

PEACE

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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**

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CHRISTMAS PRAYER

O! Ray of Light, that ever came
To save men by the Holy name,
Through YUGAS, Thou Anointed One
Who lit decaying DHARMA'S sun,
O! Brooding Love, that raised the dead,
On sinning sick, kind healing shed,
Christ, quelling demons by Thy Might
And filling multitudes with Light,
We long to see Thee come again,
To gather and transfigure men!
Hail! AVATAR of Holy Birth,
Come, reign in Peace and Love on earth!

Om! Om! Om!

MEDITATION

I fix my concentrated gaze on the north star, cool and serene is
body and mind. Breathing deeply and rhythmically to consciously
purify the mysterious channels of my perception; I fix my mind
and spirit on the Eternal Idea, the One Reality.
Deep grows my inner harmony and peace.

Life, Light and Love, flood into my being.

The ecstasy of the Way of Truth now fills my heart, and fearlessly
plunge deeper and deeper into the still, pure heart of Peace, which
is within, without and all around.

Om, Tat, Sat, Om!

SISTER SUSHILA DEVI



CHRISTMAS

SWAMI OMKAR

A peaceful Christmas of peace to all our readers of Peace Magazine in the East and the West! Naturally, as the holy Christmas day approaches, one's thoughts and prayers will be with the birth of holy Christ. This year, I love to begin my Christmas message with the holy cosmic chant of Sri ParamahansaYoganandaji.

CLOUD COLOURED CHRIST

Cloud-coloured Christ come
O my cloud-coloured Christ come
Oh my Christ, O my Christ, O my Christ
Oh my Christ, Jesus Christ come
Cloud-coloured Christ come

Where is Christ? Has He not come yet? We read in the scriptures that Christ has no other body on earth now than ours. If so, He is with us and in us. In memory of the coming holy Christmas, it is our life's privilege and bounden duty to feel His presence within us now and always. When the innocent are persecuted and the peace-loving people are provoked and slaughtered by the aggressors, one cannot say that the holy Christ is born. When there is unrest, worry and fear of impending wars, one cannot say that Christ is born. When one nation is trying to destroy another nation with the dangerous nuclear instruments, all in the name of false prestige and arrogance and race supremacy, one cannot believe that Christ is born. When man is hating man, when there is mistrust and bitterness among communities and when nation is trying to destroy another nation with hatred and revenge, how can anyone say the gentle Christ, the holy Christ is born.

The Lord of love, who is all compassion, is born only in the devoted and consecrated hearts, where there is love for all. He is born in the blessed hearts of those precious and rare souls, who consider the wide world as their home and all people in it, as their sisters and brothers. It is high time that we should realise that in hurting any of the least of His children, we are only hurting the Lord. Similarly, in loving any of the least of His children, we are only loving Him. If we believe that God has created man, then he has created both the Hindus and the Chinese, not to kill each other but to love each other and to glorify the one heavenly father. The same God has created the Americans and the Russians, not to mistrust and suspect each other, by their ingenious and latest discoveries of the nuclear inventions of the atomic energy. The wise God, the all-knowing God created man in His own image to love each other, for He is all-love. But alas! Man in his deep ignorance has forgotten his very creator and is puffed up with false knowledge of the outer inventions and in trying to destroy others, he is destroying himself.

In these critical times of fear, mistrust, hatred, bitterness and suspicion in the East and the West, how can we sing the songs of peace and Christmas carols! Instead of singing the song the Lord is born, it is more apt to sing the song: - The Lord is crucified. He is getting mercilessly getting crucified by our vicious thoughts, mistrust and ill-feelings towards others, who are no other than the living images of the one indivisible God.

Let us not celebrate our holy Christmas, this year with mistrust and bitterness hating each other. Let us celebrate it, loving each other, having forgiveness and love in our hearts. If we cannot love man, the living image of God, whom we can see with these physical eyes, how can we love God, who is invisible and whom we can never see with these outer eyes? Let us celebrate this Christmas by loving our neighbours as ourselves. Verily, love of man, is love of God.

Dear Lord Jesus, in our surface, outer knowledge, false civilised ignorance; we are digging our own graves with bitterness and hatred. We are drowned in deep sins. Who can save us now except Thou? Whom can we approach now, in this crisis except Thou? As Thou art the indwelling presence of our hearts, please take pity on us and forgive our weaknesses, sins and trespasses and fill our hearts with love and peace and let us not fall into the temptation of outer power and false prestige but lead us from darkness to light, from death into immortality.

In memory of the holy Christmas on the holy day of His birth, let us repeat the peace prayer wishing the welfare of all His children in the East and the West. In conclusion let us sing the Universal Anthem invoking Universal Peace.

THE UNIVERSAL ANTHEM

One cosmic brotherhood,
One universal good.
One source, one sway,
One law beholding us
One purpose moulding us,
One life enfolding us,
In love always.
Anger, resentment, hate
Long made us desolate,
Their reign is done.
Race, colour, creed and caste,
Fade in the dreamy past,
Man wakes to learn at least,
All life is one.



Ask nothing; want nothing in return. Give what you have to give; it will come back to you but do not think of that now.

- SWAMI VIVEKANANDA

THREE PRICELESS GIFTS

SWAMI OMKAR

It is said by men of wisdom that three things are rare in this world. One who is blessed with these three gifts can call himself the most fortunate being on the face of the earth. Let us see what they are.

The first is the human birth. You may say: what fortune is there in human birth? There are millions of human beings everywhere on the face of the earth. Every corner is filled with men and women.

But dear devoted ones, you are judging this point from one side only, never going deep into the inner laws of God from your present state of human consciousness. Will you ponder a little more deeply? What do you think of the animal kingdom? What have you to say of millions and millions of flies, moths and reptiles? For instance, do you wish to be born in the body of a reptile? Are you ready to exchange the present body, human body for the body of a worm that is ever satisfied grovelling in a putrefied sore?

When compared with these unfortunate creatures are you not fortunate in being blessed with a human body and also with intelligence, for realising thy oneness with the Almighty God? Pray use not your intelligence in robbing others, in cunning and in deceiving the all-pervading Lord. Use it in realising Him, facing Him in one and all, then alone you can be proud of your human birth. Thus, alone you can call yourself a human being.

So far, we have spoken about the first gift, the precious birth in a Human Body. A man should not be proud just because of human birth. He must be proud only when he is filled with a burning desire for realising God, for this is the second gift for attaining the highest state of consciousness. One should not think that he is blessed with the second gift, namely, a desire for reaching God

just because he attends Church on certain days and pays the church fees regularly.

Burning desire for God has a deeper meaning than it appears to the mere eyes. One who is filled with an earnest desire for God must be filled and refilled with nothing but God consciousness from top to toe. In his great desire for God, he forgets everything else. Such a one works only for God. He even drinks and eats only for God. He forgets everything else. If it is not for God, for what is this eating and drinking? His every moment is dedicated unto the service of the Almighty. Such a devoted soul will be ready to lay aside even his body for the sake of God, willingly and cheerfully.

When one is blessed with such a burning desire for God consciousness, for what else has he to do with or desire? In desiring God, he is desiring nothing else. His desires are complete in God. It is the force or strength of this burning desire alone that takes one into the very presence of the Divine Lord. As a consequence of this holy desire, he will be blessed with the third gift. One gift is followed by another without even the necessity of desiring. Such are the blessings that attend a sincere soul.

Now comes the third gift that takes one unto the Almighty presence. It is the company of Holy men, divine sages and saints who have realised their oneness with God.

This is not such an easy thing as many suppose. Not everyone is blessed with the company of Holy Saints. This is a rare privilege.

Some moments company in the presence of a holy sage makes us to cross the world, Samsara or the sea of the world with the blessing of the wise. A single blessing from a Holy Saint wash away the sins of ages. Verily it is the company that makes one to realise and to become one with God or that makes him to fall from the human state into the pitiable state of degeneration. One who is blessed with spiritual company attains anything and everything.

As such, one must be very careful in choosing companions. By mixing with the people of worldly ambition, even spiritual souls get themselves contaminated with sensuality, such are the powerful effects of company, be it good or bad. A man of the world, even unwilling or due to certain reasons of necessity, when he happens to mix with sages, he is bound to rise from his lower life to higher states of consciousness.

As such one who is blessed with these three gifts, namely, the Human Birth, a Burning Desire for the Realisation of God and the company of Holy Saints, has nothing else to wish for in this world of changing phenomena. He is a living God, ever bathing himself in Glory, which follows one after the other.

The first gift comes by a rare privilege on account of his past good karma. (Karma is that which is being done. All that we do is Karma). The second is the sequence of the first gift and the third is of the second gift.

