

# PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

Vol.98

October 2025 - December 2025

No.4



Pranavodhanuh Sharohyatma Brahmatalakshya 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

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

Editor : Swamini Vinamrananda

Associate Editor : G.Krishna

Vol.98	October 2025 - December 2025	No.4
CONTENTS		
S.No.		Page No.
1.	Christmas Prayer And Meditation	1
2.	Come Unto Me-Swami Omkar	3
3.	Be Complete-Swami Omkar	6
4.	God Ever Protects Those Who Rely On Him-Swami Ramdas	9
5.	Brahman And Its Realisation-Swami Krishnananda	11
6.	Saint Francis Xavier-Swami Sivananda	17
7.	Constant Vichara And Viveka - Swami Chidananda	21
8.	Meditation On The Self-Swami Jyotirmayananda	26
9.	Obituary	31
10.	Bhagavad Gita-Shelf To Self	32
11.	Apply Will And Discrimination To Resolution-Paramahansa Yogananda	36
12.	Do You Want God - Swami Omkar	38
13.	Ashram News	42
14.	Appeals	46

## CHRISTMAS PRAYER

**Sister Sushila Devi**

O! Effulgent Star in the beautiful heavens of God's manifestations on earth!

In the fervor of adoration, we lovingly meditate on thee, for born as a humble human babe, on that first Christmas in Eastern Bethlehem. Thou hast shown us by Thy life of holy passion and perfection, the noble Path of Peace that passeth all understanding. Thou hast shown us how to transcend frail and mortal humanity and attain our mighty and immortal Divinity, overshadow us with Thy precious love, illumine for us the way Thy feet have tread, lift us up to that Unspeakable Glory where Thou art eternally fixed and for ever shining, O Jesus Christ.



## MEDITATION

"The Goal which all Vedas proclaim, which all penances declare and desiring which they lead the life of BRAHMACHARYA celibacy, I tell it to thee in brief – it is OM.

This syllable is Brahman; this syllable is also the Highest. Having known this syllable, whatever one desires, one gets that.

**Katha Upanishad**



❖ "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."

**- SWAMI CHINMAYANANDA**

## COME UNTO ME

SWAMI OMKAR

In the room where I sleep, all the four walls are decorated with the pictures of Avatars and Holy Saints of the East and the West. Some of the pictures include Krishna, Christ, Buddha, Gandhi, Shiva, Rama, Guru Nanak, Chaitanya, Ramakrishna, Vivekananda and Rama Tirtha etc., etc. What a great privilege and inspiration it is to live amidst so many Avatars, Saints and Sages of the present and the past! Especially on the front wall there is a big coloured picture of Blessed Christ with out-stretched hands. He is calling humanity towards Him with the most compassionate and sweet words ***Come unto me!***

Often and often, I gaze at Him, longing to merge and dissolve in His infinite love. On this particular day, I was lying in bed, being wary with the many activities of the Ashram and strained by seeing too many visitors. Yet I was looking into His face of love and innocence, and was almost listening to His sweet and lovely words ***Come unto Me!*** Is it not high time to heed and listen to His words and rush into His embrace, forgetting the tiny play with the toys of the world, even in the name of the Ashram and public service?

There is only one service, the most important service. That service is Love of God, to be true to the Indwelling Light.

***Seek ye first the kingdom of Heaven and his***

***Righteousness, and all these things shall be added unto ye.***

As a blind man cannot lead the blind, first realize God before you try to teach or lead others from darkness unto light. Reform yourself before you reform others. With such thoughts, I was looking into the face of the Blessed Christ, who was calling me ceaselessly towards Him, from my depths of playing with the outer world.

On that particular night, as I was too tired to heed to His loving call of ***Come unto Me***, unconsciously I was holding the following conversation with the Blessed Christ, the Eternal Christ, the Light of the world, who is never tired of calling all humanity towards Him.

***Come unto Me, all that are weary and heavy laden. I will give you rest and Peace.***

**My Peace I give unto you.** People rather rush towards cinemas and outer shows and look at the bewitching things. They do not rush towards churches and temples, to listen to the still small voice of God. Such is *Maya*, the dark delusion of attachment to name and form, even in the wise. Now, let me share my conversation with the Lord in the sacred hour of supreme silence and ecstasy.

The Lord Christ: My child. Come unto Me!

Myself: Dear Lord. I am so tired and weary that I cannot move and take even one step to walk towards Thee.

Christ: That shall I do, my child.

Myself: Dear Lord, take pity and compassion on Thy erring child and come towards me.

As the Lord, the Loving Christ is all compassion, forgiveness and Love, you will not be surprised to read that I felt that He was walking towards me! He was respecting my childish wish and silently entered into my weary and tired being. That was a Holy Moment of Divine Ecstasy, too sacred to be described in these finite and cold words. As he entered into me, all my weakness disappeared. It was holy moment of new birth or re-birth. It was my real Christmas, the Holy Feast of Divine Communion. I was full of Light, Life and Love. Unconsciously and cheerfully, I was repeating;

**Christ has no other body on earth now, than my body.**

**He is filling my body with new Light, Life and**

**Love, from the toes to the top of the head.**

**Glory, Glory, Glory!**

Indeed, it is He who is writing in me now, to share my inspiring thoughts with you, my Loving readers of Peace. How very inspiring it is to feel that He is looking through our eyes and listening through our ears! He is thinking in our minds, throbbing in our hearts and even breathing in our breath as Soham, the Universal Breath that

includes all! I love to close my experience with the inspiring words of St. Teresa

***Christ through you***

***Christ has no body now on earth but yours. He has no hands but yours and no feet but yours. Yours are the eyes through which Christ's compassion towards the world flows. Yours are the feet with which He is to go about doing good and yours are the hands with which He is to bless you now.***

May Peace and goodwill abide among individuals as well as communities and nations! This is the Prayer of the one who loves you all and you are all the Living Images of the One Indivisible God!

**May Peace be unto all! Om! Om! Om!**



❖ 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**

❖ It is indeed the mind that is the cause of man's bondage and liberation, the mind that is attached to sense-objects leads to bondage, while disassociated from sense-objects it tends to lead to liberation.

**- AMRITA BINDU UPANISHAD**

❖ There is a light that shines beyond all things on earth, beyond us all, beyond the heavens. This is the Light that shines in our hearts.

**- CHANDOGYA UPANISHAD**

**BE COMPLETE**

**SWAMI OMKAR**

If ever there is any permanent Peace, Infinite Power, Boundless Poise or Eternal Happiness, it is only in Completeness.

All sorrow; agony, suffering and restlessness are only in incompleteness.

Completeness is the goal of Life. It is the soul of existence.

The message on Completeness will never be complete without mentioning that beautiful and soul stirring Vedic Peace Chant on Completeness:

**Om PoornamadahPoornamidam  
Poornatpoornamudachyate  
PoornasyaPoornamadaya  
Poornam evavasishyate  
Om Santi! Santi! Santi!**

*That is full. This is full. From that full this full has come. Even if this full is taken away from that full, it always remains full.*

*Om Peace! Peace! Peace!*

How wonderful it is to live in a world of Completeness and to see Completeness within and without and to recognize Completeness or Fullness not only in ourselves, but in others, for everything and everyone is a living manifestation of that Completeness.

Dear friend, where are you finding or searching your Peace or Happiness. Do not seek for the infinite in things of evanescent life. Seek It only in Fullness or Completeness.

Fullness is your birthright, so try to be, Full always, under all trying conditions, striving at any cost to express only Completeness.

BE COMPLETE. How inspiring and helpful are the repetition of the very words: I am full. I am always Complete!

If you are Complete nothing can ever hurt you.

An incomplete person who identifies with the form of blood and flesh is always miserable hurting or getting hurt by someone or other.

If you are Complete none of the things of the world can ever dare to touch or hurt you.

To be above the dual conditions of life and their excruciating sufferings, be Complete always.

Every day, wake up in Completeness. Do your ordained work in Completeness and retire or sleep in Completeness.

Let your mind, heart and soul ever be centered in Completeness as you engage in the activities of your daily life.

Above all let there be no leaks in your life of Completeness.

Every outburst, sorrow, passion or any kind of weakness is a leak in your precious life.

Let all the holes in the vessel of your life be closed before you begin your spiritual practices and meditations. Thus, you will reign in Completeness.

Every new morning facing God or Light, make a fervent resolution to live, work, breathe and move in Completeness, and not to allow any passing things of life to touch or disturb you.

Fullness can never be disturbed. Completeness can never be shaken.

Try to be true to your morning resolutions throughout the whole day of your active life.

When the hour of retirement again comes, analyze your day's life and see whether you had any leakage of your divine energy and thus determine *again* to merge, meditate and sleep in Completeness, expecting to rise or wake up in Completeness on the morrow.

If you are Complete nothing will harm you. If you are incomplete everything hurts you: ***“For whoever hath, to him shall be given, and he shall have abundance: but whose ever hath not, from him shall be taken away even that which he hath.”***

Your Higher Self, the Divine Soul is One without a second. As such there is, nothing besides it, to assail you or lessen or mar your glory and happiness. Whether it is in the life of individuals or in the fate

of nations, it is the consciousness of incompleteness, which is playing havoc, making a wreck of civilizations.

When a man or nation feels and considers its material possessions as be all and end all of existence, they want to grab and annex more, ever filled with the fever of possessions and endless desires.

