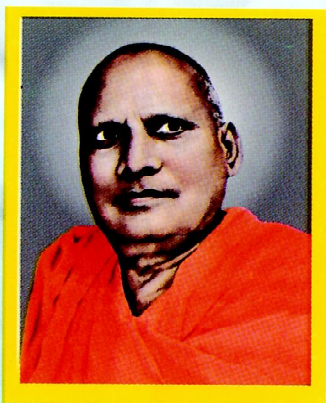


PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood



Pranavodhanuh Sharohyatma Brahmatallakshya Muchyate !
Apramattena Veddavyam Sharavat Tanmayo Bhavet !!



H.H. Sri Swami Omkar

1895 - 1982

Peace Prayer

Adorable Presence !

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

Thou who art interpenetrating the very cells of our being,

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

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

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

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

- Swami Omkar

Repeat this Prayer for your Peace as well as World Peace



Ekam Sat Vipra Bahudha Vadanti
God is One, men call Him by various names

PEACE

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PRAYER

GAYATRI MANTRAM

Awake, arise, O earth, O sky, O heaven,
Chant AUM and receive His rays seven.
Hail to Thee, O God of life and Light,
To welcome Thee is my life's supreme delight.
In humble devotion I meditate upon Thee.
O Mighty Sun,
Bathe me in Thy Light is the Prayer of Thy little one.

Rigveda



MEDITATION

That which is awake even in our sleep, giving form in dreams to the objects of sense craving, that indeed is the pure Light, Brahman, the Immortal, who contains all the Cosmos and beyond whom none can go, for this self is Supreme.

As the same fire assumes different shapes when it consumes objects differing in shape, so does the One Self take the shape of every creature in whom He is present. As the same air assumes different shapes when it enters objects differing in shape, so does the One Self take the shape of every creature in whom He is present.

Katha Upanishad Part II Canto II



BLESSEDNESS OF SERVICE

SWAMI OMKAR

To begin my message, I shall use very often quoted general saying: *Paropakaramidam Sareeram*, this body is intended only for the service of others. We are here, not to live for ourselves but for the welfare of others. This precious body is given to us only for worship of Him who is manifesting in all the various forms. This is true to the principle found in all nature.

But if we analyze our lives, critically examining all the twenty-four hours of the day and the night, we will be ashamed to see how little, how comparatively insignificant periods of time we spend in service to others and how most of the time is being spent in worship of the ego, the little idol of self. Very rare and precious are the moments, when one is serving others, forgetting himself or the little self.

A high officer receiving a large salary should not delude himself with the illusion that he is using his body only for the service of others, if the spirit of sacrifice is absent in him. Similarly, a preacher or a teacher should not deceive himself with the idea that he is rendering service, with all his powers of oratory, if the little self is not yet annihilated in him. Any act of service done with selfish interests, seeking a little wealth, name and fame for the delights of the momentary body, cannot be called real service. True service in the highest sense is the worship of God, the Universal Power, with Universal Love, without expecting the least reward, in any form.

Out of the fullness of the heart the mouth speaks. Out of the recognition of Universal Love the selfless service begins. Love and service are not two, but one. They cannot be separated, for each is succeeded by the other just as a fragrant bud is followed by a full blown flower, or as a living seed grows into the thriving plant.

Love is the underlying cause, and service is the inevitable effect. The cause and effect are inseparable. Thus we see that wherever there is love there is service and wherever there is service there is love as its basis. As the love in one's heart increases, the horizon of service also grows and expands. It is most pathetic to see many people confining their services only to their physical forms. They live in the cage-like confines of flesh and blood, taking the utmost

care of the physical sheath utterly neglecting the soul. There are others who extend their service to their families only serving their wives and children, like the man who prayed, "Oh, God! Bless me and my wife, my son John and his wife, only we four and no more," all unmindful of the rest of creation. Others further evolved, try to raise a step higher, and serve the community, instead of the personal body as in the first case or only serving their own families as in the second case. Then comes the love of one's country which is of higher magnitude in evolution.

He is a patriot who sacrifices to serve his nation. He lives but to die for the freedom of his motherland. Then comes the final sublime stage, when one considers the whole world as his own home and all people in it as his sisters and brothers, and to love and serve them is his only real religion.

Blessed are these sacred, precious and God imbued souls! They are the salt of the earth. They are the living Christs, Buddhas and loving Krishnas- walking on the face of the earth as a blessing to the world at large. Their silence is the saving power of the universe and their service is the moving power and living energy of all creation. May all homage be unto such living divinities on earth!

The vast majority of people everywhere in the world are serving the God of Mammon, just to make the two ends meet, only to earn their daily bread even selling their souls. For many of these, service is only mere drudgery. It is far from blessedness. There are some others who are engaged in service running after the shadows, in the mirage of the world only to earn a little passing fame and name. There are a few more who do their ordained work, as a forced duty without the least interest or devotion and devoid of love in their hearts for others.

It is a sad mistake for many a person to delude himself with the sublime thought that he is doing his duty for duty's sake, without expecting any reward in any manner. But, alas, how difficult and nearly impossible it is to do duty for duty's sake, without expecting any reward? If we examine our lives carefully, we come to know, that we are doing everything with some expectation or other. It is wonderful to be without any expectation. It is most sacred and holy to engage ourselves in work without expecting the results.

But I long to emphasize that so long as we think that we are a mortal Mr. or Mrs. or Miss instead of an immortal divinity we desire many things trying to cram our brief days with earthly pleasures and comforts suffering much to obtain them. We engage ourselves in duties only for these results and fill our lives with complexities. Only those high souls, who are blessed with the wisdom of Krishna, the compassion of Buddha, the mercy and love of Christ and the realization of all other emancipated Saviours, can engage in service without expecting any reward in any form. All others are slaves of reward or expectation. In duality, there is ignorance, the root cause of desires. In unity, there is blessed Wisdom, the source of desirelessness and perfection.

He is blessed who has found his real work in life. But how few and rare are such souls! There is so much sorrow and dissatisfaction in this world, because of forced service and imposed work.

One should choose his work according to his temperament and his suitable environment. There are many misfits in this world, because of the wrong selection of work or service. People are trying to put square plugs into round holes or round plug into square holes. It is time to find one's own field of service according to one's liking of the heart and soul and thus be a blessing in the cause of his service.

We often come across many devoted souls everyday, who complain, that their minds are not steady and concentrated in spite of many years of rigorous practices. The plain and simple cause of their failure in concentration or meditation is: the little self or ego in them is not yet dead. Their thoughts, prayers, meditations, and all aspirations are centered around their perishable forms and names of flesh and blood. If they could only forget their selfish, tiny, finite meditations for the time being and engage themselves, in the blessed service of others, O what happiness will they not find and what tremendous success will they not achieve in their lives! The happiness which is the outcome of service to others, leads them to success and peace of mind in their own meditations. The way to be happy is to make others happy. The way to be healthy is to help others to be healthy. The way to freedom is to engage in the blessed service of others without expecting any reward.

Recently, I had the privilege of entering into the hearts of several devoted and sincere souls, when they came to me for guidance

repeating the same common complaint that their minds were not one pointed or steady but fickle and restless, in spite of their regular daily prayers and meditations. My advice has been as usual. Forget your selfish meditation for a time and engage yourselves in the Universal worship, the blessed service of others. The happiness of true service, the very satisfaction that your life is not a burden to mother earth but blessing to someone, in your humble way, gives happiness and peace. After a while it made me happy to see that some of the same devoted friends were contented in their service and successful in their meditations.

Selfishness and selflessness are the two words that mar or make our lives, leading us to Hades or Heaven. No service is possible in selfishness. All service is possible in selflessness. Before another day passes let us strive to make someone happy and contented, either by a silent thought, encouraging word or helpful deed. What is the use of closing our eyes to meditate when we are facing so much misery and suffering in front of us all around? Let us use even our spare time and extra money to serve the sick, to feed the poor, to clothe the naked and to relieve the suffering, in our humble way. Let charity begin at home and then spread itself in the big house of the wide world.

Dear readers of Peace magazine, shall we gather these precious moments of sacred service from our individual experiences and weave them at the feet of the Master, who comes to us in the various forms and names in different creeds and nations, in both East and West!

May the Blessed Service be the watch word and may selflessness be the Soul word, and may Love and Service lead us all, to Peace Profound, is the prayer of your own brother who is waiting to be sanctified by the privilege of loving and serving you.

May Peace be unto all!

Om Tat sat Om !



* Believe me, there is much talking in other lands, but the practical man of religion, who has carried it into his life is here and here alone.

- SWAMI VIVEKANANDA

THE THOUGHT FACTOR IN ACHIEVEMENT

JAMES ALLEN

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts. In a justly ordered universe where loss of equipoise would mean total destruction, individual responsibility must be absolute. A man's weakness and strength, purity and impurity, are his own, and not another man's; they are brought about by himself, never by another. His condition is also his own, and not another man's. His suffering and his happiness are evolved from within. As he thinks, so he is; as he continues to think, so he remains.

A strong man cannot help a weaker unless that weaker is willing to be helped, and even then the weak man must become strong of himself; he must by his own efforts, develop the strength which he admires in another. None but himself can alter his condition.

It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is amongst an increasing few a tendency to reverse the judgment, and to say, "One man is an oppressor because many are slaves; let us despise the slaves." The truth is that oppressor and slave are co-operators in ignorance, and while seeming to afflict each other, are in reality afflicting themselves. A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect Love, seeing the suffering which both states entail, condemns neither; a perfect compassion embraces both oppressor and oppressed.

He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor or the oppressed. He is free.

