names and forms disappear.

He is absolutely freed from sorrow, pain, delusion, fear, egoism, lust, anger, pride and all modifications of mind or ignorance.

He gets transcendental wisdom. All ignorance, desires and actions are burnt in Toto. He is freed from birth and death and attains immortal bliss.

Self-realisation, O Mokshapriya, is not a process. It is not becoming. It is pure Being. It is not a new thing to be attained. The Jiva only knows that he is all-pervading, Immortal Soul. To know THAT is to become That.

O Mokshapriya, where there is nothing to be seen or heard, or thought of, where there is no duality there is Immortality or *Amritam* or *Bhuma*, the Absolute or the Infinite.

Immortality is the very nature of Atma or this soul that abides in the chambers of your heart.

When the three knots of the heart, viz., *Avidya* (ignorance or nescience), *Kama* (desire) and *Karma* (action) are rent asunder, one attains immortality here.

When there is no identification with the body, O Seeker of Truth, when likes and dislikes are destroyed, when the egoism is pulverised, one attains Immortality.

The road to Immortality is steep, precipitous and thorny. It is full of pitfalls and snares. The help or grace of a realised Sage is necessary at every step.

When one attains knowledge of Truth or Brahman, he becomes Immortal.

He who has renunciation, endurance, discrimination, dispassion, devotion to Guru and God, energy and burning aspiration, will surely reach the peak of immortality.

O friend! Mokshapriya! If thy aim in life is Immortality, shun sense-objects as poison and pursue as nectar serenity, contentment, mercy, equanimity and purity.

\* Incarnations of God are like using one lamp to light another lamp. The second lamp does not diminish the brightness of the first. They are all bearers of light.

\* God gives wisdom to the ignorant and salvation to the wise.

\* Listen to this truth I proclaim with a raised fist and as oath: none is superior to Shri Hari, none is equal to Shri Hari; He is above and beyond all souls.

\* Even the wise performs action prescribed in the scriptures; not with the expectation of rewards like an ignoramus, but for the sole purpose of pleasing God.

**ACHARYA MADHVA**

# **GYANA (KNOWLEDGE) THE REMOVER OF DARKNESS**

## **(A Parable of Rama)**

There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires; they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the sun, or dried it in the sun. Before the evening came they went to bed, and got up with the sun, and thus they had no occasion to mix with material darkness. There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in this cave. In fact some of their ancestors had entered the dark cave and had died in it by being stuck in the mud, or probably striking their heads against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people, not being accustomed to associate with darkness, the darkness in the cave was to them a giant monster which they wanted to get rid of. (This looks as an absurdity, but the people of today are committing greater absurdities.) Well, someone told them that the monster in the cave would leave if they approached the cave in a worshipful mood. So they went and prostrated themselves in front of the cave for years but the monster did not leave the cave by this reverence. Afterwards someone told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that they could find, and began to shoot arrows into the cave and strike the darkness with stick; but the darkness did not move, it did not leave. Another said, "Fast, fast. The darkness will leave the cave by your fasting. All these years you have not been doing the right thing. Fasting is what is needed." The poor fellows fasted and fasted. They sacrificed by fasting, but the darkness left

not; the monster still did not leave the cave. Then somebody said the darkness would be dispelled if they distributed alms. So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster would leave the cave if they followed his advice. They asked him what his advice was, and he said "Bring me some long sticks of bamboo, and some grass to fasten the bamboo-sticks together, and some fish oil." Then he asked them to bring some straw or rags or something to burn. This man applied them to the long end of the bamboo, and by striking a stone against a piece of flint, has struck fire and lighted the straw at the end of the bamboo-stick.

Fire was made and this was then a queer sight to those people, for, this was the first time they had seen fire. This man then told them to take hold of the bamboo-stick and run it into the cave, and with it catch hold of the ears of the monster and drag him out of the cave, if they met the monster- darkness. At first they did not believe in his theory and said that could not be right, since their great-grandfathers had them the monster would leave the cave if they prostrated themselves before it, or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! The monster was not there. They went on and on into the cave, for it was a very long cave, and still found no monster; then they thought the monster must be hidden in the holes in the cave, and so they thrust the light into all the holes in the cave, but there was no monster anywhere, it was as if it had never been there.

Just so, ignorance is the monster darkness, which has entered the cave of your hearts and is making havoc there and running it into a hell. All anxiety, all suffering, all pain lies in yourself, never outside.

**MORAL: - Ignorance or darkness can be removed by *Gyana* or knowledge of the Self and not by penances, fastings or other ceremonies.**



\* The fruits of labour from deeds are the lowest kind; those from studying the scriptures are better; and those from gaining knowledge are the best.

\* Sanyaasa is the transformation of the colour (shade) of the mind, and the eradication of passion and hatred.

\* Misery is the bane of all living beings in the universe. The Vedas reveal the way out of this misery.

**ACHARYA MADHVA**

\* Do not memory and forgetfulness come from Him? It is not possible to forget God and remember something else.

\* The ego covers up our own faults, goes on finding faults in others- if you want real peace abandon the ego.

\* When you cognize the changeless in change, you will be blessed with Peace and Cosmic Joy.

\* The individual is a bead. Countless are the beads. But the string that ties them up into a garland is one. Engross not yourself with the beads; remember the string which sustains them all.

**SWAMI OMKAR**

\* There is only one good, knowledge, and one evil, ignorance.

\* Strong minds discuss ideas, average minds discuss events, weak minds discuss people.

\* By all means marry; if you get a good wife, you will become happy; if you get a bad one, you will become a philosopher.

**SOCRATES**

# LIVING WITH SKILL AND INNER BALANCE

SWAMI CHIDANANDA

Radiant Immortal Atman! We are drawn together in early spiritual fellowship by the gracious will of the Supreme Being in this sacred Samadhi Hall in the holy spiritual presence of beloved and worshipful Master Gurudev Swami Sivanandaji. Yesterday we had the good fortune of dwelling upon the silent message of Shanmukha, that all conquering manifestation of divine power; victorious over all undivine factors, victorious over all forces of darkness and negativity and conquering all factors that stand in the way of supreme blessedness, divine experience, realisation and liberation. While considering this supreme manifestation of the all-conquering Divinity, the darkness-banishing-and –light-bringing Divinity, we received the silent message of His unique six-faced form as Shanmukha. We considered and dwelt upon the necessity of directing ourselves in Toto- the totality of our being in one unified direction and in fulfilling the task for which we have come to this earth plane. The manifestation of Lord Karthikeya was to lead the celestial forces in battle against the undivine powers and grant them victory. Therefore, He is also *Deva Senapati*, the Commander-in Chief of the celestial forces.