When a man feels complete, what has he to wish for? Whatever he wants or wishes for, it is all within himself, a partaker of Divine Consciousness, limitless as the universe.

COMPLETENESS includes all and excludes none. Hence the salvation of individuals as well as nations lies only in the Consciousness of Fullness or Completeness.

When you identify yourself with name and form, clinging to flesh and blood, you feel a need to add to your body, everything you see or hear of in the unconscious desire for Completeness.

As a finite body, you are inclined to wish for varieties of rich food, fancy clothing, and high living of every kind, name and fame, and what not?

As Complete Truth or Light, you have everything within yourself. Your wants are simplified. Your wishes, if any, are fulfilled in Completeness.

As a body there is everything to wish for, but as a complete Reality there is nothing besides It, even if you want to wish for anything. Hence, all Glory and Peace are in Completeness!

May we ever strive to be complete saturating ourselves in Completeness, in waking, dreaming and sleeping states! Let our thoughts express Completeness. Let our words speak of Completeness. Let our deeds proclaim Completeness. Above all, let there be no leaks of any kind in Completeness, either consciously or unconsciously.

As ripples and waves in the ocean of life, rise and dance, merging in the vast, living waters of life, so also, may we all work and live in Fullness, finally dissolving or returning to our Infinite and Eternal Completeness, is my prayer!

**Om Om Om!**

## GOD EVER PROTECTS THOSE WHO RELY ON HIM

SWAMI RAMDAS

One day a man who did not have much faith in God heard from the lips of a saint that God always protects his devotees when they are absorbed in His remembrance and meditation. This protection comes to him in all respects.

The man became curious and wanted to test the assurance given by the saint. So, one day, he went to the forest some miles away from the town in which he lived and sat in the midst of a cluster of trees. He had gone to the forest in the morning and continued to stay there till midday; he was unceasingly repeating God's name with mind fixed on Him.

When he was thus engaged, a man passed through this forest intending to visit a neighboring village by a short cut. He was carrying his meal tied up in a bundle. When the traveler saw the man sitting alone by himself, it evoked sympathy and he thought he could offer him the food he was carrying with him. Accordingly going up to the man, he gave the food to him. The man accepted the offer and ate the meal.

A question arose in his mind whether it was God who fed him at the proper time or was it a coincidence. He felt that the test that he made was not a proper one. His mistake, he thought, was in having selected a spot frequented by human beings. So, he planned to take himself off the next day to a distant place where no human beings would go.

Next day, he started early from home and walking a distance of about 4 or 5 miles and crossing a river, he saw a pretty tall hill which he climbed up looking for a suitable lonely place for the prayers. To his pleasant surprise, he saw a hollow on the top of the hill and thought that if he sat in it, nobody would be able to find him. He descended into it, and sitting in the middle of it, started chanting God's name with great devotion. Hours passed.

Meanwhile, from the town in which this man lived, a party of ten to fifteen youngsters started on a picnic. They traveled on a boat to the appointed place up the river referred to above. Merrily the boatman rowed the boat, and the young men were quite happy. But when they neared the place, where on the top of the hill the devotee was sitting, a strong breeze blew from the opposite direction and the boat would not move in spite of the strenuous efforts of the boatman. Then the boatman suggested that the party might halt at that place and finish up the picnic programme. The party had no other alternative. Getting down from the boat, they proceeded to the base of the hill. They proposed to spread a cloth in the sands and sitting on it, make a good picnic replete of the many fine eatables they had brought with them.

One wise young man of the party warned that it would not be possible for them to eat there since the strong wind would sprinkle the sand on their refreshments. Then another suggested that they might go to the top of the hill and find a suitable place there. Soon all of them, with the picnic articles, went up the hill. In their search for a place, they came across the devotee seated in the hollow of the hill. They were delighted to see him. They, with one voice, declared that the man should first be fed the food they had brought with them. Accordingly, they placed before the devotee a plate containing the most delicious preparations. The devotee had a hearty meal of the tasteful dishes.

Now he fell to thinking seriously as to who fed him in that unknown and deserted place. It clearly dawned in his mind that God alone provided him with food as he had depended entirely on Him. 'God ever protects those who rely on Him' is an uncontestable truth.



❖ "The door of the Truth is covered by a golden disc. Open it. O Nourisher! Remove it so that I who have been worshipping the Truth may behold it."

ISHA UPANISHAD

## BRAHMAN AND ITS REALISATION

SWAMI KRISHNANANDA

The point that I am touching upon here is the fate of the soul in the state of liberation. This has been a controversial subject, - what happens to the soul when it attains liberation. Learned people, professors of philosophy I have had the occasion to meet. The Head of the Department of Philosophy in Cornell University, New York, came here a long ago, during Gurudev's time. He stayed here for about twenty or twenty-one days; everyday he would come and sit with me with his wife, who was a doctor. All kinds of subjects he would discuss and he used to conduct daily lectures on Western thought in the *Satsanga* in the presence of Sri Gurudev.

In our discussion, the Professor asked me, "What are you aiming at, Swamiji, finally?" I said, "We are aiming at the liberation of the spirit of God". "What happens when we attain identity with God?" "You lose your individuality and become the All!" He said, "Oh! I lose myself? If I am not there, as you say, who will be experiencing God? The experiencer himself is not there as you are saying; then who is going to experience the state of liberation?" I said, "God will experience the state of liberation." "Oh! Then what about me?" You will be so attuned to God's existence that there will be no question about it again-as to what will happen.' If the river Ganga enters the Ocean, then will Ganga ask the question 'What will happen to me in the Ocean?' What answer will you give? Does Ganga persist to exist in the Ocean as Ganga? And if you say Ganga will not be persisting as Ganga in the Ocean, will it be any kind of loss to Ganga?

Ganga will become Ocean. All right, but there will be no Ganga there. Can you say Ganga is not there similar is the case with everyone. We will not be there but it is not that we will not be there. Ganga will be there in the ocean. Yet Ganga will not be there in the Ocean. Can you catch this subtle point? He said 'Very terrible!' Westerners cannot understand this. 'Merging' — that word is terrifying.

You can attain God, rule in the Kingdom of Heaven – all these things are very interesting to hear but 'merging' is a disturbing word! The Brahma Sutra takes up this subject. There has been a lot of controversy; if you are honest enough to read the Sutras, you will find that right from the beginning till the end there is controversy discussed and argued about.

One of the things that comes out on a close analysis of the real meaning of the Sutras themselves is that it seems to be favoring Acharya Ramanuja's interpretation of the God and the world; it does not seem to be favoring Shankaracharya fully, but Shankara is bent upon seeing that his thought is there!

According to Ramanuja, the soul does not merge in God. It enjoys the Glory of God. Our body is made up of so many cells; can you say the cells themselves, are you? Or are you different from the cells? If the cells are not there, your body will not be there; but are you yourself the cells? When you say 'I have come from my room and am I sitting here', now who is this 'I'? Is it the bundle of cells that is speaking? The body consisting of cells is to be distinguished from that which embodies the cells. And Ramanuja concludes that all the world, all individuals are like cells or adjectives in the body of God. You cannot distinguish between yourself and the cells out of which your body is made; yet you are not the cells. So is the case with the individuals attaining God; they are inseparable from Narayana, Vishnu, God almighty, but they are not themselves Narayana. The cells out of which your body is made are inseparable from the body, but the body is something unique by itself – cannot be called a hotchpotch bundle of the cells. There is a distinction. Ramanuja's doctrine is that the relation between God and the world is soul-body relation.

But Acharya Sankara does not agree with the decision. We should not bring here the word 'relation' at all – this is his point. 'Relation' means accepting the existence of two different things. If there are two different things, they cannot become one; if the two cannot become one, duality persists, there will be no universal experience.

Therefore, Ramanuja is not right and Sankara contends that the Brahma Sutra says that the soul merges in God in an Identity of Universality.

The difficulty arises due to the definition of God, Brahman, given in Brahma Sutra at the very beginning. Who is God? It does not say that God is Supreme Absolute, indistinguishable, indivisible Eternal Being. The definition given is peculiar: God is he who creates, sustains and dissolves the world. The definition is called '**tentative definition**'. There is a distinction between 'essential definition' and 'tentative definition'. Where is the house of Mr. John? If you say the house on which a crow is perched, there, - that is the house', may be at that time the crow was perched but it does not mean that the crow will perch always on the house. The definition of the house is not complete when you say that that is the house where the crow is perched.

Likewise, the definition of God as the creator is not a satisfactory definition, because God is not bound to be creating the world always. He can cease from creation. When He ceases from creation, what is His nature? The definition in the Brahma Sutra is what is known as '**Tatastha Lakshana**' – an accidental attribute, which is not the essential nature of God. What is the purpose of defining God that way which is not His true nature? But in India, the respect for the Sutra is so much among the pandits and the learned people that that they cannot argue against the Sutra's meaning; whatever the Sutra says, must be accepted; otherwise, your risk being a heretic, and you are contradicting the true meaning of the Sutra. All the commentators repeat what the Sutra says. And this is the beginning of the Sutras; what is the end? '**Anavrittihsabdaat, Anavruttihsabdaat**' - according to the scriptural statement, one will not return from the state of liberation after attaining God – Brahman – Creator, preserver, destroyer.

The soul will not return if it attains identity with the Absolute Being, Brahman. But Acharya Sankara is at pains to tell us that the God who is described in the Brahma Sutra is a God with many attributes, Saguna Brahman, because it is mentioned that God is He

who creates, preserves and destroys. But it does not say who God is by Himself independent of the activity of creation, preservation and destruction. The essential God is missed, but nobody can dare to say that the Brahma Sutra is not giving the correct information!

