

PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood



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



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

PEACE

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PRAYER

LET YOUR PRAYER BE

To awaken each morning with a smile brightening your face; to greet the day with reverence for the opportunities it contains; to approach your work with a clean mind and an upright soul; to hold forever before you the Ultimate Purpose, which is the purification and unfoldment of your life; to meet men and women with laughter on your lips and love in your heart; to be gentle, kind and courteous through all the changing scenes of the day; to approach the shades of night with weariness that ever woes sleep, and the joy that comes from work well done.

—Humanity

OM!

OM!

OM!



MEDITATION

Burn down the forest of ignorance with the fire of the conviction, “I am the One Pure Intelligence”, and be free from grief and be happy.

That (Consciousness) in which this universe appears being conceived like a snake in a rope, is Bliss – Supreme Bliss. You are that Consciousness. Be happy.

One who considers oneself free is free indeed and one who considers oneself bound remains bound. “As one thinks, so one becomes,” is a popular saying in this world, which is too true.

The Self is Witness, all-pervading, perfect, One, free, Intelligence, actionless, unattached, desireless and only through illusion it appears as if of the world.

Ashtavakra Gita

1: 9, 10, 11, 12.



A MARVELLOUS EXPERIENCE

SWAMI OMKAR

It is Sunday the day of sunshine. Today being the Full Moon Day the *EKAHAM* is going on with all intensity and devotion by the members and devotees of the Ashram chanting God's name ceaselessly for twenty four hours in memory of the full moon. In the early hours of dawn as usual, I woke up and had my spiritual study of Cosmic Flashes and *ASHTAVAKRAGITA*. Instead of writing of messages or letters, I wanted to make better use of the day, by repeating Peace prayer and having deep meditations, more than ever.

At the hour of dawn I was happy to do garden work for an hour. Then after bath, Dr. Madhava Rao and Dr. Markandeya came to *Nirvana Mandir* and discussed the Mobile Medical Unit and its operation. After they left, I had taken fruits and milk and sat at the table to do a little writing, feeling His Presence. It was 9.30 A. M.

Something marvelous began to happen suddenly, starting from the feet. My feet were no longer on the earth. There was some kind of numbness and ecstasy. There was floating sensation. The body almost disappeared. It was something like an evaporation into a nothingness. It cannot be described in these finite words. But it is only to be experienced. It is an experience that rarely comes in one's life.

I made a sign to close the doors, for I longed to be alone. It was all ecstasy. Even the life breath seemed to be disappearing or gone out of the body for a minute, when my head fell back unconsciously, but I was conscious of myself or the Higher Self, for it was not unconsciousness or any physical malady. By His grace, I am blooming with health, feeling strong. Nothing is wrong with me. After the experience, when I came to the normal consciousness, there is a sense of freedom, as if I am without the body, still.

This marvelous experience has reminded me of the Holy *Samadhi* experienced by Swami Vivekananda when touched by Paramahansa Ramakrishna Deva. Here I was touched by the grace of the all-pervading, nay, interpenetrating presence.

I am reminded of a similar cosmic experience of an American aspirant who was suddenly transported to the Fourth Dimensional State of Glory amidst his work and wrote a book of the experience calling it "The Seven Minutes of Eternity".

The very memory of how I was seized or possessed suddenly and unexpectedly without the least effort on my part, is marvelous and inexpressible. It is a glimpse of the Great Beyond and a taste of the Holy Manna Immortality. It was a moment of cosmic joy. Bliss of the Beyond, where I was lifted to the Heights and where all time disappeared. As the mind began to melt, I was left in tune with the Infinite. Such is the grace of God when It descends, it floods the chosen one. How good is God! All that I can say is only Glory, Glory, Glory be unto Him, the indwelling Presence of our devoted hearts.

May Peace be unto all!

OM!

OM!

OM!



- * Meditation is nothing but a method of auto-suggestion. Successful meditation requires a well-controlled and concentrated mind, for which the following rules have to be observed:
- * Sit up in any steady asana suitable for you with your spinal cord and head erect.
- * Shut your eyes but internally direct your gaze between the eyebrows and gradually to the crown of the head.
- * Sit fixed in this gaze.
- * Repeat the Mantram mentally for some time to stop the wavering mind.
- * Then when the mind is calmed down, mentally repeat the great attributes of God one by one.

SWAMI RAMDAS

THE STORY OF MURAARI

SWAMI DAYANANDA SARASWATI

A great *mahaatmaa* was living in a village. He taught Vedaanta there and said, 'You are Naaraayana, the Lord.' The student thought to himself, 'How can I be Naaraayana?' he was very uncomfortable with this thought, so he went to another Swami who lived down the street. This other Swami taught that everything is different, the Lord is the Lord and you are you. There is a difference between *jivaas*. There is a difference between *jiva* and *jagat*, and there is a difference between *jiva* and *Ishwara*. This is called *dvaita* dualism. This *dvaita*-swami was teaching the *mahaavaakya* as *aatmaa atat tvam asi*, you are not that.

So this person went to the *dvaita*-swami, and the *dvaita*-swami said, 'that other swami is wrong. Thank Lord Naaraayana, you came here. If you had gone to that other swami, you would have become a *maayaavaadin*, a proponent of *maayaa*. Sit here and I will teach you. So for twelve years he taught him logic, grammar, and some Vedaanta also. At the end of the course, this student was very proud. He had learned *shastra*. Now he wanted to have a debate with the first swami.

That swami had since become an old man. His hair and his beard were very long, and the situation was uncomfortable. So one day he went to the local barber, who was named Muraari. Just as Muraari was getting ready to give him a shave, this student came to ask for *vaada-bhiksha*, a discussion. The swami asked him to wait till he was done with his shave, which was first in 35 years. During all that time, he had completely forgotten what he looked like without all that hair.

When Muraari had shaved the swami completely, he gave him a mirror. The swami saw himself, looking so young and bright without all the grey hair, and with *tejas*, and brilliance on his face. When he looked in the mirror, he said, 'My God, Murari, you are no ordinary barber! You have given me so much *tejas*, *brahma tejas*. All these years I have been doing *tapas*, austerities, and did not get the *tejas*, and here with only a few strokes of your razor, you gave it to me. You must be Lord Naaraayana himself, 'then he prostrated at Muraari's feet, saying, 'You are Naaraayana.'