A man can only rise, conquer and achieve by lifting up his thoughts. He can only remain weak and abject and miserable by refusing to lift up his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not,

in order to succeed, give up all animality and selfishness, by any means; but a portion of it must at least be sacrificed. A man whose first thought is bestial indulgence could neither think clearly nor plan methodically; he could not find and develop his latent resources and would fail in any undertaking. Not having commenced to manfully control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities. He is not fit to act independently and stand alone. But he is limited only by the thoughts which he chooses.

There can be no progress, no achievement without sacrifice, and a man's worldly success will be in the measure that he sacrificed his confused animal thoughts, and fixes his mind on the development of his plans and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.

The universe does not favour the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appears to be so; it helps the honest, the magnanimous, and the virtuous. All the great Teachers of the ages have declared this in varying forms and to prove that a man has but to persist in making himself more and more virtuous by lifting his thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition, but they are not the outcome of those characteristics; they are the natural outgrowth of long and arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty unselfish will, as surely as the sun reaches its zenith and moon its full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness and well-directed thoughts a man ascends; by the aid of animality, indolence, impurity, corruption and confusion of thought a man descends.

A man may rise to high success in the world and even to lofty attitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish and corrupt thoughts to possess him.

All achievements, whether in the business, intellectual or spiritual world are the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in the object of attainment.

He who would accomplish little must sacrifice a little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.

(From the handbook as a man thinketh)



- * Knowing that you are a child of God, make up your mind to be calm no matter what happens. If your mind is fully identified with your activities, you cannot be conscious of the Lord, but if you are calm and receptive to Him within while being active without, you are rightly active.
- * Is a diamond less valuable because it is covered with mud? God sees the changeless beauty of our souls. He knows we are not our mistakes.
- * No sin is unforgivable; no evil insuperable, for the world of relativity does not contain absolute.

- Paramahansa Yogananda

THE LAW OF LIFE ETERNAL

SWAMI RAMATIRTHA

The dear ones part,
The foes depart,
Relatives die,
Get snapped all ties,
Our systems gay
May have their day
And pass away,
The trees decay,
Birds merrily play
But fall a prey,
The flowers fade,
Light turns to shade,
Our loves are changed,
Beauties deranged,
Names, fames do wane,
All glory is vain!
Fickle transient is all
This show, it palls
All objects sweet
Attract but cheat,
They treat, deceive, defeat
Anything the best,
We choose for rest;

The last, the first;
That we choose to trust
When it feels our toes,
Lo! Down it goes,
No sooner we love
Than things dissolve,
Of confiding we think
And in foam we sink.
Is all at last
A dream of past
Is nothing true?
He, I or you?
Is all a myth?
This kin and kith?
Oh! Where shall I turn?
Hide as Thou mayst. I feel Thee.
Covers don't conceal but reveal Thee
The forms are chased by one another
That we may see the One they cover.
O! What a rosary
This world, I see
One bead is told,
You say it dies;

Another passes and another and
another,
Yet the thread survives
That thread Divine
Is mine, is mine!
The golden thread I cherish;
Let pass the *forms or perish*.
These fleeting forms
Mere morning charms!
They dawn and die-
Mayavic lies!
These things that seem
Are nothing but dreams
Of that Eternal Sun,
The changeless One.
On foes and friend
I won't depend
I won't recline
On *shows* divine
For bodily health,
Or earthly wealth.
What care I?
My love and I?
To the seeming things
I will not cling.

These forms of dress,
Mere pawns of chess
I'll see them all
Not moved at all.
There, that and this
I will not miss.
My Love is found.
It's all around
Oh! Him I trust,
Love Him I must.
The One in plurality,
The only Reality;
My all in all
On Him I call!
My friend so true
My *chela*, *Guru*,
My father, child,
My fireside!
My husband, wife
My self, my life,
My only right.
The light of Lights,
My storm, my calm,
My balm, my ram



SPIRITUALITY IS MAN'S BIRTHRIGHT

SWAMI RANGANADHANANDA

Vivekananda had warned us that man could not be made moral by an act of Parliament. But, since our independence, we have been trying to improve man mostly through acts of our Parliament and of our state legislature. That has been our great misfortune. And we have naturally failed. We have to realize today that the only way to change a man for the better is through education, which is defined by Vivekananda, is 'the manifestation of the perfection already in man. 'Such education is more than mere institutional schooling. *It is essentially what each man does to manifest his inborn spirituality and to evoke the same in others.* But our education today makes for mental stagnation and greater self-centeredness. More or less, that is true of contemporary education in all parts of the world. Self-centredness has become the central vice of modern civilization, says Arnold Toynbee. Sorokin, the eminent sociologist of the Harvard University, also warns us that modern civilization can be saved only by manufacturing a little more altruism in the heart. Bertrand Russell speaks of the need to have a little more of love in the human heart, if civilization is to be rescued from its present mess. How to manufacture this altruism, this love in the heart of man, how to develop this genuine human concern, is, therefore, a subject of more than national significance today. Technology cannot help us here. We cannot make men good and kind and altruistic by developing a new serum and injecting it into them. Science can denature plutonium, but it cannot denature evil in the heart of man, says Einstein. Neither can it be achieved, as I have said before, by acts of parliament. Nor can socio-economic improvements brought about by political and administrative measures by man. They, at best, constitute the *conditions* for the production of the good man or the happy man. *It is only by taking due note of the third, or the inner spiritual environment of his life and ensuring its nourishment, by directly tapping his inner energy resources, by penetrating to the infinite resources of the spiritual depths of his personality, that man*

develops his ethical sense and moral awareness. Buddha was endowed with infinite compassion and the spirit of service; these were not the products of the food he ate, or of the socio-political circumstances of his external life. He just grew into an infinite personality; he just manifested the inborn perfection of his nature, which is also the birthright of every human being. External circumstances have relevance in the early stages of this manifestation, in the case of ordinary people. But at some stage, man has to tackle himself, tackle the forces of his inner life, and not remain a play-thing of external circumstances. *The knowledge and discipline of the forces of this inner world constitute the scope of the science and technique of spirituality, according to Vedanta.* Man has to take from the hands of Mother Nature the responsibility for his own evolution, for which he has been provided with the necessary equipments by nature herself. The failure to do this is the tragedy of man under modern social security philosophies, as predicted by Schopenhauer about a hundred years ago (The World As Will and idea, Vol.1, p. 404):

‘All men are secure from want and care, now that, at last, they have thrown off all other burdens, become a burden to themselves.’

If there is one single teaching of Vedanta that needs always to be kept in view and that can redeem man from his inner emptiness, it is the teaching that man is essentially divine and perfect. Infinite energy is in the hearts of everyone. That is his birthright. He has not to beg it or borrow it from someone else. As our great political mantra, *‘Swaraj is my birthright’*, which galvanized our political life, so also this Vedantic *mantra, ‘spirituality is my birthright’, will galvanize* the moral and spiritual life of every man and woman. Man’s struggles in society for wealth and welfare, education and culture, have also to become the venue for another silent struggle within him, namely, the struggle to manifest his inborn spirituality.

This is the most precious and urgent lesson that India has to learn today. The utter worldliness into which many of our people have fallen in recent times, following the policy of ‘I and mine first, and

the devil take the hindmost', has only resulted in dwarfing the Indian personality and thwarting collective human purposes. This is what has made for the widespread indulgence, by our people, in all sorts of corruption and malpractices; we have invented many new forms of social malpractices which other nations do not even know. Today we indulge in all sorts of indiscipline, revealing a mentality of long-experienced slavery; for, *only slaves resent discipline, but free men never*. The external freedom that came to us in 1947 has yet to grow into inner freedom in most of us.

These social maladies are the product of a view of man which reduces him to mere psycho-physical dimension, and in which the psycho-social man is muted. In that view, the spiritual man is nowhere in evidence. Ethical sense and social concern and the spirit and mood of self-discipline and service are the fruits of spirituality; and if we are to build our nation on enduring foundations, we have to build it on spirituality, and not merely on economic amelioration measures. This is what Vivekananda described as man-making with a view to nation- building. All politics and economics, science and religion are meant to advance the cause of human growth and fulfillment. Unfortunately, since our independence, we neglected man in ourselves and in others, and concentrated on the external circumstances of life. We had thus devalued man long before we were forced, by economic and other circumstances, to devalue our rupee. That is why we are in such a mess today.



* Life is a duty: dare it!

Life is a burden: bear it!

Life is a treasure: share it!

That man is reckoned true who never turns away from the path of duty; who bears the burdens that life throws on his shoulders; and who shares the good things of life with those in need !

- J. P. Vaswani

HOW TO BE HAPPY AT WILL

SRI SRI PARAMAHANSA YOGANANDA

As you watch the faces of human beings, you can usually classify their expressions into four basic types, with corresponding mental states: smiling faces, bespeaking inner and outer happiness; grim faces, denoting sadness; dull, unsmiling faces, revealing inner boredom; and calm faces, reflecting on inner peace.

A desire satisfied produces pleasure. A longing unfulfilled creates sadness. Between the mental crests of happiness and sadness are troughs of boredom. When the high waves of pleasure and pain and the depressions of boredom become neutralized, the state of peace manifests.

Beyond the state of peace there is an ever-new state of bliss, which the individual can find within himself and recognize as the true native state of his soul. This bliss is buried beneath the exciting mental waves of exuberant pleasure and deep depression and the hallows of indifference. When these waves disappear from the mental waters, the placid state of peace is felt. Reflected in the calm waters of peace is the ever-new bliss.

Basis of Reactions

Most people in the world are tossing on the waves of exciting pleasure or pain, and when these are wanting, they are bored. As you watch the faces of others during the day- at home, in the office, on the streets, or of gatherings- you can see that there are only a few who manifest peace.

When you see merry countenance and ask that person, "What makes you happy?" He is likely to answer in this way: "I had a raise in salary," or, "I met an interesting person." Behind happiness lies the fulfillment of a desire.