There is a difficulty felt by the orthodox commentator. He cannot agree with what Sutra obviously is saying, nor can he say 'I don't agree'. If they do not agree it is heresy, if they agree it is self-contradictory. Acharya Sankara knows this well. So, he holds that '**Anavrittihsabdaat**' – 'you will not return' – means you will not return until the time of the dissolution of *Brahma Loka*, foundation of the universe. This would be conditional liberation, but not absolute liberation. What is Absolute liberation, then?

According to Shankara, the God described in the Brahma Sutra is the Creator God, not the Absolute, - a position that he maintains which is opposed to every other Acharya's interpretation – Ramanuja, Madhava, Nimbarka, Vallabha, Chaitanya Mahaprabhu, the Sakta and Shaiva philosophers. All these have almost a uniform view; against all of which Sankara stands.

The difficulty is in the definition of *Brahman*. Brahma Sutra could have said 'God is Existence-Consciousness-Bliss, *Satchidananda*'. What is the harm in giving that definition? 'Pure Being, Pure Consciousness, Pure Freedom' – instead of that why did the Brahma Sutra say 'God is He who creates, preserves, destroys? according to this view, by liberation, we have to mean going to Brahma -Loka, having Cosmic Consciousness but not becoming Brahma Himself. There is a specific Sutra, '**Jagat Vyaapaaravarjitam**' the liberated soul in Brahma – Loka will have all the freedom except the power of creating the world. It is like someone living in the White-House with all the facilities, all the enjoyments which the President has, but he is not the President. If you are in Brahma-Loka you will not be Brahma Himself. Attainment of Brahma-Loka is subject to return according to the Bhagavad-Gita. Then why does the last Sutra say that one will not return?

Sankara is caught in difficulty. Like a shrewd lawyer, he argues, 'you will not return' means 'as long as the creator continues creating,

and Brahma-Loka persists, you will be there and you will not return' - *Anavrittih*. But what about the state of this liberated soul when the universe is dissolved?

The presence of a second beside you limits your freedom. In a democracy, every person is free but not absolutely free. The citizen of a country is free to the extent that the same freedom is granted to other people also. It is not Absolute freedom to the extent of denying freedom to other people. The existence of other people and the necessity to give equal freedom to other people makes one's freedom limited. Everybody's freedom is limited freedom due to the existence of other people, who also have the same freedom but that cannot be called Absolute Freedom.

'Absolute' means no condition attached to it. As long as you give freedom to other people, you are free relatively. But 'I want Unconditional Freedom'. That is possible only in a Timeless Existence. Timelessness does not mean long, long, long duration, even if you live continuously for millions of years, you are within time only. But if freedom is Timelessness, it is eternity. Inconceivable this State is; no human being can conceive what eternity is, because our mind-body complex is involved in space and time. Anything that we think is in space; anything that we think is in time. Even if you stretch your imagination to the extent of affirming that there is no space and time, that thought also will be in space and time only. So it is a futile attempt to reject the consciousness of space and time. Thus, no one can imagine what eternity is- that is so to say, no one can imagine who God is then it means also that no one can know what liberation is, due to the persistence of egoism.

You should not be frightened that you will be abolished in your attunement with God, in the same way Ganga, Yamuna, Mississippi, Missouri, Volga rivers need not be afraid that they are going to lose themselves in the Ocean. They are not going to lose themselves in the Ocean; they are becoming the Ocean! Why are you afraid of the word of 'losing?' Ganga has not lost herself in the bigness of the Ocean; she has become a larger being than herself. So the abolition

of individuality is not a loss of existence; it is enhancement of existence in a Freedom which is incomparable. This is *Moksha*. Human beings are all confused, because all conception is in space and time; bound by space-time-causation.

The arguments, questions, controversies in this regard arise because of the impossibility of the human mind to think eternity and infinity. As thought cannot go beyond time and space, nobody can understand what *Moksha* is.

Meditation is the way to Liberation. Controversies are unnecessary; scholastic disputation and pedantry are not required for a spiritual seeker. Meditate according to the Upanishadic dictum known as the *Vishvanara Vidya* or *Brahma Vidya*.



- ❖ God is ever busy in freeing you from the tangle of worldly friendship and attachments which are in their very nature unstable and unreliable.
- ❖ Grace is not a thing to come to you. It is ever showering on you. You have only to be conscious of it.
- ❖ What is Self-realisation? It is giving up the pretension that you are not the Self, that you are a mere body. People say to me, 'You are God Himself.' I reply, 'You are also He.' 'We are not He'- they rejoin. What else is this, but that they stimulate and, for some *lila* of their own, hide behind a mask their real and divine nature?
- ❖ Service of the poor and the distressed is service of the Guru. You do not serve them as the poor and the needy but as manifestations of the Guru.
- ❖ Service be the motto of your life. Service done with pure sympathy and love is its own reward, for it brings you, instantaneously, unalloyed happiness.

- SWAMI RAMDAS

## SAINT FRANCIS XAVIER

### SWAMI SIVANANDA

Saint Xavier was born in the small kingdom of Navarre in Spain in 1506. He lost his father when he was nine years old. His elder brothers were soldiers. Francis did not like the life of a soldier. He wanted to become a Professor. He had a desire to join the University of Paris.

Xavier joined the University of Paris in 1525. He remained there for eleven years. He was an athlete. He had a good countenance. He was handsome. He took his Arts degree in 1530. He longed for place and power in the church.

Xavier was a linguist. He talked in five languages- Latin, Spanish, French, Portuguese and Basque. He was an erudite philosopher and a great theologian. He was fastidious and sensitive. He was sincere and unselfish. He was humble and plain without any show.

Ignatius Loyola came to the University. He was a cripple. He was a soldier. His leg was smashed by a cannon ball. He was now Knight of the Church of Christ. He had a conversation with Francis Xavier. He used to say very often, "Master Francis! What shall it profit a man if he gains the whole world and loses his own soul?" Xavier liked the company and talks of Ignatius, but he did not wish to abandon the ambitions of worldly life. He was a young and able professor. A large number of people went to hear his lectures on Aristotle. His future was very bright. Fame and honour were before him. But the words of Ignatius, "What shall it profit a man if he gains the whole world and loses his own soul?" were ringing in his ears.

Francis Xavier seriously contemplated on the profound import of the words of Ignatius. He abandoned all ambition, worldly position and income. The Professorship in the University of Paris had no longer any attraction for him. He embraced poverty and chastity and made a firm resolve to live for Christ and Christ alone. Discrimination and dispassion dawned in him. Worldly objects lost all charm for him.

His mind was definitely turned towards God. Ignatius became his guide and spiritual teacher. Xavier spent much of his time in prayer and meditation. He went to Jerusalem on a pilgrimage.

Xavier distributed all that he had to the poor. He clothed himself in coarse garments. He took a staff in his hand and put leather mantle on his shoulder. He set on foot to Venice. He underwent a lot of hardship on the way. He endured the showers of France and the winter cold of Germany. He passed through the Alpine snow.

The secretary to the Ambassador was Xavier's companion when Xavier was moving through the Alpine snow. He fell from his horse and was swallowed up in a huge mass of snow. It was upon a slippery and precipitous rock. Down below, there was a swift torrent. The friends of the secretary did not venture to save his life. But Xavier regarded the life of the secretary as his own. He went to the spot and drew him up from the snow. He risked his own life. What a large, sympathetic heart Xavier had!

Xavier arrived in Venice in 1537. He was exhausted with the cold and hardship of the journey. He started his service in Venice. He tended the sick in the hospital and served many incurable sick persons. He nursed the sick and prayed with them. He talked to the people about the love of Christ. He went to the prison, served the prisoners and prayed with them. He proceeded to Rome on foot. There was continuous rain. The country was so flooded that he had to walk at times in water up to his waist. But Xavier was ever joyful. He visited the villages and preached the gospel of Christ. He did not ask anything from the people. He declined to accept the presents when they were offered by the people. This created a good impression in the minds of the people. They thought that Xavier was perfectly selfless and was working for the benefit and emancipation of others disinterestedly and with a magnanimous heart.

Xavier fell ill and underwent a lot of difficulties during his period of sickness. He became pale and thin and was disfigured by his long

privations and illness. He was more like a corpse. He was thirty-two now.

In 1541 Xavier set sail from Lisbon for India with three or four old garments and two books. Though he was clad in rags, he had the bearing of a prince or a great divine personality.

King John of Portugal arranged a first-class ticket for Xavier. But Xavier became a ship's doctor, steward, nurse, evangelist, tutor and cook. He did the humblest services possible to the passengers. He gave up his cabin to a sick person and slept on a coil of rope.

He washed the clothes of the poor and the sick passengers. He was supposed to dine at the table of the Governor, but he ate with the common people. His food was sent to him from the high table but he distributed it to the sick. He washed the bodies of the sick persons and their clothes and fed them with his own hands. He cheered up those who were very sick and gave them words of encouragement and hope of recovery.

In 1542 Xavier landed in India and reached Goa. He was thirty-six years old then. He had a weak physical body on account of continual hardship and frequent fever during the voyage. But he had unabated zeal and enthusiasm and eagerness for service to humanity and unbounded love.

Xavier lived in the hospital near the harbor. He slept at night on the floor at the beds of those who were dangerously ill so that he might reach them at once when called.