Muraari was horrified that a swami was prostrating to him. He pulled his feet back and cried, 'What are you doing? I am not Naaraayana!' and he looked at the student and pleaded with him. 'Please tell him that I am not Naaraayana!' The student told the swami, 'Are you crazy? He is not Naaraayana. He is the local barber Muraari! What happened to you?' Then the swami answered, 'Okay, if you say, I accept it', and went for a bath. When he came back from his bath, Murari had packed up all his things and left. And the student who had been waiting for a discussion was also gone. But after a few minutes, he came back with a plate full of fruits, prostrated at the swami's feet, and said, '*Adhihi bhagavo brahmeti*, O, Revered One, please teach me Brahman.' This student saw that although Muraari never went to school, he was convinced he was not Naaraayana. The student realised, 'Even after 12 years of studying logic, grammar, and Vedanta, I know no more than Muraari. I know that I am not Naaraayana.'

So if I say *tvam asi*, 'you are,' and then keep quiet, what will you think? Everyone will interpret according to his or her own psychology, because 'you are' is an incomplete sentence. It creates an expectation. Once I say 'you are', then something else has to be said, and that should be previously unknown to you. Otherwise what is the use of saying it? Suppose I come to you and say, 'You are a human being', it is a useless statement, unless of course I mean, 'Behave well!'

When a teacher wants to communicate a particular statement to a student, and that too, if the teacher is the father, interested in the welfare of his son, what will he teach? Will he say, '*aatmaa atat tvam asi*, you are not that'? No, because the son knows that already. The son knows he is not the world, he is not the father, he is not mother, he is not the sun, he is not the moon, he is not any of these things, including Ishwara. He knows this very well. Therefore, you do not need to say *atma atat tvam asi*. But if in fact you are the whole, then you have to be given the equation. That equation is in keeping with what was said originally, which was that knowledge gaining by which everything is as well known. Such a knowledge is possible only when *tvam* is *tat*. You are that, *ekam eva advitiyam*, one without a second.



THE POWER OF A YOGI CLIMBING THE SUN RAYS

SWAMI YOGESWARANANDA SARASWATI

Pandit Atma Ram of Amritsar had great affection for me. He was running a girls' school at Baroda. Whenever he came to Amritsar, he used to pay me a visit. One day he gave me eye-witness account of a Yogi in the Bharatpur State. The Yogi lived at a distance of 25 or 30 miles from Bharatpur in a forest. The President of the Bharatpur Arya Samaj did not believe in the chapter on yogic powers in Yog Darshana. At that time Shri Atma Ram was delivering, at Bharatpur, a series of lectures on Yoga Philosophy. The President spoke about the Yogi to Shri Atma Ram. Then both of them went to the Yogi taking a match box with them. They said to the Yogi, "Please either demonstrate one of the powers described in the chapter known as Vibhuti pada or burn this book to ashes." The Yogi said, "I cannot treat so contemptuously and disgracefully the book which has been my guide."

The President said, "If you cannot insult the book, show us some yogic miracle."

The Yogi said, "Yes, but you will have to stay here during the night." The President, "We will come to you day after tomorrow and stay here in the night." It was summer. We both reached there.

The Yogi said, "Before sun-rise please come and sit at the door of my cottage." They did as they were told.

The Yogi stood in front of another cottage waiting for the sun-rise. When the slanting sun-rays fell on them, they saw the Yogi climbing the sun rays as if it was climbing a wire with his body bent forward. The Yogi never returned to speak to them.

Atma Ram and the President both felt greatly surprised and ashamed. They waited sometime and returned.

Atma Ram related the story to Chowdhri Jai Krishna and said to me, "You are specially interested in Yoga, please go to Bharatpur and see the Yogi and if you meet him, learn how to acquire this yogic power, possibly he knows several other powers."

If a Yogi can climb the rays of the sun, there can be no difficulty for him in acquiring the knowledge of the solar or other regions. The Yogi should try to understand the transformations of the cosmic Mahabhutas and utilize it for his achievements and eventually he must detach himself from everything with the help of this knowledge. Here our purpose is to show how the Brahma is related to the elements. We are referring to the time when the soul had not yet come in contact with the body. Then the beings had not come into existence. Only the objects of suffering and liberation were evolving. The Brahma and Prakriti were cooperating to produce these objects. The subtle and gross objects then become the cause of enjoyment and liberation of sentient beings. The Mahabhutas and the five tanmatras are the material cause of all beings and the Brahma is the efficient cause of the bodies of sentient beings. The Yogi can personally see the wonderful creation of the Mahabhutas and acquire the knowledge of their efficient cause but ordinary people should also understand that the creation must have a creator. Man is helpless to create mountains like the Himalayas. Millions of men working for thousands of years cannot build them.

An atheist would say, "It is not necessary to believe in existence of God. The nature itself works. The five elements themselves are busy in creating the world."

If the five elements can create the world without the intelligence of Ishwar then why is it that motor cars, railway trains, aeroplanes and buildings do not make themselves but require human hands? Similarly the five elements cannot create anything. It is, therefore, evident that the world is created by someone who is invisible and we cannot understand it easily. That invisible power is all pervasive. It is this power which directs and regulates the five elements.



* Long before the body came into being, you were. Long before the intellect unfolded, you were. And you were upon eternal ground, rooted in a substance which we call Brahman, the Reality or God.

SWAMI CHIDANANDA

MIND-CONQUEST BY ETHICAL SADHANA

SWAMI SIVANANDA

1. *Atma* or Self is one. There is one common consciousness in all beings. All Jivas are reflections of the one supreme Soul or *Paramatma*, just as one sun is reflected in all pots of water, so also the One Supreme Being is reflected in all human beings. One cannot become many. One appears as many. One is real. Many are illusory. Separateness is illusory. Separateness is temporary. Unity is real. Unity is Eternal. One life vibrates in all beings. Life is common in animals, birds and human beings. Existence is common. This is the emphatic declaration of the Upanishads. This primary truth of Religion is the foundation of ethics or *Sadachara*. If you hurt another man, you hurt yourself. If you help another man, you help yourself. On account of ignorance one man hurts another man. He thinks that other beings are separate from himself. So he exploits others. So he is selfish, greedy, proud and egoistic. If you are really aware one Self pervades, permeates all beings, that all are threaded on the supreme Self, as row of pearls on a string, how can you hurt another man, how can you exploit another man?
2. Who among us is really anxious to know the truth about god or Divine life? We are more ready to ask ourselves: "how much money you have got in the Imperial Bank? Who said that against me? Do you know who I am? How are your wife and children doing? "and questions of this sort than questions like: Who I am? What is Samsara? What is bondage? What is freedom? Whence I have come? Whither shall I go? Who is *Ishwara*? What are the attributes of God? What is our relationship to God? How to attain Moksha? What is the Swarupa of Moksha?"
3. The beginning of ethics is to reflect upon ourselves, our surroundings and our actions. Before we act we must stop to think. When a man earnestly attends to what he recognizes as his duties, he will progress and in consequence thereof his

comfort and prosperity will increase. His pleasure will be more refined; his happiness, his enjoyments, and recreations will be better and nobler. Happiness is like a shadow; if pursued it will flee from us; but if a man does not trouble himself about it and strictly attends to his duties, pleasures of the best and noblest kind will crop out everywhere in his path. If he does not anxiously pursue it, happiness will follow him.