It is necessary that the totality of your being, the five senses and the superior, the sixth, are all unified in this one task of moving towards the great goal of attaining the experience for which all Sadhana is meant. It is the goal, the end and the fruit of Sadhana. The five senses perform their activity only in the presence of the sixth sense, the mind. Otherwise they cannot function. When the mind is indrawn in the deep sleep state, the five senses are inoperative. When the mind is elsewhere, the senses do not effectively perform their duty. People say: “I was absent-minded; I did not hear what you said.” “I did not notice.” That means they

were not here even though they were physically present, but the mind was elsewhere.

We have to be totally here now, if meditation is to be successful. In life also, in day-to-day living, as you move amongst people performing your duties, fulfilling your obligations, executing various tasks and functions, at the same time the overall orientation of your personality should be towards the ideal and the goal. Never for a moment should it be out of your mind. Never for a moment should the mind be out of it and put into any other thing. The mind should be fully centred in God. It should be God-centred.

“Perform actions O Arjuna, remaining in a state of Yoga within. Be in a state of Yoga within and perform action.” This is the great teaching of the Srimad Bhagavad Gita, of the Upanishads, of Vedanta, expounded again and again in and through the Srimad Bhagavad Gita. This is the teaching: “Remember Me at all times and carry on this struggle towards the ideal in life- *Mamanusmara yudhya cha.*” Inwardly, ever be in a state of contact with the Divine and carry on this struggle of life. That is the great admonition. Always we have to abide in the Divine; no matter where we are, what we are doing, in what surroundings we move about, we must always be centred in the Divine.

That is the secret of successful meditation. The outer life should support your periodical meditation, because your meditation is only periodical- may be in the morning, may be in the evening, may be once more. But what about the rest of your time? You are involved in the outer world of many things. The mind is attending to many affairs that need your attention. What is happening to you then? A portion of you should be ever rooted in God: *Ishwara-Pranidhana*. You have to offer yourself to the Divine, live your life and do your meditation. Dwell in God and do your duty. That is the art and science of supporting your inner meditation by your outer life and making your outer life a suitable base, supporting your inner meditation.

This total coordination is absolutely essential; all the five senses should move in the same direction in which you are making your mind move. The senses should follow the mind and move in the direction of Yoga, in the direction of God-realisation. It should not be the other way. If the mind moves in whatever direction the senses pull it, then it is the opposite of meditation. If you let this undesirable state prevail, then your meditation will be a futile struggle. Because the greater part of your life will be contradicting this little part of your time which you devote to meditation. You are creating within yourself a conflicting two-way pull: one in the direction towards your goal of meditation, and the second in several directions towards other desires and fulfilments in the outer field of activity. So you will stand in life as a great contradiction. You will stand in life as one in opposition to yourself.

The Gita does not permit it. You have to be your greatest helper. Your outer life has to be your greatest support of the inner meditation towards God. If your body is steady in meditation but the mind is restless, if you sit silent but the mind is busy, engaged in inner conversation with the past or busy with the future, then you are here and yet you are not here. Just as a fickle-minded schoolboy is sitting in the classroom and the lesson is going on, but the boy is not listening to the teaching. And what happens in sum totality? He fails to obtain any benefit by his time spent in the classroom because he was elsewhere, even though he was sitting in his seat.

Meditation requires you to be here now. Meditation requires that you are present totally, not partially. Meditation requires the ingathering of your entire being and concentrating that entire potential towards one central ideal and goal. It requires dedication. Meditation means dedication. Meditation means a constantly God-centred or Truth-centred life, or a divinely oriented life.

Even so, pondering these various truths and requirements of the meditative process, we conclude that there is need for

wakefulness. There is need for total dedicated one-pointedness and there is need for awareness at all times that: “I am here not for anything else, but for attaining the goal supreme.” When there is such a state existing inwardly, then you are called a Yogi. You are called a *Sadhaka*, because inwardly you are always united with your goal, with the Reality. That is Yoga. In that state you must be inwardly and at the same time you must function and fulfil your duties and obligations outwardly. That is the Gita ideal.

The Upanishads tell you: “O *Sadhaka*, have you not noticed how skilfully the danseuse executes her dance? Her concentration is always on balancing the pots she has placed upon her head, so that they may not fall, while a portion of the mind is attending to all the necessities of a perfectly executed dance sequence- *Tala, Gana, Laya, Nritya*- all these are not allowed to affect the perfect balancing of the pots on the head. Even as the dancer very skilfully executes the dance and maintains the balance, even so, O Yogi, live your life and engage in activity. O *Sadhaka*! O seeker! O *Bhakta*! Thus you should live your life with skill. The activity should be done with such skill that it does not in any way affect the inner balance. Such skilful action that does not affect the direction of your life towards God-realisation is also part of *Yoga*.”

And the Gita says: “*Yogah karmasu kaushalam*’- *yoga is skill in action*. *Yoga* is not unconnected with daily life and activity; they have to be made to proceed in a unified direction, hand in hand. A connection between the outer activity and your *Yoga* practice should not be absent. This should be remembered. And this, therefore, is the sharing of this morning talk, offered at the feet of the Guru and God. May they be pleased with this sharing and serving and deign to accept it and bless us all. God bless you!

**Hari Om Tat Sat!**



## Janaka and Shuka

Swami Amarananda

Vyasa, the great composer of the *Brahma Sutras*, a grand study of all the wise sayings scattered by the ancient sages in the different Upanishads, had a son named Shuka. He taught this son everything he knew, so that by the time the boy was a teenager he had already attained the knowledge of Brahman.

One's own ideas about spiritual truths must at some point be confirmed by the teachings of the wise. This ensures that the spiritual aspirant has indeed reached the highest state. When Shuka was a teenager, his father sent him to visit Janaka, the king of Mithila, who was famous for his wisdom. Alone, Shuka undertook the trek to Mithila to listen to Janaka's sermons.

Janaka had an intuition that Shuka was on his way to Mithila, and he made preparations accordingly.

When Shuka reached the palace of Janaka, the guards barely noticed him; they offered him a seat, but not much else. And there he sat for three days. Though he was the wise son of a scholarly father, the palace staff showed no interest in him or his credentials.

But suddenly, after a few days, everything changed. The officials of the kingdom came to give Shuka a grand welcome. They led the lad to a beautifully decorated, well-furnished room. Now the teenager was honoured as a guest, and for eight days he lived in splendour. Then the officials came again and escorted him to the court of Janaka.