This is real service. This is a real flower that can be consecrated at the altar of God. Young aspirants should imbibe the wonderful spirit of service of Xavier and follow his footsteps in the path of *Karma Yoga*. Such service only can purify and soften the heart and prepare it for the reception of divine light and grace.

Xavier moved from village to village and begged for the lepers, the starving people and the prisoners. He raised a large sum of money and did permanent good for the helpless.

The old garment of Xavier was worn out. He was provided with a robe of silk, but he declined to wear it.

Xavier went to the jail to teach and minister to the prisoners. He visited schools and taught the prayers, creed and commandments to the boys.

On occasion Xavier used an umbrella. That was his greatest luxury. He went barefoot with a poor torn gown. Everyone loved him so much. Xavier caused forty-five churches to be built along the coast. Sometimes he would climb up a tree and from there he would address a big audience of six thousand people in their own language. He made a large number of converts.

Xavier endured great hardships. He traveled on foot continuously backwards and forwards over a large district across burning sands in summer. He moved when there was rain. His food was scanty and monotonous. He took a little rice and pulse. He drank no wine. He took only one meal a day. He slept two or three hours at night.

Xavier went to Malacca and Ceylon. Then he proceeded to Japan in 1549. Though he went with high hopes, his word was spoiled by the cruelty of the Portuguese. Yujiro, a Japanese, was his first convert. The number of Japanese converts was small.

Xavier came back to India. He wanted to bring the gospel into China, but he found it difficult to get entry into the ship. He fell ill and had no food and shelter. He passed away quietly repeating some psalms on the day of the Festival of St. John, the Evangelist. He lived for forty-five years only on this earth.



- ❖ Into a blind darkness they enter who are devoted to ignorance; but into a greater darkness they enter who are devoted to knowledge alone.
- ❖ The Gnosis exists in every creature deeply hidden within like clarified butter in the milk. It has to be churned out constantly by Mind as the churning stick.

- ISHA UPANISHAD

## CONSTANT VICHARA AND VIVEKA

SWAMI CHIDANANDA

The Light of God that shines within the heart of each one of you, how will it be manifested in the field of your own personal habits and in your subjective life? It should be manifested within yourself as an ever-alert vigilance and alertness of mind which is the crux of the *Sadhaka's* situation. It should be manifest radiantly in the effulgent activity of the discriminating intellect as *Viveka* and *Vichara*. These are the manifestations of God's grace and the divinity of your essential nature within the freedom of your interior, wherein lies the key of the whole outcome of your spiritual *Sadhana* and your spiritual life.

Radiant Immortal Atman, beloved and blessed children of the light. May the Light of God shine bright in your hearts, illumine your minds and make your intellects effulgent with its spiritual force. An effulgent intellect is ever keenly engaged in enquiry. It ever discriminates between that which is conducive, favourable and helpful to your spiritual life as opposed to that which is unfavourable. For it is in such discrimination that our unhampered and sure progress towards the fulfillment of our life lies.

One discriminates and then comes to discover the difference between the non-eternal and the eternal, the passing and the permanent, the appearance and the reality, the non-spiritual and the spiritual. You see that which is your friend and that which is not your friend upon this great adventure, upon this quest of the Spirit for its return back into its pristine glorious state of fearlessness and freedom, of liberation and divine perfection.

In this discrimination is to be found the possibility of rejecting that which is adverse to you and accepting that which is helpful to you. In this constant process of turning away from all that is inauspicious, not blessed, and adverse, and resolutely taking to all

that is auspicious, blessed, favourable and helpful is where the success in your spiritual quest lies. This is the key: that at every step, each day, throughout our life we resolutely steer our course always in the direction of the great ideal. It is to the extent that we do this that we succeed.

Keep the direction of your life ever moving towards the great ideal you have set for yourself, ever ascending upward and upward. In this lies true living. By ensuring that the direction does not swerve, you move towards the destined goal. You are kept within the bounds of the principles which you have wisely adopted to guide your life. Discrimination – *Viveka* arising out of *Vichara*- ensures that your life will not go outside the guiding limits of your principles.

Unless you constantly enquire, "Which is good for me and which is not good for me; which should I take and which should I not take" how are you to know which to reject and which to select? Therefore, ever active enquiry and ever dynamic discrimination are the indispensable assets of any seeker seeking any worthwhile goal- be it secular or spiritual, be it moral and ethical, or be it Divine.

One may ask, "How are you to know which is good, which is bad, which is right, which is wrong, which is unspiritual and which is undivine?" I would tolerate this question coming from any person unfamiliar with the Vedic way of life and Indian culture and its ideals. But if such a question emanates from a person who has inherited this great culture of our land, I would say this question is nonsense, because the entire voluminous body of our Puranas, Upanishads, Mahabharata, Ramayana and Bhagavad Gita is filled with this light of guidance upon our life's path. Our spiritual inheritance is filled with such wisdom, direction and guidance. In that respect we have to eternally thank the Supreme Being.

The Gita and the Veda are filled with what to do and what not to do and with guidance for moving towards your highest welfare; all the Dharma Shastras and the Bhagavata Purana are full of this

guidance. It has been a most revealing experience for hundreds and thousands of Indians to have the Ramayana broadcasted on the television, because they did not expect our scriptures contained this type of wonderful teaching for every aspect of human life. Within the context of every human relation and of everything in the field of human activities- whether it is between father and son, mother and daughter, husband and wife, brother and brother, friend and foe- there are instructions for what is the ideal and noble thing to do.

The Light of God that shines within the heart of each one of you, how will it be manifested within yourself as an ever-alert vigilance and alertness of mind which is the crux of the *Sadhaka's* situation. It should be manifest radiantly in the effulgent activity of the discriminating intellect as *Viveka* and *Vichara*. These are the manifestations of God's grace and the divinity of your essential nature within the freedom of your interior. This is the key to the outcome of your spiritual *Sadhana* and your spiritual life. This has not so much to do with external circumstances, but with your inner state, and it is here that the importance of *Vichara* and *Viveka* is to be found.

We should also consider once again the practical aspects of *Vichara* and *Viveka*- apart from their purely intellectual and philosophical Vedantic application. For practical progress upon the individual level in our own spiritual life, we want to know about *Vichara* and *Viveka* as a preliminary practice to become established- not merely to be engaged in, but to be established in.

This process must be an ever-present touchstone of always appraising the quality of our actions and making sure that they are taking us towards the ultimate goal and fulfilling the ideal in accordance with the principles for living given to us by worshipful and beloved Holy Master Gurudev Swami Sivananda. We can also ask ourselves whether our actions are in accordance with the spirit of Yoga itself. Certain basic principles, universal in their nature and most essential to *Yoga*, have been clearly enunciated by the great

sage Maharshi Patanjali. When we speak of "actions", we speak not only of the visible actions of the physical being, but also of verbal and mental actions, for they too have to be worthy of being offered to the Lord.

Some years ago, we suddenly came to know that the people who make the vegetable oil for frying sweets for the Ashram were adding animal fat. Of course, we were greatly disturbed, because every day, fried sweets were being offered to God during Puja and distributed to deeply orthodox devotees, which means that we were making them eat something which they were never supposed to eat. So, you can just imagine what our feelings were about this, and from that day forward only milk products that are not fried were to be purchased. Why? Because we found the fried sweets were unfit for being offered to God. Even so, when we are offering all actions to God, we should have the same feeling: can we offer anything to God that is unfit and unworthy and which is contrary to Dharma?

A second illustration comes from some years back when an airliner was shot down by a country whose air space the plane had strayed. The world was shocked at such a dastardly crime, and they did not know why it had happened. Later on, the explanation was given that the plane had strayed off-course and had gone nearly one hundred kilometers into the air-space of the country which shot it down. It is an international understanding that no nation will violate the air space of any other nation, and if a violation does occur, there will be consequences. In this particular case it was total destruction. Why? Because the plane had strayed off its course. Why did it stray off its course? Because it lost its sense of direction. When the sense of direction is lost, then you go into the wrong territory.

The purpose of *Viveka* is to keep the aspirant on course so that he does not endanger himself by straying off-course. "Fools rush in where angels fear tread." *Viveka* plays the role of a compass, so that in ignorance the *Sadhaka* may not endanger himself by straying into

dangerous territory. What will happen to a traveller in a desert who loses his direction? He will wander off and perish without water in the unlimited vastness of the desert. The life of an individual lost in the ocean of *Samsara* can be likened to a ship lost at sea with no compass; in both cases the sense of direction is lost.

The scriptures give us many indications of the right direction, and that is why it is advised to always check up on the right direction through daily study of scriptures. If you find that you are veering off in the wrong direction, get back onto course, because there can be danger ahead. All wisdom, vigilance and wakefulness are necessary in order to keep the direction of our life pointing always towards the great goal.

Thus, we conclude this sharing having given enough food for reflection upon this crucial *Sadhana* called *Viveka* and *Vichara*. *Viveka* is not something necessarily reserved only for the *Vedantin*; it is very much necessary for devotees, *Karma Yogis* and also *Yogis* who do *Yama, Niyama, Asana, Pranayama*, concentration, meditation, *Samadhi*. For all seekers, *Viveka* and *Vichara* are indispensable.

I ask the Lord to shower grace upon you, and I pray to *Gurudev* to ever keep you in his blessing. Hari Om.