4. The increase or rather refinement of happiness, however cannot be considered as the ultimate aim of ethics, for pain and affection increase at the same rate because man's irritability, his susceptibility to pain, grows with the growth of his intellectuality. The essence of all existence is evolution or constant realization of new ideals. Therefore, the elevation of all human emotions, whether they are painful or happy, the elevation of man's whole existence, of his actions and aspirations, is the constant aim of ethics.
5. The Socratic formula: "Virtue is knowledge" is found to be an adequate explanation of the moral life of men. Knowledge of what is right is not coincident with doing it, for man while knowing the right course is found to deliberately choosing the wrong one. Desire tends to run counter to the dictates of reason; and the will perplexed by the difficulty of reconciling two such opposite demands, tends to choose the easier course and follow the inclination rather than endure the pain of refusing the desire in obedience to the voice of reason. Hence mere intellectual instruction is not sufficient to ensure right doing. There arises the further need for chastisement or the straightening of crooked will, in order to ensure its co-operation with reason in assenting to what it affirms to be right, and its refusal to give preference to desire or irrational element in man's nature when such desire runs counter to the rational principle.
6. The pure reason urges a man to do what is best. The *Asuric* nature of a man fights and struggles against the man. The impulses of

man who has not undergone the ethical discipline run counter to his reason.

7. The basis of good manner is self-reliance. For such reasons have the great founders and eminent teachers of all religions repeatedly proclaimed the need of recognizing the Godhead within and for self-reliance in the last resort, rather than any texts and persons and customs. Self-reliance is the basis of behavior.
8. Self-control is greatest in the man whose life is dominated by ideals and general principles of conduct. The final end of moral discipline is self-control. The whole nature of man must be disciplined. Each element requires its specific training. Discipline harmonizes the opposing elements of his soul. The self-control will enable the aspirant to know the Truth, to desire the good and to win the right and thus to realize the Reality.
9. Discipline is the training of our faculties through instructions and through exercise, in accordance with some settled principle of authority. You must discipline not only the intellect but also the will and the emotions. A disciplined man will control his actions. He is no longer at the mercy of the moment. He ceases to be a slave of his impulses and Indriyas. Such mastery is not the result of one day's effort. One can acquire the power by protracted practice and daily self-discipline. You must learn to refuse the demands of impulses. A self-controlled man will have to resist the wrong action to which a worldly man is most strongly impelled.
10. Do always virtuous actions. Watch the mind and see what it is doing. These two methods are quite sufficient to control the mind.
11. Awaken your spiritual Samskaras by Satsanga, Japa, etc. protect them. Develop them. Nourish them. *Vichara, Sadhana, Nidhidhyasana, Satsanga* will all pave a long way in the control of the mind and the attainment of *Moksha*.



THE WHEEL AND ITS HUB

BHAGAVAN SRI SATYA SAI BABA

Bharath is the sovereign of all nations, so far as spiritual dominion is concerned; and, which dominion can be richer than that? She alone is capable of scattering the clouds of doubt, anxiety and fear that darken the minds of men and turn them to competitive adventures in the realm of material gain and glory. These clouds have appeared over the Indian sky also; people here too are admiring darkness and slighting daylight. They blindly imitate the manners and morals of the West and open the doors of their hearts to the flood of greed and discontent. Of course, the material world which science analyses and studies provides the means to control and regulate, is necessary for fulfilling the demands of living; but it is wrong to imagine that world can give us lasting peace or joy.

The Vedas and Sastras of India were not collected or compiled by fools or knaves; they were put together by people, who gave up the attractions of comfortable life, as so many heroes of scientific discovery like Edison do now: they retired into the forests, so that they could concentrate on the solution of the problems that challenged them. In every statement in the Vedas and Sastras, you get the genuine ring of actual experience and personal thrill.

Do not sit on the bank of the river and pronounce judgements on the depth of the waters, or their taste or potability. Step down and examine yourselves; that is the sign of the sincere seeker of Truth. If you do not, you can be rejected as a prejudiced or perverse witness. Those who pronounce My act of creating Vibhuti as 'magic' are also of the same category, for they talk without any qualification. They cannot tolerate the splendor of the Divine to disturb the darkness they have learnt to like. The impact of material civilization has hardened their hearts, softened their brains and made their lives hollow and vain.

The rulers who frame and foster the educational system of the country are responsible for the discontent, disillusionment and consequent delinquencies and disturbances of the students. They pay attention only to the physical and intellectual training of the youth; they forget that attention must also be paid to mental, moral and spiritual development, so that an integrated personality can emerge. Now, a child is put to school so that years later he may get a cushy job! Schooling is for gaining a living, not for gaining the ultimate in life. In all countries, it is the same. Nowhere is youth trained to earn Santhi (equanimity, peace); everywhere, the aim is a

comfortable life, not a life of peace and undisturbed joy. Comfort is a passing phase; it is a relative stage, between two discomforts. The search for comfort, for riches, for fame, for power over others- these will make a man so egoistic that he is a danger to himself and others. The only safe path is to seek Ananda within oneself, not in or through others. There is great joy awaiting the person who radiates compassion, truth and patience, humility, reverence and piety.

Students must demand a revision of the system on these lines; they must demand that they be equipped better to meet challenges of life. They must convince the administrators that this is essential. After all, they are your own people, interested in your welfare. They must listen and carry out your suggestions. Zoroaster, one day, asked the Prince of Iran, "Go, light this lamp, from yonder flame". The lamp could not be lit; for the wick was soaked in water. Then Zoroaster said, "Your mind is so soaked in desire that it cannot receive the wisdom it needs; dry it in the sun of detachment". When teachers and taught are immersed in worldly desire, how can light be transmitted or kept alive?

There was a mother-in-law once, who declared with evident satisfaction, "My daughter-in-law passed away, no doubt, but, what a wonder, the terrible fever she was suffering from disappeared in a trice!" The fever is not the prime thing: her life is the crucial object to be cared for. So too, the student should know how to live a contended, peaceful, happy life; that is more important than a degree or a class in examination. The journey into the inner consciousness to calm the storms that rage there is more important than the journey to the Moon or Mars. The latter may be more spectacular, but, the former is the more beneficial. Life without goodness, good thoughts, good actions, good words, is like sky in the night, without the moon or stars. It is like a wheel without hub or spokes! No one can push a boulder, while all the entrances through which it sneaks in are closed. Stop catering to the senses and feeding the desires that haunt you.

