

PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

July 2025 - September 2025



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



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

PEACE

A quarterly Journal of Peace and illumination

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PRAYER

GAYATRI MANTRAM

Awake, arise, O earth, O sky, O heaven,

Chant AUM and receive His rays seven

Hail to Thee, O God of life and light

To welcome Thee is my life's supreme delight

In humble devotion I meditate upon Thee

O mighty Sun,

Bathe me in Thy light is the prayer of Thy little one.

RIGVEDA



MEDITATION

Liberation is not on the other side of the sky, nor in the
nether world, nor on earth; liberation lies in the mind
purified by proper Spiritual Knowing.

I have studied enough of philosophy, nay- I have talked
and taught to my full; And, now I am convinced there is
no condition higher than that Silence which comes of the
abandonment of all latent desires.

Firm and studious application to the one Essence, and
control of mind: - this is a short statement of the import
of "Liberation."

Detach thyself from the thing tasted and from that,
which tastes it, meditate on the taste alone; thus, be ever
the self- the ATMAN.

Om Santi Om!

YOGAVASISTHA

NEW CONQUESTS

SRI SWAMI OMKAR

It has been said that man is a bundle of impressions. Thought -impressions that are the result of desires. Desires are the outcome of attachment to objects of the world, be they good or bad. We are all slaves of our own habits, in some form or other. As we grow in discrimination, and we give up a habit, the seed-thought often however, still survives in the subtle plane, in the form of Latent Desire.

It is a bad habit with most of us, on finishing a work requiring much effort and patience to give way to the thought: "O! now I am tired and exhausted." But work never really tires us. We never are exhausted merely by work that is done with the bodily or mental instruments. It is the thought of weariness and exhaustion that makes one feel unduly tired-for as we think so we become. It has been repeated often, we reap what we sow, and thoughts are things.

Work done in the right spirit, and with proper understanding exhales the spirit, strengthens the mind, and stimulates soul and body. Hence it has been quoted that those who have found their real life-work are indeed blessed. Those who have found work that is helpful and suitable to their respective temperament, those who have found their true vocation are never really weary, but ever happy and contented, radiating joy about them.

All discord, ennui and weariness arise when we attempt fixing a square plug as it were, in a round aperture. There is no wonder that work in such an unfortunate state of affairs, becomes enervating drudgery.

Applying these musings personally, I am happy to say that I am serene and contented with my fast and silence-serving the cause of Peace with inspiration and zest. Every day as I awaken at dawn, I feel so newly resurrected, vital and strong as to make me wonder

whether or not I have begun my fast. How strange and wonderful it is, despite one full week of absolute fasting, to feel so strong and well. Yes, indeed as we have often discovered, thoughts are things.

Today I have done some deep introspection by merging within, resulting in a firm determination to weed out all signs of negativity, so that the blossoms of Truth might bloom in full glory. The aim of a true fast should always include the discovery and expulsion of all weakness and error, visible or invisible, in one's life. By self-examination I could see that my greatest weakness lay in my attachment to the Ashram and the Mission of Peace. Because of this root cause, I have had to surrender a little to Worry, Fear and Expectation.

When there is at times no paper on which to print our magazines, when there are no stamps to mail either journals or letters with, when there is no food in the Ashram, it is difficult to soar completely above worry, for the time being. Then I lay all burdens at His gleaming feet, and rise buoyantly in renewed faith, made easy by some unexpected token of His ever-abiding Love and care.

I do not fear death, disease, loss or many such events that haunt the average life but a fleeting sense of fear passes across my heart when some negative, subtle thing threatens or assails the cause of Peace, clawing with ignorance at the white blossom of many years of careful cultivation, in a humble corner of the Garden of Truth, Santi Ashram and its Mission. But, comes the happy cloud dispelling thought, which flashes from within, to join the Infinite Light, and thus gives birth to positive affirmations and manifestations. What can stand against us when God is with aura of light and Love! Even though assailed, Truth comes through all bludgeonings "bloody but unbowed." Like violets temporarily covered by winter's snow, the blossoms of Truth lift their heads anew, and send forth sweetness into the earth, unable to contain it within their own hearts.

Every great work has its opponents and foes. The greater the work, the more far reaching and fruitful, the harder press the negative forces. Through crucifixion one reaches resurrection. How narrow and rugged is the Way of Truth!

Our Ashram is fortunate in having several royal, distinguished and powerful friends, some of them have great material possessions. In my zeal for the cause of peace, I have at times entertained momentarily, the secret thought that they might be divinely moved and blessed, to substantially aid the cause of peace, and so let rivers of beneficence flow into the world, through such philanthropy.

It is a sad fact that those who pose as our dearest friends, especially in these days of depression thought, become almost foes when their practical, material help is solicited. It aids one to realize that Expectation is wrong, from aught but the King of kings, with His ever-flowing and limitless coffers. After all what is mortal help? It is only God who truly helps, He who is the Master of Universe!

Material riches among mortals is loaned temporarily, as to custodians or guardians, and only if faithfully used in hastening the Kingdom of God, are they of any lasting comfort or joy to the trustees. The Law is ever in operation. With His will are all things done. Instead of expecting from this or that temporal source, it is wise to only go directly to the Sovereign, Almighty Father, Who is the Giver of all gifts and the Fulfiller of all ambitions. That which is His work, will be cared for in its growing needs, as it expands.

With all the mighty wealth of silver and gold, and chests of priceless gems, no mortal man can take with him when death calls, even a broken needle. Hence it is blessed while there is yet time, to share what has been entrusted to us, with others who need it.

It is resolved in memory of this sacred fast, to weed out these three latent impressions from my life-Worry, Fear and Expectation.

Worry leads one nowhere but to decay and old age. Fear saps our life's blood, leading us into an early grave. Expectation kills the present moment of peace and joy, leading to false hopes and empty delusion regarding the future.

May all negativity be consumed in the eternal fire of God-consciousness and may Light, Love and Prosperity be ushered into all lives with His Fulfilled Plan, for all creation!

**THE LORD'S WAY IS BEST
TRUST IN HIM AND REST,
CEASE ALL VAIN CARE AND WOES,
LET ALL IN GOD REPOSE.
HE DOTTHY HEART INDWELL
AND EVERY CLOUD DISPEL
THEN LIVE IN HIM FULL BLESSED
ASSURED GOD'S WAY IS BEST
OM OM OM**



- ◆ The human body is the temple of God. One who kindles the light of awareness within gets true light.
- ◆ Do not be led by others, awaken your own mind, amass your own experience, and decide for yourself your own pain.
ATHARVA VEDA
- ◆ Attractiveness and magnetism of one's personality is the result of his inner radiance.
ANCIENT SCIENCE
- ◆ Do not look at anybody in terms of friend or foe, brother or cousin; do not fritter away your mental energies in thoughts of friendship or enmity. Seeking the Self everywhere, be amiable and equal-minded towards all, treating all alike.

ADI SANKARACHARYA

LOVE

SWAMI SIVANANDA

Love is the living essence of the divine nature which beams full of all goodness. Love is the golden link or tie which binds heart to heart, mind to mind, soul to soul. Love is the crowning grace of humanity.

It is the holiest right of the soul. Love is the master key to open the door of Moksha or eternal bliss.

Love is the best thing in this world. It cements broken hearts.

Life is a sweet flower of which love is the honey. The great pleasure of life is love. Love is the whole, the very life breath of your heart.

Love is indeed heaven upon earth. It casts out all sorts of fears.

This world has come out of love. It exists in love. It finally dissolves in love.

Love inspires, illumines, designates and leads the way. Love inspires love.

Love never reasons but profusely gives. It is not affected by offence or insult. It looks not with the eyes, but with the heart. It looks through a telescope.

Love makes great sacrifices. Love is anxious to help and serve others and make others happy. Love forgives.

Love is a saviour of life unto life. Love is a divine elixir. It bestows immortality, supreme peace and everlasting joy.

God is an embodiment of love. He is an ocean of love. If you wish to attain God-realisation, you must also become an embodiment of love.

The only greatness lies in unselfish, pure love. There is not even a tinge of selfishness in pure love.

The love of a mother is never exhausted. It never changes. It never

tires. Mother's love endures for ever. Love is not getting or bargaining, but giving. Love is goodness, honour and peace and pure living.