But neither the three days of neglect nor the eight days of pomp and circumstance could disturb the serenity of Shuka. For, in his wisdom, he had gone beyond the customs, manners, and fashions of society.

As Janaka sat on his throne, beautiful girls entertained the ministers and guests with dance and music. It was in the midst of much merriment that Shuka was presented to the king. Janaka handed him a saucer of milk, full to the brim. He asked him to walk around the huge riotous room seven times holding the saucer, taking care not to spill even a drop.

Obviously, the boy was being asked to perform a very difficult feat. But Shuka passed the test. His mind remained glued to the saucer of milk in spite of all the voluptuous distractions. He returned to the king with the saucer full. Kanaka was highly pleased. He told the boy: "My child, I am only repeating what you already know and what your father has already told you when I say that you have attained the sublime knowledge of Brahman. You have nothing more to learn. Please go back home."

*Those who attain the highest knowledge have this kind of non-attachment. Both Janaka and Shuka exemplified it. Whoever, be he a monk or a householder, wants to attain the knowledge of the Atman has to undergo this discipline. But non-attachment does not mean indifference. There must be enthusiasm, and there must be perseverance. Success or failure must not make one elated or dejected. Calmness of mind should be maintained under all conditions, in an attitude Sri Ramakrishna used to call "mental renunciation" when he asked his householder devotees to practice it.*

*Even if we can have only a little of this renunciation and non-attachment, our life becomes more peaceful. Difficulties may come, bereavements and sorrow may confront us, but they will not overwhelm us. We will then have the power to overcome them and remain undisturbed.*



\* He who is not contented with what he has, would not be contented with what he would like to have.

**SOCRATES**

## NATURE OF PURE KNOWLEDGE

SWAMI SRI RAMANANANDA SARASWATI

Even after much effort the Self remains unrealised because the *sadhak* has not acquainted with it and so does not recognise it even in Its presence. Now listen, the mind when checked remains inert for some time. At the end of it darkness is perceived. Before darkness supervenes there is an interval of pure knowledge which is quite unaware of the body or environment; only this pure knowledge shines along with objects when the mind is active, when the mind is checked it shines of Itself. This state of pure knowledge is called the residual state (*sesha bhava*). This can by no means be eliminated because being self-resplendent; it shines of Itself, as is experienced by one just risen from sleep who says “For long I remained unaware of anything.” This residual state is the state of pure Knowledge void of objects. Always contemplate ‘I am’. That is the state of Bliss beyond the ken of great *pandits*, *yogis* or even *sadhakas* of a sort.

Though the *Jagat* is variegated the whole of it can be classified under two heads, Knowledge and the knowable. Of these the knowable is established by direct perception, inference etc. and it is always the non-self, it is not worthwhile investigating; therefore knowledge alone will be examined here. Being self-evident, it requires no external evidence. In its absence nothing else can exist. Being the background of all, like a mirror of the images reflected in it, nothing can shine without It; so it cannot in anyway be obviated. *Objection:* Unreasonable to say that nothing else can exist without It, because the proven is proved by proofs. A: If the proof be valid the proven is established by it. The validity of the proof is known by the proven. To say so is absurd, being interdependent. But without

the knower the proof does not gain authority, i.e., the saying that the knower \* also can be known only by a proof, I reply there must be equally a knower to deny the knower as to know him. Therefore, we say that the knower is self-proven and does not require extraneous proof to establish its Being. Being conscious, being always self-shining, it requires no proof like the self-shining sun requiring no candle light to illumine it. Were one to deny pure Knowledge itself- the knowable is dependent on knowledge and it cannot be in the absence of knowledge; therefore he cannot raise the question nor expect an answer i. e., to say, he is out of consideration.

Pure knowledge means the state of awareness free from objective knowledge; it is knowledge remaining unmoded. This state forms the interval between deep sleep and waking state; it must be distinguished from the other two. Deep sleep means the dormant state of mind; waking consists of a series of broken knowledge; in it objects are perceived by the senses external to the mind whereas in dream the mind is at one with the senses and its latencies are objectified and perceived within itself like particles of dust in water. In deep sleep supervening after dream, the mind together with the senses merges into its source- *Prakrti* remains predominant on overwhelming *satvic* and *rajasic* aspects. In this state the Self shines only very indistinct like the sun behind very heavy clouds. In the interval between deep sleep and waking the mind continues to be inward turned and cannot reflect objects external to it; at the same time the *tamas* of *prakrti* has lost its solidity and does not hide the Self. In this manner the Self that is *Chit* shines unobjectified i.e., as unbroken knowledge.

In the same manner with the intervals of broken knowledge; the background namely pure knowledge remains unbroken in the interval of Knowledge of a pot, does not exist itself continue to

subsist as that a piece of cloth; the difference between the two is obvious. In the interval between the two kinds of knowledge, pure Knowledge persists devoid of the two forms; this cannot be denied. This is *samvit* (Knowledge) shining in its own merit.

*Samvit* is the seer or the ego. Just as the water in a tank passes through an outlet into a channel to irrigate a field and mixes with the water already in the field, so also at the instant of perception, the *samvit* of the seer passes through the senses to unite with the *samvit* of the object. In this case *Chit* remains as the body, mind etc., of the *seer*; in the sky it remains as the sun; in the intervening space covered by it *samvit* is formless and this is its real state. All this indicates these intervals to be the seats of realisation of the Self. The Self is no more than this. Pure *Chit* devoid of objective knowledge is the true Self. If this is realised as the Self the universe will appear to be just an image reflected in the mirror of *Chit* and so results the state of fearlessness, for to see a tiger reflected in a mirror does not cause fright.

\* If you don't get what you want, you suffer; if you get you don't want, you suffer; even when you get exactly what you want, you still suffer because you can't hold on to it forever. Your mind is your predicament. It wants to be free of change, free of pain, free of the obligations of life and death. But change is law and no amount of pretending will alter that reality.

\* Contentment is natural wealth, luxury is artificial poverty.

**SOCRATES**

\* Let my idle chatter be the muttering of prayer, my every manual movement the execution of ritual gesture, my walking a ceremonial circumambulation, my eating and other acts the rite of sacrifice, my lying down prostration in worship, my every pleasure enjoyed with dedication of myself, let whatever activity is mine be some form of worship of you.