Let the name of the Ananthapur Engineering College reverberate all over the country, as indicating an earnest desire to serve others, as suggestive of sweet talk and sweeter hearts. I am always happy among students, especially when they are full of love and joy, high ideals and heroic determination. I had met the students of the Kakinada Engineering College. While this same Principal was working there. They did fine voluntary service for the meetings there, which attracted lakhs of people from all over the area. I am happy that this college too has the same tradition of intense study, combined with excellent social service.



SRI SANKARA ACHARYAJI

Sri Jnaneswari Mataji

Paramatma Siva Himself was born as Sri Sankara Acharyaji. Sri Sankara wanted to become a sanyasin when he was very young. His mother did not permit him as he was her only son. One day when Sankara was bathing in the river a crocodile caught hold of his leg. Then he called his mother at the top of his voice to his mother who was on the shore to give him permission to take up sanyas as his death was certain. So, his old mother could not but permit him to be a sanyasin. She requested him to be by her side at her last moments, he promised her to do so.

In his young age he learnt all Sastras and wrote commentaries on Gita, Upanishads and Brahma Sutras. He was said to be the author of six systems of philosophy. To his credit, there were established four mutts in sacred Bharat for the uplift of Dharma and maintaining Dharma permanently.

He discussed with a great scholar Sri Mandana Misra who was then an authority on karma theory. After his defeat, his wife wanted him to defeat her also, only then the discussion would be complete. As such he defeated her also. Mandana Misra was given the name of Sureswaracharya. He was made the Peethadhipathi of Sringeri Mutt in the south. Three more mutts were started, one in the west at Dwaraka, another in the east at Puri and third at Jothir Mutt near Himalayas. All are thriving very well even now.

One day Sankara went to a house for Bhiksha (alms). The lady of the house was very poor. She could not give anything due to her utter poverty. Sankara noticing her plight suggested to her to give anything that was available. After some search she could pick up an amlak fruit which she put with great devotion in his begging bowl. Sankara noticing her devotion, in spite of her poverty, prayed to Goddess Lakshmi, the Goddess of wealth, who appeared before him and enquired about his prayer. When he requested her to bestow wealth on that lady, Lakshmi told Sankara that the lady never gave

any alms to anyone in her past lives. Then Sankara pleaded that she gave at least an amlak fruit now. On this Goddess Lakshmi got showered rain of Golden Amlaks, which is now called as Kolar Gold Fields.

From this, everyone ought to remember that one is expected to give charity to the deserving. If one failed to do so, the Karma Theory was to make one born very poor as that lady. In Gita it is clearly said if one cooks for oneself feeding none is cooking sin itself and eating it. Due to this great warning, Sacred Bharat is famous for its hospitality. No one is expected to take food without a guest. As long as this habit conformed, there was no want in our sacred land for anything. Everything was plenty, enough and to spare.

Sri Pujya Swamiji is encouraging the celebration of Jayantis of such great souls, so that the devotees might be reminded of their glorious past.

If we follow Dharma strictly, it is sure to protect us. According to our great epics, in Rama Rajya, Dharma was in vogue. As such Gandhiji tried his best to re-establish Rama Rajya once again in our sacred land till his last breath. So, everyone born in this sacred Bharath is expected to strive to re-establish Rama Rajya again so that our sacred land will set up an excellent example to the whole world once again as in the past.

OM

OM

OM



- * Real civilization is in developing the self. Affirm these words daily: Let me only merge in Thee, forgetting the whole world. Bless me to ever live and have my being only within Thee.
- * Resolve once for all, even now, never to forget nor neglect nor forsake your Divinity, even for the time being, in the name of seeming duties of the world.
- * There is only one who can understand YOU thoroughly, through and through. Who is that one? That one is YOURSELF—the Intelligence within.

SWAMI OMKAR

MAHA SHAKTI

SWAMI RAMDAS

Maha Shakti is the infinite power emanating from the Supreme Godhead. She is the root cause of universal phenomena. The countless worlds and all creatures and things in them are Her manifestations. From Her cosmic womb have generated and evolved all the forces that work in nature. She is the primeval and Divine principle of eternal existence, ever united with the Male principle-Shiva, and they are both indistinguishably one in the ultimate and all-transcendent Absolute.

So this *Maha Shakti* is the mother of the worlds. All beings are Her shapes and forms. In all the inner and outer movements of life and nature, it is the Divine Mother at work. The five elements, the senses, the mind, the intellect and the super-conscious spirit of all existences are Herself in entirety. All the manifold powers and forces are Her sportive energy. It is by Her power the sun, the moon and all the luminous bodies dazzle with splendor. It is by Her power the seasons roll and the vast changes occur in all the movements and activities of nature. Creation, evolution and dissolution are the characteristics of Her universal game. Thus it is clear that every being is the Divine Mother revealed through name and form. The so-called male and female personalities, as distinguished by the ignorant mind, are in reality the forms of the Divine Mother. The power of working in each individual, either in the physical, mental, intellectual or spiritual plane, is Her power. The Supreme unity of the Divine Mother, in the diversity and multiplicity and the world manifestation, is the great secret of all that exists.

The almighty Mother, who is at once omniscient and omnipresent, plays Her game in Her self-revealed manifestations, ever producing the highest rapture of *Ananda*. The symphony of immortal music rings from even the tiniest movement of Her play. Everywhere It is Her glory, Her light, Her power, Her greatness and Herself as all in all.

The universal mother is not different from Shiva, the immutable, all-pervading and motionless principle of the Mother's manifestations. To conceive of a separation of these two eternal principles of Divine existence is as good as to imagine that the light is separate from the sun, or the whiteness from the milk. Since the same one absolute Reality is at once moving and non-moving, active and inactive, with form and without form, seen and unseen and manifest and unmanifest, the limited intellect of a human being is baffled to cognize Him in thought or define Him in words.

Now to realize the all-inclusive and all-comprehensive aspect of the Divine Mother by self-surrender is to attain the summit of spiritual experience, in which the soul discovers its undivided unity and identity simultaneously with Shiva and *Maha Shakti*. This is the perfection, consummation and the loftiest goal of life. O all-puissant world-Mother, all glory and victory to Thee for ever and ever!