When you see a doleful face and make sympathetic inquiry, its owner may reply, "I am a sick man," or, "I lost my wallet." His desire to regain health (or his lost money) has been contradicted.

When you see a face registering a sort of blank neutrality, and you ask, "What is the matter? Are you unhappy about something?" he promptly answers in the negative. But if you press him, "Are you happy?" he will say, "Oh, no, I am just bored."

NEGATIVE AND POSITIVE PEACE

You may meet a refined, well-to-do man living on an estate, looking healthy and plump, and neither unduly happy nor sad or bored. In such a case you might say he is peaceful. But when that comfortably fixed person has too much of this kind of peace- which few people have the good fortune to experience- he thinks within, "I have had enough peace- I need some excitement and diversion." Or he may remark to a friend, "Please give me a knock on the head to make me feel that I am alive."

The negative state of peace is derived from the absence of the three mental states of happiness. sadness and boredom. Without change or excitement, protracted negative peace becomes stale and unenjoyable. But after long-continued indulgence in the happy, sad and bored states, negative peace is enjoyable. For this reason, the yogis advocate the neutralization of the waves of thoughts by concentration to achieve mental peace. Once the yogi has stilled the waves of thought, he begins to look beneath the lake of calmness, and finds there is a positive state of peace- the ever-new joy of the soul.

I met a very wealthy man in New York. In the course of telling me something about his life, he drawled, "I am disgustingly rich, and disgustingly healthy-"and before he could finish I exclaimed, "But you are not disgustingly happy! I can teach you how to be perpetually interested in being ever newly happy." He became my student. By practicing Kriya Yoga, and by leading a balanced life, ever inwardly devoted to God, he lived to a ripe old age, always bubbling with ever-new happiness. On his deathbed he told his wife, "I am sorry for you- that you have to see me go- but I am happy to join my Beloved of the Universe. Rejoice at my joy, and don't be selfish by sorrowing. If you knew how happy I am to go to meet my beloved God, you wouldn't be sad; rejoice to know that you will some day join me in the festivity of eternal bliss."

DRINK DEEP OF BLISS

Now, after observing faces that register pleasure, sorrow, boredom, or temporary peace, wouldn't you rather that your face reflects the contagious ever-new joy of Spirit? To be able to do this you must drink and drink of His bliss from the cask of deep meditation until you become bliss alcoholic, manifesting bliss in sleep, dreams, wakefulness and all circumstances of life that might otherwise tend to make you boisterously happy, or abysmally sad, or saturated with boredom or temporary peace. Your laughter must echo from the caverns of sincerity, your joy must flow from the fountain of your realized soul. Your smile must spread over all the souls you meet and over the whole universe. Your every look must reflect your joyous soul and spread its contagion to gloom-drunk minds.

Stop dreaming that you are just an ordinary mortal, constantly going through mental ups and downs. No matter what happens, remember always that you are made in the true image of Spirit. The living joy in all things- the fountain of Cosmic Bliss- must shower you with its spray, and send joy trickling through your thoughts, through every cell and tissue of your whole being.

Remember, for many hours in the state of deep dreamless sleep, which is unconscious soul-perception; you are happy all the while. So during the day, regardless of how much you are disturbed by nightmarish mental trials and upheavals, you must keep trying all the time to be inwardly ever newly joyous, like the ever-fresh laughing waters of a gurgling brook.

As a man can be drunk with liquor all the time by continuously imbibing it, so also can you be drunk with true happiness by continuously perceiving the joyousness of your soul after meditation. When you can constantly feel the blissful after-state of meditation, you will live in ecstasy; you will be one with the ever-new Joy of your soul and whatsoever will be around you will be like you- even as the constant touch of sandalwood makes the hand fragrant. "Their thoughts fully on Me, their beings surrendered to Me, My devotees are centered and joyful." (Bhagavadgita X:9)



STORY OF TWO ANTS

SWAMI SIVANANDA

In the great Kumbha festival, at the confluence of Ganga and Jamuna, where people from different parts of the land gather, two friends were happy to meet after a long while. They belonged to a sprightly, sturdy and proverbially industrious clan, called Pipilika or the hymenopterous race of ants, which invariably visited all holy places where festivals were held, not for the sake of earning spiritual merits but for their own subsistence as well as, of course, to renew old acquaintances.

“How emaciated are you, my friend! Have you been suffering from liver complaint, or is there a famine in the salt hill of Vindhyachal?” enquired a well-fed, corpulent ant who came from the Kurukshetra sugar hill.

“I am so happy to see you, O Sthulakaya, my old comrade of boyhood! You have changed so much that I am hardly able to recognize you. Tell me, friend have you been visiting festival after festival, or are there mansions of food in Kurukshetra? As for myself, I neither suffer from any complaint, nor is there a famine in the Vindhya, but the nature of food there does not allow us to grow horizontally,” replied Jeerna-kaya.

“No mansions of food in our land, O Jeernakaya, but the earth there is made of food itself, the best of its kind, nutritious, energy-giving carbohydrate, sugar. So are we called the dwellers of the sugar-hill, not only I but all our brethren there maintain the same proportion of rotundity. Besides, how on earth can you imagine my enormous body stalking from place to place, visiting festivals, like those unfortunate ones- I beg your pardon- from the salt hill of Vindhyachal? On the contrary, ours is a hill of plenty, where fellow brethren from other lands are always welcome, to join our prosperous family. Why not, friend, be gracious to visit our hill and spend a happy sojourn with me?”

“Thank you ever so much, O Sthulakaya, I will be glad to accompany you to the sugar-hill of Kurukshetra.”

And so, both friends trekked their way to Kurukshetra.”

Believing in the wisdom of the maxim “All that glitters is not gold”, Jeernakaya carried some salt ration in the emergency sac of his mouth. “Who knows”, he thought, “Sthulakaya would have been too obstreperous in extolling his sugar hill?”

A few days passed but Jeernakaya showed no improvement in his health in spite of large sugar meals that he daily partook in company of Sthulakaya.

“Anything wrong?” Sthulakaya enquired in great concern, seeing the same melancholy mood of his friend, Jeernakaya, who replied that all indeed was good and comfortable but the taste of food did not suit him quite well. Sthulakaya was quite surprised: “If sugar itself did not taste sweet, then what else could be sweet for him,” he wondered.

On further enquiry it was found out that the emergency sac in Jeernakaya’s mouth still contained some salt particles. He was at last persuaded to spit them out and cleanse his mouth thoroughly. “Here is the saccharine solution. Rinse your mouth again and again. And here is the sugar soap to give a thorough brushing to your tongue and the salt sac.” Sthulakaya said to Jeernakaya.

After repeated rinsing and brushing, Jeernakaya was able to appreciate the sweetness of sugar. In a couple of days he was found altogether a different ant., and soon he became as stout as Sthulakaya.

Here is a lesson for all to learn that two things cannot be drunk from the same cup. Worldliness and spirituality cannot go hand in hand. If you wish to pursue one, the other must give way; for that is the law of nature. After several years in the spiritual path, aspirants complain of no progress. They become frustrated and dejected: “What! After all these years we have no peace of mind; there is no taste in Sadhana; Self-realisation is nowhere in sight.” That is what we hear from most of the aspirants.

What can be the reason? All such aspirants belong to the hymenopterous clan of Jeernakayas. Even after renouncing the world

they nurture within themselves hidden, subtle desires, and lurking vicious qualities like greed, selfishness, pride and attachment. Hence, no spiritual progress is in sight. Their renunciation ends where it once began several years ago. The mind must be purified thoroughly, and rinsed and brushed, just as Jeernakaya did. For only then can real taste in Sadhana be experienced. The multiple layers of impurities will have to be scrubbed out through regular self-introspection, persistent positivisation of the lower nature, through adaptability, adjustment and accommodation, through selfless service, devotion and enquiry.

There is no use of complaining, Friend. If you wish to drink the sweet milk of Sadhana, you have to spit the bitter margosa of worldliness. For, there is no other way.



Obituary:

1. Smt. Konda Parvati Garu who was associated and staying in the Ashram since the last 20 years attained the Lotus feet of the Lord on 17-2-2021. Her life at the Ashram was totally devoted to spiritual Sadhana and also in conducting Satsang and other services in the Omkar Mandir. Her services to the Ashram are invaluable. She breathed her last at Visakhapatnam.
2. This is to inform with profound regret the sad and sudden demise of Sri G. D. Sharma of Pune on 2-4-2021. He was a long time devotee of the Ashram. From the days of Pujya Swamiji, he was actively associated with the welfare activities of Mother Ashram and its Branches. His services to the Ashram are exemplary. He was also instrumental in making the inmates recite 'Ramcharit Manas' both at the Mother Ashram and our branch at Kotagiri. Ashramites chanted Mrutyunjaya Mantram and Peace prayer invoking the blessings of the Lord for the departed soul to rest in Peace. In this hour of grief, may Pujya Omkar Swamiji's blessings provide necessary strength and courage to the bereaved family members.

KAMALA'S MIRROR

C RAJAGOPALACHARI

“Mother,” said Kamala, “the mirror you gave me is useless. It does not clearly reflect my face.”

The mother said, “No, Kamala. There is nothing wrong with the mirror. It is covered with dust now. You have to clean it. That is all.” She then wiped the mirror with a piece of cloth and gave it to her child.

Kamala looked into the mirror and was delighted to see her face beautifully reflected in it.

This is the secret of seeing God in meditation. If you keep your heart pure you will see God. If your heart is fouled by greed or lust, you will not see God. Sri Ramakrishna was able to see the Devi face to face because his heart was pure. And this is the lesson of his life for us. Our hearts are the mirrors. If they are pure and clean, they help us to see God.