**ADI SHANKARACHARYA**

## **WE ARE ALL PRODIGAL SONS**

**SWAMI RAMDAS**

God is all love and compassion. Ramdas can never believe He could punish us. If we are punished it is because of our own actions. If that is not the case, if He were to judge according to our merit, He will have to reject us till eternity, for there is no end to our wrong actions and we shall never be eligible to approach Him. But how does He look at us? He looks at us with all love and compassion as a mother looks at her child. The mother does not care for any number of defects which a child may have. She does not take notice of them. God is far more loving than a human mother. His mercy is so glorious and His forgiving nature is indescribable. We have heard of the story in the Bible of the prodigal son. We are all prodigal sons. Look at the way how He forgives all our sins and accepts us. He does it by His grace. He must draw us towards Him. Otherwise we cannot go to Him, we cannot even think of Him.

Thus the mystery of grace is very difficult to explain. We have seen the worst kind of criminals purified in no time by Him and given His vision. In ancient India there was a robber. He used to rob people passing in front of his hut in a forest and sometimes he even killed them. Once a Saint was passing that way singing God's name to himself with a musical instrument. The robber ran towards him and caught hold of the instrument. The saint asked him, 'what is it that you are doing?' The robber replied 'I am doing the right thing for me. The saint told him that he was committing a grave sin by robbing people and killing them. But the robber argued that it was no sin at all because what he did was only for the maintenance of his family. Then the saint said, 'no you are wrong. You will have to suffer for whatever sins you commit. Go and ask your wife and children if they are prepared to share your sins'.

The robber quietly went home and asked his wife and children if they were prepared to share his sins. They refused to do so. Now the robber's eyes were opened and he realised that he alone had to suffer for all the sins he committed. He returned and fell at the feet of the saint and begged of him to show him the way of redemption from sins. The saint advised him to remember God and repeat His name. Thus the saint's grace came to the robber who thereafter gave up all his evil ways and took to repetition of God's name given by the saint and his life was completely transformed. He is now known as Valmiki, one of the greatest saints of India.

This is only one instance but there are thousands of others. When grace comes to us and we start remembering God we wonder whether we deserve the Grace at all. We cannot be sufficiently grateful to God. In what way can we express our gratitude to Him? We can only glorify Him, think of His greatness and power. His power, mercy and forgiving nature and unbounded love for us are beyond description. If we think of His qualities we simply go into ecstasy. This itself will do to purify our mind.

Today when this subject of Divine Grace was chosen by God for him, Ramdas was at his wits end as what to talk. For whatever he can talk about Grace will be inadequate. He cannot find words to express the mystery of Grace, still he struggles to find the appropriate words to tell you what Grace can do for us. If those who had seen Ramdas before Grace came to him are now with him, they can say what difference there is between his two lives. It is a wonderful transformation and Grace alone was responsible for it. Ramdas can talk in praise of Divine Grace for hours together and still he will not be satisfied because Grace has made him what he is now, a humble servant of God and a confiding child of His. He goes about from place to place only to talk about Him. He has come so far from India, travelling over 12000 miles. It is a great joy for him to talk about

God and His Grace. However much he glorifies Him, it is not enough. Such a God is dwelling in the hearts of you all. May He shower His grace on you and fully illumine you with His light, power, love and joy?

There is none in the world so dear to us as God. We unnecessarily cling on to so many perishable things and call them ours. But we do not realise that when we were born we brought nothing with us and that when we depart from this world, we are not going to take anything with us. God alone is our eternal father, mother and friend. Our relationship is with Him alone. All other things are passing clouds. Let us play the game of life in a straightforward and honest way. Let us do everything in a state of surrender to Him and give our life in complete dedication to Him, and be helpful to our fellow-beings. Service of humanity is service of God. There are several ways in which we can help our fellow-beings. We can give them food when they are hungry, clothe them when they are naked, give them education when they are ignorant, and give them the touch of the Divine by ourselves living that life and awakening in them the desire and longing for God. These are the many ways in which we can serve people. We must love them in spite of their weaknesses and frailties. When Grace descends upon all in the world their weaknesses will automatically go. Jesus has rightly said, forgive them, Oh Lord, because they do not know what they do. Look at the large-heartedness of this great saviour. He knew his persecutors did not know what they did and there is no reason why they should be hated or disliked. They did things through ignorance and ignorance was no crime. You must be compassionate, kind and sympathetic towards all and try to lead them on the right path that leads to God. A saint was once praying to God saying "Oh God, let me not see any fault in anybody". The moment you see fault in others, your mind becomes impure. The innocent heart does not see faults. The saints

give out love to all alike. They do not see any faults in others because they see the Divine in all.

Shall we have a few minutes silent meditation? Let us all close our eyes, sit still, taking our gaze inward and think of God within us.



\* When the great reality is not known, the study of scriptures is fruitless; when the Great Reality is known the study of scriptures is also fruitless.

\* You never identify with the shadow cast by your body, or with its reflection, or with the body you see in dream or in your imagination. Therefore you should not identify yourself with this living body, either.

\* Having read all the Shastras and well grounded in them, they grow conceited that they are all knowing, accomplished and worthy of respect; filled with love and hate they presume themselves respectable; they are only packasses esteemed for carrying loads over long distances in difficult and tortuous ways.

\* Where renunciation and longing for liberation is weak, tranquillity and the other virtues are a mere appearance, like the mirage in the desert.

\* The Soul appears to be finite because of ignorance. When the ignorance is destroyed the Self which does not admit of any multiplicity and truly reveals itself by itself; like the Sun when the clouds pass away.

**ADI SHANKARACHARYA**

\* Truth is not only Eternal but also unlimited and infinite. It is all-embracing. It is the religion for all, irrespective of their caste, creed or nationality. In fact, it is great and glaring, never sectarian. It is liberal. Other religions have all been founded by individuals. But this Sanatana Dharma is not based on the teachings of any one single person.

**SWAMI RAMATIRTHA**

# WHEN I STUMBLE, I STUMBLE INTO THE LAP OF GOD

SWAMI OMKAR

All this world is the lap of God. All this is filled by God's presence. Where is the place, where God does not exist? Where is the existence of time, even for the millionth fraction of a second without His presence? Feel, feel, by merging within, in the All-Light which is the only reality.

God alone exists. In Him there is no darkness or failure. To the man of iron Will, all things are possible. He repeats cheerfully; "I WILL FIND A WAY OR MAKE ONE." Man is the creator of his own destiny. As he thinks he becomes, for THOUGHTS ARE THINGS. IMPOSSIBLE:- I laugh at the very word which can be found only in the dictionary of Fools. Was it impossible for Christ to drive away Satan? Was it impossible to Buddha to conquer Mara? Was it not possible for Krishna to destroy the evil Kamsa? Was it not possible for Rama to kill the demon Ravana?