- * In God's eyes nothing is large or small. Were it not for His perfect nicety in constructing the tiny atom, could the skies wear the proud structures of Vega, Arcturus? Distinctions of "important" and "unimportant" are surely unknown to the Lord, lest, for want of a pin, the cosmos collapse!
- * Although life seems capricious, uncertain, and full of all kinds of troubles, still we are always under the guiding, loving protection of God.
- * When you have peace in every movement of your body, and peace in your thinking, and in your will power, and peace in your love, and peace and God in your ambitions, remember—you have connected God with your life.
- * Most of the time, people talk and act from their own viewpoint. They seldom see, or even try to see, the other person's side. If, lacking understanding, you enter into a fight with someone, remember that each of you is as much to blame as the other, regardless of which one started the argument. "Fools argue; wise men discuss."

PARAMAHAMSA YOGANANDA

BURN THE TRASH

SWAMI OMKAR

In our office room, there are two waste paper baskets. They are being filled continuously with the rough proofs of our journals and such other papers of non-importance.

I often get the baskets emptied by Jagadish, our little boy. This time, somehow the boy has forgotten to empty them in spite of my repeated requests, perhaps on account of the other duties in the Ashram. Hence, I found it really inconvenient to push more trash into the already over-filled baskets. For a day or two, the more I put the papers, the more they used to fall on the floor from the baskets, making the whole room stubby and untidy.

Then I stopped working for a time and took the baskets outside to destroy and burn the contents. After setting fire, I stood for a minute and watched all the torn scraps burning. Even this little insignificant incident has given me the inspiration. Since then I am singing a song of freedom, 'Burn the trash within thyself.' Now both the baskets are empty, I can easily put more trash or refrain from putting any again. It is with me either to fill or empty the baskets.

Dear Beloved Ones! Our bodies are waste paper baskets and they are filled already to their very brims with all manner of wasteful thoughts, harmful impressions and useless desires. It is time for us to empty the baskets and to destroy their contents.

No one can burn the trash that we have within ourselves. How can others destroy or burn our trash! It is our duty to burn it off at the earliest opportunity, nay in this very present moment, instead of relying on others or allowing more waste paper to accumulate in the overstuffed baskets.

When we ourselves are the cause of waste material, why plead and beg others, to do this work for us? Let us be bold enough to do it ourselves, singing the song of freedom.

At present, our baskets are filled with worry, hurry, confusion and restlessness of outer life. How can we expect here peace or freedom? Let us merge within and take time to gather up all the trash, the accumulated trash not only of this day, and this birth but of all the days and births and once for all set fire to these useless desires, subtle impressions and deep-rooted thoughts.

Often and often when I am engaged in the activities of the Ashram, this one theme strikes to my mind and sings in my heart- "Burn the trash- Burn the trash." In spite of myself, I often find unconsciously singing "Burn the trash- not in the uncertain future, but right now."

Dear Readers of Peace Magazine! How many of you will unite with me in gathering up this accumulated trash and making a big conflagration of it? Pray, join me in destroying and burning it up. It is neither wisdom to keep it nor is it worthwhile to accumulate any more trash day by day.

As you read this message, let this day be your day of burning all the trash, the Lord sings sweet music, divine music through us. Lo! He is waiting for us. Pray! Carry no longer. Delay is dangerous. The baskets may burst open, on account of overstuffing. So wake up before it is too late. This is the place and this is the day to burn the trash of every kind.

May the all-consuming fire of *Atma Jnana*, Self-knowledge burn away the dross and trash of every kind, not only without but within, and may the very cells from atom to the planet, be filled with *Brahmanandam*, the living fire of God consciousness, is the prayer of your brother who loves you.

May Peace be unto all!

Om!

Om!

Om!



KNOWING AND BEING, BEING AND KNOWING

SWAMI RAJESWARANANDA

To grasp the fundamental truths of *Being* is in the significance of *Knowing*.

“Knowing and Being” are one and the same, replete with sublime conceptions and with intuitions of universal *Truth*.

Realization of the Supreme Self through “Knowing and Being, Being and Knowing” is indeed above the inadequacy of mere nature worship, idol-worship, empty ceremonialism, dogmatic instruction, narrow and selfish way of life seeking fickle and fleeting ends and the like.

The Supreme Self is ‘being-consciousness-bliss’, the three terms not indicating three different characteristic as being and consciousness and bliss.

Being (Satyam) indicates unchangeability in, through and beyond past, present and future tenses. Consciousness (jnanam) indicates transcendence of the subject-object relation. Bliss (anandam) indicates the One only without a second, *ekam eva advitiyam*.

The very fact that every one of us aims at the expression or manifestation of being-consciousness-bliss indicates the highest and final value of the ultimate Reality as the goal of life.

Realization of the Supreme Self or the Absolute is man’s final goal, moksha, the spiritual freedom.

Moksha is no new acquisition but verily regaining of what is the eternal nature of the Self, the very nature of Truth, Wisdom, and Bliss.

Self-realization or Moksha is ever right here and now, not at a place or a time, *nitya* (eternal), *svatassiddha* (ever attained), and *asaadhya* (not what is accomplished).

Self-realization is not a moment in time. It is realization, the divine awareness of one’s own eternal and infinite nature.

It is not an occurrence in time, though it seems apparently as such and is spoken of as such, through the limited vision of time by the world.

The state of release or moksha is one constituency, immortal, immanent and transcendental, but not individualistic in conception.

For the deep thinker’s search in arcane texts for clues to life’s mysteries, for the problems of man and the universe, for the essence

as well as the externals of spiritual culture, for the sacred and solemn ideals of the highest existence, Upanishads are an authentic compendium of metaphysical and spiritual teachings.

Upanishads are the solution for the problematic riddles of the meaning of life and the world and of the relation of the individual to the Supreme Truth of the universe.

With the subtlety of genuine philosophic insight and the penetrating intuition, one is easily and ever aware of the underlying *Unity* of all beings, the most illuminating and inherently true.

Upanishads are the sources of deep mystic knowledge, an eminent doctrine of universal immanence and are looked upon by all "as a world-scripture, that is to say, a scripture appealing to the lovers of religion and truth in all races and at all times, without distinction."

Professor Deussen who regarded his study of the Upanishads and of the Vedanta Philosophy as a reward in itself, containing Parmenides, Plato and Kant in a nut shell, gave his parting advice in an address before Bombay Branch of the Royal Asiatic Society thus: "The Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death. Indians, keep to it!"

The search for the ultimate unity of Reality is finally reached in the Upanishads.

And the very consciousness of 'I' and 'this' which is a false limitation drops down. One reaches that infinite Real.

Duality and limitations of the subject-object relation are impossible in the pure unity of the Self, the really existent.

The supreme Unity is ever present in one's own Self and the manifold world is a construction of the imagination based on the ignorance of one's own Self.

The supreme cause and ground and end of the world is in fact, the Self-conscious Truth that is not an object among objects or a subject among subjects. It is the immanent ground and operative principle and transcendental Absolute in all subjects and objects.