The trees and shrubs near a tank and the light of the sky above it are all clearly reflected in its water. But if a breeze stirs the water, the reflection vanishes. It is the same with our vision of God. If there is no dirt in our heart and no anger or hatred agitating it, we can see the vision of God in our own hearts. If lust, anger and hatred dominate the heart, the vision of god will fade away.

We must progressively accustom ourselves to doing without many things. We must firmly control our desires for things big or small. Commonsense will help us here. It will enable us to avoid useless and vain talk and learn true detachment.

When we have brought our mind to this state, God's form will be reflected in it as in clear, calm water. The world of desires and attachments is a bottomless pit. If a child peeps into a very deep well, we would say to it, “Do not stand there; do not peep into it. Stand away from it.” Life is full of unknown perils. If we fall into them, we are lost indeed.

Greed and anger are not easily got rid of. If we cannot quite get rid of them, we must turn them in a direction where they will not be so mischievous. Lust after God. Turn your desires and power into the quest of God. Turn even your anger toward God! Show your impatience with Him for not giving you His *darshan*. When you feel anger against fellowmen, direct it towards God! So spoke the Paramahansa. This is the way to purge and purify our heart.

(from Sri Ramakrishna Upanishad)



Obituary :

1. Pujya Sri Santibai Mataji attained the Lotus feet of the Lord on 18-2-2021 in Rajamundry. She was associated with Pujya Sri Omkar Swamiji and Pujya Sri Jnaneswari Mataji. She established Sadhu Stree Math and remained it's Head till the end. She has rendered highly noble services to venerable Gurus and the society at large and more specifically spread the message of Peace to the humanity. Her life is ever memorable and ideal for all Spiritual seekers to follow the path shown by her for their spiritual elevation. Prayers were offered and floral tributes were paid at Santi Ashram in memory of the departed soul.
2. Sri Tatacharyulu Garu, the eldest son of Sri Kodanda Ramacharyulu and resident of Visakhapatnam breathed his last on 2-3-2021 at a very young age. He was associated with Santi Ashram and was actively participating and assisting in the conduct of almost all Spiritual programmes at the Ashram with great devotion and zeal. His death is an irreparable loss to the Ashram. Prayers were conducted at the Ashram for his soul to rest in Peace. In this hour of grief, may Pujya Swamiji's blessings provide the necessary courage and strength to the bereaved family members!

THE QUINTESSENCE

SWAMI OMKAR

The essence of my teachings can be summed up in a nutshell in the following three short sentences.

1. Do not rely on me.
2. Do not rely on others.
3. Rely on the light which is ever shining in the stillness of your own purified heart.

Let me help you, to help yourself? If you cannot rely on the Light which is near and dear to you, nay so inseparably one with you, which is ever present in the waking, dreaming and sleeping states, how can you rely on me or on others, who are outside and distant from you? It is not outer reliance that gives freedom, but it is *Atmavichara*, Self-reflection that gives emancipation even from future births. Hence, the sages of both the East and the West have proclaimed the goal and the essence of life in one voice, viz. know thyself.

Knowing That, the wise melt in silence.

Know that outer worship of Gods and images found in all religions is but a beginning, and to the weak to learn. Know and live in the All-knowing formless *sarvavyapi* – the all-pervading *Para Brahman*- the cosmic soul, our individual souls should by gradual self-realization merge with Om. Learn to stand on your own feet, on your own strength, even if you do not have any following and are left alone. Be self-reliant. No more reliance on outer forms and names, be they incarnates or discarnate but always rely on the indwelling light, the self-effulgent light, the Light of all worlds now and here.

This is the essence of my life's message which has helped me immensely, hence sharing it with all of you, whose welfare is dear and near to my heart for we are all the rays of the same One self-effulgent Light, the waves of the one mightily surging ocean, the sparks of the one Light of lights. Let the rays merge in the sun. Let the waves go down into the ocean. Let the sparks go back into the Light of lights. Love of man is love of God. Service to humanity is

service to God. It is individual peace that paves the way to universal peace. Be centered in peace and radiate it to the whole world, no longer in words but in silence through silent and selfless deeds.

Thoughts are things.

As you think you become.

What you sow, that alone you reap.

Religion begins with self-reliance and it ends with self-realization. As the Holy Scriptures teach:

Arise, awake and stop not until the goal is reached.

Tat Twam Asi- Thou Art That.

May all homage be unto the souls of self-reliance who are the beacon lights of humanity! Om!



- * If we can always identify ourselves with the truth, forgetting all names and forms which is at times very difficult, then life will be glorious.
- * The world can be compared to the tail of a dog always curly and you can never make it straight. So we can only do our best and leave the rest to God.
- * Do not multiply things of the world. Have what is needed but no more. It is this renunciation that gives joy and freedom. There is no other way.
- * Never admit defeat for you are the Atman. Another day not to brood but to express Him.
- * Learn to love God for the sake of love and to work, breath and live for Him for He is the breath of your breath, the life of your life and soul of your soul.
- * If man gives up identifying himself with the body and renounces his false fears and desires, he will come into his own.

Swami Omkar

TRADITIONAL WISDOM

A R Natarajan

The scriptures contain many worthwhile means for harnessing the mind. One can usefully apply each of these methods or all of them together in a judicious combination for effective mind control.

Since one is at work all the waking hours, one's work attitude assumes great importance. The normal way, of course, is to be keyed to results, to have definite goals and to pursue the same relentlessly, driven by the motive power of desire. Frustrations and disturbances of mind necessarily follow. For, results are outside one's control. Even when the results come one's way, they only egg one on to more effort with no guarantee of a second or third time, or of continuous successes. Such action is inherently destructive of peace of mind, and would be sowing unconsciously, seeds for a chaotic mind. The pleasure achieved, the pain avoided, these leave indelible marks on one's psyche. When conditions are ripe they would leap out like tigers attacking, coming out of their natural camouflage. Then, all the carefully planned mind control mechanisms would be thrown into disarray.

So, wisdom suggests that motivated action in expectation of anticipated results is not the way. What then should be the compulsion for action? What mental attitude should one adopt? It is to give up the desire-result orientation by treating the jobs on hand as God's, as those of the Supreme, whose strength it is that gives power to act, and whose law alone regulates the results. Ramana would say, 'when we know that the train is bearing all the burden, why should we who travel in it suffer by keeping our luggage on our heads?

Often one might lapse back to the old desire-result orientation. A parable would illustrate this. Thousands of ants were living on a hill of salt. On learning that there was a mountain of sugar nearby they switched over in happy anticipation only to find that it was not different. Why? Because their mouths were full of salt particles which they were reluctant to leave aside. Even though old habits die hard,

a gradual change is bound to come about. The mind's distractions are subdued and reduced. New accretions, in the form of memory residues, will be less. The mind becomes purer, supple, alert and tentative. The harvesting of the rich pastures of a happy life becomes possible.

Another time-honoured method is to control breath. One can see for oneself that one's breathing and thoughts are inter-linked and inter-laced. Control of the mind leads to the regulation of the breath and the control of breathe in turn, to the quietening of the mind. Hence the *hatha* yogic practices of inhaling, retaining and exhaling breath according to some set pattern of controlled breathing. The mind does get steady by such practices, but it would require the guidance of one experienced and seasoned in such yogic ways. A simpler and more direct way of regulating breath taught by Ramana would be to watch the movement of breath with the mind. Such watching, if constant, has an automatic effect of regulating the breath directly and thought as well, indirectly. The mind is held to leash as it were. Like 'a deer caught in a hunter's net' or 'an animal tethered to the rope' the breath becomes controlled along with the mind.

Unfortunately, such control is only temporary. The lulled mind would be just waiting to regain its sway. Thoughts would recommence with redoubled vigor when such control is withdrawn. The story of a yogi which Ramana would relate would be apt. A certain Yogi, who had mastered *Pranayama* and the control of breath at will for long periods, deluded himself into the belief that this was the goal. He would practice long periods of trance by controlling breath. Once, before going into one such spell he called for a glass of water from his disciple. Before the water could be brought, he had lapsed into a trance which lasted for centuries. When he opened his eyes, the first thing he asked was for water. Even the yogi's last minute, superficial thought had not changed. His state was as before, let alone his having achieved any vital breakthrough in mastering the mind.

The purpose of the story is not to decry or belittle the importance of breath control as a useful tool for tackling the mind. For, it certainly

operates in the same way as a 'break for a car' or 'reigns for a horse', for controlling the mind. Particularly in the earlier stages, when the mind is scattered and unsteady, breath regulation is an important aid for gathering it together. Without one-pointedness, no worthwhile meditation and control of mind is at all possible. One could therefore, in the early stages of practice, or even later at the beginning of the meditation session, use breath regulation. As the mind becomes strong, then the time would come for removing the fencing of constant watching of breath and the dependence on it as a means of tranquility of the mind. Breath regulation, therefore, is vital at the initial stage, is temporarily needed for some and can be used with advantage whenever the mind is turbulent or lapsing back 'into the chaos of the unconscious'.

The conscious pursuit of a single thought is yet another important means for achieving a quiet mind. A single thought, be it a sacred mantra, the worship of one's favorite deity, repeated contemplation of oneness with the Supreme, serves to control the mind. As Ramana would say, it is like giving an iron chain to an elephant to prevent the constant swinging of its trunk. The mind's attention is diverted to the particular thought, the repeated contemplation of which adds strength to that thought. Here the control being the product of properly directed effort one would not be a victim of the thought obsessions and can move freely to other required thoughts. The single thought recommended by Ramana is the remembrance of one's natural state, a state in which one is immersed in bliss, a state in which one is free from thoughts. As a prelude, the single thought emphasized in the scriptures, namely the affirmation of one's identity with the fullness of consciousness, would be of immense help. The concept 'I am That' breaks the barrier of thoughts, based on a divisive and relative outlook. The single thought of the non-dual state would, in time, end this thought as well and only the integral feeling of unity would remain. Freedom from the 'loom-shuttle' type of ceaseless thought ensues. Why? By such meditation the mind acquires the quality of the thing meditated on. Non-attachment, peace, tranquility become its dominant features. The march of events is taken in the stride and peace of mind reigns supreme.