A beast is not expected to be possessed with a burning desire to realise God with the help of the company of holy men. A man alone, the human being alone is given such a rare privilege of attaining to the highest state of consciousness. Having such a rare privilege, are they not pitiable atoms who neglect and forget the living God, never caring for Truth? Such pitiable souls are not to be called human beings at all. They are human beings only in name and form but never in nature or self, they deserve to be called animal beings or two legged beasts.

As such everyone who is blessed with a human birth must work and live only to attain the goal of human life. We can well say the Human Birth is the first state, the Burning Desire for God is the second state and the company of Spiritual Souls is the third state. One thing leads to the other. First to the second and second to

the third, and the third to the highest realisation of God-consciousness.

So, my dear beloved ones, remembering that we are all human beings, may we attain the highest state of consciousness by our very birth, spending all our time in the company of Spiritual Souls!



OBITUARY

Sri Nulu Satyanarayana breathed his last on 26-11-2024 at Kakinada. He is associated with the Ashram for the last 25 years and rendered dedicated services to the Ashram, primarily, as a guide to the visitors of the Ashram. He was guiding the visitors in all respects and always tried to make their stay at the Ashram a memorable experience with his friendly demeanor. As Hostel warden, he was endeared to the children as their own grandparent keeping an eye on their well-being. With his demise, the Ashram lost a devoted and dedicated sevak. Management of the Ashram and the Ashramites convey their deep-felt condolences to the family members of the departed soul and pray for his soul to rest in Peace! Om Shanti!

OBITUARY

We regret to inform the sad demise of Smt. Konda Parvati Garu at her son's residence in Bangalore on 7-12-2024. She rendered invaluable services to the Ashram for more than 20 years. During her stay at the Ashram, she was managing the affairs of Annapurna Kshetram with total dedication for a few years. She also served as a member of the Managing Committee and helped in the developmental activities of the Ashram. The management of the Ashram and the Ashramites convey their condolences to the family members of the departed soul and pray for her soul to rest in Peace! Om Shanti!

HOW MATAJI TAMED A MODERN DURVASA

SWAMI RAMDAS

Sadhus, to whatever denomination, sect or creed they belong, are welcome at *Anandashram*. Sometimes, we would find scuffles going on amongst them in the *Ashram Dharmashala*. One would say to the other, “You should not touch me. Stand farther away! You belong to a lower sect. You have no business to sit close to me. Why did you touch my leaf? You have polluted the leaf on which I was served my food,” and so on and so forth.

Once, a *Sadhu* came to the *Ashram* and would not eat food in the common dining hall. So, he cooked his food separately. He was given the necessary provisions, such as rice, dal, ghee, wheat-flour and vegetables. One day, he had taken a bucket from the *Ashram* for storing water. He had, of course, his own *Lota* which was used by him for drinking water and other purposes. He also kept the bucket, nearly half full, by his side. It was rather close to the plantain leaf on which he had, as usual, served his food, prepared by himself. He sat down for eating.

Just then, a woman worker of the *Ashram* went there. She wanted the bucket, as it was the one used by her for washing utensils. She was about to take the vessel, and had hardly touched it, when the *Sadhu* shouted, “How did you dare to touch my bucket? You have polluted the whole place. I cannot take this food.”

He became wild and started cursing and shouting at her. We could hear him in the *Ashram*. He was jumping about with uncontrollable fury. The woman, unable to stand all this, ran away from the place and came to Mataji. In a moment, another person came and reported to Mataji, “The *Sadhu* has collected all the food he had cooked and served on the leaf and thrown it away to dogs! He is still fretting and fuming. Nobody dare approach him.”

The *Sadhu* was short and stout in stature and had a ferocious look. He had a grizzly beard and matted hair on his head. Mataji looked at his wild behaviour from a distance and found he was burning with anger. He looked like a modern Durvasa in action. She felt something must be done to calm him down. She went inside the kitchen store. There were in it some watermelons. She cut them into nicely-shaped pieces and got also some fine variety of plantains and two tender coconuts. All these she placed on a plate and asked another worker to take it to the *Sadhu*. She also followed the worker to the place where the *Sadhu* was.

When the *Sadhu* saw the plate with the juicy red watermelon pieces and other fine fruits, and Mataji coming along with them, his anger cooled down a bit. Mataji said to him, "The woman worker committed a mistake but she never intentionally did it. Will you just take these fruits on the plate?" She handed him also a big pitcher full of sweet warm milk. He now sat down and began to eat and when nearly half the fruit and milk was finished, he came back to normal.

Mataji is a tamer of lions. A smile appeared on the *Sadhu's* face when the whole quantity of fruits and milk went down. Now he was perfectly cheerful. Mataji then asked him, "How do you feel?" He replied, "Quite happy, mother!" At last, he went about telling everybody that Mataji was supremely gracious. "The food I had prepared was nothing in comparison," he said. "What she gave me was veritable nectar. My body was burning, but it has cooled down now. I am most grateful to her."



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

* Our duty is to encourage everyone in his struggle to live up to his own highest idea, and strive at the same time to make the ideal as near as possible to the Truth.

- SWAMI VIVEKANANDA

IMPORTANCE OF THOUGHT FORCE

SWAMI SIVANANDA

Thought makes man. Man makes civilization. There is a powerful thought-force behind every great event in life and in the history of the world.

Behind all discoveries and inventions, behind all religions and philosophies, behind all life-saving or life-destroying devices is thought.

Thought is expressed in words and executed in deeds. Word is the handmaid of thought, and deed is the end-result. Hence, the saying: "As you think, so you become."

How to build a new civilization?

By generating a new thought-force.

How to build a civilization that will ensure the peace of mankind, the prosperity of the society, the salvation of the individual?

By generating a thought-force that will invariably result in man enjoying peace of mind, that will instil in his heart the divine virtues of compassion, of service to his fellow-men, of love of God, and of an intense desire to realise Him.

If but a fraction of the wealth and the time spent on wasteful pursuits and destructive activities, is devoted to the creation of a good THOUGHT, there will be a new civilization right now.

Atomic and hydrogen bombs, I.C.B.M. and a host of other inventions drive mankind inevitably to destruction.

They waste your wealth, they destroy your neighbours; they pollute the atmosphere of the whole world, and generate fear, hatred, and suspicion in your heart; the mind is imbalanced and the body is subjected to disease. Stop this trend.

Promote research in spirituality, in religion, in all the good things of life. Support the philosophers and saints- the real benefactors of mankind. Encourage them in their study of religion, researches in ancient spiritual literature, and the projection of a Great Thought-force for the Good.

Ban all literature that pollute the thoughts of the young. Flood the young brain with healthy thoughts, ideas, and ideals.

The man who commits murder, the man who steals your purse, the man who cheats you- law punishes him. But this crime is insignificant when compared to the crime committed by the wicked intellectual who instils a wicked idea into the mind of youth.

He is the author of many murders that take place on earth; he steals your greatest wealth viz., wisdom; he cheats you by presenting you with poison in the name of sweet elixir. The laws of the new civilization will deal very severely with such *Asuric* beings.

The New Civilization will give every encouragement to those who wish to study philosophy, religion and spiritual thought. It will make their study compulsory in schools and colleges. It will award scholarships to students of philosophy. It will confer prizes and titles on those who conduct researches in religion and philosophy. The deepest urge in man- the spiritual urge- will be given the fullest scope to realise its goal.

The fruits of the New Civilization are well worth all that everybody can do towards building it up. In the New Civilization man will want to lead a righteous life, he will be eager to serve his fellow-beings and share with them what he has; he will love all, realising that his own Self dwells in all; he will be devoted to the welfare of all beings.

What an ideal society it will be, where people will share with others all that they possess, and will serve everybody! Where will be the need for taxes and duties in such a society in which everyone will voluntarily work for all? Where is the need for police and the army when people are devoted to virtue?

This, then, is the ideal. Towards this end, let everyone, strive to generate a thought-force.

May God bless you all!



A HINDU (INDIAN)

SWAMI RAMATIRTHA

A Hindu is one who loves Truth with all his heart and practises it fearlessly in his life. He is above body, mind or intellect. He is full of astonishing energy, the true Bliss. He entertains high thoughts and leads a holy life of truthfulness. Why does he study grammar and scriptures? Because Panini (the great grammarian of Sanskrit) has proclaimed that his grammar can be the means to attain salvation. Why does a Hindu astrologer study astronomy and astrology? Because these books are part of the Vedas, the Divine Knowledge.

Why does a virtuous man care to study the medicinal value of the herbs and roots? Because he has been told that medicines help a man to develop spirituality to attain Godhood. Logicians could not have made Hindus study their Nyaya Shastra; had they not declared it to be useful in attaining salvation. The reason why Hindus love to study literature is that it not only helps a man in acquiring virtue, prosperity and fulfilment of his desires, but it also helps him in attaining salvation.

All the poetry of the Hindus is free from worldly entanglements and sensual love. If, however, they ever deal with the worldly love, they would do so under the cover of love for God or Divine Knowledge. A Hindu poet, while praising the beauty of the eyes of his beloved has mentioned in this connection the names of all the ten Avatars (incarnations of God).