The Self-supreme is not a knower as distinct from the object known and the process of knowing, is not of parts being as divisionless, and is ever knowledge *per se*. Lay hold of these profound truths of ultimate unity and spirituality and furnish the highly inspiring religion of Truth and truth of Religion.



RANTIDEVA

Exemplar of Self-abnegation

C. Sita Ramamurti

According to their impulses, attitudes and thought processes, people are categorized into three grades. Self-aggrandizement is the only concern of most people, throughout their lives. They care not to what trouble and misery they expose others in their mad selfish pursuits. They belong to the “lowest” category and are positively wicked. There are others who wish to lead happy lives without causing harm to others: their policy is “to live and let live”. They come under the classification “moderate”. They are prudent, neither good nor bad; but their self-interest does not impinge upon, nor adversely effect, the lives of others. Then there are a few who can be called the “noblest” among people. They do not live for themselves; their lives are attuned to high ideals and noble ends; they are ever ready to face trials and tribulations and willingly sacrifice their all- even their lives- to relieve others of their miseries and make them happy. Rantideva exemplifies this noble trait in all its glory.

Charity is reckoned as a cardinal value. It is the outward expression of a genuine fellow-feeling, which is generated in a sensitive heart by the sight of an object in sad plight. To one who has a strong belief in a loving God and who takes delight in the company of pure devotees, consideration for people groveling in misery becomes an innate natural urge. Such a person exercises this faculty in as obtrusive a manner as possible. He is devoid of all sense of vanity; he dislikes being seen while in the act of rendering help to others; he does not wish that his left hand knows what his right hand does. Such is his intense desire for secrecy and disinclination to publicity. He needs no recognition for his good deed; much less does he aspire for any return or reward. Usually, the person who exercises this

generosity prescribes certain limits for its operation; he does not mind being liberal when the urge does not impinge on his own needs. Prudence dictates that he should not allow this impulse, however healthy and wholesome it may be, to override the minimum requirements for a carefree life for himself and his family. But devote himself entirely to satisfying the insistent entreaties of fellow-beings, even to the complete erosion of his own imperative needs, a person requires a rare strength of mind and a magnificent spirit of sacrifice. King Rantideva is an exemplar of such unique self-abnegation.

King Rantideva makes up his mind to lead the life of an anchorite. He distributes his possessions among the poor and the needy and retires with his family to the forest. He takes a vow of abstinence and willingly embraces poverty. He resolves to give up food and drink; he wishes to fast for forty eight days and engage himself in meditation and prayer. He completes this spiritual exercise and feels physically exhausted. He plans to break the fast with a porridge made of milk, rice and ghee and with clean and cool water. As he is about to take food, a Brahmin arrives, tells him how hungry he is and asks for sustenance. Rantideva welcomes him as an honored guest and offers him hospitality. A half of the porridge is served to the Brahmin; and he leaves fully gratified. Just then, a Sudra appears and implores the King to appease his hunger. Rantideva is disinclined to negative his request. He gives him a part of the remaining porridge with him; and the guest takes his leave with his heart full of gratitude. Even as the King prepares to take his meal, a hunter makes his appearance with his hunting dogs piteously craves for food. No shade of annoyance disturbs the king's affability. The sight of the famished hunter and his exhausted dogs strikes the springs of mercy. He gives away the remnants of the food to rescue them from their misery. The test of the King's altruism is not yet over. Not a minute lapses before an outcaste of low birth, a Chandala, comes upon the scene,

bows to the King in all humility, craves for pity and pleads that unless the King gives him whatever food he has with him, he will die of extreme thirst. This pathetic appeal melts Rantideva's heart. He invites him to draw closer, declares with regret that he has no food to give; he has only a few drops of refreshing water and he will be glad to part with them in the hope that they will quench his thirst and save his life. He considers that no deed is more meaningful and gratifying than that which relieves a living creature of imminent perils and make him happy. The King is in the same critical predicament; he is on the verge of death; and he is not in the least worried about himself. He is happy that it is given to him to save so many of his fellow-creatures from danger. He declares his conviction that God is his refuge; he has entrusted himself to His keeping and it is for the Lord to dispose him as He pleases. So saying, Rantideva pours the life-giving water into the Chandala's vessel!

Rantideva's firm faith in Hari, his belief in the equality of all living creatures as manifestations of the same Lord, his conviction that happiness lies in selfless service and sacrifice, and his magnificent spirit of total submission and surrender to the Lord, win the admiration of Brahma and the celestials. They present themselves before the King, tell him how they have manipulated the events to test his courage and steadfastness in holding to his convictions, and how they appreciate his success in the ordeal. He is free to ask any favour and they will be pleased to grant it. Rantideva, whose very being is filled to the brim with devotion to Narayana, knows not what to ask for; he salutes them with all reverence and keeps mum. Rantideva earns his release from the cycle of birth and death and finds place among the servitors in Paramapada.

This episode of Rantideva from *Srimad Bhagavatam* imparts a wholesome lesson about the value of total self-abnegation and absolute altruism. In all these successive acts of benevolence, there

is no speck of vanity, no trace of patronage, nothing like the declaration of self-denial: "Thy need is greater than mine". Tyaga, as evidenced in this King, is possible only to an enlightened spiritual aspirant, who has, by arduous penance, fasting, meditation and prayer, reached the pinnacle of devotion. In this exalted position, he notices the unity of life and kinship among all created beings. The artificial distinctions of social organization disappear, when the same crisis of death by starvation challenges the Brahmin, the Sudra, the tribal hunter and the Chandala; and Rantideva regards each one of them as an equal manifestation of the Supreme Lord and honours all of them as his guests. "Atithi devo bhava" is the regnant principle that governs his conduct. Himself on the verge of collapse owing to prolonged fasting Rantideva is prepared to face death cheerfully in his attempt to save his fellow-beings from a similar plight. Rantideva is a brilliant star of the first magnitude, beckoning people to a life of unsullied tyaga, renunciation which alone leads to a lasting peace and ineffable bliss.

It may be interesting in this context to recall to mind the story of Emperor Sibi. While he relaxes on the terrace of his mansion, a dove, shaken with fright and exhausted with long flight, drops into his lap and seeks his protection. Sibi is moved with pity, strokes the bird with fondness and assures it of safety from any peril. Even as he gives his guarantee, a hawk in hot pursuit of its game arrives and demands that the dove be set free. The king pleads his inability to release the dove, to which he has given refuge, and expose it to danger. The King sees justification of the hawk's claim and, at the same time, admits that he cannot violate the promise of safety given to the dove. So, he is prepared to satisfy the just claim of the hawk by offering to it his own flesh, equivalent in weight to the dove's body. The bargain is struck; and the hawk is pleased with this exceptional chance of getting an equivalent weight of human flesh for its feed.