Pure love is bliss. Pure love is sweet. Pure love is without selfish attachment. Pure love is immortal, divine essence. Pure love is a divine flame. It is ever brilliant. It is never exhausted.

It is the very essence of pure love to be willing to suffer for the good of others, to place its happiness for others.

Pure love strengthens and ennoble the character, gives a higher, pure motive and a nobler aim to every action of life and makes a man strong, noble and courageous.

True, pure love or divine Prema is eternal, unchanging, infinite. It takes unselfish interest in other people's welfare, interest in other lives than its own.

Physical love is animalism. It is passion exalted and refined. It is gross and sensual.

Love of body or skin is passion. Love of God is Prema or devotion. It is pure love. It is love for love's sake.

To love any one for attaining some selfish gain is selfish love. It binds you to this earth.

To love all beings with Narayanabhava as manifestations of the Lord is pure love. It is divine love. It leads to liberation.

Pure love redeems, purifies the heart and transmutes you into divinity.

A husband loves his wife not for the sake of his wife, but loves her for the sake of his own self. He is selfish. He expects sensual pleasure from her. If leprosy or small-pox destroys her beauty, his love for her ceases.

All loves are simply stepping stones to the love of God.

Cultivate pure love slowly in the garden of your heart through Japa, prayer, Kirtan, faith, devotion, service of saints, etc.

Love all. Embrace all. Include all in the warm embrace of your love. Cultivate cosmic love or unreserved love.

Love your neighbour as your own self. Love God with all your heart, mind and soul.

Hatred ceases not by hatred but ceases by love. Return love for hatred.

Love your enemies, love your inferiors. Love all animals. Love your Guru. Love all saints and sages.


Love little, but love long. Love must be of an enduring nature.

Speak lovingly. Act lovingly. Serve lovingly. You will soon enter the Kingdom of Heaven or Supreme Peace.

Love not perishable, mundane objects. You will come to grief and destruction if you love them.

Love God. Love your own immortal Self or Atman. You will be blissful for ever. You will become immortal.

Eat in love. Drink in love. Bathe in love. Talk in love. Sleep in love. Think in love. Serve in love. Walk in love. Become an embodiment of love.

- 
- ◆ Everything is produced by ignorance and dissolves in the wake of true knowledge.
 - ◆ The knowledge of the Supreme Self passes through every individual and universe like the light-rays of a lamp when covered by a pot with many holes.
 - ◆ As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman itself.

ADI SANKARACHARYA

MYSTICISM OF THE VEDANTA

SWAMI RAMDAS

To prove that the pantheistic conception of the universe is untenable or wrong, the theist assumes the position that God created the universe out of nothing. Out of nothing, nothing alone can come unless nothing is the name he gives to something which is beyond our mental and sensual perception.

If something which is indefinable and incomprehensible did exist, out of which the apparent universe has evolved, that something must be a substance, however subtle or rarified in nature, which co-existed with God- sovereign power apart from it. If co-existent, both must have been there from eternity. Whilst thus eternity is the attribute of God and also the original nebulous substance from which the world was brought into being, they cannot but form one united whole, possessing as they do the same determining quality-eternity. Dualism in eternity is inconceivable. To get over the questionable assumption that something was created out of nothing, the truth has to be admitted that God brought the universe into existence from His own immortal substance. In other words, the universe is a projection or emanation from God's own being and so not different from Him. "The one has become many; the formless has assumed all forms." "The invisible has revealed Himself as the visible." The supreme mystery of God as the oriental mystics or Rishis declare, is this: "The great Cause, the Supreme Lord of the worlds, is at once the static, all-pervading Truth and also the dynamic Spirit, active and manifest in the vast phenomena of nature.

This is the conclusion arrived at by men of the highest spiritual insight whose lives have mingled with God's own life, who behold the universe as the one image of God with whom they have realized inseparable oneness. God is then an eternal essence and from the

essence alone could He have created the substance of the universe. Matter is the expression of Spirit, is the complete revelation of God in nature. Else God must be like the potter, the maker of pots, a moulder of the worlds, independent of the substance with which He created them. If so, it should be held that He alone is responsible for the diverse natures implanted in all creatures and beings of the world as they exist. And the sinner and saint are both His handiwork. The question then arises: Why the sinner then? Why the so-called wrong tendencies in one and right in another? These questions the theist cannot solve. To say merely it was Lord's sweet will and pleasure cannot be an answer. If God stands in relation to the world only as creator, surely why did He create sin, sorrow and suffering in it? The mystic says: When you are one with God in the deeps of meditation you declare all is right with the world because God Himself is all in all in it. Where is this God with whom you seek to be united? He replies: Verily God is within yourself. He is the all-pervading immortal principle at once static and dynamic, immanent and transcendent. He is not an autocrat sitting on a throne far off in a distant heaven holding arbitrary sway over the world. Such notions of God as preached and propagated by the theists have been the cause of so much atheism, materialism and agnosticism prevailing in the world.

God is the life of our lives. He is our very light and breath, nay, He is the very substance of our and world being. We can perceive order and harmony in the cosmos only when God is realized at once as the pantheistic spirit and as an all controlling power behind the visible manifestation of this universe. The cosmos is His concrete expression- His revelation in name and form. As you cannot separate the light from the sun so you cannot imagine the creator as distinct from His creation.

The question that insistently ushers itself before us is: If God is almighty and if He is only to be understood as creator of things, why did He bring into existence the evils of hate, discord and war? Man makes the sad mistake when he views God and His ways from his limited knowledge of Him and imperfect vision of His greatness and glory. He takes God as a big man with all human frailties, narrow conceptions, prejudices and sharp distinctions about so-called good and evil and virtue and sin-in brief, he credits Him with his own arrogant sense of false superiority and wisdom.

The truth is, man and all creatures and things are His own images in varied forms playing the game of the worlds. The dust we condemn is as much Divine as man is, of which he is made. Worlds are teeming with God's own life. Nothing could be apart from Him. The rapture of His life fills every atom of the universe. The vision of the mystic is not a phantasy of heated brains. It is based on the highest spiritual experience and realization. It speaks of the deepest realms of the soul. It has probed to the central root of the transcendent Truth. He cries out in an exultant voice: "All this verily is God."

The perfection of the individual life is in his attainment of this cosmic vision. True is the saying: "Man is God playing the fool." Shuffle the vesture of humanity and you stand revealed as God. This is the revelation of the all-embracing Truth. It is not founded upon the dogmatic authority of scriptural words, it is not the dim and uncertain light received from books, but it is the very splendor of God made manifest in you by your absorption into His resplendent all-inclusive spirit and being. It is a consciousness of your absolute oneness with all creation and with the Supreme Lord who, by His mysterious presence within it, activates and controls it as He wills. Hence there is for you, harmony, beauty and fascination in the

multicolored and multiphased panorama of the universe which is He Himself in manifestation.

If you are really seized with wonder at the grand and variegated display of the universe, you cannot but feel one with it and the infinite spirit that permeates it. The wonder-touch plunges you into the abyss of a soul-experience and dissolves your individuality into the cosmic and ultra-cosmic vision of God.

Again there is another aspect emphasized by the theist. He presumes that the world is created by God for the behoof and enjoyment of man, whilst he is such, it is to be admitted, is an infinitesimally small and insignificant creature when compared with the unimaginably vast universe, with all the millions of forms of life and countless worlds embodying it. The greatness of man lies only in the rare and illumined faculty with which God has gifted him so that he can raise himself to that supreme consciousness which grants him the unique experience of oneness with God- the indwelling controller and the external power in manifestation. In the ecstasy of this attainment the soul does exclaim: "I am one with all life that animates the worlds-the entire universe is my visible image. My love for all is based upon my knowledge of identity with every being in spirit and in form."

Jesus said: "I and my Father are one." "To see the son is to see the Father." "The Kingdom of Heaven is within you." Verily, in that heaven which is within you dwells the Almighty whom you seek, to whom you pray, with whom you long to be united and thus earn the blessings and beatitude of true liberation and peace. In the light of this exalted experience, you now behold the worlds as the very forms of God Himself illustrating His marvelous and grandiose existence. Man's conceited supremacy has no place in this vision. He adores even a blade of grass as worthy of worship because he

beholds the light and power of God in the tiniest to the same degree as in the mightiest. Can there be a loftier goal to achieve than to lose yourself in the rapture of this indescribable glorious vision and live and act in life in the spontaneous outflow of the Divine splendor in you- "living, moving and having your being in God?"