Is it impossible to control anger which is changing the blood into poison? Is it impossible to conquer lust, which is making a wreck of the Spiritual Life? Is it impossible to conquer Desire, the root cause of all maladies?

Above all, is it impossible to kill, destroy, and annihilate the ego, the source of all agony and misery? Yes, it is impossible for the man of the world who is playing the part of a fool, forgetting his inherent Divinity, but it is possible for the wise-man, the man of God.

Mrs. Hayward- Jnana Devi says in "Christ Appears"

There is nothing that Jesus did, that we cannot of oneness with the God, Love, the Omnipresent Power do also if we but live the inner life of perfection. Strive; make a brave fight for Perfection, for complete control of our thought-power and of our thinking day by day.

Be like a man:-

*"Who never turned back but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,*

*Held we fail to rise, are baffled to fight better, sleep to wake."*

We must build the house of our life on an unshakable foundation of solid principles, the God principles, which we can learn and keep for our own, by studying the words of Lord Jesus.

It is helpful to think what Ruskin said: "Do not think of your faults; still less of others faults; look for what is good and strong; try to imbibe it; your faults will drop off like dead leaves when their time comes."

All things are possible to the God-men, for souls of God-realisation or Self-reliance. Trust in God and do your part to the best of your ability and success will be the result. Ask, it shall be given, knock, it shall be opened. You get what you deserve. Deserve and no need of desiring. If you are lazy and selfish wasting your precious time in gossiping or talking ill of others, even though you desire and desire day and night, you will never get it and you are far away from success. Your life is an utter failure if you desire without DESERVING. In the fundless state of our Ashram, when there is no food to feed the children of the GURUKULA, I repose my implicit trust in God. Relying fully on Him keeping in mind: All the wealth in the world Belongs to Me. As All Hands Belong to God, somewhere, from someone, be it nearer or far, known or unknown place, from some unexpected source, help comes in a most mysterious way, quite inexplicably making us to exclaim in wondered gratitude. How good is God! How unfailing is His Love? God alone never disappoints or fails us, in spite of a million tests and trials, the passing clouds, in the mirage-like world. It is with you to be a Dr. JYKAL or Mr. HIDE. Dr. JYKAL- the positive force leads you towards the heights. Mr. HIDE-

the negative force leads you towards the depths of the hell. In man these are two forces that push towards the highest and lowest depths. We are here in the world of duality to assert the best and the highest. LIVE IN GOD AND HELP OTHERS TO LIVE IN HIM! What a sublime ideal and aspiration! This has been the only ideal of Sri Shanti Ashram, the Mission of Peace from the very inception of it.

O! IMMORTAL CHILDREN OF GOD, INHERITORS OF COSMIC LIGHT! Pray! Visit, your Shanti Ashram, for it is your own! Come to the Abode of Peace, to take hold of your DIVINE BIRTHRIGHT, to live in God and help others to live in Him. This is the only truth, real and highest ideal of man, the living image of God. No more impossibilities for the man of God. You will always be successful. How life-giving and soul-awakening is the thought, in the following words:-

*I am success though hungry, cold, ill-clad,  
I wander for a while, I smile and say;  
It is but for a time- I shall be glad  
Tomorrow, for good fortune comes my way,  
God is my Father, He has wealth untold;  
His wealth is mine, health, happiness and gold.*

TROUBLES ARE GOD'S RAIN ON EARTH. I take joy in repeating; never TROUBLE the TROUBLE, until TROUBLE TROUBLES YOU. LIGHT alone is your birthright. It is light within, without, above, below and all around. May all Homage be unto the Indwelling Light, which is One without a second, in which the passing clouds of impossibilities never exist! Where are the passing clouds in the splendour of Sun of suns?

RECOGNISE THE SPLENDOUR AND BE SILENT! Verily, the *atman* is for the brave, never for the weak and faint-hearted.

Glory!    Glory!    Glory!

Supreme Silence, Infinite Power, Waveless Peace!

OM      OM      OM



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**The Swami:** - Do you perform prayer and meditation now?

**The Devotee:** - No Sir. Not at all.

**The Swami:** - It is better to do a little every day. That will give you peace of mind and steadiness. I am sure you have a family *Guru*; why have you not taken initiation from him? You had better receive it from him soon. Every day you should perform a little *Japam* and meditation. Purchase a string of *Rudraksha* beads; dip it in the holy waters of the Ganges and touch the sacred Feet of Lord Viswanath with it; then perform *Japam* with that a hundred and eight or a thousand times daily. If you like to do more, you can safely do so; and you should.

**Devotee:** - What shall I repeat, Sir?

**The Swami:** - The blessed Name of the Lord! Among His various names that one which inspires the greatest faith and devotion in you-that is the Name you should choose for your *Japam*.

**Devotee:**-Again, without a form, meditation is not possible; what form shall I meditate upon, and where?

**The Swami:** - You must meditate upon the one of the many forms of Him you like best. You can place Him in the heart or outside. A wise *Guru*, however, will understand the particular form of God that calls forth the greatest faith and regard from the disciple, and will instruct him to meditate on that.

Then there is mental worship. As you do external worship with offering of flowers, sandal paste, burning of camphor, exactly so is the worship in the mind. In the mind you have to picture the form of Deity you choose, in the mind you are to offer all the holy things used in worship, and in the mind again you have to adore Him with

the negative force leads you towards the depths of the hell. In man these are two forces that push towards the highest and lowest depths. We are here in the world of duality to assert the best and the highest. LIVE IN GOD AND HELP OTHERS TO LIVE IN HIM! What a sublime ideal and aspiration! This has been the only ideal of Sri Shanti Ashram, the Mission of Peace from the very inception of it.

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The father had already realised the wrong he had done in forcibly bringing Kashi to Calcutta. During the few days the boy had been there, he had eaten contaminated food, contracted cholera, and passed on.

My love for Kashi and the pledge to find him after death, night and day haunted me.

No matter where I went, his face loomed up before me. I began a memorable search for him, even as long ago I had searched for my lost mother.

I felt that inasmuch as God had given me the facility of reason, I must utilise it and tax my powers to the utmost in order to discover the subtle laws by which I could know the boy's astral whereabouts. He was a soul vibrating with unfulfilled desires. I realised- a mass of light floating somewhere amidst millions of luminous souls in the astral regions. How was I to tune in with him, among so many vibrating lights of other souls?

Using a secret yoga technique, I broadcasted my love to Kashi's soul through the "microphone" of the spiritual eye, the inner point between the eyebrows. Using my upraised hands and fingers as antennae, I often turned myself round and round, trying to locate the direction of the place in which, I believed, he was already re-embodied as an embryo. I hoped to receive response from him in the concentration-tuned radio of my heart.