The Hindu literature is already dedicated to the love of God or Divine Knowledge. Religion is present in Hindu literature in all its phases. Why do Hindus love music? Because Narad, Yagyavalk, Gorang and other Rishis, Munis have testified that the Sam Veda, besides being useful in many ways, provides means to control the vagrancy of the mind, through singing hymns in praise of God. The Hindus have no value for dances, unless it is connected with love for God. One who dances before God out of his love for Him is worshipped like God Himself. A Hindi poet says:

“If you want to dance, do so for God. If you desire to sing do sing the hymns in praise of God. If, however, you want to run, do run away from all evil deeds and if you want to come, come under the protection of God.”

The Hindus are prepared to undergo physical tortures i.e., coiling and contortion of the body, warming it before the fire, and similar other exercises in the name of Hata-Yoga, because it is one of the rungs of the ladder to help them rise spiritually. The Hindus have not been allowed to love gold, the very mention of which infuses a desire in a worldly man to covet for it. It is this gold which causes friction and unpleasantness in the families and which is responsible for bloody wars between the countries. The worldly wealth has not been recommended to the Hindus for their spiritual progress. It does not give real happiness. Learned Brahmins have proved that renunciation, self-sacrifice and self-abnegation are certainly the essential requisites of Eternal Bliss and salvation. The ignorant men may worship gold like God Himself, but it has no value in the Kingdom of Heaven. It is useless like a base coin in spirituality. A Hindi poet says:

“Just as a hungry man loves food, thirsty man loves water and an ignorant man loves his family, so, too, a godly man loves God. He easily renounces the worldly temptations. Just as a lover loves his beloved, so, too, a godly man loves God.”

A true Hindu loves God more than any other man loving anything else.

If God is remembered even in a house of sorrow, it is acceptable to a Hindu, but a royal palace is not acceptable to him, if God's name is forgotten there. A true Hindu is the lover of Truth. He can accept any torture, agony or cruelty, provided it helps him to remove the distance between him and his true beloved, God.

Such high thinking Hindus attach no importance to worldly treasures. Even the work of the goldsmith has been considered to be base. The true Brahmins may remain naked in the jungles

and live only on the fruits, but they consider the business of cloth, copper, iron, wood etc. as useless for themselves, like a child's play.

A Sanskrit sloka says:

“Under banian tree there was a congregation of aged sages, but the Guru, the guide, was much younger. The wonder of all the wonders was that the Preceptor did not move his tongue at all, still he removed all the doubts of every one of them. What a wonderful lecture was it!”

O you seekers after Truth and Eternal Peace, you can hardly gain anything by indulging in selfish desires.

The professions relating to gold, copper or iron, wood work, pottery, etc., were considered to be much inferior to Divine Knowledge. It does not mean that those days, the work of construction of buildings was of inferior quality. No there is plenty of proof to show that this art was fully developed even during those ancient times. But these professions have no direct relation to the Brahma Vidya and, as such, these have been classified as inferior.

Dear Indians, please realise the depth of your degradation. Today the descendants of Rishis are giving preference to inferior professions over Brahma Vidya or Divine Knowledge. They are, as it were, setting pieces of coal in place of the jewel, Kohinoor, in the Divine Crown. What a pity?

O dear friends, you are excessively enamoured of European science and industry. Please think with a cool head, if these researches, concerning railways, telegraph, cannons, steam engines etc., have even a little more increased the happiness of the present population than that of the ancient times. It is all external vanity and nothing else.

Rama does not mean that you should restart your old bullock carts and horse drawn vehicles, nor does he mean that you should ban the steam and electric contrivances in your country. Rama only means to say that you must not attach undue importance to

them. Do give them their due. You purchase a horse, so that you may ride on it, not that the horse may trample you down. Do not sell away your Divine Knowledge for a mere cat. For an unnecessary interest, do not risk your soul. Pray do not lose your peace of mind, in search of so-called peace.

In Arithmetic, if you increase the numerator, you increase the result. But if the denominator is also in the same ratio, the result will remain the same. For example, $3/4$ - $12/16$ - $15/20$ - $75/100$ and so on. The Europeans by trying to increase the numerator want to increase their happiness. But this is not enough. Please see below:

Happiness= Aids to Comforts/Desires

You Indians, who are copying the Europeans, must mark that while you increase the numerator, you also increase the denominator. This will not give you the desired result of increased happiness. For example, an addict goes on increasing the quantity of his addiction, say liquor or opium, on one side and also increasing his craving for the addiction on the other side, with the result that his pleasure from intoxication remains the same. The pleasure, which he used to derive in the beginning from a smaller quantity of intoxicant, is not to be had now even with greater quantities. And in the end, he finds that his whole life has been wasted away and that he has become a slave to his intoxicant. So, too, it is not wise for you to increase your numerator unlimitedly. How far will you continue to add to the aids in your comfort? You will always feel their shortage in one way or the other.

In order to increase the resultant happiness, the Hindus have a method to gradually decrease their desires, the denominator. As the desires go on decreasing, happiness goes on increasing. When denominator (desires) is reduced to nil, the resultant happiness would be unlimited. But it must be remembered that the desire can be eliminated only through Divine Knowledge. There is no other way to do so.

A man read the romance of Laila and Majnu and decided to act as a Majnu. He, therefore, divorced his wife, kept a picture of Laila to his bosom, and roamed about crying Laila, Laila, even though he had not the least madness of love for her. Fie on such a fake Majnu. He is neither a lover of his own life nor of Laila.

O Indian, if you, however, want to ape the Englishmen do so in respect of their love for hard work, courage, perseverance and one pointed concentration. Have their madness for their country, but reject their Black beloved, Laila, i.e., attachment to the transitory pleasures of this world. If you want to be Majnu (Majnu means mad), be mad after your own Divine Knowledge, the Brahma Vidya. But, if you prefer to be mad after this world and its transitory pleasures, you will have to repent. There can be no doubt about it. But, yes, if you utilise this world as the maid-servant of Brahma Vidya there is not much harm. There is a saying in Sanskrit 'Only a fool can go abegging, after discarding the cream of his own house.'

History will bear witness to the fact that, whenever, the Indians ignored or insulted the invigorating and life-giving Brahma Vidya, the Divine Knowledge, they were seriously harmed. Whenever the Hindus ignored the teachings of their experienced sages and fell a victim to selfishness or separatism, they were doomed. There is still time. Take care. Come out of the mud of the body consciousness and stay in your Real Self. Realise and speak out Shivoham, Shivoham (I am God, I am God) and let the flag of sacred OM flutter freely at the top of Kailash of Anand (Eternal Bliss).

OM OM OM



The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him- that moment I am free from bondage, everything that binds vanish, and I am free.

- SWAMI VIVEKANANDA

THE VIEW FROM WITHOUT

FRANK MACSHANE

Once I dreamt that I had died, and I found myself sitting on a road, with my legs crossed in the lotus position. I was trying to concentrate and to meditate, fixing my eyes on the space between the eyebrows. Although I made a great effort, I was unable to succeed. Then a figure passed along the road and stopped to look at me. It smiled and said: 'Why do you want to do that if you are dead? What you are doing can be done only in the life that you have just left-within the body. Now you must concentrate outwardly; you must look at the body from without.'

This dream made a great impression on me, and for a long time I thought about it and tried to guess its meaning.

In order to understand something about this mystery and so to pull back a little the veil which separates us from the greatest of all unknowns-death-it is necessary to consider Yoga and use some of its allegorical and mystical language. There are seven *chakras*-lotuses or centres of psychic force and consciousness- located along an invisible spine in the subtle body. Each has its colour, letters, symbolic animal and God. Thus, *Muladhara Chakra* at the base of the spine is a yellow lotus with four opened petals. Around it the Serpent Kundalini is coiled three and a half times.

Psychic channels, called *nadis*, run through the subtle body, the most important being Pingala, Ida and Sushumna. Sushumna runs along the spinal cord whereas Ida and Pingala are located to its left and right. These *nadis* and *chakras* have a more subtle and spiritual meaning than expressions like nerves, ganglia and plexuses.

Sushumna is the path along which the Serpent Kundalini progresses like a sleeping beauty of the forest. Once Ida and

Pingala merge, and their wedding is blessed by Sushumna in the temple of the Manipura Chakra at the navel, all three are united, thus allowing Kundalini, the Serpent to reach the Ajna Chakra, which is the space between the eyes. This *chakra* has only two petals and it is there that the Eternal Lover lies who is capable of helping us reach heaven. There Dante would have met Beatrice, and there she awaits us. Wearing a white robe, she leads us by hand up the last steps that separate us from heaven; she leads us towards the throne, towards the coronary *chakra* which is called *Sunya* or emptiness. This *chakra* is the brother of silence, Sunya-Bhai, the Hermaphrodite. It has a thousand petals and contains all of the letters there are and all of the *mantrams*. In short, it is OM. To reach this final stage is an almost impossible task, and many years ago I nearly died in attempting it. Perhaps then the help of the Eternal Lover was missing.