"Ye are the temples of God." The temple is the outer tabernacle of God who dwells within, as sacred as He, because it is sanctified, nay, deified by His presence. Even the physical worlds, since they are formed of His own essence, are He Himself self-revealed. Intrinsically, every form is Divine. Even if we admit the contention that God created the world out of nothing or something, the world could not but be all good. To behold evil in it is to attribute evil to God who made it. You would naturally ask if God is almighty, why He created evil which you find so much in the world. If somebody else created evil in spite of God, you have to confess that God cannot be almighty, for, if He were so, He would have averted it. In fact, since God is the sole generator of the universe, there could be no other power than His that has caused it. Good or evil, thinking makes it so. The dual conception is in your own mind obsessed by ignorance. It is nowhere else since everything is good-everything is God, because He is goodness itself. The only sin, if sin exists, that has polluted the heart of man, is his ego-sense which has created this dual sense of good and evil.

Everywhere, in every creature and thing, it is God alone who is manifest. Everywhere it is His power alone that works. The creative, constructive and destructive forces that cause, mould and change the face of nature are entirely His because He is in all and He is all.

Heaven is here for you when you realize that God dwells in you and that you are one with Him. Be oblivious of this supreme state and you are in a self-created hell. If you accept evil as existent you

cannot "justify the ways of God to man." To create a man and then put him in a state of sin and ignorance away from the present sphere of his life does no credit to an almighty, all-beneficent God. He would indeed be charged with a cruel nature if He, having made man by His own will and power, should hurl him wantonly into the throes of unmerited pains, mental sufferings and often into the depths of degradation, helplessness and despair. The benevolent God would not have it so, else He stands self-condemned by His own creation.

So, that God Himself is the universe and all creatures in it is the truth by the knowledge of which alone man can feel, comprehend and fully experience the absolute goodness, mercy and love of the almighty God. In fact, there is none but He in all the manifestations. All natures, characters and qualities, observed in the world of human beings, creatures and things, belong to His game- He alone having become all.



- ◆ The way to happiness is to make others happy. If you want to be miserable think of yourself. If you want to be happy, think of others.
- ◆ In the hours of silence, every little thing I do, I deem it my PUJA the worship of the Almighty. If I am seeing, it is my Puja, for, I see Him only. If I am listening it is my Puja, for, I hear Him in every sound. If I am moving, as I am walking in Him, it is my Puja. As I am writing now, I feel I am doing my Puja, for, this is my offering to Him.
- ◆ May I embrace God with one hand of Love and with the other hand serve Humanity-serving His children.

SWAMI OMKAR

- ◆ When a great soul has found perfect tranquility by freeing his mind from all distracting thoughts and completely realizing Brahman, then he no longer needs sacred places, moral disciplines, set hours, postures, directions, or objects for his meditation. His knowledge of the Atman depends upon no special circumstances or conditions.

ADI SANKARACHARYA

SAINT IN SEVA

H.H.SRI SWAMI CHINMAYANANDA

Why do you enter Sannyas order when you want to do Loka Seva? Service performed in a pure Nishkaama Bhav is a means for mental purification for Grihasthas," writes an aspirant from the Punjab, Sri Satyanatha Ballah.

Beloved Satyanatha! Namaste! Thy letter has charmed Chinmaya with its open and unreserved honesty. Never waver; be ever solid in thy opinions; never compromise, but be amenable always to correction. This spirit of tolerance will help you to grow in wisdom; if fanatic it will ruin the aspirant. Tolerance sustains growth, fanaticism annihilates; tolerance is freedom, fanaticism is slavery. Chinmaya entered Sannyas to live; he had enough of life and its stuffy limitations. Sannyas is a natural growing out, the final stage in the Universal Evolution towards the goal of perfection, the God-Head. Man is not satisfied with mere food, clothing, shelter, and security. When these have come to him, his yearnings get a glimpse of the mysterious planes that are for him yet to conquer. The challenge of the unknown is irresistible. This is felt in its milder forms by all of us at every moment. Thus, as a child you must have played marbles; but do you play them now? Why? Is it a case of your renouncing the childhood thrills of the marble game? Certainly not. You dropped it, when you grew up as an adult-with interests more stalwart, which demanded a more alert, active, exciting entertainment. Similarly, the life of earning, spending, procuring, indulging, smiling and weeping has its end in the scale of evolution; the spiritual entity in man comes to demand its expression; mere intellectual approach to things and affairs in time loses its charm-a more dynamic self-expression in the fields of one's own experience comes to be the demand.

There, the mortal walks out of the entanglement of his own wrong

values of I-ness and my-ness and enters the freedom of acquired divine values of selflessness and Atma Bhav. The Sannyasi is born, the Samsari is dead. Glory to Sannyas! Indeed, you are perfectly right in saying that Nishkama Seva is for the Samsari to hasten his evolution. But Nishkama Seva, while it is a means of self-purification in a Grihastha, it is in Saint, the manifestation of the Supreme Will expressed through a perfect instrument for the Kalyan of the Universe. A perfect Sage alone is the fittest instrument in His Hands to raise the man from his present degradation. A Saint alone can reflect for us the Supreme Intelligence, so that we may chalk out a wise plan and an effective method to redeem ourselves. History endorses the statement. Knowledge of the Greatest Truth has been given out to man by Sages. The greatest disasters have been averted for man by sages. The greatest progress in the field of human relationships has been inaugurated by Sages.

Thus, it is no personal vanity, or talking tall of the Sannyas Order, to say that with all the available modern equipments of scientific propaganda and education, the final result in enduring Loka Seva will only be meagre unless the Sevak is a vital personality of full Realisation. Perfectly unselfish Seva alone can mould life and guide the agonizing present to a joyful future. One who has eliminated entirely his ego- his I-ness and My-ness- in the vivid experiences of his identity with all, can alone do a perfect and effective Loka Seva. All others, (leaders, kings, priests, volunteers, authors, poets, educators or law-makers) can at best only add to the general confusion.

Why quarrel then with one Chinmaya when you and the world need hundreds of Chinmayas?

Priya Atman! Do you think that a Ravana with his perfect Rajasic powers, material wealth and engines of destruction alone can serve the world and not a Visvamitra or a Vasishtha in the court of Ayodhya.

The past contains the answer. Do you say that a Hitler, or a Mussolini or a Stalin or a Truman can alone bring about a radical transformations and total revolutions and not a quiet-looking frail Gujarati Barrister-alone, poor, unarmed and even laughed at? The present contains the answer!

It is too well accepted that Mahatmaji had achieved in bringing about a world-wide moralawakening. In India's victory, Truth has to an extent come to be recognized as a force and a power. And this, by a single mortal who had but perfected slightly above the earth-earthly monstrous giants of popularity and power in the West! What would then not be accomplished by a few Sannyasins who have established their identity with absolute Goodness, Power, Glory and Wisdom!

You too can! Come, join the Sannyasins, perfect thyself in Sincere Sadhana, and become His instrument for His Leela. His Leela is our Redemption. In the redemption of each of us lies the resurrection of the world.

Follow the instructions. Be patient. Be vigilant. Be kind. Be good. The CALL shall come to thee; Vivek shall lit up in the heart; you shall grow and walk out of the chains of life into the freedom of LIFE. Learn to Love all. Aspire to Serve all. This is the secret of the Escape to Freedom.

OM! OM! OM!

♦ It is hard for any living creature to achieve birth in a human form. Strength of body and will are even harder to obtain; purity is even harder still; harder even than these is the desire to live a spiritual life; and an understanding of the scriptures is the hardest of all. As for discrimination between the Atman and the non-Atman, for direct perception of the Atman itself, for continuous union with Brahman, and final liberation- these cannot be obtained except through the merits of a hundred billion well-lived lives.

ADI SANKARACHARYA

BHAGAVAD GITA - SHELF TO SELF

{We are glad to inform our esteemed readers that from this issue onwards we are starting a series of Articles titled ‘Shelf to Self’ explaining the relevance of select Shlokas from the Bhagavad Gita to the contemporary daily life situations. The material for this series is provided by Anandashram, Kerala. We immensely thank Swami Muktanandaji of Anandashram for giving an opportunity to our readers to appreciate and apply the Gita in their daily lives for enriching their lives both in the mundane as well as spiritual spheres.
– Editor}

BHAGAVAD GITA

CHAPTER 1.