GREATER EVEN THAN THE GURU

SRI RAMAKRISHNA

A poor *brahmana* had a rich cloth merchant as his disciple. The merchant was very miserly by nature. One day the *brahmana* was in need of a small piece of cloth for covering his sacred book. He went to his disciple and asked for the required piece of cloth; but the merchant replied: "I am very sorry, sir. Had you told me of this a few hours earlier, I would have given you the thing wanted. Unfortunately, now I have no small piece of cloth which will answer your purpose. However, I shall remember your requirement, but please remind me of it now and then." The *brahmana* had to go away disappointed. This conversation between the guru and his worthy disciple was overheard by the wife from behind a screen. She at once sent a man after the *brahmana*, and calling him inside the house, said, "Revered Father, what is it that you were asking from the master of the house?" The *brahmana* related all that had happened. The wife said: "Please go home sir; you will get the cloth tomorrow morning." When that merchant returned home at night the wife asked him, "Have you closed your shop?" The merchant said, "Yes, what is the matter?" She said, "Go at once and bring two cloths of the best quality in the shop." He said, "Why this hurry? I shall give you the best cloth tomorrow morning." The wife however, insisted, "No, I must have them just now or not at all." What could the poor merchant do? The person whom he had now to deal with was not the spiritual guru whom he could send away with vague and indefinite promise, but the 'curtain guru' whose behests must be instantaneously obeyed, or else there would be no peace for him at home. At last the merchant, willingly enough, opened the shop, at that late hour of the night, and brought the cloths for her. Early next morning, the good lady sent the article to the guru with the message, "If in future you want anything from us, ask me, and you will get it."



HAMSA- THE SACRED SWAN

SISTER SUSHILA DEVI

Has not the image of a lovely, graceful swan floating among water lilies, captured your fancy with its beauty even in early childhood? Whether as a pretty toy one ecstatically sent drifting on some pond, or beheld gaily woven on the nursery rug, or in picture books, this fair swan vision never failed to delight the imagination. Later we were perhaps, charmed by the same picture in paintings, on murals, in the fairy scene of a play or an opera, or when travelling, glimpsed in living beauty on some azure mountain lake. When the keen desire for enlightenment rose like a star on the horizon of one's mind, and one began to search the ancient scriptures and visit Theosophic, Rosecroix or Vedanta groups, one come again face to face with the swan picture. Now however, it appealed not merely to the aesthetic fancy, but became for one, a truth symbol, so holy in its esoteric meanings that mortal tongue can never fully explain it.

This occult meaning of *Hamsa* or Swan which has been chosen as the truth seal, of many scholars of eastern wisdom and philosophy, is often accompanied by other beautiful universal symbols, such as the Sun, the Lotus, Seven Rays, the *Devanagari Om* or *Kundalini* Shakti and the Serpent of Wisdom, the latter swallowing as it forms a complete circle, its own tail. To the aware and awakened observer, this sacred symbol brings a sense of the holy of holies, universality, divine mystery and cool serenity. Many aspiring souls who practice deep meditation have seen a lovely vision of this sacred swan symbol, floating over the still lake of the mind, before they merged into deeper and more pellucid states of consciousness.

In Hindu lessons for the pious laity, it is a fabulous bird in a parable, illustrating perfect discrimination. It is charmingly conceived that this prince of swans, the *Raja Hamsa*, has his abode amid the eternal snows of the region of Lake Manasasarover, near the Hindu Olympus, Mt. Kailas. From antiquity this region of sacred pilgrimage in far Tibet, on the northern slope of the Himalayas, has been

associated with the divine and mysterious events and prophecies. Here *Raja Hamsa*, the legend relates, floats in beauty on the immense lake, his plumage radiant as gold against the sapphire sky and water. When given milk for his food, he most discriminately knows how to part the milk from the water, for it carries in its golden beak a substance that swiftly forms curds. These only he assimilates, casting away the watery portion. This wise swan loves his abode in the high, pure regions, and only leaves it at the inner cry of a soul yearning devotee, whom he hears and compassionately flies to aid.

One can readily perceive that the silvery tongued saints and sages, when pilgrimaging or abiding at Manasasarover, and meditating ever on liberation and the creative breath or work, and when looking about them, were fired with inspiration at the beauty of the scene. Hence they could not refrain from comparing the lovely creatures swimming on the placid lake, in the shadow of snowy summits, with the liberated soul. One whose mind is calm and pure as Manasasarover, and rests in the high regions of God conscious love, such a one whose joy is in calm solitudes, which he leaves only in compassion for the less informed, whom he goes forth to enlighten unto his own *nirvanic* bliss.

A mahatma of this type has attained perfect discrimination. From all experiences and scriptures and teachers, he has assimilated only the food substance of spirit, the essential reality, leaving aside all non-essential matter. The *Hamsa* or Swan also symbolizes the state of God-consciousness that comes to rest on the calm, intuitive mind of the adept; and for *Brahma* the Lord, or divine mover over the primordial matters of creation. The deeper meanings associate *Hamsa* with sacred syllable and *mantram Aum*. The syllable A, being the Swan's right wing, U, its left wing, and M, its tail, while its head is *ardhamatra* or half of the mantram. The syllables A....U....M.. also symbolize the three states of consciousness; the waking state of *jagrat*, the dreaming state, *swapna*, and the state of deep and dreamless sleep, *sushupti*. Above all these is still the *turiya* state, the last corridor that leads to the Presence. The Sacred Swan is also called by the Maharshi's, Kala (black, hidden, of infinite fame)....*hamsa*; is

full of symbols within symbols, though in ordinary use, a simple enough work. Esoterically it means, *Aham-Sa* or I am He. Read it another way, it becomes *soham* from *sah*, He and *Aham* I, or I am He. This mystery denotes the identity of man with the universal, creative breath. The word *Kalham-Sa*, or I am I, can be compared with the Biblical statement.... I Am, that I am.... describing the absolute, showing that the highest states of human conception, agree and mean at this Apex, this one great unit.

It is vain to delve further with thought or word, into this mystery, which even the Avatars when limited to human speech, name and form, could not fully explain, and referred their highest initiates to Silence or That, itself, for the final or culminating step or their liberation. Knowing and attaining that Presence, everything is known! It is enough for us now to contemplate *Hamsa* as a symbol of the liberated soul, for only the liberated soul is fit to realize the source, from whence it came, and to which it returns. We are now concerned with the merging of our individual consciousness into the Universal Consciousness, the Great Spirit, breath or soul pervading all nature. May the glorious, symbology from the luminous hearts of the sages guide us to the Glory!

The lotus symbol often accompanying the Swan in the Truth Seal is also very deep and divine. Strange the seed of the lotus when botanically bisected contains within itself a perfect replica of the mother plant! This emblem therefore shows that all things exist in spiritual or subtle types before their revelation or materialization on this plane. Then too the lotus plant rises up through water, having its roots imbedded in mud. Its flower opens to the sun and air above. The lotus thus has been chosen as a symbol not only of man, but of the whole evolving Cosmos, for both are unfolding in the same way. the root of the lotus imbedded in mud also stands for material life, the long stem rising through the water, represents the Astral travels of the soul, and finally the lovely wide eyed flower on the surface, with its golden heart open to the sun, typifies the liberated soul with his fully opened intuition. The Sun symbol also seen with the Swan and the Lotus represents the Light of the Universe, and the

rays that emanate from its luminous disk represent the Logos or Seven Celestial Builders of Creation, when Spirit descends into matter, at the cycles of creation. It also means spiritual light or illumination.

The serpent which holds the swan seal as in a frame is the symbol of wisdom that begins and ends in Divinity, also spirit descending at each cycle into matter and again terminating in Spirit. No wonder the ancient sages said that meditation on the *Hamsa*, *Soham* or the Aum symbol leads the devotee into a state of God-consciousness, for their meaning is so profound and so sacred! In these fateful days when wars and ominous rumours of war, tear the heart of creation with anguish, the wisdom gathered from all the luminous through of all sages and ages, reminds us that we have, *Nirvana*, *Samadhi* and the glorious Kingdom of Heaven to enter into, where finding Eternal Peace and Bliss. We may calmly abide, meditate and minister for the Peace of all beings. May we dwell ever in those regions of God-conscious Love like Hamsa, the Sacred Swan!

Om Om Om



- * So long as we are in the body, there is some trouble or other. There is no life without its tests and tribulations. Show me sky without its clouds and the rose without the thorns.
- * Even if you are the poorest man, the most insignificant man in the world, you have someone or other who loves and adores you. **- Swami Omkar**
- * Those who themselves up to the Lord do more for the world than all the so-called workers. One man, who has purified himself thoroughly, accomplishes more than a regiment of preachers. Out of purity and silence comes the word of power.
- * Meditation is the one thing. Meditate? The greatest thing is meditation. It is the nearest approach to spiritual life- the mind meditating. It is the one moment in our daily life that we are not at all material- the soul thinking of itself, free from all matter- this marvelous touch of the soul. **- Swami Vivekananda**

The Tortoise and the Hare

SWAMI CHIDANANDA

Many of you must have read or heard of the famous Greek myths in Aesop's fables. The word "myth" has unfortunately come to have a rather uncomplimentary and unfair meaning as being a thing which is not true. For instance, a "mythical figure" which means that something does not really exist. But this angle of vision about myths is not entirely correct. A mythological narrative seeks to present a significant meaning about situations that very much exist within the human being. It is very much present, and man needs to be told about this existing condition within. But because his interior is often invisible, subtle and subjective, he may not even recognize the situation. Hence, these mythological narratives can bring out the reality of the subtle inner situation.