- ❖ Unless one always speaks the Truth, one cannot find God, who is the Soul of Truth.
- ❖ If a mirror is covered with dirt, it won't reflect one's face. A man cannot realise his true Self unless his heart is pure.
- ❖ "One should not think, 'My religion alone is the right path and other religions are false.' God can be realised by means of all paths. It is enough to have sincere yearning for God. Infinite are the paths."

- Sri Ramakrishna Paramahansa

## MEDITATION ON THE SELF

SWAMI JYOTIRMAYANANDA

Meditation is practiced in three stages: concentration (*dharana*), meditation (*dhyana*), and super-consciousness (*samaadhi*). Concentration is the focusing state of the mind. If you watch your mind, you will see how it is wandering in so many directions. Most people cannot focus their attention on any subject beyond three or four minutes. In practicing concentration, you develop that ability to focus your mind on one point.

In the second stage, meditation, you maintain the focused state so that the mind holds on the object of concentration continuously. As you prolong the effortless focus of meditation, there develops an intuitional unfoldment within yourself, and you enter into an experience which you did not have before. This experience, which is unimaginable, indescribable, and beyond all concepts, is termed as *Samaadhi* or super-consciousness.

To further understand the relationship between concentration, meditation and *samaadhi*, consider a simple illustration: Oftentimes children kindle fire with the help of rays of the sun. First, they position a lens in such a way that the rays focus on the point where the flame is to start. Once they have a sharp focus, they keep the lens steady until ignition takes place.

Similarly, your mind normally allows the rays of the Self to be scattered in numerous directions. But through concentration, you choose any object and let those rays form a sharp focus. When you can hold that focus, you have entered into the meditation stage. And if you could maintain the focus for a long time, there would be a spontaneous ignition, as it were—an experience of *Samaadhi* which yields a sense of expansion beyond your imagination. These three stages are implied in every form of meditation, and they must be understood.

*Rajayoga* philosophy gives a very precise and scientific study of the development of concentration, meditation and *samaadhi*. An

aspirant is asked to first learn to keep his body steady in one pose that is conducive to meditation. Those who cannot maintain an orthodox cross-legged pose as outlined in *hatha yoga* can sit in a chair or anywhere that is comfortable. What is important is to keep body so relaxed that you forget about it.

In addition, you have to train your body through proper diet and through health culture in such a way that you are not aware of physical problems. True health is that state in which you do not feel that you have a body. When you are always aware of aches and pains that tell you where your head is or where your hands are-then health is lacking.

Therefore, in its vast perspective, *yoga* places great emphasis in making the body healthy. But the intention behind this is to render the body fit to maintain one position without any agitation, which is the prerequisite for practicing meditation. If you can hold your body in one pose, then you can begin to work with your mind.

To begin practicing meditation, present before your mind a concrete object that is appealing to the mind and upon which it can focus easily. A concrete object is anything that is visible; a candle flame, a rose flower, a religious symbol, a diagram, the picture of a god or a goddess, a saint, a prophet, or an incarnation.

First look at the form with open eyes, learning to keep your eyes steady for some time. If you wish, the eyes can be allowed to move up and down that form. For example, if you are concentrating on Lord Krishna, you can allow your mind to move up and down His symbolic form and finally choose one spot which you like best; either His face, His flute, or His feet, for example. After gazing steadily, close your eyes and try to mentally visualize that form.

After practicing some form of concrete meditation, move on to abstract meditation. Bring in your mind the thought of Divine qualities such as compassion, bliss, purity or peace. Focus on one particular quality that you want to develop in yourself. If you want to be more compassionate and less angry and harsh, then meditate on the Divine Self as the embodiment of compassion, the

embodiment of sweetness. Soon that quality will begin to flow into your personality. Whatever quality of God you meditate on becomes transferred to you. That is a subtle mystical law.

If you look into a mirror and want to adorn your reflection by putting a garland on the image, how would you do it? By putting the garland on yourself. Similarly, God is the innermost Reality, and the individual soul is like an image or reflection of God. How could you adorn this reflection? Only by recognizing that divine quality in God. When the Divine Self is viewed by you as the ocean of compassion, the compassion begins to develop in your personality, because you are a reflection of God. Whatever quality you want to develop in yourself, try to visualize that quality in God. If you want to develop mental strength, think of God as almighty, supremely powerful. If you want to develop peace, think of God as the embodiment of peace.

#### **The Self: Individual and Supreme**

One who wishes to meditate upon the Self must deeply understand what we mean by the individual self and the Supreme Self. One who is not philosophically enlightened normally considers his body to be his "Self". But when you begin to question, 'Who am I?' and begin to reflect, you begin to understand that you are a spirit, not the body, not the senses, not the mind, not the intellect. All these are only instruments through which your soul is evolving.

But devoid of all these, what is the nature of that spirit, that Soul? Vedanta philosophy, which is the philosophy of the *Upanishads* says that the innermost Soul is the same as *Brahman*, the Absolute. This truth is indicated in the great utterance of the *Upanishads*: "**Tat Twam Asi**"- "**Thou Art That**". You are not the limited personality. Rather, beyond your ego, beyond your intellect is that shining presence, that self-effulgent Reality that is **Brahman**, the Divine Self.

This teaching of mystic identity, with God can be found in every religion, if you go deeply into the study of religion without any bias. In the Old Testament of the Bible, Moses encounters a burning bush from which a strong voice emanates. When Moses asks, "What is

your name?” God answers, **“I am That I am,”** a statement which occurs exactly in the Upanishads, **“Hamsa Soham”- “I am That am I”**, the **“I am”** in you is not a transient entity, not a mortal being. The real **“I am”** in you is everlasting Self. That **“I am”** is the reality in everyone. How to meditate on that **“I am”** is the most important matter for all those who want to advance spiritually.

*Mundaka* and *Taittiriya Upanishads*, in describing God and *Jiva* (individual soul), give an allegorical description of two birds seated together on a great tree in the forest of the world-process. In that tree, there is a nest, and in that nest, there are two birds that appear alike but behave differently. One of them is continuously eating the fruits of the tree. When a fruit is sour, the bird shows a very frowning face and the sense of disgust, and it experiences pain and bitterness. But when it tastes a fruit that is sweet, it experiences great joy.

Symbolically this bird is the *Jiva*, the individual soul, and it is experiencing the bitter and sweet fruits of the world- process, the fruits of Karma - and it has been doing so through countless embodiments from beginningless time. But eventually, after experiencing bitter and sweet fruits through numerous lives, there comes a stage in which it develops dispassion towards the fruits of this tree. That is, one day you begin to investigate, enquire and question. “Am I to be satisfied with my life as it is? Am I to be satisfied with getting up in the morning, saying good morning to people, going to the office, drinking coffee, having chats, reading newspapers, returning home, passing the night, again getting up and following the same mechanical pattern, without ever experiencing a true fulfilment in life?

When you begin to hunger for a deeper meaning in your existence, dispassion begins to develop. You turn your gaze into the spiritual truth of your being. When you turn your gaze inwards and look within yourself, you see the other bird, figuratively speaking - the bird which has not been involved in eating the fruits, the bird is always serene, and that bird is God, the Supreme Self, Brahman, the innermost reality. You look at Him and, to your great surprise, you discover

that here is your inseparable friend, one who has been with you through all these embodiments. When you were crying and weeping, He was there, quietly watching; when you were smiling, He was there watching; when you were dancing, He was there watching. When you discover that there is a sudden transformation in your intellect and you realise, “I am That. Why should I be miserable when He who is the same as I is ever steady, unaffected? I am that.” This form of understanding puts an end to all sorrows. It destroys ignorance and brings about Self - realisation.



To be continued

- ❖ On seeing any person in trouble, take compassion on him and remove his sufferings to the best of your ability. Then the Primal Being will be merciful to you.

- GURU GOBIND SINGH

- ❖ Falling down is not a failure. Failure comes when you stay where you have fallen.
- ❖ The greatest lesson I have learned in **life** is that I still have a lot to learn.
- ❖ By all means, marry. If you get a good wife, you will become happy. If you get a bad one, you'll become a philosopher.
- ❖ The children now love luxury, they have bad manners, contempt for authority, they show disrespect for elders and love. Chatter in place of exercise. They no longer rise when elders enter the room. they contradict their parents, chatter before company, gobble up their food and tyrannize their teachers.
- ❖ Strong minds discuss ideas, average minds discuss events, weak minds discuss people.
- ❖ To fear death, my friends, is only to think ourselves wise without being wise.

- SOCRATES



### Her Holiness Jnaneshwari Mataji

13.10.1931      26.12.2025

Pujya Sri **Jnaneshwari Mataji**, an embodiment of love and peace and the spiritual head of the Mission of Peace, Sri Shanti Ashram, Thotapalli Hills, founded by Pujya Swami Omkarji attained Maha Samadhi on Friday **26.12.2025** at 6:40 a.m. The last rites for her pious physical body were performed on Saturday **27.12.2025** at 10:30 a.m. in the premises of the ashram in the presence of many dignitaries, devotees and the spiritual seekers and followers.

Mataji's unwavering dedication and selfless service to Sri Swami Omkar's Mission until her last breath is an inspiration to all of us. May we continue to experience her divine presence and loving blessings and receive her guidance on our spiritual journey always. In loving memory of Mathaji 's sacred soul who touched countless lives.