1. Shloka 1-Nepotism

At a reputed private school founded and funded by a group of philanthropists, the principal was nearing retirement after a long and respected tenure. The school, known for its academic excellence and commitment to values, was looking for new leadership to carry forward its legacy. Among the staff was a highly competent Vice-Principal with a stellar track record, respected by both teachers and students. Many believed she was the natural successor, having served the institution faithfully for over 15 years.

However, the Principal insisted on appointing his son-in-law, a young and relatively inexperienced individual with a modest teaching background but no managerial experience. Despite protests from senior staff and board members, the Principal defended the decision, arguing that his son-in-law represented ‘fresh ideas’ and that ‘family values’ were important for the school’s leadership. The board reluctantly relented due to the Principal’s strong influence.

Within a year, the school’s performance began to decline. Teachers left due to mismanagement and lack of support. Financial irregularities started appearing, and enrolment dropped as parents began losing faith. Eventually, the founders had to intervene and

remove the son-in-law, but by then, the reputation of the school had been severely damaged. This scenario closely mirrors the attitude of King Dhritarashtra in the Mahabharata. In the opening Shloka of the Bhagavad Gita, Dhritarashtra’s very first words reveal his partiality:

***Dharmakshetre kurukshetre samavethaa yuyutsavah I
Maamakaah paandavaaschaiva kimakurvati Sanjaya II***

O Sanjaya! After gathering on the sacred field of Kurukshetra, desiring to fight, what did my sons and the sons of Pandu do.

Dhritarashtra refers to the Kauravas as “my sons” and the Pandavas as “the sons of Pandu,” unable to see both as part of his own family. His vision is tainted by attachment and self-interest, leading to disastrous consequences for his kingdom.

When leaders allow personal bias to override fairness and Dharma, the greater good suffers. True leadership requires rising above self-interest and acting with impartiality, ensuring justice and harmony for all.

2.Shloka 21-Evaluate

Devan, a lively six-year-old, was playing in his front yard when his ball rolled out of the open gate and bounced onto the main road. Acting on pure instinct, Devan dashed for it, unaware of the danger that awaited him. At that very moment, a speeding car came hurtling down the road. Pradeep, the alert driver, slammed the brakes, stopping just in time-mere feet from the little boy. Devan, blissfully unaware of his brush with danger picked up his ball and ran back inside the gate.

Shaken, Pradeep parked his car and approached the house. When Devan’s grandfather answered the door, Pradeep gently explained what had happened and suggested, “He’s too young to grasp the danger, but a simple act of keeping the gate shut could prevent a serious accident.” The grandfather listened, his initial

concern giving way to deep gratitude. He realized that Devan's impulsive dash for the ball could have ended in a tragedy- and that a small pause, a moment of awareness, or even the simple act of closing a gate, could make all the difference.

As Devan's grandfather reflected, he recalled the **21st Shloka in the first Chapter** of the Bhagavad Gita, where, before the battle of Kurukshetra, Arjuna asks Krishna to pause and place his chariot in the middle of the two armies to observe, reflect and fully understand the situation before acting.

Senayorubhayormadhye ratham sthaapaya me achyuta

Yaavadetaanniriiksheham yoddhukaamaanavasthitaan

Place my chariot in the midst of the two armies, O Achyuta, that I may observe those who stand here eager to fight.

Before rushing into action, whether in play, work, or life's great battles, it is wise to pause, observe, and assess the situation. The Bhagavad Gita teaches us that clarity and safety come from thoughtful reflection and conscious choices. Sometimes, a small pause can make all the difference between danger and safety, regret and gratitude, confusion and wisdom.

3. SHLOKA 22-GAUGE

Vani, a talented student from Delhi, was celebrated for her creativity and passion for art. However, influenced by family expectations and peer pressure, she joined a top engineering college. From the start, she felt disconnected-the subjects didn't resonate with her, and her performance and confidence declined.

After two difficult years, Vani finally opened up to her parents about her true passion: graphic design. Though hesitant at first, they supported her decision by switch paths. Vani thrived in design school, excelling in her studies and rediscovering her love for learning. She went on to build a successful career as a graphic designer, working with leading brands and finding both professional fulfillment and personal happiness.

This incident from Vani's life is a reminder that before making important life decisions- especially those that shape our future-it is wise to pause, reflect, and assess the situation honestly, just as Arjuna did on the battlefield as pointed out in **Shloka 22 of the 1st Chapter** of the Bhagavad Gita.

Kairmayaa saha yoddhavyam asmin ranasamudhaye ||

On the eve of the battle, let me know with whom I am to fight.

Before plunging into the great battle of Kurukshetra, Arjuna asks Krishna to pause and place his chariot in the middle of the two armies so that he could observe and assess the situation. This crucial pause allowed Arjuna to reflect deeply before acting. Similarly, Vani's turning point came when she paused to reflect on her true interests and abilities, rather than rushing forward on a path chosen by others. This pause-this self-assessment-helped her realign her actions with her authentic self, leading to both peace and success. This Shloka teaches us that gauging a situation saves us from venturing into something with overconfidence- a state of being unaware of our own hidden weaknesses. The Bhagavad Gita teaches us that thoughtful self-examination and courage to act on our true calling are essential for a fulfilling and successful life.



- ◆ Many are the thinkers who have been tantalized by the horrid beauty of this tearful incident in life, called DEATH.
- ◆ When the right type of student one who is fit for the knowledge meets a true teacher, the transformation that takes place in the student is almost miraculous and certain.
- ◆ No education is a waste, no bit of knowledge redundant, no experience superfluous but they all can be intelligently made to serve our purpose in our pilgrimage to Truth.
- ◆ We must remember that positive values are not imbibed overnight. It calls for education and evolutionary urges in a person.

SWAMI CHINMAYANANDA

SAVIOUR

SWAMI OMKAR

One who saves himself is also a saviour. Yet there are many who find fault, saying, that one who saves himself cannot be a saviour for it is his selfishness and only one who saves humanity is a true saviour.

However, the question comes naturally, how one could save others without saving himself. A blind man can never lead the blind. One who cannot swim himself, cannot save others from drowning.

One who saves himself or realises God, is doing the greatest good to himself, others and to the world at large, through his very silent life of Universal Love.

What is the use of gaining the whole world and losing one's own precious soul? Like fish foundering on dry land, there are many who are trying to save lost souls, restlessly suffering themselves from lack of waters of life.

One of my friends was remarking this evening that there are too many saviours now in the world. I replied smilingly that the world needs more saviours.

So, for the universal peace and for the common welfare of humanity, the world needs multitudes of saviours. What a happy world it would be if every one becomes a saviour not for others but for himself.

It is very easy to teach others. Hence, we find teachers and gurus everywhere. However, it is very difficult to teach to one's self. Hence, we find very few who are self-disciplined, engaging themselves in Self-realisation.

Every one wants to be a saviour without paying the crucifixion of ego or the destruction of selfishness. Yet, it must be paid, willingly and cheerfully, to be a saviour of himself and others.

A true saviour is free from the fever of saving the world. He is busily engaged in purifying himself. He has no time to reform others. One who reforms himself is a great reformer. One who lives a silent and ideal life is a blessing to the world.

If we believe in the living truth that God is Omnipresent, it is high time for all of us to wake up from our sweet slumbers, to assert our saviour-ship or God-head.

None of us desire to remain as bond slaves. Yet, if we analyse our lives, we must admit the truth that we are slaves, to some saviour or the other. We are burying the living God or saviour in ourselves.

How long shall we bury the living truth of our loving Divinity? How long shall we live like sheep being lions? How long are we to act like inert mummies, being living images of God?

Oh, sleeping saviours! Wake up from your lethargy and shake off your weakness. Assert and manifest your Divine Heritage. Come out of the night of your ignorance into the broad daylight of knowledge. Know Thyself. Thou art That. Thou art Divinity. Thou art no other than the saviour, the light of the world.

In a world of equality where God is Omnipresent, one man alone cannot be the saviour and the rest of them ignorant slaves. We are all heirs of immortality. No one should hide his light in darkness.