You probably know the story in Aesop's Fables of the race between the tortoise and the hare. You also know who ultimately won the race—not the fast-moving hare, but the slow-moving tortoise! It was an outcome that one could have never dreamed possible. And what was the cause of this unexpected outcome? It was that the hare, due to his superior opinion about himself, dismissed the tortoise. He thought, "What an absurdity that the tortoise could ever win the race, when I can jump ahead at a pace twenty times as fast." Therefore, the hare treated the tortoise with contempt. And so, he took it easy, and along the way he would stop and nibble fresh green leaves and sometimes even take a little nap, resting in the assurance that he would never be outdistanced by the tortoise. Ultimately though, the result of his overwhelming vanity and contempt towards the tortoise was a shameful defeat.

The tortoise, on the other hand, kept on going and did not allow himself to be distracted. He did not shift his focus to anything else; he kept on going towards his destination and persevered no matter what, and eventually he won the race. This is something very, very important. Patanjali also hints about this in his Yoga Sutras. The ultimate success in Sadhana comes due to such perseverance-through not allowing the antahkarana to beguile and divert you.

There is another myth that also involves a race. There was a hero named Hippomenes who had to accomplish a very important task that was a matter of life and death, and he had to face many obstacles. One of the obstacles was that he had to defeat a certain very fleet-footed woman called Atalanta. Hippomenes had a celestial being, someone very favourable to him named Aphrodite, who said, "Look here! No one has ever beaten Atalanta in a race. There is only one way to defeat her."

Aphrodite, who knew the secret about Atalanta, gave the hero a certain secret method, and what was the secret method? Three golden apples were given by this well-wishing being to the young man, because Aphrodite knew that Atalanta was very fond of gold and was bewitched by shining objects. Aphrodite said, "When you cannot keep up with her, take out one of these golden apples and throw it to the side, and it will catch her eye."

The race started, and although Hippomenes was very fast, within a few minutes Atalanta was far ahead; like the wind she rushed past him. He persevered and rushed to keep up the pace and eventually overtook her, but once again she was about to catch up with him. As the race went on, Hippomenes suddenly took one of the golden apples and threw it sideways. The apple caught the eye of Atalanta, and she ran off the track to fetch it. The hero went into the lead, but soon Atalanta overtook him once again. But then he threw a second apple and later a third, and each time Atalanta was tricked into side-tracking, and eventually Hippomenes won the race.

It is an object lesson. It shows that, yes, no matter how superior your ability may be, how well-equipped you are, how very wonderful you are in your unusual faculties and prowess, if you allow yourself to be beguiled and side-tracked and you lose your sense of direction, ultimately you will lose the race.

Again and again I repeat: dedicated one-pointedness and concentration on the ideal, this is the way. Gurudev once said, "the whole of spiritual life is nothing but concentration." Concentration means a total one-pointed focusing of one's entire attention and energies towards a single objective in life. Let us remember the race of Atalanta; let us also remember the race between the tortoise and be wise like the tortoise and be persistent like he was upon the path. Let us also learn from the folly of Atalanta, because ultimately Sadhana is a matter of steadily proceeding towards a self-chosen destination. The whole of a successful life is persistently keeping up in this direction and moving ever nearer to the great goal, which is none other than divine perfection, enlightenment and liberation. God bless you in this mystical effort. God bless you in this sacred inner search. Move towards and attain the goal.

(From the book A glorious pilgrimage by swami Chidananda)



ENTERTAINING

Swami Omkar

We are busy in entertaining every day- with everybody- our friends, relatives, our children, visitors and strangers etc.- with Tea, Coffee, above all with our loving words and hospitality. If we fail to do our part in receiving and entertaining them, we are considered discourteous and unkind. If we remain silent, we will be misunderstood. This is the life in the world.

What about the life in God!

Did you ever give thought, whether you are entertaining God- Indwelling Presence who is the soul and goal of your very life!

But alas! He is grossly neglected and forgotten in the busy outer life of the world. Yet God is patiently awaiting our recognition in the stillness of our own purified hearts.

In spite of our neglect and forgetfulness, God has not left us; He has not even forgotten us or ever decreased. He is same, shining ever as the Eternal Witness of our lives.

We entertain our friends and visitors with refreshments and sweet words of welcome.

How shall we entertain God- the Indweller of our hearts?

Does He need Tea or Fruits? He does not need even our empty words. God needs our dedicated hearts of love. He needs our selflessness. He needs our complete self-surrender.

It was said in the Bible that God is a Zealous God. He wants our all in all- one hundred percent of our Love- with mind, heart and soul.

Dear Loving Readers Are we ready to entertain Him with such Infinite love that excludes none but includes all.

Blessed are they who are blessed with Love Universal!

It is high time that we should give death blow to the outer life of *Pravritti* and begin the Inner Life of *Nivritti* and begin to entertain God, who has been awaiting our worship- entertainment!

God does not want our worship with outer paraphernalia- empty ritualism. He does not want our fruits and flowers not even our praises and words or Mantrams- sacred affirmations. All that He wants is our full dedication- complete self-surrender- nay our waveless Silence.

Verily, God speaks in Silence. Lord! Speak Thy servant learneth. Let us be completely silent to hear HIM. Be still and know that I am God. Thou art That. Tat Twam Asi. Recognize and be silent. This is the highest form of worship or entertainment of the Light of Lights- the Indweller of our hearts!

May all Homage unto Him and may peace be unto all.

Om Om Om

THE SIGNS OF SPIRITUAL PROGRESS

Swami Chidananda

Radiant Atman! Beloved and blessed children of the Divine, devotees of the Lord, Sadhaks and spiritual seekers aspiring after liberation, Jijnasus and Mumukshus, Yogis engaged in practice upon the Yoga Marga of your own choice, lovers of righteousness, Satsangees- gathered day after day in the spiritual presence of Guru Bhagawan, in this sacred Samadhi Shrine in his holy Ashram on the banks of Divine Mother Ganga.

We are progressing in the spiritual path. That is our intention. We are engaged in living a spiritual life, and we are practicing Sadhana. What are the signs to indicate that we are really progressing, that the quality of our spiritual life is really becoming better and better? The most important sign, the unmistakable sign of spiritual progress, is the steady yet perceptible improvement of the ethical and the spiritual quality of our life.

When we say 'life' we are not talking about some remote theoretical concept or an academic idea. When we say 'life' we are talking about your day-to-day life. What do you do after you get up in the morning? What do you do when you start interacting with other people? What is the state of your mind? What do you do when you enter into the day? What do you do as you go towards the mid-day? Daily, what do you do in the afternoon? What is your Svabhava? What is your inner state as you proceed towards evening? In the evening, when night falls, in the morning when each day unfolds before you, as you enter into it- yesterday, today, tomorrow, day-after tomorrow- what is the quality of your Svabhava? What is the quality of your inner state? How is the quality of your interaction with people? This is the touchstone, the criterion and the only way of knowing whether your Sadhana and your spiritual life is actually progressing day-by-day or not.

The important point is the gradual change for the better, the gradual ascent in the ethical quality, apart from a steady increase in wisdom. You can go on increasing in wisdom, not in foolishness; you go on increasing in Viveka, in Vichara, in the ability to see the world outside, but in ability

to see and understand yourself. These are all important signs indicating that you are progressing day-by-day on the spiritual ladder.

The overall ethical quality is important, because that is a higher Bhumika, improvement in your intelligence, in your Viveka, in Vichara, in reflection, in ability to do Manana, Vishleshana (analysis), they are all important. But apart from that, there are two other important dimensions of human life. One is the place that is given to Dharma and the extent to which one is following Dharma. One does not want to deviate from Dharma. "As a human individual how should I be ethically? As a devotee of God, as a Sadhaka, as one who is seeking to attain God, as one who has read scriptures, attended Satsang, served a Guru, how should I be ethically? My own special Dharma has made this very subtle point: ethically how should I be? The keen observance of oneself would reveal a gradual development of the ethical quality of one's day-to-day life and also a gradual increase in the spiritual quality of one's life.

As this increases you become endowed with inner peace, because you are at peace with yourself. You know deep within that you are not doing anything contrary to ethics, contrary to Dharma, contrary to spirituality, contrary to the principles that Gurudev has drawn for you and the principles that all important scriptures have drawn for you.

If I am trying my best to conform to these great principles, then there is Shanti and also Santosha inside. You are able to accept yourself. That is a great thing psychologically. How much you are able to accept yourself, how much you like your own company, how much you are able to look at yourself eye-to-eye and approve of yourself frankly, is also a very important thing. So you must be progressing in Shanti, in Santosha, in Sad-Vichara.

The second important dimension in human life is that there should be constancy in your keeping company with God within. Wherever you live, you must be able to keep company with God. Then you are living in God. The body must be in the world, the mind may have to engage itself in various tasks at a lower level, but you are abiding in God, you are in a higher, spiritual Bhumika. This is the distinct sign of the correct direction of your life. It is the quality of life that is the sure and unfailing indication

of your gradual progress in your Sadhana Jivana. Therefore, always try to look at yourself from this angle, with this idea in your mind: "How much am I improving in the quality of my ethical and spiritual life?"

God bless you all. May God give you clear perception and deep understanding! Above all, may God endow you with a Shuddha Antahkarana, with a clear transparent interior, which is pure, which is Nirmal. That indeed is the hallmark of a saint, a Rishi, a Tapasvi. May Gurudev's Kripa Kataksha (glance of grace) be ever upon you in this very mysterious subtle path, where there are no clear-cuts marks on the way? We have to find our way. By Guru's grace may you all attain the highest state of divine perfection, which is indeed the real goal of spiritual life!