Om! Santi! Santi! Santi

## BHAGAVAD GITA- SHELF TO SELF

(Continued from the last issue)

### BHAGAVAD GITA

#### CHAPTER 1

#### SHLOKA 29- REDISCOVERY

Ratnakar was a gifted software engineer in Bangalore, living a comfortable life with his wife and young daughter. When a prestigious multinational company in Mumbai offered him a high-paying managerial role, Ratnakar was elated. The promise of a hefty salary, a coveted title and the admiration of his peers was irresistible. Eager to prove himself and climb the corporate ladder, Ratnakar accepted the offer, moving to Mumbai and leaving his family behind.

At first, the new job was everything he had dreamed of-the perks, the recognition, and the sense of achievement were exhilarating. But soon, the demands of the role took their toll-long hours, relentless travel and constant pressure left Ratnakar drained. He missed birthdays, school performances and quiet evenings with his family. His hobbies-photography, volunteering-fell by the wayside. The excitement faded, replaced by a growing sense of emptiness and fatigue.

One evening, after missing his daughter's school play for the third time, *Ratnakar* sat alone in his apartment, overwhelmed by regret. His body felt heavy, and his heart ached with longing for the life he had left behind. The body, as the Gita teaches, often echoes the mind's turmoil. When our actions are driven by fear, ego or societal pressure, we lose sight of our true path and both body and mind suffer. The Bhagavad Gita reminds us that true fulfillment never comes from external validation, but from living in harmony with ourselves. The first victory must always be won on the inner battlefield.

This turmoil in Ratnakar's mind is mirrored in the **29<sup>th</sup> Shloka of the 1<sup>st</sup> Chapter** of the Bhagavad Gita:

**Siidanti mama gaatraani mukham cha parishushyati I**

## Vepadhuscha sharire me romaharshascha jaayate II

*My limbs give way; my mouth is parched, my body trembles, and my hair stands on end...*

Ratnakar realized he had been chasing external rewards—status, money, validation—while neglecting what truly mattered—connection, balance and inner fulfilment. After deep reflection, Ratnakar made a courageous choice. He resigned from the high-pressure job and returned to Bangalore, accepting a simpler role that paid less but allowed him to be present for his family and pursue his passions. The decision brought him peace and genuine happiness.

### SHLOKA 30-PERCEPTION

Vijith always looked upto his uncle—a man who had been a constant source of support, affection and wisdom. Their weekends together were filled with laughter; cricket matches and heartfelt conversations about life. This bond was a cornerstone of Vijith's happiness. Then, suddenly, everything changed. His uncle grew distant, barely responding to calls or messages. Vijith's mind raced with worry. "Did I say something wrong? Did I disappoint him? Has he stopped caring for me?" The silence grew heavier with each passing day, and negative thoughts began to swirl in his mind, making him anxious and restless.

Unable to bear the uncertainty any longer, Vijith decided to visit his uncle. When he arrived, he found a very different man—one who looked weary, burdened and sorrowful. After a moment of awkward silence, his uncle finally opened up. His daughter, who had recently married, was going through a painful divorce, and the family was in turmoil. The emotional weight had left him withdrawn and overwhelmed. In that moment, Vijith realized how his own assumptions and negative thinking had caused him unnecessary pain. The problem was never his uncle's affection, but his own misinterpretation of the situation. This reminded him of **Shloka 30 from Chapter 1** of the Bhagavad Gita:

**Gaandiivam sramsate hasthaatvakchiva paridahyate I  
Na cha sakhomyavasthaatum bhramatiiva cha me manaha II**

My bow, the Gaandiva, slips from my hand, and my skin burns  
all over

I am unable to stand, my mind is in a whirl, as it were.

Just as Arjuna's mind was clouded by doubt and fear on the battlefield, leading to confusion and sorrow, Vijith's mind was clouded by negative assumptions and anxiety. The real suffering was not in the situation itself, but in the way his mind perceived and interpreted it. With empathy and understanding, Vijith offered his support, and their bond became even stronger, built now on deeper compassion and trust. The Gita teaches us that much of our pain comes not from reality, but from the stories and fears we create within our own minds. The Bhagavad Gita reminds us: often, the real battle is within, and wisdom is found when we quiet the mind and open the heart.

### SHLOKA 31—GREED

Anita, a young woman from a respected family, was engaged to marry into a wealthy business family. Preparations were in full swing. But a few weeks before the wedding, she began to feel uneasy—not because of the man but the environment.

The groom's family made repeated demands for dowry. Their words, though polite, carried expectations and subtle threats. Her father took loans, her mother fell silent in distress, and every ritual felt forced.

Anita watching her parents suffer, said, "Everything feels wrong. I see signs that this will not end well. No joy, only pressure. What good is such a marriage?"

Despite backlash, she chose to step away—not out of rebellion, but because she saw the "nimittani cha viparitani" - the warning signs that things were against her inner dharma. **CHAPTER 1 Shloka 31** reflects the same.

**Nimittani cha pashyaamivipariitaanikeshava I  
Na cha shreyonupashyaamihatvaasvajanamaahave II**

“O Krishna, I see omens of misfortune. I do not see any good in killing my own people in battle.”

**Shloka 32—CLARITY**

Manav and Madhumita, a young couple, found themselves spiraling towards divorce-blinded by emotional upheaval, wounded pride, and a growing wall of silence. Misunderstandings had hardened into conclusions, and the courtroom felt like the only resolution. In moments that demand courageous clarity, even the strongest minds can falter. Madhumita felt, “To have expectations from the alliance was futile. Living independently would give her more peace.” Like Arjuna, the couple stood at a crucial threshold—unable to see the value of what they were about to lose. Their turmoil reflects Arjuna’s inner conflict in **Shloka 32 of Chapter 1:**

**Na kaankshe vijayam krishna na cha rajyam sukhani cha I**

**Kim no rajyena Govinda kim bhogirjiivitena vaa II**

“O Krishna, I desire not victory, nor kingdom, nor pleasures. What use is dominion, enjoyment, or even life itself?”

Arjuna’s confusion did not make him run away. This implies, that he was seeking guidance from Krishna. In the case of Manava and Madhumita, the judge sensed the inner confusion in the minds of the couple and gently delayed the verdict. That pause became a turning point. Freed from the urgency of conflict, they engaged in one honest conversation. In that quiet space, their true longing surfaced- not for separation, but for understanding.

Clarity often does not arrive before action—it is born through it. When we pause, participate, and listen-not react—we begin to see beyond the fog. And sometimes, that alone is enough to turn conflict into connection, and endings into new beginnings.



**APPLY WILL AND DISCRIMINATION TO RESOLUTION**

**PARAMAHAMSA YOGANANDA**

Every strong resolution you make with great determination can become a habit at once. Why should you not be able to do what you wish, guided by reason? You must try. Away with all your faults! Review your actions of the past year. See what troublesome habits you may have displayed: perhaps you fight with people, or you eat too much, or you are jealous. Make up your mind today, and know that you are never going to do those things again. Just say to yourself, “Paramahansaji said he had an aversion to editing, but he became an editor; and if he could make himself an editor, I can do this.” Why couldn’t you? Everything I have tried to do with will power has worked. And I give you hope that if you make up your mind, you too will succeed. God has given you the power to dynamite your troubles. “Beware, O ye mountains, stand not in my way! Your ribs will be shattered and tattered today!” Those words are from a song by a great Swami. In another part he sang, “I hitch to my chariot the fates and the Gods!”

The Romans used to tie prisoners to chariots and drag them on the ground- a terrible practice! Yet in it is a lesson for us, for we allow our habits to treat us in the same way. We should make habits our prisoners rather than our captors; hitching them to the chariot of our will, we should drive them instead of letting them drag us. To be able to do whatever we know we should do, not merely that which we whimsically want to do, is to be really free.

Learn to discriminate in this New Year: examine every impulse that comes, to see if it is the right thing for you to act on. And when your reason tells you to do a certain thing, let neither the fates nor the gods stand in your way. But if you find out that you are wrong, be able to change your mind. Some people are so stubborn, they do not want to admit they are wrong. But one should be guided by

reason, not by blind will. If after calmly reasoning, you make up your mind that what you have set out to do is right, then nobody should be able to stop you. If I had no job, I would shake up the whole world until people would say, "Give him a job to keep him quiet!" (I do not say these things out of personal pride, but that you may learn from my experiences.)

Work of any kind, if done in the right spirit, gives you victory over yourself. You may clean bathrooms, but if you do it with the thought of serving and helping people, you are showing the right spirit of a man of God. The attitude with which you work is what counts. Mental laziness and working unwillingly spoil one. People often ask me, "How do you do so many things?" it is because I do everything with the greatest pleasure and spirit of service. Inwardly I am all the time with God. And though I sleep very little, I always feel fresh, because I perform my duties with the right attitude: that it is a privilege to serve.

You must realize that you are a child of God. Make up your mind that you are not going to be run by that old habit-bound self. The temporary limitations and imperfections of the body and brain cannot hold you back; as soon as you give the verdict and strongly will to be a new person, you will change.

You have been a prisoner of your habits and it has not been good for you. It is because of wrong habits of thinking and acting in this and in other lives that your bodily kingdom yields now to invasions of disease, troubles, moods and ignorance. From now on you must say: "I am not the slave of the body. I am the dictator of my own kingdom. My thoughts are going to be exactly as I wish them to be." Once you have changed your habits, you will say to yourself, "How simple it was to do it! How unkind I have been to myself by not exchanging my soul-stultifying habits for those that bring happiness."