When the Almighty God is pervading and permeating everything from the tiniest atom to the highest planet, when He is the Indweller of every heart, is it not strange how a few can be called saviours and others sinners?

I do not mean to say there are no saviours, and that the conception of an avatar is a myth or a story. Christ, Krishna and Buddha have been the greatest saviours of humanity, setting examples for the wide world to follow in their foot-steps.

But if we study, analyse and assimilate their teachings, the essence of them in one sentence is, 'Be Thy own saviour' save thyself or know thyself. When you know yourself, you are realising the goal of life.

Christ or Krishna never asked us to remain as slaves or mummies. On the other hand, they asked us to be the living divinities, asserting and manifesting our God-consciousness.

Physician, heal thyself. Oh teacher! First teach yourself. Oh saviour! Save thyself and thus be a saviour.

O living Divinities on earth! Children of one loving father, I call out with all the strength of my voice, from the Abode of Peace, to assert your God-head. Do not sell Christ. Do not bury the shining Truth. Shake off your bonds and fetters. Dispel your clouds of ignorance. Expel darkness and weakness. Give up your delusions and illusions. Rise above forms and names. Give a death blow to vain personality.

However, nothing is lost. All is well. You are the living truth. Not only are you the saviour of yourself but of suffering humanity. Recognise no more your weakness but assert your strength. No more darkness but light, no more selfishness, above all no more perishable mortality but imperishable state of immortality.

What can I say or write, to make you feel and realise your Divine Birthright? I long to awaken you from your deep slumbers and long dreams of mine and thine, into the full Glory of unity and blessedness.

Here is my heart. Here are my hands outstretched to take you into the fold of love that expects no reward. Here is your Abode of Peace to help you to realise your Godhead or saviour ship, in solitude, wherein you can be alone with God.

The potential of the saviour is within you. Look at the gigantic oak tree in the acorn. Look at the Banyan tree in its tiny seed. Look

at the mighty Christ in baby Jesus. Look at the Divine Krishna in the mischievous cow-herd boy of Brindavan. Look at the mighty and compassionate Buddha in the frail body of Siddhartha.

All power is within yourself, only waiting to manifest. Have the strength to say, 'I am my own saviour.' Remember that thought is another word for fate. If you think that you are a sinner, you are a sinner. If you think of yourself as a saviour, you are a saviour. There are no other alternatives. Do you want to choose now either to be a saviour or a sinner? Pray! Choose. This is the place and now is the time.

Oh, living saviour in the form of my eyes! As you read these lines, feel His light and presence, from top to toe, in each and every cell of your being.

Verily, you are the salt of the earth, and light of the world, for there is but one truth, and that truth or Reality is yourself.

O Saviour of saviours! I bow down my head in deep adoration before Thy Glory in mute silence and ecstasy, to be filled and saturated by thy Presence and Light.

May all homage be unto Thee. Oh, Blessed Saviour in the form of my beloved reader!



- ◆ There is no higher cause of joy than silence where no mind-pictures dwell; it belongs to him who has understood the Self's own Being; who is full of the essence of the bliss of the Self.

ADI SHANKARACHARYA

- ◆ Within you are the seat of all goodness, joy, perfection, divinity.
- ◆ The greatest joy is not to have any cause for sorrow or pain. The greatest wealth is to feel content with what one has. Contented life sparkles with joy.
- ◆ To change the values and the ideas, to transmute the quality and texture of your thoughts is the purpose of all religion.

SWAMI CHINMAYANANDA

The True Experience of Spiritual Ecstasy

Sri Sri Paramahansa Yogananda

God has given us the power of spiritual inspiration -realization of the pure bliss of His presence within us. But the evil force in creation has invented spurious imitations. The temporarily exhilarating effects of alcohol and drugs are counterfeits of true spiritual experiences. The use of alcohol and drugs frequently leads to overindulgence in sex, which shuts out the power of spiritual inspiration by tying the mind to intense body-consciousness.

Many people take wine to banish sad or unpleasant memories and worries, but that kind of forgetfulness robs man of his native soul wisdom- the very power by which he was meant to overcome his trials and to find lasting happiness. God, being joy itself, wants us to seek and to find, within our souls, His ever-new bliss.

The counterfeits are harmful, for they are the lures of maya, the cosmic delusive force that is ever trying to mar all the beautiful expressions of God in the universe. Throughout creation we see the dual forces of good and evil opposing each other: God created love, the satanic force created hate; God created kindness, the satanic force created selfishness; God created peace, the satanic force created disharmony.

Knowing this, you should realise that alcohol and drugs are detrimental to your happiness; they obliterate the real joy and intelligence of your soul. Even one drink, or one indulgence in drugs may start a permanent habit, because there may be such a tendency in your subconsciousness from past lives. What is evil should always be shunned as evil.

The Wine of Spiritual Ecstasy is Incomparable:

Once you have tasted the wine of spiritual ecstasy, you will find that no other experience can compare with it. Ever strive to

establish the divine consciousness in your children by teaching them to meditate, that they be not tempted to play with the fire of delusive counterfeit toys. Sacred bliss is never-ending, but the pleasures that come from alcohol and drugs are short-lasting and ultimately bring misery.

Every night in sleep you have a taste of peace and joy. While you are in deep slumber, God makes you live in the tranquil super-consciousness, in which all the fears and worries of this existence are forgotten. By meditation you can experience that holy state of mind when you are awake, and be constantly immersed in healing peace.

When the divine joy comes, immediately my breath is still and I am lifted into the Spirit. I feel the bliss of a thousand sleeps rolled into one, and yet I don't lose my ordinary awareness. This is universally the experience of those who go deep in the Super Conscious state. When the profound ecstasy of God falls over you, the body becomes absolutely still, the breath ceases to flow, and the thoughts are quiet-banished, every one, by the magic command of the soul. Then you drink of God's bliss and experience an intoxication of joy that not a thousand draughts of wine could give you.

As the ordinary person drowns on the borderline of sleep, he feels a little happiness, but he quickly loses that awareness and is fast asleep. Sleep is not total unconsciousness, for when you awaken, you always know whether you slept well or not.

There are various kinds of sleep- some light and some deep. But more intoxicating than even the most blissful slumber are those spiritual experiences one may have consciously of God. Beyond the mysteries of the sleep lie all these divine joys. I can remain in any state I wish to. Often, I stay between the sleep and the awareness of the world- in the superconscious state.

Consciousness has a limitless span:

Your mind has a vast, a limitless span, but you do not realize it. I can go into the depths of sleep and enjoy the sleep state and at the same time be with the world. Or I can sleep and dream, and at the same time, also hear everything that is going on around me. Sometimes I sleep just as the ordinary person does, and again I can sleep and consciously watch myself sleeping. In the superconscious state you can see that your body and mind are sleeping and yet you have total awareness of all happenings. This is possible only when you have developed the ability to enter at will the super consciousness, and return at will to the ordinary state of mind.

You need never worry that by meditation (or by imagination or by the practice of inner silence) you may go out of the body and fail to return. That idea is entirely false. The maya- escape from it that easily! Even if your ordinary waking awareness is obliterated, so long as your subconscious mind remains tied to the body you cannot leave it permanently.

What is the Proof of Self-realisation?:

If you imagine something very strongly, it becomes visible as a hallucination, having no intrinsic reality. You should stand the difference between imagination and self-realisation. The essential proof of self-realisation- of God's consciousness in you-is to be truly and unconditionally happy. If you are receiving more and more joy in meditation, without cessation, you may know that God is making manifest His Presence in you. If there is a break in the flow of divine happiness, then there is something wrong in your consciousness, some kink that needs to be removed with the help of your guru. By maintaining steady communion with him through daily meditation and by following his percepts- the sadhana he has given you- he will straighten out the kink for you.

You cannot be with the Lord just by thinking you are divinely enlightened. You must improve yourself- you must perfect yourself. There is a lot of difference between the potential realisation of God and the actual realisation of God. You can never know Him except through humbleness, wisdom, and devotion. The humble man is the one who will know God.

Those who go deep in the super consciousness automatically develop unusual spiritual powers, and control over natural forces. But no man of true God-consciousness ever uses his powers unwisely, for egotistical display. Sages realize that the Lord is Sole Doer, and humbly return to Him the extraordinary gifts He has bestowed on them. Is not everything in the universe a miracle? By his mere existence is not man a miracle? If human beings are not satisfied with all the wonders that God has created, why should His saints perform further miracles? They never do, unless- for some special reason, often an unfathomable one- the Lord so commands them.