Om Namo Narayanaya! Om Namo Narayanaya! Om Namo Narayanaya!



- * Worship everything as God- every form is His temple. All else is delusion. Always look within, never without. Such is the God that Vedanta preaches, and as such is His worship.
- * My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now, and then decide.
- * I have said that we have yet something to teach to the world. This is the very reason, the *raison d'être*, that this reason has lived on, in spite of hundreds of years of persecution, in spite of nearly a thousand years of foreign rule and foreign oppression. This nation still lives; the *raison d'être* is, it still holds to God, to the treasure-house of religion and spirituality.

- SWAMI VIVEKANANDA

MASTER OF MANTRALAYAM

Vuppu Raghavendra Rao

Falgun Saptami of the full moon in 1595 A.D. was a great day in the annals of Hindu Renaissance. In Bhuvanagiri of Tamilnadu, a great soul had incarnated to reform and refurbish the collective Hindu psyche which was in great turmoil and utter confusion. The Indian scenario was one of external and internal forces trying to destabilize and impose their own faith by hook or crook, either through force or inducement.

At this crucial juncture, Sri Raghavendra, famously known as “Guru Sarva Bhouta”, entered the scenario to awaken the countrymen from dogmatic slumber and move on to reclaim Sanatana Dharma as so far, caught up in mindless ritualism and restore its robust and august tenets of Satya and Dharma. It is possible through unflinching devotion to the Lord of the Universe. The essence of his message to mankind might be crisply summarized thus: “Narayanam Natveti Viseshana Samucchayepi Sabdah” which means that Lord Srimannarayana, the sovereign, is worshipping with no room left (api) for any other Deity. At this point of time, especially when the ordinary folks come confounded by ritualists, atheists, anarchists and pantheists, a call for the worship of a unified phenomenon became inevitable.

The Nawab of Adoni, Siddhi Masand Khan, had heard a lot about Swamiji but he wanted to test him in his own way. The Nawab welcomed the Acharya and offered a plate of non-vegetarian well camouflaged. Swamiji gladly accepted the offering and sprinkled holy waters on it. Thereupon, he asked the silken cloth to be removed in the presence of large audience. The plate was brimming with fruits and flowers. Siddhi Masand was flabbergasted. He prostrated and begged the Acharya to choose a gift. Swamiji, being an incarnation of Prahlada Raja, he chose Mantralayam, a tiny village on the banks of Holy Tungabhadra River, (near Yemmiganur in Kurnool District of Andhra Pradesh) as of now. It was the place, for he knew for certain, where Prahlada had done tapasya. The Nawab quite willingly ceded the land as Jami to the Saint.

For his erudite commentary on Nyasudha, a branch of the Vedic literature, Guru Sudhindra Tirtha was highly impressed and conferred

on his young disciple, Venkata Natha, the title of Parimala Acharya, Sudha Parimala being the caption of the critique. The treatise was par excellence.

Swamiji's Tatwawada is an extension of Acharya Madhwa's twin concept of Swabhava and Swadharma, which are integral to Dwaita-the Realistic dualism which professes differences in the phenomenal universe as well as mankind. Every man is bound by his individual nature (swabhava) wherefore; he should follow his duty (Dharma) and perform it as a service to the Lord. And, according to one's nature only, one enjoys the Bliss and will be blessed accordingly. He was thus come to be named as Ananda Tirtha.

The predictions of the three astrologers were spelled out by Guru Sarva Bhouma in his unique style to the knowledge of everyone. One astrologer had predicted for Swamiji a hundred years long life, the second one, three hundred and the third seven hundred. Ultimately, Swamiji clarified the riddle by declaring that he would be alive for a hundred years, for 300 years will continue to respond in dream-land and for 700 years bless his devotees from the Brindavanam, his eternal abode.

After the Master of Mantralayam had entered Brindavanam, some miscreants tried to grab the "Jami" donated to the Holy temple by the Nawab Masand Khan. There was a litigation of Lord Munro, the Governor of Madras (composite). Presidency was deputed to solve the dispute. As Munro arrived at the temple and he saw the grandiose apparition emerging with a sheaf of documents to greet him. There was a conversation between the Governor and the Master, invisible, of course to others. Soon after return to Head Quarters, the case was quashed and the Jami was restored to the temple authorities by Lord Munro who himself was a Godly person. He could trace those original documents shown to him in the "Vision".

The Holy shrine of Sri Raghavendra Swamy has become the centre of religio-spiritualism and a huge contingent of disciples regularly visit the Brindavanam as they believe that He is the best wish-fulfilling Guruji and friend, philosopher and guide.

"Bhajatam Kalpa Vrikshaya - Namatam Kama Dhenave."

Along with the couplet, the duet "Hari Sarvottama; Vayu Jeevottama" will be dancing forever on the lips of Swamiji's staunch devotees.



A KING AND HIS SLAVE

SWAMI RAMDAS

A king had a slave serving him with all faith and love. In fact, the slave adored his master and was ever ready to please him in all manner of ways. The king appreciated his lovable nature and made him a minister in his Court. He gradually raised him to the position of his Prime Minister. Seeing his rise to the highest position under the king, the other ministers, who had served long in the State, becoming envious of the slave grumbled and complained. All of them joined together and went to the king in a deputation with the complaint. The king heard them patiently and said, "Exactly a week hence all ministers including the Prime Minister should meet me in the garden rest-house five miles away from the city, at 4 P.M sharp. He who would meet me first would be considered to have real love and regard for me."

Soon after, he sent for the Prime Minister and, after letting him what he said to the ministers, asked him to build houses, camps and shamianas on both sides of the road that led to the distant garden where the ministers had to meet him as arranged. In the newly constructed camps and houses, all kinds of entertainment, shows, etc., should be exhibited besides lines of shops and restaurants providing the most tempting foods and articles- the condition for meeting the king was that all those who go to the garden house should do so on foot.

The day came. The Prime Minister along with the other ministers started on the journey. When they walked on the road leading to the place, except for the Prime Minister, all other ministers were tempted to see the shows, witness the entertainments, visit the restaurants, etc., as all these could be had without payment. They thought that there was plenty of time to reach the place where they were to meet the king. Leisurely, they went from one place of entertainment to the other. Time passed. The Prime Minister, without looking to the left or the right, walked straight to the garden where

the meeting was fixed, and reached there an hour before schedule. The other members reached the place half-an-hour late, or one hour late. Some of them failed to be there at all.

The next day, the king called all the ministers and addressed them thus, "Now you all know why I made this slave (pointing to him) a Prime Minister. He is a man possessing sterling qualities for the high post." Ministers hung down their heads in shame and unanimously applauded the king for his choice of the Prime Minister.

So also, God's devotees, when they possess genuine love and devotion for Him, never think of anything or anybody other than God. They take the straight course that leads to Him and are not drawn away by the attractions and temptations of worldly pleasures.



1. In attachment is the seed of sorrow. If you must have attachment, be attached to the Lotus-feet of the Lord- the Lotus-feet of Shyama, the Beloved!
2. Who is the truly happy man? He, who desires nothing, claims nothing, expects nothing, and is free from hatred and fear.
3. Be true to yourself! Therefore speak your own language, not the language borrowed from others. As you cannot sing with another's voice, so must you not speak that which you have not made your own through experience of realization.
4. God has given you in such rich abundance. What are you giving to Him? Everyday give something- howsoever little- for the love of God, in the service of some in need.
5. Nothing abides. The world is as a dream. Do not chase the shadow-shapes which come and go. Seek the Reality of life. The Reality is God. And the way to God is the way of love. Love is the configuration which burns everything save the Will of the Beloved.

J.P. Vaswani

APPEAL

(Extension of Goshala for Calves)

Esteemed and beloved Devotees,

It gives us immense pleasure to inform you that with the blessings of Swami Omkarji Maharaj and Pujya Jnaneswari Mataji and your generous and kind support, the mega project for construction of Goshala in the Ashram premises has been realized and the Goshala was formally inaugurated by Pujya Mataji in the month of March, 2020.

With the completion of Goshala, the Cows and Calves are able to dwell in a more protected and hygienic environment.

Due to the increase in the number of Calves during the last one year, it is now felt desirable and essential to provide one exclusive protected open area of size 100ft. x 50ft with gated compound wall and erect a shed of size 20ft.x40ft. therein with a few water tubs in the shed so that the calves can freely move, graze and relax comfortably. This proposal is tentatively estimated to cost about Rs. 6.50 lakhs.

We earnestly appeal to those desirous of participating in this venture to kindly send their donations either in cash or by Cheque/ DD drawn in favour of Sri Santi Ashram. For online contributions, the bank details are: Name of the Account: Sri Santi Ashram, State Bank of India, Account number 11003309435. IFSC Code: SBIN0014774.

The names of all those who donate Rs. 10,000/ or more will be mentioned on the stone plaque at the Goshala.

The donations are exempt from Sec 80(G) of I.T. Act.

In the service of Gurudev,
Vinamrananda Saraswati

ASHRAM NEWS

Mother Ashram : On 11-4-2021 (Sunday) on the occasion of Amavasya, Annapurna Satanaamaarchana was performed at 7:30 am in Annapurna Sadan.

As part of Ugadi (Telugu New Year) and Vasanta Navaratri celebrations, Sri Sita Rama Ashtothara Satanaamaarchana and Hanuman Chalisa parayan were conducted daily from 7:30 am in the Prarthana Mandir commencing from 13-4-2021 and ending on 21-4-2021 by Sri Ganesh Acharya.

On 8-5-2021, Swami Chinmayananda's Jayanti was celebrated in the Omkar Mandir.

On the auspicious occasion of Akshaya Tritiya on the 14-5-2021, Sri Lakshmi Nrisimha Ashtothara Satanaamaarchana was performed in the Prarthana Mandir at 7:30 am.