Sibi orders balance and weights, places the dove in one pan, cuts his flesh and puts it on the other pan but finds it to be lighter than the bird. He removes some more flesh from body; even that, is not enough to balance the dove's weight. He repeats the process again and again and still he notices that his flesh falls deficient in weight. He wonders at this mystery but still persists in making the sacrifice so long as his life lasts. Such is his tenacity in keeping his promise that he cares not how the sacrifice involved ends. Then the birds assume their celestial forms; the dove is Agni and the hawk, Indra. They are pleased with his sense of fairness to the hawk and commitment of protection to the dove. Sibi has stood their test; they make his body whole and crown him with lasting reputation. Sibi sets a great value of fulfillment of a promise even when it is made to a bird, a dove; he perceives the unity of life in all creatures and deems all life as precious as his own life.

Sibi makes the sacrifice of his own flesh to redeem his pledge to the dove. Rantideva has no such obligation to discharge; he is nobler in as much as he gets ready to risk his life, because of the rigorous adherence to the cherished principle of total renunciation of self in the service of other living creatures. Rantideva and Sibi alike cherish the principle of unity of life, uphold the values of commitment to truth and of preparedness to make any sacrifice, even of life, in the fulfillment of obligations. They shine as exemplars of self-abnegation and of exalted ethical conduct for people to admire and emulate.



- * Always analyze and scrutinize your thoughts and expressions. You can detect your exaggerations and correct them.
- * May Peace be unto all and may all recognize and feel the Infinite and thus rise above selfish thoughts and finite words and merge in the Supreme Silence, which is the Heart.

SWAMI OMKAR

THE MONARCH WHO BECAME A MYSTIC

J.P. VASWANI

There is a significant little story told us concerning the king of Balkh. Ibrahim was his name. He was a great king. He had everything that the world could give. He was a master of pleasures and possessions and power. But his heart was not happy: there was within him a sense of emptiness. His soul was in quest, - of what? He did not know. One day suddenly, a stranger enters the court of this king and quietly spreading his carpet on the floor, lies down on it. The king naturally offended at the strange conduct of the stranger and says to him: - "What is this that you are doing in my palace?"

Quietly, says the stranger to the king: - "I thought this was a travellers' inn!"

"What do you mean by calling my palace a travellers' inn?" asks the king.

And the stranger says to him: - O king, pray do not get angry with me. But do answer my questions. Tell me who lived in this palace before you occupied it?"

And the king says: - "Before me, my father lived in the palace."

"Where is your father now?" asks the stranger.

"And the king says: - "He is dead and gone!"

"And who lived in this palace before your father occupied it?"

The king answers: - "My grandfather occupied the palace before my father lived in it."

"And where is your grandfather, now?" asks the stranger.

And the king answers: - "My grandfather is dead and gone!"

"And who lived in the palace before your grandfather occupied it?"

And the king says: - "my great grandfather lived in the palace before my grandfather occupied it."

"And where is your great grandfather now?" asks the stranger.

And the king answers: - "My great grandfather is dead and gone!"

"Then surely," says the stranger, "this is a travelers' inn. For people come here, occupy this palace for a while, then move on!" You too O king, will have to move on!

So saying the stranger vanished as suddenly as he had appeared. But the words of the stranger lingered long in the heart of the king. And he said to himself: - "This is not a palace: this is a travelers' inn. Indeed, the whole world is a travellers' inn. So many are born every day: so many die every day. This earth is not our Home. Where, then, is our true Home, leaving which we have come to this earth-plane for a special purpose. Alas! We have forgotten the purpose and we keep on chasing on the shadow-shapes of pleasures and possessions and power!" These and other thoughts come to the king. And sometimes you find him keeping awake in the middle of the night asking himself the question: - "What is the purpose of my visit to the earth-plane? Why I am here? And where is my Home?"

One night he hears a voice: and the voice says to him: - "Oh king, if you want an answer to your question, renounce, renounce!"

The king renounces the palace: he renounces the throne. Like the Buddha, he puts off his royal robes and puts on the garments of the *fakir*, a wandering mendicant. Donning the robes of the *fakir*, he moves on from place to place. Within him is the question: - "What is the meaning of the mystery of this endless adventure of existence? What is life? And what is death?"

We are told he comes to India and spends some years in the company of a holy man. I have not the time to give you the moving, thrilling story of this monarch who becomes a mystic, this sovereign

who becomes a saint. I merely wished to tell you that his awakening began with the thought that this world is a travellers' inn. We all are travelers. Our stay on earth is for a limited period. As we came to this earth-plane one day, we shall have to move out of it.

Farid was a great saint of Multan. He has uttered a number of wonderful *slokas* which still are sung in many homes. In one of his *slokas* he says

“O Farid! See how your father left this world: and your elder brother left it. You, too, have to move on!

The children that are left behind – that – they too have to go to the other shore!”

No one stayed on earth forever. No one can stay on earth forever. Leaving the earth is what we call death, even coming to the earth is called birth.



- * When the mind has worries, you say, ‘I have worries.’ Watch the dynamics of the mind. When the detachment from it is perfect, the mind disappears, and you will be in a state of perfect bliss. Now you rise above the body-consciousness. The bliss you enjoy remain at all times and in all conditions- when physically active or at rest. There will be no returning to your old life of ignorance and confusion. You will live, move and have your being in the Eternal. You will always be in the awareness of the Self. Realizing that you are the Self or Brahman, you move and act in the world. This is the highest attainment.
- * I sit silent, wonder-struck, as it were, at seeing myself everywhere. It is silence in the depths of my being, pervading all my manifest life. Verily, silence is Brahman. It alone exists. Sounds are modulations of silence.

SWAMI RAMDAS

THE MOST OUTSTANDING PERSON I KNOW

Mrs. T. Saraswati Devi, Rotary Scholar from India,
Washington, D.C. U.S.A.

The word “Peace is not new to one and all. Likewise the word “UNIVERSE” is very familiar to everybody. Though they contain individual meanings, I think if they put together as “UNIVERSAL PEACE”, the meaning will be much more effective which is very essential, especially in these present days of unrest, in all nations of the world.

Whenever I am asked to tell something about my country, I feel it will be a correct way to choose **PEACE CENTRE**. We have as a peace loving person and begin with the most OUTSTANDING PERSON—**OMKAR SWAMIJI**—I, am sure, I made the right choice.

I feel proud to mention his name as the most outstanding person who stands for UNIVERSAL PEACE. It is true our motherland is privileged to have this GODLY PERSON in its land and it is our privilege too to have this tremendous man who strives always for the Spiritual Welfare of the mankind universally. He is our Spiritual treasure and he lives for PEACE.