Beyond the Kaleidoscope of Subconsciousness:

I will illustrate how the super consciousness differs from the subconsciousness. The super consciousness is that state in which you can consciously, during wakefulness or sleep, produce any sensation in your body at will, without any external stimulus. That is the proof. In the subconscious dreamland you can drink a glass of hot milk, but this experience comes to you unbidden; in the super conscious state you can create that or any other experience consciously and at will. Unless you are able to do this, do not delude yourself that you have reached super consciousness.

Millions of devotees never get beyond the kaleidoscope of the subconscious mind, which manifests its wonders mostly during sleep. But in the super conscious state you can see or know anything you wish to- not by imagination but in reality. I can sit in this chair and

transfer my mind to India and see exactly what is going on in my old home there.

The advancing devotee progresses through three stages of spiritual awareness, the Sacred Trinity: First he experiences super consciousness, oneness with the creative power in creation: Aum, "God the Holy Ghost." Next comes Christ Consciousness (Kutastha Chaitanya), merging in the Infinite Intelligence within creation: Tat, "God the Son." Finally, he attains the highest, Cosmic Consciousness, the Truth beyond creation, the ineffable Absolute: Sat, "God the Father."

Sometimes a devotee dwells in the subconsciousness, sometimes he is lifted to super consciousness and to Christ Consciousness, the realm of Causeless Spirit.

In the Christ-conscious state you don't have to visualize things first in order to experience them. You don't have to picture India-you are there, you are aware of all creation. You are in the blade of grass and on the mountaintop; and you can feel every cell of your body and every atom of space.

But Cosmic Consciousness is beyond even this. When you can feel your presence in all creation, and also know the joy that is beyond creation, then you are a Godlike being.



- ◆ To act without ego and egocentric desires, in a spirit of dedication unto the Lord of one's own heart, is the way to develop devotion, according to Shrimad Bhagavad Gita.
- ◆ We have today more people who 'talk' on the Gita than those who "learn" the Gita; more who "read" the Gita than "understand" the Divine Song; and indeed, very few are trying to "live" the Gita.

SWAMI CHINMAYANANDA

ETERNAL VALUES

SWAMINI SARADAPRIYANANDA

Everything that is found in the world, whether it is a living being or an inert object, has a special quality of its own. In the inert objects when the quality is an essential one, it is called the dharma of the object because the object can be recognized by it.

In living creatures also, we find some peculiarity that is special to a class of beings. It is considered as the dharma of the particular class. Thus plants, birds, animals and fishes are recognized by their special qualities of growing upward from the earth, flying, walking or swimming. However, these are not values because the creatures have no intelligence and cannot choose their specialty. The creatures are born with these qualities and they live accordingly by instinct. They can neither change or wish to change their qualities.

The human being is the only one endowed with the capacity to think rationally. He can pick and choose his actions. However, he is in a peculiar position. He has all the qualities of the objects and lower creatures along with the special faculty of thinking.

His body is dull and inert. It contains the qualities of the food that it eats. When dead, the body easily mixes with the five elements and becomes available to make other new bodies. Or it may even remain as a lifeless object like a fossil or mummy.

His specialty is that he walks with his two legs and has to use his body as per its construction as the lower creatures. The instincts of hunger, thirst, fear of hurt and death are in him as much as the lower creatures. So are the needs of sleep and sex. He has the choice of vision and action.

The rules that he observes constantly for his general conduct in life are called the values. He chooses them voluntarily as necessary

for his joyous and smooth life. His psychological personality selects them. They can be good, bad or indifferent according to the man's outlook in life and according to his samskaras (impressions of the past).

The values are dependent on temporary situations arising in society when they are chosen for the sake of expediency or convenience. The values necessarily change as and when the situations change. Thus, there is no fixed quality in them. A man thus observing such changeable values will be a fickle man without character and sense of dignity. Money, position, political situation, job, promotion, beauty, appreciation of others, social ambition, expediency, physical safety and self-protection- any one of these is enough to waft him like a grass reed in the wind. He is a nonentity, weak and wavering. Neither he nor anyone connected with him can have mental peace or joy.

If a man has to evolve into a better personality, he has to choose a better footing for fixing his values and the temporal thing and benefits. There is no permanent thing in the world. The whole world is transient and changing. The One Eternal Truth, the Supreme, is the only permanent entity. Philosophy teaches us that the visible world of names and forms is unreal. The Supreme is the One Truth underlying the appearance of the many. Man is born to reach this great Truth which is his inner essence. But for the presence of this Truth within, he cannot live and get experiences in the world. So, his life must be dedicated for the grand purpose of realizing this Truth. The whole world is that very Truth and every living being is also that Truth. Hence, when a man lives his temporal life, it behoves him to set his values on the basis of the One Truth that is present in all.

Hence, only those values that are based upon the One Truth are a true foundation. All are no other than the Supreme Truth. Once

a man gets this vision and retains it within, love towards all and malice towards none becomes his natural character. They are the traits of a higher soul. He has neither an attraction for a particular object nor does he feel an aversion to some other, since all are One Truth.

The ten commandments of the Bible, the dos and don'ts of the Koran, the yama and niyama of the Hindu Scriptures are based upon this one Eternal Truth. The human rights that the UNO proclaims, the fundamental rights of the Indian Constitution, the social justice, legal order, are all based upon this One Truth. Social customs and manners draw their rationale from this vision.

These eternal values of love and universal brotherhood cannot be battered for small temporary gains. They have to be observed carefully because the transient covers up the vision of the Permanent. Man tends to fall back on the physical and mental level, forgetting the great glory that awaits values. He may not, at present, perceive the logic of the One Truth. His vision gradually becomes clear if he perseveres.

The Truth protects all and is the source from which everything emanates, and into which everything merges back.

A mahatma lives the eternal values because he sees the Truth.

A sadhaka strives to keep the human values in his day-to-day life because he understands the logic of the One Truth and he desires to achieve it as his intimate experience in his bosom.

A good man observes them since that is the best way to keep peace and justice in the society.

An ordinary observes the rules of social and ethical etiquette for fear of social, political or legal censure.

An intelligent man with undue desires and demands flouts all

rules and values for the fulfillment of his selfish desires. He searches out ways and means of escaping the consequences of his actions and justifies his conduct. Hence Manu Dharma Sastra proclaims that lettered men with pervert desires become devils incarnate.

What would you like to be?



- ◆ The pleasure of modern man is in getting more and more, and what happens to anyone else doesn't matter. But isn't it better to live simply-without so many luxuries and with fewer worries? There is no pleasure in driving yourself until you cannot enjoy what you have..... The time will come when mankind will begin to get away from the consciousness of needing so many material things. More security and peace will be found in simple life.
- ◆ There is hidden strength within me to overcome all obstacles and temptations; I will bring forth that indomitable power and energy.
- ◆ Though the ordinary man looks upon death with dread and sadness, those who have gone before know it is a wondrous experience of peace and freedom.
- ◆ A disciple who felt that he had failed in a difficult spiritual test was reviling himself. The Master said: "Do not think of yourself as a sinner. To do so is a desecration of the divine image within you. Why identify yourself with your weaknesses? Instead, affirm the truth: I am a child of God. Pray to Him: 'Naughty or good, I am Thine own. Reawaken my memory of Thee. O Heavenly Father!'"

PARAMAHAMSA YOGANANDA

- ◆ Let us be at peace, perfect peace, with ourselves, and give up our whole body and mind and everything as an eternal sacrifice unto the Lord.

SWAMI VIVEKANANDA

Indra and Virochana

SWAMI AMARANANDA

Prajapati, the creator of all living beings, once said: "The Atman is beyond birth and death, beyond hunger and thirst and other afflictions. Those who can realize this through the grace of the guru can acquire everything in the universe.

The gods and the demons came to know of this solemn pronouncement by Prajapati. The gods had many good qualities, but they also craved enjoyment. The demons were greed personified. Indra and Virochana, the respective leaders of the gods and the demons, went to Prajapati for instruction in the knowledge of the Atman.

Both Indra and Virochana became students. They lived as celibates and took care of the needs of Prajapati, their Guru. They lived with the Guru, waiting patiently for him to instruct them. But after thirty-two years, he still hadn't taught them anything. Then one day the Guru asked them, "My sons, why have you come to me?"