Whoever attains the Great Emptiness by reaching the mysterious cavity that is said to lie between the brain and the skull, whoever overcomes rational consciousness and moves to a point nearer the Collective Unconscious, has a halo around his head or a protuberance like that of Buddha, or horns like Michelangelo's Moses. When this final stage is reached, then perhaps the Eternal Lover will retire, leaving only unity or a great emptiness like *Nirvana*.

A mysterious aspect of this whole process is that although the Serpent Kundalini climbs up the spine, it only stretches one-half of its length, while the other half remains coiled round the base. Thus, it is like the Libido, which is at once active and in repose. It is both alive and dead, creating and dissolving at the same time. In the same way those who have attained liberation continue to be active in the world, and the Buddha who reached *Nirvana* was still an influence on earth.

The symbolism of Yoga aims at totality; it incorporates everything, including the earth and the sky, the animals and the Gods. It is a

picture of the Universe. Consider, for example, the symbolism of Pingala, that narrow channel which is located on the right side of the backbone. It is considered to be red, since that is the colour of the sun, and it is masculine. Ida, which lies to the left of the column, has a pale colour like the moon, and is feminine. Together, Pingala and Ida constitute Kala, or Time. Sushumna, which is the channel running up the centre of the spine, destroys Kala or Time, because Sushumna represents the secret path towards timelessness. Pingala is also the River Jamuna, while Ida is the Ganges and Sushumna, the River Saraswati, these three being the sacred rivers of India. They are also the three ancient seas which meet in the extreme south of India at Cape Comorin, where Kanya kumari, the Virgin Princess sleeps. These three, accompanied by a mysterious fourth, proceed across the body of India, uniting in the Arabian Sea, the Sea of Bengal and the Indian Ocean with Mount Kailas in the Himalayas, where the God Shiva lives. This mountain represents the coronary *chakra* or Sunya. Thus altogether, like the body of a man, the map of India shows erect temples at both extremes.

Intuitively, I had grasped something of this extraordinary parallelism many years ago, when I travelled down the whole length of my country to the Antarctic. At that time, I felt I was making pilgrimage within my own body and my soul, and the southernmost city of Chile, Punta Arenas, seemed to represent the *Muladhara Chakra*. Both physically and spiritually it was necessary to go there first before proceeding onward to the Antarctic, and to the empty ice-fields where the white light shone. The straits and canals in the south of Chile seemed to represent the *nadis*; *Pingala*, *Ida* and *Sushumna*, and the ship on which I was sailing was Kundalini, the Serpent.

Although this intuitive symbolism existed in India as a science for thousands of years, I was able to understand it only vaguely while I was in Chile. Then it came to me as part of the drama of my own

soul, and like a painful attempt to gain redemption for myself and for my countrymen. In contemporary psychology this phenomenon of similarity is called 'transference' or 'transposition', and experiments in alchemy have also been studied from this psychological point of view. The results, which have been known in India for centuries, show that all of these experiments are nothing more than pure esoteric symbolism. We are locked in at all sides; everything to us is anthropomorphic: we are totality.

As dream-images are sometimes created by physical actions such as digestion or the functioning of the kidney and the liver, so religious images and archetype of the Collective Unconscious may be a reflection of a psychical physiology, or of a vegetative life in the soul corresponding to *chakras*, plexuses, *nadis* and so on. Thus, the Gods live within our bodies; they are phenomena occupying different places and performing different functions. The angels work within our kidney in much the same way they do in the most distant galaxies in the heavens. The animals of the forest also reside within us as forces or instincts. They are in our *chakras*.

The most terrifying aspect of this concept is that while we live, we occupy a body, which in turn is a miniature of the body of the Universe. We are cells in a cosmic body, and at the same time we are microcosms. The result is a game of endless mirrors, and the Universe is like that Chinese box-trick in which a whole series of little boxes are contained one within the other.

The stars are the *chakras* of the macrocosm; the Milky Way is Sushumna, Ida and Pingala. Kundalini passes through the skies like the Serpent of Creation. The worlds of the sky are psychical and physical emanations of the body of the Cosmic Christ, whereas man is Christ incarnated. While we live, we exist within a small body, which in turn is within a larger, the Universe. Thus, space travel corresponds to the movement of a small cell passing from

the kidney to the heart. Whereas a mental trip to the sun or the moon, such as is taken by the yogis of India or by my master in Chile, is both a physical trip from one *chakra* to another, and a physical trip through the constellation. Yet, in either case, the voyage always has to remain within the great mental body. Like those Tibetan *tankas*, which show the wheel of Life located within the belly of a Demon, we are locked in the Universe, and the Universe in turn is within us, each of us at the same time have an objective unity. Perhaps death will be an escape from this prison, a departure as much from the small body as from the large, so that we will be able to contemplate the Demon from without.

It is impossible to say more, for no explanatory words exist. Indeed, these conjectures already verge on madness. While we live we are nostalgic about heaven; once dead, we will probably be nostalgic about the body and consider that physical existence was heaven. Perhaps we shall return reincarnated; perhaps not. Nobody knows whether death is a total dissolution; no one has seen the dark side of the moon. All we know is that death is a departure from physical life. The condition of the two is that of essential oppositeness, and as a result there is no possible communication between those who are dead and those who are alive, for each is concentrating in a different direction: those who are alive look inward, whereas the dead look outward.

The only possible clue to the mystery seems to be that ancient science of Atlantis, Yoga, which allows the Serpent to uncoil at one extreme and to remain simultaneously coiled in the other. It is a process of being alive and dead at the same time, of looking inward and also outward; it unites the Ego and the Self. That is the only possible path, a narrow pass over the mountains which has been lost to man for centuries.



If you practise to feel God's presence always within, you cannot help but keep on smiling, in spite of a world of tribulations.

- SWAMI OMKAR

"A PAGE FROM MY DIARY"

SWAMI RAMANANDA TIRTHA

I have a friend. Strange are his ways. He laughs when I weep and weeps as I laugh! Just the other day, he sang a song to me. A Lullaby it was! No! A death-knell! But it was to lead me on to the Eternal Abode of Peace. I was attached to the world! I felt a craving for the form! "Detach" was the one order he gave me. "Away from this abject human sphere," he said. He seemed militaristic in voice. I shuddered for a moment! My whole being was shaken! With all submission, I raised my face to him. Lo! He was no harsh creature! Tears rolled down his cheeks! My eyes reciprocated! I wiped off a silent tear from my own. He seemed to beckon me. I moved on, a step forward, and I could clearly visualise his heart. "Come on brother! True joy awaits you here," was his honeyed utterance! Another step further and I could now behold the whole form, lustrous, resplendent, and graceful! He called me to him. I moved on. He seemed to recede, I struggled within myself. A hurried pace then I took. A simple jump and I was about to hold him in the hand.

"Wait, Darling, wait! Not yet! Answer first and then touch me."

In wondering expectation, I looked him in the face. The hand was raised "Look behind," he said.

"No, I will not," was my instant reply, 'The world would bewitch me, the world would entice me. I would, I were ever with You.'

"But strange is the way to me," he murmured. "No matter, I am fixed," I mused within myself. "No world, no attachment then," he interrogated. "My relation is only with Thee," was the answer. "Then prove it," he retorted.

My arms were widely stretched! The heart beat fast! The tender chords were moved! A strong thrill of vibration seemed to shake within! I wept and wept and fell down at His feet in losing consciousness!

I woke up! I found myself enshrined in His heart! I sat face to face with Him! I loved Him! I wished I were one with Him! He seemed to know this.

“Right you are. Bhakta and God are one, not two. Love begins with two, but ends in One. Look within and we are One!”

I turned my eyes inside! The other sense organs followed suit! He was within me! He stared at me and I glanced at Him! The form was gone! The spirit itself was lost! Nothingness also was “no-thing” to me! I have never regained my consciousness since then! Readers of ‘Peace,’ can you explain this.



* If you think that you can live happily in forgetfulness of God, you are mistaken, because you will cry out in loneliness again and again until you realise that God is all in all- the only reality in the universe. You are made in His image. You can never find lasting happiness in anything because nothing is complete except God.

* True marriage is a laboratory in which poisons of selfishness, bad temper, and bad behaviour may be poured into the test tube of patience and neutralised and changed by the catalytic power of love and constant effort to behave nobly.

* Unless man and woman understand each other's nature, they ignorantly torture one another..... Each should strive for an inner balance of both reason and feeling, and so become a 'whole' personality, a perfected human being.

- PARAMAHAMSA YOGANANDA

* Be you all Rishis and sages; that is the secret. More or less, we shall all be Rishis. What is meant by a Rishi? The pure one. Be pure first, and you will have power.