To commemorate Sri Sankara Jayanti, Sri Sankara Ashtothara Satanaamaarchana was performed in the Prayer Hall on 17-5-2021 at 7:30 am.

To mark the celebrations of Buddha Jayanti on 26-5-2021, a special session of Meditation was conducted between 6-7 pm in the Omkar Mandir.

Kotagiri Branch: Viswa Santi Vidyalaya Matriculation School: We are proud to inform the esteemed readers that our School at Kotagiri has secured 100% pass percentage for the academic year 2020-21 in the X th Board examinations. As a token of appreciation, M/s Kishinchand Chellaram Educational Trust gave cash awards to the top 5 performers in the examinations. We greatly value their support and encouragement to the students of our School. The recipients of the cash award in the order of merit are Arifa A, Kanishka G, Lohit Raghavendran, Sanjana K R and Arundhati R.

Sports: Taekwondo students of our School have brought laurels to the Institution by winning a total cash award of Rs. 8, 50,000/ for their outstanding performance at the National level Taekwondo championship held at Manipur. Prithviraj C and Sandhiya R secured

Gold medal and received a cash award of Rs. 200000/ each. Arulrasi P, Bavatharani M and Nimisha G have secured Silver Medal winning cash award of Rs. 150000/ each. The awardees were felicitated in the presence of Hon'ble District Collector Ms. Innocent Divya of Nilgiris District.

Nitish Kumar and Harikrishnan of class VIII were awarded cash prize of Rs. 4000 each and Sports Kit worth Rs.6000 by the District Collector of Nilgiris on 26-1-2021 in recognition of the Gold Medal secured by these students at State level Taekwondo match.

Swami Mukthanandaji of Ananda Ashram visited our Kotagiri Branch and interactive sessions with Swamiji were organized both for the students of class X and for the staff separately. Both the students and the Staff were motivated by the inspiring session of Swamiji.



- * I am the witness of my silence and my talk. I am silence and I am talk.
- * When we recede into the depths of silence within us we arrive at the true basis of our life. We discover that from this source all life and manifestation have come forth in their amazing variety and multiplicity. It is at this Source that we discover the eternal fountain of peace and joy.
- * Utterance of God's name is to make the mind still, free from thoughts. In that stillness it is that you know and realize God. Bhajan, Kirtan, Nama Smaran are all means to that end. You have to repeat, chant or sing the Name, no doubt, for a certain period. After that, repetition must cease and mind must become perfectly still. In that stillness, duality is transcended and the repeater and the repeated- the devotee and God- become one.
- * Mouna helps in calming the mind. When you talk too much, the mind is in a whirl. External Mouna gives you internal Mouna or stillness of the mind. The purpose of Mouna is this. It is not a mere mechanical control of speech.

Swami Ramdas

APPEAL FOR CONTRIBUTIONS/SUPPORT

Sri Santi Ashram is conducting various activities in the areas of education, medical aid, poor feeding, running and maintaining a Goshala with more than one Hundred Cows and residential facilities to Vanaprastha seekers. 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.in



1. Death is the culmination of life. In death, life seeks rest. It is precursor to the greatest happiness, the exquisite freedom from all tortures of flesh. Death automatically dismisses all bodily pain, just as sleep banishes the weariness and aches of the hard-worked body. Death is a parole from the prison of the physical body.
2. Though the ordinary man looks upon death with dread and sadness, those who have gone before know it is a wondrous experience of peace and freedom.

- Paramahansa Yogananda

APPEAL TO 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 alongwith 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.



- * The pleasure of modern man is in getting more and more, and what happens to anyone else doesn't matter. But isn't it better to live simply- without so many luxuries and with fewer worries? There is no pleasure in driving yourself until you cannot enjoy what you have.... The time will come when mankind will begin to get away from the consciousness of needing so many material things. More security and peace will be found in the simple life.
- * There is hidden strength within me to overcome all obstacles and temptations; I will bring forth that indomitable power and energy.

- Paramahansa Yogananda

OBITUARY

With profound sorrow, we regret to inform the sad and sudden demise of Sri. D.V.R. Anjaneyulu Garu on 08.05.2021.

Not only an inmate but truly an integral part of Sri Santhi Ashram, he was brought to the Ashram while he was still of a tender age by his mother. He earned the merit of being an ardent and true follower of the teachings of Pujya Swamiji. He was educated in the Gurukul Pathasala. After completing his education he joined the school and by sheer dedication he took upon the noble profession and helped many students to build successful career in their lives. In recognition of the outstanding contribution to the cause of education, he was elevated to the post of Head Master of the High School at our Vizag branch. Following Swamiji's advice, he has taken to family life and married Smt. Durga. They were blessed with one son and daughter. While providing quality education to the children, he along with his family members rendered invaluable services to the welfare of the Ashram whenever needed.

He was the General Secretary of the Ashram during 2002 to 2003. While managing the Ashram activities efficiently, he was not only looking after the affairs of Ashram Gurukulam at Vishakapatnam but was also conducting various spiritual programs.

As a teacher, in-line with Pujya Swamiji's ideals, he was instrumental in providing the students education based on ethical and moral values. He was fortunate to receive the divine blessings of Pujya Chidananda Swamiji of Divine Life Society. He was rendering selfless and dedicated service to the Sadhus and Sants who were visiting the Ashram. He was truly a 'Karma Yogi'. His role in the construction of hostel buildings for students at Mother Ashram and Vishakapatnam branch is fondly remembered. By his untiring efforts, the Girls Primary School at Vishakaptnam was upgraded to High school in the year 2020. The universal prayer hall atop Kailasagiri hills was built under his able supervision. He was editor of Peace and Santi magazines for 10 years.

He always considered himself to be one with the Ashram until his last breath on 8th May 2021, rendered selfless services enjoying peace and bliss within him. It would be impossible to describe his invaluable services to the Ashram. The void caused by his death is irreplaceable. The ashramites chanted Mruthunjaya mantram and Peace prayer for the departed Soul to rest in Peace.

May Pujya Swamiji bestow the necessary strength and courage to the bereaved family members in his hour of grief!

Managing Committee
Sri Santi Ashram

OBITUARY

Smt. Guru Devi Garu attained the Lotus feet of the Lord on 14-5-2021 at Visakhapatnam. She worked as District Women and Child Welfare Officer in Visakhapatnam and Srikakulam Districts, while in Government service. After retirement from Government service, she decided to spend the rest of her life in the service of Mother Ashram. Initially during the period 1990-93, she looked after the affairs of Annapurna Sadan. Later on, following Pujya Mataji's directions, she went to Kotagiri and has served as Correspondent of our Viswasanthi Vidyalayam at Kotagiri. Simultaneously she was entrusted with the post of General Secretary of the Ashram. She handled both these responsibilities with enthusiasm and dedication. Her services to the Ashram as it's General Secretary and as the correspondent of Viswasanti Vidyalaya were outstanding. She resigned from both the posts in 1996 and spent her remaining life in serving our Ashram at Kotagiri in multiple ways. Her contribution to the development of Mother Ashram and our Kotagiri branch will be remembered for a long time to come. More specifically her support and encouragement to the students of the Ashram in pursuing higher studies is laudable. The void created by her death is huge and the Ashram deeply mourns her loss.

May Pujya Swami Omkarji's blessings bestow the necessary strength and courage to the sons and daughters of the departed soul to overcome the grief!

PEACE

OBITUARY

Sri Pappala Prabhakar Rao Garu breathed his last on 12-5-2021 at Visakhapatnam. He was associated with our Ashram in its welfare activities and was a regular Donor to our Ashram's sustained efforts to the cause of education and feeding the needy. Apart from his noble services to the Ashram, he also made a significant contribution in the promotion of literary activities.

May his soul rest in Peace!

OBITUARY

Tributes to a towering personality

With a deep sense of sorrow, we regret to inform the readers of the sad and sudden demise of Sri Kola Subba Rao Garu, General Secretary of the Ashram, on 15-5-2021 at Hyderabad. He served as a Pilot in the Indian Air Force with great distinction. During his stint with the defence services, he was posted in the Leh region of Jammu and Kashmir and he had the rare privilege of flying top ranking Army Officers in the sensitive areas of our borders. After leaving the Defence Forces, he joined the Indian Railways in a senior position and continued with the Railways till his retirement. He was a regular visitor to the Ashram since Pujya Swamiji's days and was fortunate to have received the Divine blessings of Pujya Swamiji. After retirement from service with the Railways, while astutely taking care of his family responsibilities, he was also taking care of the Ashram affairs in the capacity of its General Secretary since 2009. He had exhibited a great and extraordinary acumen and skill in resolving some of the difficult issues confronting the Ashram Management. He was a born leader. Whenever he visited the Ashram, he used to meet and interact with the inmates, workers and others with a disarming smile which was his greatest strength. His demeanour and lovable nature made him earn a place in everyone's heart. With the same efficiency and skill needed to guide the aircraft to the destination, he was conducting the affairs of the Ashram smilingly coupled with an indomitable spirit. His services to the cause of our Ashram are invaluable. The void created by his death is irreplaceable.

May Pujya Swami Omkarji bestow the necessary strength and courage to the bereaved family members in this hour of grief.

PEACE

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 be duly registered 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 nationals 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 the 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 overall 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 there from.
srisanthiashram@gmail.com mattavvs07@gmail.com
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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.

PEACE

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E.G.Dist. A.P.
Cell : 7382009962
Reception : 6305349677
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Branch :

Peace Centre
Darmona Road
Kotagiri 643217
Nilgiri Dt., T.N.
Ph : 04266-271945
e-mail : vsvmsktg@yahoo.com
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Branch :

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Lowson's Bay Colony, Peda Waltair,
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