I intuitively felt that Kashi would soon return to the earth, and that if I kept unceasingly broadcasting my call to him, his soul would reply. I knew the slightest impulse sent by Kashi would be felt in my fingers, hands, arms, spine and nerves.

With undiminishing zeal, I practised the yoga method steadily for about six months after Kashi's death. Walking with a few friends one morning in the crowded Bowbazar section of Calcutta, I lifted my hands in the usual manner. For the first time, there was response.

I thrilled to detect electrical impulses trickling down my fingers and palms. These currents translated themselves into one overpowering thought from a deep recess of my consciousness; “I am Kashi, I am Kashi; come to me.

The thought became almost audible as I concentrated on my heart radio. In the characteristic, slightly hoarse whisper of Kashi, \*I heard the summons again and again. I seized the arm of one of my companions and smiled at him joyfully.

“It looks as though I have located Kashi.”

I began to turn round and round, to the undisguised amusement of my friends and the passing throng. The electrical impulses tingled through my fingers only when I faced toward a nearby path, aptly named “Serpentine lane”. The astral currents disappeared when I turned in other directions.

“Ah,” I exclaimed, Kashi’s soul must be living in the womb of some mother whose home is in this lane.”

My companions and I walked along Serpentine Lane, the vibrations in my upraised hands grew stronger, more pronounced. As if by a magnet, I was pulled toward the right side of the road. Reaching the entrance of a certain house, I was astounded to find myself transfixed. I knocked at the door in a state of intense excitement holding my very breath. I felt that my long and unusual quest had come to a successful end.

The door was opened by a servant, who told me her master was at home. He descended the stairway from the second floor and smiled at me inquiringly. I hardly knew how to frame my question, at once pertinent and impertinent.

“Please tell me, sir, if you and your wife have been expecting a child for about six months?”

“Yes, it is so.” Seeing that I was a Swami, a renunciant attired in the traditional orange cloth, he added politely, “Pray inform me how you know my affairs?”

When he heard about Kashi and the promise I had given, the astonished man believed my story.

“A male child of fair complexion will be born to you,” I told him. “He will have a broad face with a cowlick atop his forehead. His disposition will be notably spiritual.” I felt certain that the coming child would bear these remembrances of Kashi.

Later I visited the child, whose parents had given him his old name Kashi. Even in infancy he was strikingly similar in appearance to my dear Ranchi student. The child showed me an instantaneous affection; the attraction of the past awoke with redoubled intensity.

Years later the teen-age boy wrote me, during my stay in America. He explained his deep longing to follow the path of renunciation. I directed him to a Himalayan master, who accepted him as a disciple, the reborn Kashi.



\* If you do not find peace within, you will not find it anywhere else. The Goal of life is the attainment of Peace and not the achievement of power, name, fame and wealth.

\* Meditation is the distribution of thoughts in eternal awareness or Pure Consciousness without objectivation, knowing without thinking, merging finitude in infinity.

\* Crave for a thing, you will get it. Renounce the craving, the object will follow you by itself.

\* Go beyond science, into the region of metaphysics. Real religion is beyond argument. It can only be lived both inwardly and outwardly.

**SWAMI SIVANANDA**

# THE ANSWER TO EVERY PROBLEM

**SRI SRI DAYA MATA**

In my early days in the Ashram, I had the notion that since Guruji was a master, he would give us a ready solution for every problem- just as he had healed my body of a very serious illness by merely a touch. I expected that every time I approached him with some difficulty, he would just touch me and I would suddenly be illuminated! But that wasn't so. I had to go through many years of hard self-discipline, and many years of deep soul-searching, and longing for God, in order to cultivate my own personal relationship with the One who is the answer to every problem.

Our suffering in this world is not a punishment; it is the Divine saying: "You are wandering away. My child, Come Back!" learn to develop such a sweet relationship with God that every time you are disappointed, every time you find some frustration in your life, you realise that it comes from God to remind you not to forget Him. It is His love that makes Him want to protect us from that forgetfulness, which is the primal cause for all our suffering and torment- physical, mental and spiritual.

It is because humanity has lost sight of God that that this world is in such a terrible state today. Materially, there is abundance; but some have much while others have nothing. Mentally, there is confusion, doubt and fear. Spiritually, the world is starving. It almost seems as though the mankind is at last bankrupt in every way.

These conditions will continue until we have received so much suffering that people will have to turn back to God. All of us must eventually discover that the happiness and security we seek are not to be found in this world. We reach up and grasp a cloud, but find that we have nothing in our hand- that is what earthly life is like. So

long as we seek happiness in external things, it is ever elusive. But when we find true happiness through contacting Divine Bliss within, no amount of difficulty in the world can affect us; and when we have divine love in our hearts, no amount of ill will from others can disturb us.

Trouble in our relationships- with husband or wife, children or others- comes because we are constantly demanding that they satisfy our need for happiness. And we in turn think that just giving material things to our loved ones will be enough to satisfy their longing for fulfilment. That will never be enough, my dear- never! The more we depend on outer things for fulfilment, the more we create an ever deeper hunger within ourselves- a hunger in our souls that only God can satisfy.

The lives of Krishna, Christ, and the great ones serve to remind us to turn our thoughts more deeply to God: "Lord, my life is flying by, and I do not yet find you in my heart. Let me make the effort now, that I may begin to know you and to relate to You; that I find in You that peace, joy and love for which my soul has been craving and my heart hungering. I have been like a beggar in this world, begging for a little affection from human hearts. Let me beg no more, but turn my attention within and commune with You, my Beloved- You who are the fountain of all joys, all life, all peace, all love. May I then reflect in my life Your Divine light. As I pass through this world, may I be a peacemaker."



\* Do not be guided and influenced by public opinion. March boldly and cheerfully in the path of Truth, consulting your inner conscience and hearing the inner, small, shrill sweet voice of the soul.

\* Forget like a child any injury done by somebody immediately. Never keep it in the heart. It kindles hatred.