"You have said that the knowledge of the Atman can lead to the acquisition of everything. That's why we have come to you- to get everything," they replied.

The Guru said: "The being which resides in the eyes is Atman. He is beyond death and fear." Both students listened to the Guru attentively. Seeing that they had not understood him, the Guru further said: "Go put some water in a container. Look at your own images in that water. If you fail to understand what I'm saying, please come back." Indra and Virochana did what they were asked. And, sure enough, they came back.

Guru: "What did you see in the water?"

The students: "We saw the images of our bodies. Our nails and hair have grown long."

Guru: "Have your nails cut and your hair trimmed. Dress well, and then look again."

The students obeyed. When they came back, they said, "Now our images look as graceful as we do."

Guru: "This is the deathless Atman which is beyond fear."

Content with this elucidation, the students took leave of the Guru.

The Atman or consciousness is reflected in the mirror of the mind. The sense organs, like the eyes, become aglow with the reflected consciousness. This was the import of Prajapati's statement about "the being which resides in the eyes....." The students could not grasp this truth even after thirty-two years of study. Prajapati was amused. He muttered, "Demons or gods, whoever think that the body's image is Atman, will perish."

Virochana pondered over his Guru's words. He mused: "The body and the limbs are reflected in the eyes as well as in water. So, the body is the Atman. With a good physique, all things in the universe can be acquired. So, the lesson is, we should take care of the body."

Virochana returned to the demons and proclaimed: "Prajapati has taught me that the body is the Atman. Take care of the body, and you will get everything." Eat, drink, and be merry- this then became the philosophy of the demons. Constant indulgence in luxury made them highly irreligious. Even today a person without devotion or charity is called demonic. To such a person, the body is the soul, and there is nothing more valuable than the body.

Indra was also on his way back to his kingdom. He too was glad that he had known the Atman. But an element of uncertainty threw a shadow over his mood of joy. He mused: "Our image changes with every change in our body; even when we change our clothes. If the body is destroyed, there will be no image of it. So how can the image be identical with the Atman which, according to Prajapati, is beyond death?" His mind is overcast with doubt and gloom. He decided to cut short his journey and go back to Prajapati.

Prajapati feigned amazement: "Why have you come back, Indra?" You were satisfied and went back home."

"Holy Sir," Indra said, "I find I was mistaken to consider the image of the body to be the Atman. It changes even when we change our clothes. If the body dies, its image is gone too. So, it doesn't seem right to identify this image with the Atman."

"Indra, you are right", assured Prajapati, and added: "I shall explain everything. But live here as a student for another thirty-two years. Otherwise, it won't be possible for you to grasp what I say."

Years rolled on. Indra served his Guru for another thirty-two years. Then one day, of his own accord, the Guru said, "My child, the being which moves through your dreams, enjoying many things, is the Atman." Indra was satisfied and took leave of the Guru. Indra's mind had become much more refined and he was now admitted to a world of wholly new thoughts. He mused: "We enjoy, no doubt, many things in the state of dreaming. The defects of the body do not affect our pleasure in that state. But even in dream there is suffering. Sometimes we imagine that enemies are trying to kill us, or a tiger is chasing us, or some other calamity has befallen us. So, the being which moves through our dreams is evidently not beyond fear and affliction. How can that being be the Atman?"

Indra again cut short his journey to the domain of the gods.

He could not go there in a confused state of mind. He came back to his Guru and told him about his confusion. The Guru asked him to live as a celibate for thirty-two years more. Indra obeyed his Guru, because this confusion was a heavy load for him to bear.

At the end of the third term, after ninety-six years of celibacy and austerity, Prajapati solemnly told Indra: "My child, in the state of deep sleep we go beyond dream and become full of bliss. Our existence in that state is the Atman."

Now Indra was happy. In deep sleep we go beyond all afflictions. So, Indra came to the conclusion that the enjoyer of deep sleep would surely be the Atman. Once again, Indra was on his way back to his kingdom.

But again, a doubt arose in his mind. Once again, he turned around and returning to his Guru, he said: "A person in deep sleep doesn't seem to be conscious of himself. He isn't aware of his surroundings. It seems as if he has been annihilated. It is difficult to consider that state to be the highest goal, namely, the Atman."

Prajapati said: "You are right. A person in deep sleep doesn't attain to the Atman as a matter of course. I shall tell you everything in detail. But you'll have to stay here for five more years."

Ninety-six years of austerity had rendered Indra's mind incapable of grasping subtle truths, but further refinement and culture were still needed for the realization of the grandest truth.

At the end of the fourth term Prajapati told him the subtlest truth, namely, the truth of the Atman. Prajapati said: "The states of waking, dreaming, and sleeping are not beyond the body, whether gross or subtle. The Atman, however, is beyond the body, which is mortal. Through the body the Atman enjoys different things. The body remains within the clutches of pleasure and pain, but not the

Atman, which is beyond all traces of mortality. Nothing can chain that Atman down."

We are separate from our eyes; that is why we are able to see with our eyes. We are separate from our mind, so it is possible to think with it. When we come to know that, in essence, we are distinct from our body and our mind, then we are on the threshold of knowing the Atman. But the prerequisite for this knowledge is dispassion. Indra's long period of austerity made him dispassionate enough to have this rare knowledge.



- ◆ Always discriminate between the real and the unreal, and devote yourself heart and soul to the attempt to realize the Atman. There is nothing higher than this knowledge of the Atman.

- ◆ Everything is easy when you are busy, but nothing is easy when you are lazy.

SWAMI VIVEKANANDA

- ◆ "God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him.

- ◆ He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature."

SHVETASHVATARA UPANISHAD

- ◆ Bliss is a hundredfold greater than the satisfaction of a desire.

TAITIRIYA UPANISHAD

- ◆ The individual self, deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad. But when he recognizes the worshipful Lord as his own true Self, and beholds his glory, he grieves no more.

- ◆ The Lord is the one life shining forth from every creature. Seeing Him present in all, the wise man is humble, puts not himself forward. His delight is in the Self, his joy is in the Self, he serves the Lord in all.

MUNDAKA UPANISHAD

THE REAL AND THE UNREAL

SWAMI DAYANANDA

I complain of being sad. Therefore, happiness is my nature. Aham sacchidaananda, I am sat, chit and Ananda, what is this world? The world shines after me. The world is, I am. The world is not, I am. Look, suppose there is a golden chain in your hand. Now for the time being, let us suppose that I do not know what a chain is, that I only know what gold is. Then if I ask you, "What is hanging in your hand?" You say, "a chain". But I do not know what a chain is. I have never heard the word "chain". I know what gold is. So, I am surprised at your answer. "Is this a chain? Where is it? I see gold in your hand and not a chain. "You insist it to be a chain. Then how can it be two things simultaneously? How can two words be used for the same thing unless both the words are synonyms? if the chain and the gold are synonyms like jala and udaka that is fine. But here if you say gold and chain are the two words used for the same object then they should be synonyms. If they are synonyms, chain should be gold. Wherever there is chain, there should be gold. But this is not the case; otherwise, copper chain can be exchanged for gold. And therefore, gold and chain are two different things.

Chain, the word, the name (nama) has got its corresponding object. Gold, the word (naama) has its object. I have an object for my word gold. I find it is all gold- I touch gold. I pull gold and therefore it is gold. You say it is a chain.

Then what is it? Chain is gold. Is it not? Yes, chain is gold. Suppose the chain is gone, where is gold? The chain is broken, resolved, melted and still the gold is. Please understand well. When the chain is, the gold is. When the chain is gone, the gold is. Therefore, what is satya? Gold is satya. And chain is just the form and name. chain is a word, a name for which there is a form. Before the creation of the chain, the word with its knowledge was there in the mind of the goldsmith and he gave a form to the gold. Therefore, creation is nothing but a form with a name chain. The chain is not independent of gold.