- SWAMI VIVEKANANDA

Significance of Krishna's Life for Modern Man

Sri Sri Paramahansa Yogananda

Lord Krishna says in the Bhagavad Gita that what man really needs to do to find the kingdom of heaven is to renounce the fruits of action. God has sent man into this life so circumstanced with hunger and desires that he must work. Without work human civilization would be a jungle of disease, famine, and confusion. If all the people in the world were to leave their material civilization and live in the forests, the forests would then have to be transformed into cities, else the inhabitants would die because of lack of sanitation. On the other hand, material civilization is full of imperfections and misery. What possible remedy can be advocated?

Krishna's life demonstrates his philosophy that it is not necessary to flee the responsibilities of material life. The problem can be solved by bringing God here where He has placed us. No matter what our environment may be, into the mind where God-communion reigns, Heaven must come.

"A heaven without Thee, O God, I want not! I love to work in the factory if I can but hear Thy voice in the noisy wheels of the machinery. A material life without Thee, my Lord, is a source of physical misery, disease, crime, ignorance, and unhappiness."

To avoid the pitfalls of the two extremes, renunciation of the world, or drowning in material life, man should so strain his mind by constant meditation that he can perform the necessary dutiful actions of his daily life and still maintain the consciousness of God within. All men and women should remember that their worldly life can be freed from endless physical and mental ills if they add deep meditation to their daily routine of living. A balanced life of meditation and activity, without attachment to the fruits of action, is the example set by Krishna's life.

The message of Krishna in the Bhagavad-Gita stands as the doctrine is best suited to our modern busy life of many worries. To work without the peace of God is hades. To work with God's happiness ever bubbling in the soul is to carry a portable paradise within you wherever you go. To be constantly worried even in pleasant surroundings is to live in hades; to live in the inner, boundless soul-peace, even though housed in a rickety shack, is a real paradise. Whether in a palace or under a tree, we must carry with us always this inner heaven.

The yogi enjoys everything with the consciousness of God. But at the same time, he can say: "If I don't see the face of food, I shall never miss it." The conditions of the world should not bother you. Be not attached to anything. Jesus fasted for forty days and kept his mind always on God.

If you are in the world and have no attachment to it, you are a real yogi. To remain in the candy store and not touch the candy is true renunciation. However, milk will not float on water unless you make butter of it. The only way to find happiness and emancipation is to seek God and live by His laws. Jesus said: "If thy hand offends thee, cut it off." That kind of determination is needed. You must realise in your heart and soul this truth: "Lord, You alone are mine. I am here just to please you."

Renounce not only outwardly but mentally too. Jesus did not mean that man should not eat or put on clothes, he himself ate food and wore clothing. He did mean that one should be mentally non-attached to dress and food. He was teaching that renunciation must be accomplished mentally as well as externally. "Take no thought.....for your body" means "Don't worry too much about food and clothing and the demands of the body." It is more important to be clean inside than outside. If you can be pure within and also clean without, that is even better.



TRUE WEALTH AND CHARITY

SWAMI RAMDAS

Minal Devi, the famous Rajmata of Gujarat, was a very generous-hearted queen. Once she went for the Darshan of Lord Somnath, taking with her one-and-quarter crores of rupees worth of gold. She weighed herself in gold and distributed the wealth to the poor. Jubilant over the merit acquired by the queen-mother by this great act of charity, her son, Raja Siddharaj, remitted the taxes payable by his subjects, to the value of several lakhs of rupees.

Now, Minal Devi became so proud that she believed nobody in the world could be as charitable as herself. Bhagwan Somnath, who wanted to save his devotee by teaching her a lesson, appeared before her in a dream and told her, "A poor woman has come to MY shrine for Darshan. Go to her tomorrow and beg of her to give you the merit she has amassed."

Roused from her sleep, Minal Devi fell to thinking over the dream. Finally, she came to the conclusion, "This is nothing too much for me. I will give her money and purchase her merit."

Accordingly, in the morning, the queen-mother sent messengers to find out the woman devotee. Soon they brought to her an old pilgrim—a poor Brahmin woman. The queen-mother told her, "Give me your merit in exchange for whatever wealth you wish to have."

The poor woman refused the offer without any hesitation. The queen-mother was surprised and asked her to describe the nature of the merit she had acquired.

The Brahmin woman then narrated her story. She said, "After leaving home, I wandered for many months in hundreds of places as a mendicant. I have at last reached this sacred place, Somnath. Yesterday was a day of fasting for me. Today, a holy man gave me a little food without salt. Half of this I offered to Lord Somnath. Of the remaining, one-half I gave to a guest and with the rest I broke my fast. What merit have I gained? I am an insignificant creature. You are a great soul who

has acquired a lot of merit for yourself. Your father, brother, husband and son are all Rajas and princes. You have, according to reports, performed Shankarji's Puja spending more than a crore of rupees and your son has granted remission of taxes amounting to many lakhs to commemorate the great event. Having acquired so much merit, why do you ask of me the little merit gained by me, a poor woman? If you won't get angry, I will tell you something more."

On Minal Devi assuring her that she was free to speak out her mind, the Brahmin woman began to explain why she was not willing to exchange for money the merit of her humble devotion. She said, "All the material wealth in the world cannot yield the peace and joy that pure love for the lotus feet of the Lord gives to a true devotee, however poor, low and humble the latter may be in the eyes of the world. There is no wealth equal to devotion. So it is that I refuse to part with even the smallest measure of the merit of my Bhakti in exchange for your vast riches. It is not enough to have money. More precious than wealth is the right conduct and true unbargaining love for God. So, one should observe the rules of Dharma.

Similarly, it is not enough to have power. One should also have patience combined with humility. One should control one's mind by practising vows and spiritual disciplines from youth. Even when one is in extreme poverty, one should never refuse to give alms. These rules, though seemingly insignificant, are highly important and must be followed by all devotees.

Hearing these words from the lips of the Brahmin woman, Minal Devi's pride was destroyed. She expressed her gratitude to the poor woman. Shankarji, the Lord of Somnath, out of His infinite grace, had sent the Brahmin woman to teach this precious lesson to the queen-mother.



The only way to realise the light above you is to strike the spiritual light within you, and the darkness of sin and impurity will flee away. Think of your higher self, not of your lower.

- SWAMI VIVEKANANDA

For thousands of years India has been known as mother of transcendental philosophy, of esoteric and occult knowledge, and of the profound mystic wisdom that has nourished the souls of spiritual giants throughout the centuries. But that ancient land of the East has also been paradoxically known as the mother of the benighted intolerant ethics of the caste system. How many thousands, nay, millions of lives have been blighted by the evils of that system.

The truth of man's Spiritual oneness with his fellow man seems the most complex lesson for man to learn even in a land where the one pervading Absolute Reality has been taught for millenniums.

Long ago in the mystic land, there was born to a couple of the lowest or Sudra class, a boy whom they named Jandra. From the beginning he was exceedingly active and full of exuberant vitality.

As he grew up, he began to realise that although he was stronger and more developed in every way than the other boys of his age, he was not allowed to play with them, unless they were of the same caste as he- Sudra. Often, he would ask his parents why he was not as good as those of upper classes. They would relate their usual tiresome explanation of the caste system, and at the finish he would feel no more enlightened than when they began.

Then he would turn to others of their caste, to relatives and friends of the family. But they would have the same reply waiting for him as had his parents. He battled valiantly against the hoary tradition of his people, sensing that his soul was fighting for the very freedom of its existence.

But in the end despite his high-spirited nature, he finally surrendered. He was a Sudra- he would live and die a Sudra- a servant unto others all his day. It was his fate, his destiny. And so, Jandra yielded to Kismet(fate).

Still, it is not easy to smother the creative expression of a soul such as Jandra's. With his entry into young manhood, he began to have illuminating inner experiences, and with them came an urge to teach his fellow men the noble truths of higher life.

When he confided his hopes to his parents, then to relatives and friends, they stared at him aghast. He, a lowly Sudra, entertaining such impossible hopes of becoming a Guru: Had he been a Brahmin, there would be no obstacle to his choice of so high and holy calling. But a Sudra- not worthy even treading on the shadow of a Brahmin!

As the years passed, and Jandra lapsed into the fatalistic tale of so many of his countrymen.

One day, however, he was walking along the main street of the town, carrying two heavy buckets of milk to the home of an upper-caste family, he saw the people becoming excited and hurriedly taking their position at each side of the street. Sensing that they were awaiting some important spectacle, Jandra too found a place for himself and rested the buckets of milk beside him on the ground.

Soon a gigantic white elephant came into view, plodding ponderously along. The mountainous hulk was gorgeously ornamented in fine spun gold and the mask embroidered with precious gems. On the elephant's back was a canopied howdah whereon rested an indolently reclining young man dressed in silken robes, his fingers and yellow turban flashing with precious stones. On the neck of the elephant, guiding the great beast, sat a thin little Hindu, his only clothing-a loin cloth.