## DO YOU WANT GOD?

SWAMI OMKAR

Do you really want God? Do you want God only with lips or do you want Him with all the strength of your mind, heart and soul? Do you want God, with each and every breath? If so, your life is a blessing to yourself, as well as to the world.

People want GOD, without paying the proper price to realize HIM! It is sad to see, that the world is filled with people who long to have things without offering to pay the proper price for the things they wish to have.

DESERVE, NO NEED OF DESIRING has a deep and vital message for all the aspiring seekers of Truth. What is the use of having too many desires, without deserving! First DESERVE, be worthy and you will get your wishes fulfilled, even without your desiring. As a practical lesson, kindly go once to the Bazar or market and ask for a bag of rice or a tin of kerosine, saying: I won't pay you the price, but give me the things. What will the merchant say to your unreasonable wish? He will think that you are insane. Similar is the case, with most of our Prayers and Appeals to God, when we are not ready to pay the price for the same.

On the other day an old devotee of the Ashram came. When I asked him to repeat our simple PEACE PRAYER, he said, that he cannot repeat it without seeing the prayer on the paper. He is a great devotee worshipping God in all the temples of India, except in the temple of his own heart. He has been a devotee of the Ashram since the last 25 years, but not yet able to memorize the simple Peace Prayer in all these many long years. Yet he wants God, without offering the simple price of memorizing the Prayer.

Without deserving we are desiring and praying for Samadhi-God-Consciousness. Everyone wants God, but where is the price of complete self-surrender! When the ego, the little self is destroyed, God shines in full glory.

Q: When shall I be free?

A: When the ego, the little self-ceases to be.

But ignorant people wish to worship God and mammon with the same breath. They are running after two hares at the same time. Concerted effort in one direction is needed to achieve good results, be it in any line, spiritual, ethical, secular or mundane. First know, what is it that you want. Do you wish to have GOD! Are you longing to realize God with heart and soul? Are you longing, nay pining for HIM, with each and every breath! Things done with half-heartedness will never bring good results. How blessed it is, not only merely to wish for God, but also to work, live and breathe for HIM, with one hundred percent of zeal and aspiration?

If you are blessed with such intense power in wishing God, then He is with you and within you. God is no longer aloof or separate from you. Behold, He is sparkling in your eyes. He is writing through this hand. He is thinking in this mind, for He is the motion of the hand, as well as of the world. He is all motion. He is motionless too in His Highest aspect. He is reading in you now. GOD HAS NO OTHER BODY NOW ON EARTH OTHER THAN YOURS. What a happy and blessed truth it is! He is working through your hands. He is walking on your legs. He is moving in your being. God is throbbing in your heart. He is breathing in your breath. INHALE, EXHALE PEACE WITH EACH AND EVERY BREATH.

**Glory! Glory! Glory!**

The God whom we have been seeking here and there, in temples and churches, in scriptures and teachers is here NOW- expressing through you both in work and silence. In the name of the Omnipresent God- His Interpenetrating Presence in all the manifested world, pray do not confuse Him to any finite form or name much less to a mere book in the name of any religion or all religions.

On the other day, a very learned man came to the Ashram, to argue that his Religion is the only real religion, his well is the only biggest well, in all the worlds and that salvation can be had only through his own Saviour. It has made me sad to see him holding the Bible- the Holy Bible in his hand and showing that everything is in that book, God is in that book and no other book. It is true God is in the Bible, but He is equally present in VEDAS and other scriptures of

the various religions. How can the Infinite God be confined to a finite book? Books however holy and sublime they may be- they are all man-made. In a way God also is man-made, especially in the early stages. Man creates his own God, from his fear or love or imagination.

As he evolves from one stage to another and reaches the Spiritual Heights, not only he cannot confine God to any book or name or form but that he realizes God's Omnipresence, Omnipotence and Omniscience within himself and everywhere.

In fact, THAT WHICH EXISTS IS ONE, AND SAGES HAVE CALLED IT BY VARIOUS NAMES. THAT THOU ART. TAT TWAM ASI. When you are that, what is it you want? So long as the bee has not tasted the honey, it makes buzzing noise, hovering around the beehive boxes, that we have in the Ashram. When once it tastes the honey, it becomes silent. Similarly, so long as the ignorant man has not realised God, practically in his personal experience, he is shouting and preaching, trying to convert the whole world into his own creed, even going so far as to condemn all others who do not believe like him, into hell-fire and eternal damnation.

There is no end to the deep ignorance of the fanatical man, however learned, mighty and powerful he may be. In the same way there is not any end or limit to the glory and understanding of Universality of the man who is blessed with a vision of God, with God-consciousness. There, the scales of duality have dropped. Unto such, the differences of caste, creed, colour, and nation exist no longer. ISAVASYAMIDAM SARVAM. All this world is BRAHMAN. It is not only filled with God but also pervaded and permeated by His Presence. Such a one, no longer takes joy in comparing religions and their prophets and saviours. He sees the ONE in the many. Unto such religion is life and life is religion. His simple and ideal life itself is the Holy Book. Every day is a page in the Book of his daily life. His Love includes the heathen, fanatic, infidel and even a non-believer, for God is Indivisible and One without a second. Man has learnt to talk big words. He has become fond of too many words, without assimilating the essence of the scriptures. The kingdom of Heaven is within, in the WAVELESS SILENCE. But man cannot be silent even for a minute, hence, he takes joy in mere words and trying to establish

his heaven in the world of names and forms. How true are the words of the sage Emerson, that EVERY MAN IS GOD, PLAYING THE PART OF A FOOL.

On the other day, when I went to an hospital to see a doctor, to help some of our patients, a man came into the Hospital room and said suddenly, without any respect to the place of sickness and suffering: - WHAT IS THE GOAL OF INTELLIGENCE? I said: - If Intelligence is PRAGNA, one without a second, how can it have any goal? Out of love, I tried to answer his first question, then he began to ask another question, in the presence of the sick people. Is not this man chewing dry bones? His happiness is only in words, but not in the spirit of God. This is only one of the daily examples of how people take joy in playing with words wasting their precious time and life!

Scriptures teach us: JEEVO DEVA SSANATANAH- that the individual alone is the Universal, that Jiva is no other than PARAMATMAN. The rivers rush towards the ocean and find themselves as ocean, merging their forms and names in the One Infinite. The devoted and aspiring man wants God. He pines for God, ceaselessly working and breathing for Him, ever having his being in God, until he realizes in all silence that there is One Reality or Truth and that he is no other than THAT. KNOWING THAT, THE WISE MAN MELTS IN SILENCE. He is no longer satisfied by chewing the husks. He is tasting the essence, the juice of the sugar-cane itself. He is THAT. He becomes the sweet sugar-cane juice, the AMRITA, the nectar of Immortality. What else is there to be said of those rare and holy sages, in whom the ego is completely annihilated and the fever of preaching and converting is totally absent, where shines God in all splendour, the splendour of millions of Suns.

May all homage be unto such God-realised Souls of Love Universal, whose dedicated hearts feel for all His children never excluding even the tiniest living creature on the face of the earth. Verily, such lives are the greatest blessed foot-prints, for our Peace, as well as for the Peace of the world!

**May Peace be unto all!  
Om! Om! Om!**

## ASHRAM NEWS

**MOTHER ASHRAM:** With the Divine Blessings of Pujya Sri Swami Omkarji, the 95<sup>th</sup> Birthday celebrations of Pujya Sri Jnaneswari Mataji were celebrated on the 13<sup>th</sup> October, 2025. On this auspicious occasion, Pujya Swami Omkarji's Paduka Ashtottara Sata Naamaarchana was performed by Swamini Sevanandaji and Swamini Saradapriyanandaji. Pujya Mataji gave Darshan to the Ashramites and devotees who gathered in large numbers. Rachapalli Sri Ramananda Swamiji gave his Divine message addressing the gathering. Swamini Nirmalanandaji offered her floral tribute by speaking about Pujya Mataji's invaluable and Divine guidance in the Ashram activities. 'Ayush Homam' was performed by Sri Kukkuteswara Sarma and Sri Arun Sarma of Pithapuram.

25-12-2025: Christmas was celebrated with gaiety and pomp by the Ashramites.

### **KOTAGIRI: School Tour to Mangalore and Goa:**

Our school organized a memorable educational tour for students of class X to Mangalore and Goa, which was meticulously and enthusiastically planned well in advance so that nothing is left to chance.

The touring party boarded the train on 25<sup>th</sup> October at 9:30 pm for Mangalore. After reaching Mangalore, our first stop was at Pilikula Nisargadhama, a paradise of greenery, wildlife and science. We visited the Botanical garden. It was a breathtaking world of plants. The garden seemed like nature's classroom. The visit created an awareness in the students' minds about the need to protect biodiversity to continue to enjoy nature at its best in times to come.

Next on our list is the Zoological park, with a wide variety of animals and birds. The zoo gave us a glimpse of the beauty and power of wildlife, teaching us the importance of animal conservation.

The most fascinating part of the visit was the World Scientific Research Centre. We learned how scientific research helps in uncovering the hidden secrets of nature and the universe. The

Planetarium titled “Dawn of the Space”, was a true highlight-taking us on a virtual journey through space. Watching comets blaze across the sky and planets orbiting the sun was a thrilling and unforgettable experience.

Our next stop was at the famous Sri Krishna temple at Udupi. By the time we reached the sanctum, a feeling of peace and reverence filled our hearts. We offered our prayers to the Lord seeking His blessings for wisdom, happiness and success.