Now think. There is one tonne of gold. Out of this one tonne of gold, I make thousands of chains, thousands of bangles, thousands of rings and place them all in a pile: let us say one tonne pile. Before the ornaments were created there was one tonne gold. After the chains and bangles and rings are created, there is still one tonne of gold. Let us say there are some 50000 pieces. Now let us count them. I count first, laabham. Laabham means one. Number one is called laabham. So, I counted gold and took the whole thing and then what is left for you? Nothing. You do not have anything. Suppose I do not count gold, what have you got? 50000 ornaments. This is called dvaita, duality....one.... two.... three....50000. But I count gold. Then there is only one. Even when I count 50000 one thing does not change there; that is gold...gold.... gold.... gold.... The gold-thought does not change. The chain is definitely different from the ring because what the chain can do, ring cannot do. We cannot put the ring on the neck however slim we may be! The chain has a reality about it. The ring has a reality about it. The bangle has a reality about it. It is not that they are not real. But then do they exist without gold? That is the point. They do not have an independent existence. But therefore, they cannot be dismissed as non-existent.

Chain cannot be dismissed as a man's horns can be. How many have I got? How sharp are they? That cannot be answered because a man's horns are non-existent. But can you say the chain is non-existent? Chain has an existence, though a dependent existence and therefore you cannot dismiss it as non-existent. You cannot accept it as existent either, because it does not have an independent existence. And therefore, what is it? It is called mithya or unreal.

So gold is satya or real and the chain is mithya or unreal. Bangle is also mithya. And ring is what? Also, mithya. Satya plus mithya is equal to what? One gold plus many forms (ornaments) is equal to what? It is equal to one.

This is called Advaita. It is what our Upanishads say: *ekamevaadityambrahma*: *brahman* is without a second. A modification (like a pot of clay) exists only in name depending upon the speech. Clay alone is true. It is the Advaita or the Truth. Because

that is the nature of creation. We examine any creation. It is found to be like that. You say pot. I say there is only clay. You say chair. I say there is only the wood, the substance of which the chair is made. You say, can I say there is no car at all. What is there is rubber, steel, air, gas, water, plastic and what not? None of them is a car. But then it is a name given to an assembly of a lot of things performing a certain function. Well, we call it a car. This is what we call mithya. We often misunderstand what Mithya is: Mithya does not mean non-existent. Mithya means what is usefully existent, but not independently existent.

Now look. When the space is, awareness is: time is, awareness is: earth is, awareness is. Therefore, what is satya? Awareness is called Brahman. Brahman satyam; Brahman is Real, jagat mithya; creation is mithya. Therefore, satya which is one, plus mithya which is manyfold, is equal to what? It is only one.

This is what is called non-dual Advaita-not Sankara's Advaita as people say. Shankara was only an acharya. He was the one who presented this Truth to the people, in a way that can be understood. He captured the tradition of teaching in those beautiful sentences of his exquisite prose and kept alive the tradition for the future generations to come. He himself acquired this knowledge from his guru or teacher. His guru taught him and therefore the knowledge has been coming down traditionally.

"Our salutations to the line of great teachers which very well began with Lord Sadasiva, which has Shankaraacharya as the middle link and which extends right up to our own teachers. And thus, we do not know from where this knowledge comes down. I cannot find the source. I know my guru had this knowledge. That is why I got it from him. He got it from his teacher, and he got it from his teacher.... and so on. Every teacher is a disciple of his own teacher. someone asked me, "Who is the first teacher?" I asked him, "Who is the first father?" first father was a son of his father who himself had a father. And again, that father also had a father. So, first father is Lord, the creator. So also, the first teacher must be the Lord himself.

ASHRAM NEWS

MOTHER ASHRAM: 10-07-2025: Vyasa Purnima (Guru Purnima) was celebrated with utmost devotion and reverence. The Guru Puja was celebrated with great enthusiasm at Kotagiri, Visakhapatnam and Kakinada Branches of our Ashram also.

15-08-2025: 78th Independence Day was celebrated in the Gurukul School of the Mother Ashram with pride and patriotic fervour. Swamini Vinamranandaji, Swamini Saradanandaji, the Correspondent of the School and the Principal were present on the august occasion attended by the teachers, students and the Ashramites in large numbers.

05-09-2025: Teachers' day was celebrated in the School premises and the teachers' role in shaping the career of children was recognized and appreciated. Late Sri Sarvepalli Radhakrishnan who was a philanthropist, teacher, the first Vice President of India and second President of India was fondly remembered on this day for his contribution in the academic field. Celebrations commenced offering Peace Prayer and Guru Vandana honouring all the teachers of the school. 3 teachers of school were specially honoured for their long distinguished services to the school by Uttaradhikari Vinamrananda Mataji of Santi Ashram. Speaking on the occasion, Mataji has lauded the dedicated services Smt. A Suryakumari, HM with 20 years experience in our school, Shri R. Veerababu with 15 years experience and Smt. Parameswari with 10 years experience. The Correspondent announced the introduction of Best Teacher Award to be awarded annually hereafter on the Teachers' Day in memory of his parents Late Shri P. Rama Rao and late Smt. P. Sarada Devi consisting of cash award of Rs. 5000. The first award for this year is presented to Ms. K. Nagasatya, English Medium Primary Section teacher for her dedication in moulding the primary section students towards studies and maintaining discipline. The award was presented by Swamini Saradananda Mataji, Treasurer of Santi Ashram. Speaking on the occasion she congratulated the winner and stressed the need of dedicated services by all the teachers in nourishing students for betterment of their life. She recalled the services rendered by Dr. Sarvepalli Radha krishnan to the Society as a teacher/Professor and bringing a new vigour and tempo to the field of education and its importance in moulding future citizens.

KOTAGIRI BRANCH: The school reopened on June, 2, 2025 marking the commencement of the academic year 2025-26. The campus once again filled with cheerful voices and vibrant energy of students from class I to X and XII.

The reopening day set a positive tone for the academic year ahead, promising a journey of new aspirations and achievements.

9-6-2025: The school welcomed the new batch of Class XI students on this day. This day marked a significant transition in the academic journey of the students. The Principal in his address extended a warm welcome to the students and emphasized the importance of discipline, focus and responsibility in senior secondary education.

Teachers encouraged students to choose their academic streams mindfully and assured them of guidance and support throughout the year. The day concluded on a hopeful note, with students motivated to strive for excellence and make most of the opportunities ahead.

10-06-2025: On June, 10 2025, Viswasanthi Vidyalaya Matriculation Higher Secondary School, Kotagiri observed the Aradhana Day of Swami Omkarji with great devotion and reverence. The day served as an occasion to remember and honour the spiritual values and teachings of Swamiji, whose vision continues to guide the school community.

A special moment of pride and gratitude unfolded when the teachers of Class X and XI were honoured by the Correspondent Sri P. Saibaba and the Principal Mr. Sivakumar. This gesture recognized their dedicated service and commitment to upholding the values of the institution.

A special Deepam Arathani (ceremonial lamp offering) was performed in front of Swamiji's portrait, invoking his blessings for the well-being of the entire school community. The ritual was attended by students, staff, and management members with heartfelt devotion.

LKG- Reopening Report

16-06-2025: The campus was filled with excitement and joy on 16th June, 2025, as the tiny tots of LKG stepped into their academic journey. The school welcomed the little ones with warmth and enthusiasm.

APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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Ashram News Continued...

A festive atmosphere prevailed throughout the morning, with colorful decorations, cheerful music, and a specially arranged photo booth titled "My first day", where the children posed adorably to capture their memorable moment.

21-06-2025: International Yoga Day was celebrated by our school on this day with great enthusiasm and spirit.

The Principal, Mr. Sivakumar addressed the gathering with an inspiring speech highlighting the importance of Yoga in students' lives and its role in creating a balanced and harmonious society. A special speech was delivered by students Ragamath Nisha and Akshita, who eloquently spoke about the origin, benefits and global recognition of Yoga.

APPEAL

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

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

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

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

APPEAL FOR CONTRIBUTIONS / SUPPORT

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

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

2. Educational Fund
3. Gosamrakshana Fund
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Donations to the Ashram are exempt from I.T. under Sec. 80(G) of I.T. Act

Donations may be addressed to :

The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, East Godavari District,

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

Website : www. srisantiashram.org

- ◆ The wise man is not depressed by adversity, just as the golden lotus which does not fade at the approach of night, he does not set his heart on anything beyond his immediate concern and his delight lies in the path of the virtuous.

MAHOPANISHAD

- ◆ Abiding in the midst of ignorance, thinking themselves wise and learned, fools go aimlessly hither and thither, like blind led by the blind.

KATHA UPANISHAD

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