**SWAMI SIVANANDA**

## **In the Midst of Domestic Troubles**

**SWAMI TEJASANANDA**

Time and tide tarry for none. So, days, rolled on unnoticed as Narendranath's increasing interest in study and meditation swept him away from the whiz and whirr of the work-a-day world for the time being into the silence of his own lonely closet. But even there he was assailed by many unwanted thoughts and was not allowed to enjoy the calm which he needed and sought for peaceful pursuit of his studies and contemplation. His parents and other relatives began to worry the youthful Naren with pressing proposals of marriage from well-to-do aristocratic families. But, as expected, the spiritually gifted Naren turned down such requests for his marriage with his characteristic abhorrence for a life of sense-enjoyment. When these reports about marriage reached the ears of Sri Ramakrishna, he got alarmed. With tears in his eyes, he prayed to the Divine Mother to save his dear Naren from being entangled in the meshes of a marital life, for Naren was meant for a higher avocation in this world. Wonder of wonders! Henceforth whenever such a nuptial arrangement was about to be consummated, some sort of unavoidable impediment stood in the way of its fulfilment!

But a far more trying ordeal now awaited Naren. A few days after the B.A. examination, his father, Viswanath, suddenly died of heart-disease and the whole family was plunged into dire financial distress. As already stated, Viswanath was a spendthrift and as such he spent more than he earned. Immediately after his demise it was discovered that the family was over head and ears in debt. The creditors knocked at the door; the relatives, taking advantage of this helpless condition, filed a suit to oust them all from the house. Nothing daunted, Naren fought manfully, and ultimately triumphed in the litigation in which he had to get himself involved in spite of himself under circumstances over which he had no control.

Narendranath passed the B.A. examination and began to study law. But starvation soon stared the family in the face. Notwithstanding his best efforts, he was not able to secure any employment anywhere in the city to earn his living. What could be more tragic and painful than to see the future world-renowned Swami Vivekananda roam as a pauper in the streets of Calcutta in the prime of his life from door to door in search of a job to save his distressed family from the icy hand of starvation and death? To fill the cup of misery, a doubt suddenly crept into his storm-tossed mind as to the very existence of Godhead and His even-handed grace and justice. At this hour of mental strife and confusion, one evening, Narendranath, jaded and tired after a whole day's fast and walk, sank down on the outer plinth of a house on the road-side and became unconscious for a time through sheer weariness. All of a sudden, the covering of his soul was removed and he inwardly felt the living presence of a Blissful Providence and found a rational explanation of the co-existence of weal and woe, light and darkness, affluence and poverty in the realm of conflicts and contradictions. Refreshed and rejuvenated with an accession of mental strength and peace due to this wonderful revelation, Naren stood up and came back to his house unnoticed almost at the close of the night.

A consciousness soon dawned on him that he was not born to follow the common rut of a householder's life in this world; that a higher spiritual destiny was in store for him and he must tear himself away from all domestic ties and take to the life of a monk. No sooner did this idea flashed in his mind then he got himself ready for carrying it into action. But before the final jump, he wanted to get the blessings of the Master and went to meet him in the house of a devotee in Calcutta where he had come by chance on that day. Sri Ramakrishna with his deep spiritual insight immediately divined the inner intention of his beloved disciple and took him that very day to

Dakshineswar where he was made to stay for the night. With extreme tenderness and tears in his eyes, Sri Ramakrishna asked Naren not to renounce the world immediately as the time was not yet ripe for such a decisive step. Overpowered with the Master's emotional appeal, Narendranath nodded assent to his wishes and bided the time for the fulfilment of his cherished desire.

But the acute financial want of the family continued to harass him as before and it was crystal clear to him that unless this problem was solved satisfactorily, his dream of striking into the path of monastic life would never become an actuality. So he left no stone unturned from now to find out a suitable avenue for effectively grappling with this distressing situation. No doubt he earned some money by working hard in an attorney's office and also by translating books; but this did not fetch a permanent income to cover the ever increasing expenses of his family. Finding no way out, Naren besought Sri Ramakrishna to pray for him to the Divine Mother to solve his pecuniary difficulties. Being hard pressed by Naren, Sri Ramakrishna told him that the Divine Mother would grant him whatever he wanted if he himself prayed to Her on that auspicious day. Armed with this belief, Naren slowly proceeded to the temple in the silence of the night in a state of divine intoxication. But the moment he stood in front of the Goddess Kali- the Perennial Spring of Infinite Love and Beauty- he totally forgot all about the sordid material needs and prostrating himself before Her, prayed only for knowledge and devotion, renunciation and love. When the Master came to know from Naren, on his return, what he had asked for, he, though inwardly much pleased, scolded him for this silly forgetfulness. Two other consecutive attempts of Naren in this regard ended with no better results; because on every occasion, a sudden upsurge of lofty spiritual emotion of the sight of the benign Mother did not allow him to crave for anything else than supreme

love and devotion and the vision of the Blissful Mother. Realising that it was all his Master's play, Naren would not allow Sri Ramakrishna to ignore his request and ultimately elicited from him the benediction that the members of his (Naren's) family would never be in want of plain food and raiment. Referring to these incidents, Narendranath often said afterwards, "It was his unflinching trust and love for me that bound me to him forever. He alone knew how to love another. Worldly people only make show of love for selfish ends."

### **MUSINGS**

\* They say the sting of a wasp is very painful like that of a scorpion. These days I lie down and meditate near the window, where there is a nest. Sometimes they hover around my body to see perhaps whether I am body-conscious and go back to their nest. I feel that they understand me and know that I am their friend. As they are building their nest on the edge of the window, these days I cannot close the window, lest their nest will be damaged. How blessed it is to be a friend of a bird, beast, man and every insect on the face of the earth, nay even of the fragrant flowers.

May we learn to see the sweet face of God in all His various manifestations!

\* As I watch the wasp, building its nest, I learn so many things from it. I do not know where it sleeps in the night but it comes very early at dawn, brings wet clay and begins its work of construction. It is so industrious, not lazy. It is very intelligent too. Once, I was surprised to see that in a few moments how it made a hallow like cup shaped design, all alone by itself, and it went back and brought more clay and completed the cup design into a complete round bell. It is more intelligent than even a potter who makes pots with clay. How can any sane man doubt in the existence of God seeing all the intelligence expressing even in the tiniest creatures like wasps, ants etc! Eyes have they, yet they see not, the glory of God!

**SWAMI OMKAR**

# MUSINGS

SWAMI OMKAR

1. Attachment, be it to a cat or dog or to a person or to your own body or even the Ashram is bondage. To taste the peace that passeth all understanding, to enjoy the happiness that knows no change, one must be free from all attachments, to all forms and names, be they near or far, low or high, bitter or sweet.

Our attachment should be only to the changeless Reality, the Infinite Light- the God within, who is patiently awaiting our recognition in the stillness of our own purified hearts. The sooner we get attached to Him, the better it is for our peace as well as for the peace of all. Attachment binds and detachment elevates and gives you freedom- the goal of life now and here.