Our next destination was the magnificent Marudeswar Temple, dedicated to Lord Shiva. The gopuram was a giant 18 storied structure overseeing the sky. The statue of Lord Shiva was one of the tallest in the world and is surrounded by the vast expanse of the sea with its waves gushing towards the temple as though offering their silent prayers.

Afterwards we started off to Goa. Next morning we began our trip with a visit to the historic Aguada fort. Built by the Portugese in the 17<sup>th</sup> century, it carried the weight of time with grace and grandeur. Next, we headed to the famous Anjuna Beach. The waves were strong and wild, rhythmically crashing against the stone. The same evening, we visited the Baga Beach. As the sun began to set, the sky turned shades of gold, pink and violet.

Next day being the last day of our trip, we visited the famous St. Francis Xavier’s church, also known as the Basilica of Bom Jesus, in old Goa and also a museum which was nearby with its ancient paintings, stunning architecture and rich artefacts.

It was a trip filled with learning, laughter, friendship and countless unforgettable moments.

#### **Mathaji Volleyball Tournament:**

The 24<sup>th</sup> edition of the Mataji Interschool Volleyball Tournament was conducted in our school premises from the 8<sup>th</sup> to 13<sup>th</sup> October with grandeur, excitement and enthusiasm.

The grand finale on 13<sup>th</sup> October, coinciding with the auspicious birthday of Pujya Sri Mataji, transformed into one of celebration and reverence.

The Chief Guest Mr. Jeevanandhan, was felicitated by our Correspondent Shri P. Saibaba while Principle, Mr. Shivakumar presented a memento as a mark of esteem.

Then came the moment everyone had been waiting for- the final matches, charged with thrill and roaring applause. The under-14 girls match saw KPS School battling fiercely against Viswa Santhi School, with KPS emerging as victorious in a nail-biting finish. The under-14 Boys witnessed an intense face-off between Kilkotagiri and CSI Kotagiri where Kilkotagiri’s teamwork and determination earned them the trophy. In the under-17 Girls Category, Viswa Santhi Vidyalaya showcased splendid coordination to defeat St. Joseph’s School. The under-17 Boys final between Kilkotagiri and Hill Fort was the crown jewel of the tournament-ending in Kilkotagiri’s splendid victory.

The Chief Guest’s address was a perfect blend of motivation and inspiration that ignited every young mind present.

The trophies were presented to the Winners and the Runners-up in each Category to the thunderous applause of all those present.

#### **DIWALI CELEBRATION REPORT-16<sup>th</sup> October**

Diwali was celebrated with great pomp and cheer. The celebrations apart from bursting of crackers included recitation of a beautiful Tamil poem by Mylesh, dance programme by students of Standard VIII, and an eloquent English speech by Rahamat Nisha.

#### **PTA Meeting**

Parent-Teacher association meeting was held on the 17<sup>th</sup> of October wherein Parents have participated with keen interest to know about their child’s progress and their interaction with the teachers gave them a meaningful insight about their ward offering their perspective.

The highlight of the meeting was the honoring of the three top rank holders who received badges from their parents- a touching moment that glowed with pride and encouragement.

**CHILDREN'S DAY CELEBRATIONS -NOVEMBER 14<sup>th</sup>.** - The Children's Day celebrations began with a warm welcome by the Teachers who took charge of the event and with their dedication and enthusiasm made the occasion memorable for the children. The eventful day included dance programs, melodious songs sung by the children and cheerful music that uplifted everyone's spirits.

**Report on Environmental awareness:** On 15<sup>th</sup> November, the Keystone Club members conducted an informative and engaging awareness session for the students of Class VIII on Global warming, Greenhouse effect and related environmental concerns.

Overall, it was an enlightening session that enriched the students' understanding of environment and inspired them to contribute positively in preserving and sustaining our planet.

**69<sup>th</sup> SGFI Taekwon-Do Championship:** the 69<sup>th</sup> SGFI Taekwon-Do Championship, currently being held in the state of Arunachal Pradesh, witnessed notable participation and achievement from Tamil Nadu. In the Under-17 Boys- 35 kg. weight category, Nitish Kumar showcased exceptional skill and determination throughout the tournament. Nitish Kumar secured second place, marking a proud moment for our state. Alongside him, Deva Darshini also represented Tamil Nadu with great enthusiasm. She advanced to the Second round of the competition and put up a spirited fight before exiting the competition.

Our heartfelt congratulations to Santosh Kumar and appreciation to Deva Darshini for her indomitable spirit.



- ❖ Be a free thinker and don't accept everything you hear as truth. Be critical to evaluate what you believe in.
- ❖ We are what we repeatedly do. Excellence, then, is not an act, but a habit.
- ❖ It is our choice of good or evil that determines our character, not our opinion about good or evil.

- Aristotle

## APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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

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

The subscriptions may be paid in cash at the Ashram Office or by M.O. or D.D. For online subscription the bank details are : Sri Santi Ashram, SBI, Kathipudi Branch, A/C No. 11003309435. IFSC Code : SBIN0014774

Those who remit the amount by M.O. are requested to mention their complete address along with Phone No. at the place earmarked therein. Those who wish to renew subscription may remit the amount at least one month in advance to enable updation of our records.

Those who intend to send the amount by way of a Bank Draft may send it in favour of 'Sri Santhi Ashram' accompanied by a letter indicating subscriber's address for prompt delivery of the Magazine. Those who are interested in receiving the soft copy of the magazine may please provide their email address along with the subscription.

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



- ❖ Comfort is no test of truth. Truth is often far from being comfortable.
- ❖ The fire that warms us can also consume us; it is not the fault of the fire.
- ❖ Each work has to pass through these stages- ridicule, opposition, and then acceptance. Those who think ahead of their time are sure to be misunderstood.
- ❖ If you all stand by me and do not lose patience, I assure you, we shall do great work yet.
- ❖ If evil comes, know the Lord is playing with you and be exceedingly glad.
- ❖ Talking will only help a person. Why should a person not become a thief? We do not teach him how to steal; we simply tell him, "Do not steal, do not lie." Only when we teach him to control his mind do we really help him.

- SWAMI VIVEKANANDA

## APPEAL

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

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

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

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

## APPEAL FOR CONTRIBUTIONS / SUPPORT

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

1. Feeding : a) for one day : Rs. 5000/- and above.  
b) Privileged Donors : Rs. 25000 and above.  
(Feeding done one day on a day of choice every year)
2. Educational Fund
3. Gosamrakshana Fund
4. Children's Educational Fund
5. Old Age Welfare Fund
6. Library Fund
7. Educational Fund
8. Building Maintenance Fund
9. Ashram Maintenance Fund

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

**Donations may be addressed to :**

**The Secretary,**

**The Mission of Peace-Sri Santi Ashram**

**Via) Sankhavaram 533446, East Godavari District,**

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

Website : www. srisantiashram.org

- ❖ Put your heart, mind, and soul into even your smallest acts. This is the secret of success.
- ❖ Life is a pilgrimage. The wise man does not rest by the road-side inns. He marches direct to the illimitable domain of eternal bliss, his ultimate destination.
- ❖ It is the actions of the mind that are truly termed Karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their minds come into possession of the supreme *Nishta* (Meditation).
- ❖ Anger is the worst fire. Lust is an all-consuming fire. Both scorch your heart. Extinguish these fires through love and purity.

**- SWAMI SIVANANDA**

This Periodical is Registered with Registrar of Newspapers,  
New Delhi Vide R.No. 3423/59, Dt. 14-2-61

## SRI SANTI ASHRAM ENGLISH PUBLICATIONS

1. Auto Biography of swami Omkar 92 Volumes) .....	Rs. 150/-
2. Life and Teachings of Swami Omkar .....	Rs. 10/-
3. Soham .....	Rs. 10/-
4. Cosmic Fast .....	Rs. 20/-
5. Meditation .....	Rs. 10/-
6. Om Japa .....	Rs. 10/-
7. Control of Mind .....	Rs. 30/-
8. Cosmic Flashes .....	Rs. 10/-
9. In the Hours of Silence .....	Rs. 10/-
10. The Soul of Omkar .....	Rs. 10/-
11. How I learned English .....	Rs. 10/-
12. Reincarnation of my little Sister .....	Rs. 10/-
13. God Realization Now and Here .....	Rs. 10/-
14. Mystic Prayers and Poems .....	Rs. 20/-
15. The Divine Voice of Omkar .....	Rs. 40/-
16. Auto Biography .....	Rs. 100/-
17. Auto Biography of Omkar (Revised Edition) .....	Rs. 20/-
18. The Story of my life and Work .....	Rs. 10/-
19. Priceless legacy of Swami Omkar .....	Rs. 10/-
20. The Four Initiations .....	Rs. 10/-
21. Musings .....	Rs. 20/-
22. Peace Prayer .....	Rs. 20/-

### THE MISSION OF PEACE

### Sri Santi Ashram

(Via) Sankhavaram - 533 446

E.G. Dist., A.P.

Cell : 7382009962,

8688039717

email: srisanthiashram@gmail.com

www: www.srisanthiashram.org

### Book Post

---

---

---

---

Printed by Mohan Graphics and Published by MVV Satyanarayana on behalf of The Mission of Peace - Sri Santi Ashram and printed at Mohan Graphics, Kakinada - 533 001. Ph:0884-2361419 and Published at Thotapalli Hills-533 446, Ph: 73820 09962 Editor : Swamini Vinamrananda