Jandra recognized the bejewelled young man on the howdah as the Rajah Bhagavar, whose wealth in gold and precious gems was fabulous. It seemed to Jandra, as he stood there with the others and watched the magnificently adorned elephant go by, that he saw the young Rajah give him an insolent smile of superiority.

Something deep within Jandra flared up- something of fiery nature he had known in the days of his youth before he had become an

abject slave of fate. He recalled how in that long ago, this same young Rajah prince had called him "Sudra dog," and Jandra had given him a thorough thrashing. In return he had received twenty lashes from one of the Rajah's guards- but it had been worth it.

And now, as the elephant passed on, Jandra felt himself straightening to his full height at the memory of his triumph. A Sudra could be a better man than a Rajput.

Forgetting his buckets of milk, he walked off absorbed in the old, old question of his younger days. "Why was I born a Sudra, to live out my life servant to other castes- why was not I born a Rajah prince like Bhagavar? Am I not as good as he? Were we not both born of woman?

On and on he walked, till he had left the town behind, had crossed the little valley in which it nestled, and was climbing up the slope of the neighbouring mountain.

It had become dark, and Jandra found a cave in which to sleep through the night. He was tired but not in mind. He lay in the dark, feeling a great sense of joy in his soul, that comes from some inspiring revelation. There in the quiet of the cave, alone in the dark, he was Jandra, a man- not a Sudra! He was of no caste, or category- of no manmade classification. He was himself- the self he had always been and always would be beyond all social distinctions.

Suddenly, the cave became illumined with soft phosphorescence, and Jandra beheld a wondrous sight. There was the magnificent gigantic elephant he had seen earlier in the day. But on the howdah, instead of Rajah Bhagavar, there sat none other than he himself, he, Jandra! In silks and heavily bejewelled! And down below the streets, among the people who were watching the richly ornamented elephant passing by, was a poor defeated man, a lowly Sudra, who had stopped to rest, his heavy buckets on the ground beside him. And the face of the Sudra was not Jandra. It was the face of the young Rajah Bhagavar!

Then came a quiet voice through the silence of the cave. "Man plays many roles on the stage of life. The roles which thou and thy

brother portrayed in another day, as thou seest before thee now, are reversed in this day of thy life. And may again be reversed tomorrow. Thus do the roles change, until man has garnered from each, the experiences necessary for his full awakening. But the man behind the role is forever himself eternal, immortal, invulnerable. When man finds his Real Self, he is no longer the toy of fate. He rules his destiny and is free forevermore."

The voice died away in a melodious echo. And with it, the light and the vision vanished. Jandra transfigured with the illumination, felt himself one with his Real Immortal Self. He offered up his gratitude to Brahma, the supreme creator, and dedicated himself to devote the rest of his life to free his countrymen from ignorance of separateness. In true wisdom, each caste would then progress in the consciousness of oneness, until one day they would all be merged in the Universal Brotherhood.

Then he closed his eyes and slept the sleep of the blessed.....



* God is realised only through reflection, not at all even by a million forms of worship. Different forms of religion, however sublime their tenets may be, forge too many bonds around the individual. God-consciousness alone disperses all the bonds and limitations.

* In the religion of love, one cannot have ill-feelings or hatred even in one's mind. When man feels that his religion is the religion of the Universe, that everything and everyone belongs to him, he cannot help loving all, irrespective of caste, creed, colour and nationality.

* It is in the hours of silence, one is aware of the light that never goes out, the light that never sleeps or stops shining even when one is asleep. How blessed it is to recognise that perpetual light, the light which is self-shining and which does not need the help of any other object for its recognition.

* Man is an admixture of good and bad. None is either exclusively good or exclusively bad. But the human tendency is to take delight in looking at the seamy side. If every one cultivates the habit of looking at the bright side, there will be less conflicts, more of harmony in any social system.

- SWAMI OMKAR

Vedanta, the essence of the Vedas, the Eternal Law, proclaims boldly in a thundering voice that duality is unreal and that non-duality alone is real and true. The Vedas emphasise again and again, through many an illuminating illustration and interesting simile, the non-existence of duality and the existence of the only reality- the Existence, Knowledge and Bliss Absolute- SAT-CHIT-ANANDAM. EKAM EVA ADVITEEYAM BRAHMA. That Brahman is one without a second is the clarion call of the scriptures of the east.

Now, coming to the practical side in the life of daily experience, looking at the facts, what about this duality of the Swami and Omkar? Are they two or one? If you say they are two, Vedanta says two things never exist and duality is a big delusion. If you say they are one, then there is the form and name of the Swami, to all appearances existing as the living reality.

The Swami can be seen, but Omkar cannot be seen, for Omkar is invisible whereas Swami is visible, composed of blood, flesh, bones and with the particular sense of hearing, seeing, smelling, tasting, feeling etc., What we see physically, we have to deny and say that it never exists and it is false. And what we cannot see, that which is beyond the sight and other senses, we are to admit sometimes blindly that it is the only abiding Reality. How strange and paradoxical is TRUTH! How difficult and incomprehensible, also it is!

Whether it is easy or difficult, comprehensible or incomprehensible, Vedanta, the end of all knowledge, persists and insists repeating times out of number, that two things never exist and that duality is false from beginning to end. The only reality in the changing world of phenomena is the changeless, Eternal and Invisible Truth-the living OMKAR.

To support its firm stand, Vedanta gives a very interesting and beautiful illustration of the snake in a rope out of fear and delusion. If you recognise the ROPE, with the height of wisdom, the snake

disappears. Where there is rope, there is no snake idea. When there is the snake fear, the reality of the rope is absent thus both the rope and the snake cannot exist at the same time, however deluded and ignorant a man may be.

Similarly, Swami and Omkar can never exist together, however, sweet and loving the Swami may be. When there is the consciousness of the Swami idea, the consciousness of Omkar is absent. When there is the Omkar idea, the Highest state of consciousness, the finite Swami is dead. There is a motto-sign on my writing table which runs thus.

But alas, it is not so easy to die. Mottos, signs and affirmations alone will not make the Swamiji to die, to lose all form and name. on the contrary, often I find myself, to see that Omkar is dead and the Swami alone is alive, asserting the non-existing delusive ego in the mirage of the world.

When anything goes wrong in the Ashram, Swami gets all anxious and longs to set everything right. When someone, whom we love and trust dupes and deceives us, when someone with whom we share all that, we have, misuses our love and hospitality, when someone who is dearest and nearest to us fails and disappoints us, there is the Swami, asserting himself, getting sad, hurt and wounded, instead of Omkar repeating to the Swami: GET THERE BEHIND ME SATAN!

SOHAM gives freedom is another motto in Mt. Kailas. Soham alone is the basis of all creation; it is the Breath of the breath. As I feel Soham in the still, silent, steady breath, I feel ecstasy to see OMKAR is alive. Amidst the heavy work or deep confusion, when Soham is forgotten, even for the time being, the Omkar gets buried and hidden and the Swami tries to sit on the false and unsteady thorns of self-glory with his chief minister, the ego, trying to rule in the better kingdom of restless imagination.

When Swami himself is a big myth, where does this other entity, the finite ego, come to all is the myth? Verily, one's salvation lies only in giving a death-blow not only to all forms, but to the very ego, which is the source of all creation and root cause of all misery and trouble.

BE DEAD THAT YE MAY LIVE! What a wonderful message, containing the essence of Vedas. Alas, it is difficult to die. Yet the freedom of the soul consists only in the death of the ego, the form, the Swami idea. The snake delusion must be destroyed once and for all, at any cost. Only the Rope exists. Omkar exists. The Rope alone is the only Reality. Omkar alone is the changeless, abiding Truth.

My friends, what need is there of wrangling with too many words? For the good of all, for the peace of the world, strange as it may sound, that Swami should die, be destroyed with root and branch permanently and Omkar should live eternally, shining with the splendour of millions of Suns!



* When a problem is troubling you, you leave it and fix your mind on God, the problem will automatically be solved in the way it should be solved by God's grace and guidance. Let that faith be firmly rooted in you. The relevant conditions for solution will present themselves.

- SWAMI OMKAR

* The one who loves all intensely begins perceiving in all living beings a part of himself. He becomes a lover of all, a part and parcel of the Universal Joy. He flows with the stream of happiness, and is enriched by each soul.

- YAJUR VEDA

* The human body is the temple of God. One who kindles the light of awareness within gets true light. The sacred flame of your shrine is constantly bright. The experience of unity is the fulfilment of human endeavours. The mysteries of life are revealed.

- RIG VEDA

* Meditating on the lotus of your heart, in the centre is the untainted; the exquisitely pure, clear and sorrowless; the inconceivable; the unmanifest, of infinite form; blissful, tranquil, immortal; the womb of Brahma.