2. If you wish to make your life miserable, then think about yourself and also of what others are saying about you.

If you wish to make your life full of joy or happiness then think of others, serving them considering all as your own.

If you want to be free, of both misery and joy, then do not think about yourself or others. Do not think at all.

Q: But is it possible to be free of all thoughts?

A: All things are possible for those devout and aspiring souls who are ready with the proper price to reach the heights of transcendental glory, which is above thought of every kind, be it of yourself or of others.

Blessed are they who have risen above the plane of thought.



## ASHRAM NEWS

**MOTHER ASHRAM:** On the occasion of Guru Poornima on the 3<sup>rd</sup> of July, Guru Puja was performed by Br. Poornachaitanya in the Prayer Hall at 7:30 a.m. On the same day at 10 a.m., Gold Medals and Cash awards were given to Students of our school who achieved 1<sup>st</sup> and 2<sup>nd</sup> ranks in the annual examinations of Class VIII by Sri P. Saibaba Garu and Smt. Ammaji Garu in memory of Late Sri Muthyala Subbarayudu Garu.

On the 15<sup>th</sup>, August, the 77<sup>th</sup> Independence day was celebrated in the High School premises with devotion. Swamini Vinamranandaji hoisted the National flag and the function was attended by large number of students, devotees and inmates of the Ashram.

On the 6<sup>th</sup> September 2023, Sri Krishnaashtami was celebrated with pomp and gaiety by the ashram inmates, devotees and the students of our school under the divine guidance of Pujya Sri Jnaneswari Mathaji.

**KOTAGIRI BRANCH:** The annual exams for classes LKG to IX were over and the school is being closed for the summer holidays.

Our Spiritual head Pujya Sri Mataji arrived at Santi Ashram, Kotagiri on the 7<sup>th</sup> of May. She was welcomed with Kumbham and floral adoration on the 8<sup>th</sup> May at 10 a.m.

We are privileged to have a new 50 seated Van as an addition to the school and will be used for the school children from the 7<sup>th</sup> June. The long awaited results for the class X Board exams were published on the 19<sup>th</sup> May. We are proud to announce that 100% students passed out the examination adding another feather in the cap of our School's proud history. This was made possible with Swami Omkarji's blessings and coordinated and concerted team effort of the teachers, the Management, the Correspondent, and the Principal.

Charmi M is the topper of the school with 478/500 marks. The first five rank holders Charmi M (478/500), Monisha Kumari Rokaya (477/500), Varshini (476/500), Navya L and Harini B (475/500), Vasudevan (474/500) and Varshini G and Navya L who secured 100 in Maths and Monisha Kumari Rokaya, the topper in English language with 99/100 were encouraged with cash awards by Sri R N Raju, Advisory Committee Member, Sri. P. Saibaba and the devotees of the Ashram.

The management congratulated all the Teachers for their incredible success and dedication to their work. The new academic year 2023-24 will start with great expectation and enthusiasm on the 1<sup>st</sup> of June for the Staff and by 7<sup>th</sup> of June to the students.

Her Holiness Pujya Sri Mataji's visit to our School was a memorable and a blessed one. She was really happy to watch the School's progress and its achievements both in academic and extra-curricular activities.

15 members of our Taekwondo team went to Thiruvarur on the 29<sup>th</sup> June and returned on 3<sup>rd</sup> July for the State Level Championship tournament. We are proud to inform that Mythili of class X won the gold medal and was selected for the National Championship to be held in Shimoga, Karnataka. Apart from this Kum. Ananya and Anusha won the Silver medals and Vishal, Madhesh and Sweatha won the Bronze Medals. We extend our congratulations to these students.

Karma Veera Kamarajar's Birthday was celebrated on the 15<sup>th</sup> of July paying obeisance to the great leader from Tamil Nadu.

The Art week celebration between 17<sup>th</sup> and 22<sup>nd</sup> July brought out the hidden talents of the Students to the fore which is praiseworthy.

The School Education department conducted inter-school tournaments wherein 14 schools in and around Kotagiri participated. Zonal level chess and Table tennis tournaments were declared open

by our Principal Mr. M. Sivakumar on the 24<sup>th</sup> of July in our Auditorium. Yashwant of Std. III stood 5<sup>th</sup> in Chess. Lakshana and Janani of Std. VIII of our school are the runners in TT doubles. Janani of Std. VIII is the runner of TT singles.

Zonal level football tournament was conducted in Gandhi ground, Kotagiri and our school team of under 14 boys and girls are the winners and under 17 boys and girls were the runners.

Weekly review meetings are held by the Principal and the Vice-Principal with the teachers, office staff and other concerned to know the problems they face and the corrective action to be taken is discussed.

We seek the blessings of His Holiness Swami Omkarji and Her Holiness Mathaji for their continued guidance in all our endeavours.

In the month of August, our School team won the Inter-school Foot-Ball match and under girls category, our school won the Volley-Ball match.

India's 77th Independence Day was celebrated with great enthusiasm. The Panchayat President of Kotagiri Smt. K. Jeyakumari was the Chief-guest who was greeted with a flag salute. Eminent persons from Lions Club and devotees of the Ashram were present on the occasion. Rank holders were felicitated with Medals and Certificates by the members of the Lions club.

The DEO Mr. Parthasarathi visited our school on the 23<sup>rd</sup> August and he was very much impressed with our school's discipline and activities.

Our students participated in the Zonal level athletic meet and won Gold, Silver and Bronze medals in various categories.



\* You can't stand tall emotionally when you are always at the receiver's end.

**SWAMI DAYANANDA**

## APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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

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

\* Modern civilisation is complicated and artificial. Simple folk live in a world of Love and Peace. Let no one hate another or harm another.

\* The secret of life is in love, the love of God and the service of humanity.

\* Abandon weakness and ideas of impossibilities. Cling fast to faith in Divine possibilities.

**SWAMI SIVANANDA**

\* I will be with you always, in whatever manner or form you choose. I will be with everone, everywhere.

**SWAMI DAYANANDA**

## 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

**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](mailto:srisanthiashram@gmail.com)

Website : [www.srisantiashram.org](http://www.srisantiashram.org)



\* A value is valuable when the value of value is valuable to oneself.

\* Though music transcends language, culture and time, and though notes are the same, Indian music is unique because it is evolved, sophisticated and melodies are defined.

\* The earth should not be taken for granted. You have no right to abuse it and you can't disuse it. Make sure that you are a contributor, not merely a consumer.

\* You want to change others so that you can be free, but it never works that way. Accept others totally, and you are free; then you will discover love, which is yourself.

**SWAMI DAYANANDA**

# 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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