- KAIVALYOPANISHAD

* Those in whose hearts OM reverberates unceasingly are indeed blessed. And deeply loved as one who is the Self. The all-knowing Self was never born, nor will it die. Beyond cause and effect, this Self is eternal and immutable. When the body dies, the Self does not die.

- KATHA UPANISHAD

FAULTLESS FRIEND

SWAMI OMKAR

There is a writing in the Ashram, stating an ideal, that if you try to find a faultless friend in this world, you will have to quit the world even without a single friend, meaning, that there cannot be a single man without any fault. God has not created man only with faults or completely devoid of faults. He has not created anybody with cent per cent good and any other body with cent per cent bad. Whenever there is evil, there is also good and vice versa.

However bad a man may be, if we examine him carefully, there will be at least one good quality in him. So also, however good a man may be, on careful examination, he will be found to be a slave to some small defect. Whether in good people or bad people, we have to take only what is good and helpful to us and leave the rest. Even in Dharmaraja, who was considered to be an embodiment of truth and righteousness there was some weakness, his love of dice or some other thing. Similarly, we can find some good quality even in people like Ravana and Duryodhana, who are held to be embodiments of evil and unadulterated heaps of bad qualities.

But generally, in this world of ours, people, instead of trying to find good in others, give importance to their defects. If we begin to find the faults in our friends, and go on leaving them one after another, we cannot have even one friend who has no blemish. So, it has been said that a person who endeavours to find a faultless friend will have to close his life without being able to find even one such.

Another truth is, we find in others only what we have in us. If there is light in us, we see light in all. If there is darkness in us, we find the whole world dark.

At times, the whole world looks so sweet and Godlike. For that, the reason is the mental state. At other times, in difficult tests and trials, the same world appears to be cruel, full of Satanic qualities. For that also, the reason is the mental state. What we experience inside, also

materialises outside. Let us try to understand this problem clearly, by taking some common illustrations from our daily lives.

A person may be completely service-minded and he may be rendering selfless service day and night. But he may be a slave to some bad habit like snuff or tea. Another may be serving humanity unintermittingly, but he may be addicted to excessive talking or eating. A third may be carrying all our behests with great obedience and faith but he may be addicted to smoking or opium. A fourth may be engaged in service day and night but he may look down upon others with contempt. Some others may be endowed with several good qualities but the ego may be prominent in them and they may want to boss over others. Some may serve others according to their ability but they may be full of selfishness, devoid of love, always craving for their own progress, welfare and liberation. We can take any number of such examples from human lives and scrutinise them. It is not for us to have an eye only to the petty habits and weaknesses of others and not to recognise the good in them, and look down upon them with contempt and take them to be good for nothing. Everyone acts according to his capacity. One may not be able to do the work done by another. Simply because you are not able to do the work I have done; I should not think that you are not fit for anything in this world.

Have you ever heard the story of the quarrel between the mountain and the squirrel? Listen to the story, originally written in beautiful verse.

Once there was a quarrel between a big mountain and a small squirrel. The mountain called the squirrel, 'A small insignificant creature!' The squirrel replied, 'True. You are an extremely big thing. But see the progress of a big year! How many moments, months, days and years make one year? So, oh mountain, I am not ashamed of my condition. I am not as big as you and you are not as small as I am. Are you as nimble as I am? Capacities may differ, but each is great in its own place. God has made his arrangement with His unbounded intelligence. With any fault, I may not be able to carry forests on my back as you are able to do, but can you crack hard nuts with your teeth as I do?

Just as the tiny squirrel cannot carry big forests on its back like the big mountain, so also the big mountain cannot crack nuts and fruits and eat them like the squirrel. Everybody has wealth in the work that he can do. If we recognise only the good in others, and on the strength of that good we make friends with them, all in this world will be our friends. We should keep our eyes always wide open, only to see good in others. Till we realise the good, the Sat, that is, the Divine who is eternal and perfect, it is better to keep our eyes closed.

All is Brahman! The whole world is pervaded by Ram! As there is no place not even of the point of a needle- where God does not exist, we should never anywhere in anybody see anything other than God. The lives of those who see forms of the Divine everywhere and treat everything as Divine and live with universal love, are indeed blessed! Separatist attitude turns blood into poison and causes disease. Equal vision and love fill us with new vigour and give us health and strength.

You might have heard this story. Once Yudhishtira and Duryodhana were commissioned to find out if there were any bad people in the world. The former, after traversing the whole world, came back and said that he could not find even one bad fellow! But Duryodhana's account was that there was not even one good fellow on the face of the earth! Each decided according to his own mentality. The Shastras say that the knowledge of one's self is the greatest secret. One who realises his own self, sees his own self in the whole world and is immersed in bliss. How can one, who does not know himself, know others? Such a one always finds faults in others. He does not see any good in any one. To him all are enemies and he cannot get a friend anywhere. Such lowly lives deserve to be pitied, and they are a burden to mother earth. The lives of those who realise their selves and attain the supreme goal of existence and awaken the soul in others, indeed serve as ideals and examples to the country and entire humanity.

Such great souls realise the Divine in themselves and recognise the Divine in others and treat the whole creation as the form of Sat-chit-ananda and attain liberation, not elsewhere and elsewhere, but here and now. They are liberated in life. They are treated as the friends

of all. They treat others' welfare as their own welfare, others joy as their own joy, others peace as their own peace and they live, always wishing the peace of the world. Their lives are highly blessed. Our homage to such universal friends and liberated souls!

May all worlds be happy!

Om Santi! Santi! Santi!



* O seeker, know the true nature of your soul, and identify with it completely. O Lord, (may we attain) the everlasting consciousness of Supreme Light and joy. May we resolve to dedicate our life to the service of humankind, and uplift them to Divinity.

- YAJUR VEDA

* The knower catches in the ecstasy of his heart the full light of that Brahman (that Divine Essence) which is indescribable- all pure bliss, incomparable, transcending time, ever free, beyond desire.

- VIVEKACHUDAMANI

* The only way to realise the light above you is to strike the spiritual light within you, and the darkness of sin and impurity will flee away. Think of your higher self, not of your lower.

* Think of a space in your heart, and in the midst of that space think that a flame is burning. Think that a flame is burning. Think of that flame as your own soul and inside the flame is another effulgent light, and that is the Soul of your soul, God. Meditate upon that in the heart.

* He who sees Shiva in the poor, in the weak, and in the deceased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in the temples.

- SWAMI VIVEKANANDA

* The happiness which comes from long practice, which leads to the end of suffering, which at first is like poison, but at last like a nectar-this kind of happiness arises from the serenity of one's own mind.

- VED VYASA, THE BHAGAVAD GITA

NAMA MAHIMA

SWAMI SIVANANDA

What a lot of joy the repetition of His Name brings? What a lot of power it infuses into man! How it changes the human name marvellously? How it exalts one to the status of Divinity! How it destroys old sins, desires, whims and fancies, depressing moods, sex impulses and various mental impressions!

How sweet is God's Name! What tremendous power it possesses! How quickly it transforms the demonical, diabolical nature into Sattwic, divine nature! How it brings you face to face with the Lord and makes you realise your oneness with Him!

The holy Name of God, chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to give the desired result. The glory of God's Name cannot be established through reason and intellect. It can be experienced only through devotion, faith and constant repetition of the Name.

Every Name is filled with countless potencies or Shaktis. The power of the name is ineffable. Its glory is indescribable. The efficacy and inherent Shakti of the Name is unfathomable.

Just as fire has the natural property of burning inflammable things, so also the name of God has the power of burning sins, past impressions and desires, and bestowing eternal bliss and everlasting peace on those who repeat it. Just as the burning quality is natural to and inherent in fire, so also the power of destroying sins with their very roots and branches, and bringing the aspirant into blissful union with the Lord through Bhava Samadhi, is natural to and inherent in the Name of the Lord.

O man! Take refuge in the Divine Name. Nami and Nama are inseparable. Sing the Lord's Name incessantly. Remember the Name of the Lord with every incoming and outgoing breath. In this iron age, Nama Smarana or Japa is the easiest, quickest, safest and surest way to reach God and attain immortality and perennial joy. Glory to the Lord! Glory to His Name!

It was the utterance of the Name of God alone that brought salvation to a great sinner of the type of Ajamilla. Ajamilla was a righteous Brahmin in the beginning. He fell in love with a low-caste girl and committed many atrocious crimes. It was at the time of death that he uttered the name of his son Narayana, and there came the messengers of Lord Narayana Himself to his rescue, and Ajamilla was released from the world forever. Mark here the extraordinary power of the Name!

You may know how the prostitute Pingala was mysteriously transformed into a saintly lady by the power of the Name of Sri Rama through her Guru, a parrot. The parrot was trained to utter the name "Sri Rama, Sri Rama". Pingala knew nothing of Rama-Nama. She heard the sound "Rama, Rama" through the mouth of the parrot. It was very melodious and charming. Pingala was very much attracted. She fixed her mind on the Name uttered by the parrot and mysteriously entered into Bhava Samadhi (union with Sri Rama). Such is the power of the Lord's Name!

It is a pity that the present-day people, who study science and boast of their worthless secular learning, have no faith in Nama Smarana. It is highly deplorable.

You must learn to repeat the Name of Sri Rama with full devotion and faith. When you study the Ramayana of Tulsidas, you will learn how great the divine power of the blessed Name is.

Gandhiji writes: "You might ask me why I tell you to use the word 'Rama' and not one of the many other Names of the Creator. True, His Names are as many as and more than the leaves on a tree, and I might, for instance, ask you to use the word 'God'. But what meaning, what association would it have for you here? In order to enable you to feel anything when repeating the word God, I would have to teach you some English. I would have to explain to you a foreign people's thoughts and associations.

"But in telling you to repeat the Name of Sri Rama, I am giving you a name worshipped since countless generations by the people of

this land- a Name familiar to the very animals and birds, the very trees and stones of Hindustan, through many thousands of years. You will learn from the Ramayana how a stone by the roadside sprang into life at the touch of Sri Rama's foot as He passed by. You must learn to repeat the blessed Name of Sri Rama with sweetness and such devotion that the birds will pause in their singing to listen to you, that the very trees will bend their leaves towards you, stirred by the divine melody of that Name."

Kabir scolded his son, Kamal, severely for prescribing to a rich merchant the repetition of Rama-Nama twice for curing leprosy. Kamal requested the merchant to repeat Rama-Nama twice and he was not cured of the disease. Kamal reported this incident to his father. Kabir was very much annoyed and told Kamal: "You have brought disgrace on me by asking the merchant to repeat Rama-Nama twice. Repetition of Rama-Nama once is quite sufficient. Now beat the merchant severely with a stick, and instruct him to stand in the Ganges and repeat Rama-Nama once from the bottom of his heart."

Kamal carried out the instructions of his father. He gave the merchant a good thrashing. The merchant repeated Rama-Nama once with feeling and from the bottom of his heart. He was completely cured of leprosy.

Kabir sent Kamal to Tulsidas. In the presence of Kamal, Tulsidas wrote Rama-Nama on a tulsileaf and sprinkled its juice over five hundred lepers. All were completely cured. Kamal was quite astonished.

Then Kabir sent Kamal to the blind Surdas. Surdas asked Kamal to bring a corpse that was floating in the river. It was brought. Surdas repeated "Ram" only once (not the full name Rama) in one ear of the corpse, and it was brought back to life. Kamal's heart was filled with awe and wonder. Such is the power of God's Name!

My dear friends! My educated college youths! My dear barristers, professors, doctors and judges! Don't be puffed up with your false secular learning. Repeat the Name of the Lord with feeling and love from the bottom of your heart, and realise the supreme bliss,

knowledge, peace, immortality now and in this very birth; nay, this very second.

Kabir says: "If one utters 'Sri Rama, Sri Rama' even in dream, I would like to make for his daily use a pair of shoes out of my own skin.

Who can describe the glory of God's sacred Name! Who can really comprehend the greatness and splendour of the holy Names of God! Even Parvati, the consort of Lord Siva, failed to describe in adequate terms the grandeur and true significance of God's name. When one sings His Name or hears it sung, he is unconsciously raised to sublime spiritual heights. He goes above body-consciousness. He is filled with joy. He drinks the divine nectar of immortality. He gets divine intoxication. The repetition of God's Name enables the devotee to feel the Divine Presence, the divine glory and the Divine Consciousness within himself and also everywhere. How sweet is Hari's Name! How powerful is the Name of the Lord! How much joy, peace and strength it brings to one who repeats it! Blessed indeed are those who repeat God's Name, for they will be free from the wheel of births and deaths and attain immortality!

The Pandava brothers were not burnt to death though the wax building in which they lived was burnt, because of their immense faith in the Name of Hari. The Gopakas were not harmed by fire when it broke out, because of their immense faith in the Lord's Name. Hanuman was not burnt though his tail was set alight by the Rakshasas, because of his immense faith in the name of Sri Rama. Prahlad was not burnt by fire, because he had taken refuge in the Name of Hari. Sita was not harmed by fire when she underwent the test of chastity in the fire-ordeal, because she had Sri Rama's Name as her sole refuge! The palace of Vibhishana was not burnt when the whole of Lanka was burnt to ashes, because of Vibhishana's immense faith in the Name of Sri Rama. Such is the power of the Lord's Name.



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

- ISHA UPANISHAD

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

ASHRAM NEWS

MOTHER ASHRAM: 03-10-2024 to 12-10-2024: Dasara Sarannavarathrulu were celebrated with fervour and devotion by the devotees. The programmes culminated with Vijaya Dasami symbolising the victory over demonic forces.

13-10-2024: Puja Mathaji's Birthday was celebrated in the Mother Ashram by the Ashramites and devotees with great reverence. Puja Mathaji blessed the devotees. Sri Ramaswamy of Rachapalli Ramanashram delivered his talk felicitating Puja Mathaji on her Birthday.

26-11-2024: Puja Sri Swami Muktanandaji's birthday was celebrated with great reverence and devotion by the Ashramites in the Omkar Mandir. On this auspicious occasion, Ram Naam was chanted by the devotees seeking the grace of Lord Rama. Swamiji was felicitated by Puja Janeswari Mathaji.

25-12-2024: Christmas was celebrated with usual pomp and Special prayers were conducted and candles were lit near Jesus Christ's statue marking the joyous occasion.

KOTAGIRI BRANCH: Inauguration of the Class 11 Block: The inauguration of the new class 11 block at our School was performed on the 14-09-2024. The function commenced with Puja invoking the blessings of the Lord. The Correspondent Sri Saibaba, the Principle and the Vice-Principal along with other staff members participated in the event.

National level Taekwondo championship: National level Taekwondo Championships were conducted in Madhya Pradesh in which our students showcased their talents. Nandini and Mythili displayed exceptional resilience and grit and secured third place in their respective categories. The school will continue to nurture the talent of the children in sports alongside their academic progress.

Harjith of class 9 was selected by School Games Federation of India to represent the School at State level in the Football event taking place on 28th of September.

Report on Under-14 Boys' Football: The under-14 Boys football team of Viswa Santi Vidyalaya School won the title at the district-level football tournament. This win qualifies the team to participate at the State level competition. The team was congratulated by the Correspondent and the Principal of the School who also praised them for their excellent performance.

Teachers' Day Celebrations: Teachers' day was celebrated with great enthusiasm where the teachers' contribution in shaping the students' career is the focal point of attraction. The students through various cultural events portrayed their gratitude to the teachers for the care and concern they bestow on each one of them for their wholesome growth. The Correspondent and the Principal also showered wholesome praise on the teachers for their unswerving commitment to the values of the noble profession. The teachers were honoured individually by the Correspondent Sri Saibaba to commemorate the occasion.

Zonal Athletic Meet: The Zonal Athletic Meet held on the 9th September at Ooty, provided a platform for athletes from various schools to showcase their talents. Sri Hari of our school secured a notable position in the Shot Put event. He also secured 2nd Position in Discuss Throw event. His technique and power impressed the audience. Our 4*100m relay team comprising of Rohan Lal, Sri Hari, Mehul and Aarsal Rafiq competed in the under-14 category and secured 2nd place which is highly commendable. Our 4*400 under-17 boys team comprising Mithun, Gowtham, Thaswin and Riyas of Standard 10, showcased their strength and secured third place in a highly competitive field. Kudos to them.

13-11-2024: A Fancy Fete centred on the theme 'Save the Environment' was hosted by our School for children of KG class. The event was a remarkable blend of creativity, learning and entertainment, leaving a lasting impression on both participants and spectators.

14-11-2024: Children's day was celebrated with enthusiasm and grandeur. Shivani of Class VII and Mylesh of Class VII impressed the audiences with inspiring speeches.

National Level Taekwondo Championship: A total of 22 students participated in the National Level event in Madhya Pradesh on 05-11-2024. Ananya of Class VI brought great pride to our School by securing a Silver Medal in her category.

Mid Term Examination: Mid-term examinations were successfully conducted from 18th November.

Cyclic tests and Parent -Teacher meeting: The cyclic tests for classes X and XI were conducted on 10th and 22nd November to assess the students understanding of the core subjects.



APPEAL FOR CONTRIBUTIONS / SUPPORT

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

1. Feeding : a) for one day : Rs. 5000/- and above.

b) Privileged Donors : Rs. 25000 and above.

(Feeding done one day on a day of choice every year)

2. Educational Fund

3. Gosamrakshana Fund

4. Old Age Welfare Fund

5. Library Fund

6. General Fund

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The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, Kakinada District,

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

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APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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