He stands for PEACE, he preaches PEACE and finally, I can say, he is PEACE. As Peace belongs to one and all, our beloved SWAMIJI also belongs to one and all. He is not limited to any nation alone and in the same way he is not limited to any religion. There is room for all sorts of religious people in his Universal Heart. His services are wide open to all people in this big universe.

It is quite interesting to know something about him as an extraordinary Peace-loving person. He is over 80 years of age and still is very active. The very first thing which attracted me to him is his SIMPLICITY. Swamiji looks very simple and still has some power which

can make persons who visit him to throw themselves at his feet. His LOTUS FEET are great in such a way to turn the minds of the people towards PEACE. Another remarkable thing in him is, he never asks any devotee for money. He is a KARMA YOGI...this means he does everything by himself instead of just preaching “what is right” and “what is wrong”. He makes others learn by doing... Swamiji is unique and no other religious person can stand against him, I believe, in comparison. The most noticeable and interesting thing is all other religious people come and bow their heads before the great Swamiji saying he is a person nothing but GOD.

I strongly believe that he took birth to save mankind which is now in unrest and struggling for Peace. He is living for us... he is breathing for us and no doubt... he is GOD... living in the shape of a human being.

It is evidently proved when Mrs. LUCY ANTONIO, an Italian American lady aged 73 years asked me “who is this Godly Person?” on seeing his photograph. I was surprised at the question because I did not say a single word about SWAMIJI before.

Swamiji enriches the minds of the people who visit him by his valuable words of PEACE. Nothing comes out of his mouth except PEACE. He replaces ignorance by WISDOM. His greatness lies in his preaching ONENESS of the Supreme Soul. He says, “God is One and worship HIM in all.” Swamiji’s words “INHALE AND EXHALE PEACE” are very impressive. He purifies the minds of the people with his great prayer for “WORLD PEACE” which starts with “Thou who art within and without”... and ends with “may Peace and Goodwill abide among individuals as well as communities and nations”! This prayer is highly appreciated and the most accepted by one and all. He sows the seeds of peace in the hearts of the people who just think of him. His words “YOUR PEACE IS MY PEACE” prove his selflessness. He asks everyone to express PEACE in THOUGHT, WORD and ACTION

and thereby spread it in the whole universe. The words said by him “The wise man is he who sees unity in variety and not one that looks for variety” are sound truth.

The “GODLY PERSON” established an earthly heaven in our country in the name of Peace Centre at TOTAPALLI HILLS in the State of Andhra Pradesh. One can see many branches of the same throughout the country, serving to establish PEACE. It is also known as SANTI ASHRAM. Santi means Peace and ashram means center. It is a great centre for Peace-loving persons. It is located in a gorgeous place in an area of nearly 200 acres. There are a number of cottages to facilitate the devotees who visit Swamiji and they are free of cost. Food is served all the 24 hours free of cost to all devotees. The ashram is beautiful with plenty of mango and sapota trees which were planted by OMKAR SWAMIJI.

You will be surprised and happy to know our Swami Omkar came to U.S.A. 4 times and established Peace Centers in Philadelphia, Los Angeles, New York and other places. He established PEACE FOUNDATION in ALBANY in 1938. Swamiji has been serving seekers of Truth in the East and the West, as he considers all the world as his home, and all the people in it as his Sisters and Brothers and to love and serve them as his real Religion.

Swamiji also offered a slice of bone from his left leg like *Dadhichi* of olden days for bone grafting to help and protect a sick girl in her great need.

The UNIVERSAL SYMBOL “OM” in the Peace Centre consists the symbols of all religions, the Hinduism, the Islam and the Christianity and the Buddhism etc. The Bodhi tree in the ashram creates new enthusiasm to the visitors of the Centre. One can see ONENESS in God in front of NIRVANA MANDIR... Swamiji’s dwelling house. The SOHAM is the cave of WISDOM in which devotees are expected to

meditate deeply. There is Ramathirtha Institute in the Peace Centre to train the people who are interested in Peace with an aim to spread it universally. SWAMIJI serves orphan children by providing them asylum and putting them in a right path. He says, he sees God in every living being and no doubt one feels Presence of God in his presence. Another interesting thing in the ashram is, he established a SPIRITUAL HEALING CENTRE in the vicinity of the ashram through which one can cure his disease by reciting prayer. Beloved Swamiji has many devotees with him who have sacrificed their lives in serving the universe in his great project of establishing PEACE. Jnaneswari is one among them who is a symbol of PATIENCE. She is the right hand to Swamiji in concentrating on the running machinery of the Ashram. Wisdom exists in her as her name itself is Jnana, which means Wisdom. The Ashram is well assisted by some more devotees like Sri Ramarao who translates Swamiji's messages into our language Telugu, Sri Raju, Santi etc. Mrs Seshamma is another devotee known as KASI ANNAPURNA a GODDESS who provides plenty of food without saying "NO" to anybody at any time. Their selfless services are really appreciable.

The gates of the PEACE CENTRE are open to all who love Peace. I am sure one can never feel like returning from the Peace Centre, if they visit it once. SRI OMKAR SWAMIJI is such a great person and hence he became the most OUTSTANDING PERSON of our land.

Om! Tat! Sat! Om!



- * Be lenient to the faults of others and severe towards your own.
- * In this world, things do not always happen as you want them. The sooner man learns to rely on God and say, MAY THY WILL BE DONE, it is better for him—for the peace of his Soul.

SWAMI OMKAR

HINDUISM

PANDIT JAWAHARLAL NEHRU

Gandhi was essentially a man of religion, a Hindu to the innermost depths of his being, and yet his conception of religion had nothing to do with any dogma or custom or ritual. It was basically concerned with his firm belief in the moral law, which he calls the Law of Truth or Love. Truth and non-violence appear to him to be the same thing or different aspects of one and the same thing, and he uses these words almost interchangeably.

Claiming to understand the spirit of Hinduism, he rejects every text or practice which does not fit in with his idealist interpretation of what should be, calling it an interpolation or a subsequent accretion. "I decline to be a slave," he has said, "to precedents or practice I cannot understand or defend on a moral basis." And so in practice he is singularly free to take the path of his choice, to change and adapt himself, to develop his philosophy of life and action, subject only to the overriding consideration of the moral as he conceives this to be. Whether that philosophy is right or wrong may be argued, but he insists on applying same fundamental yardstick to everything, and himself specially. In politics, as in other aspects of life, this creates difficulties for the average person, and often misunderstanding. But no difficulty makes him swerve from the straight line of his choosing, though within limits he is continually adapting himself to a changing situation. Every reform that he suggests, every advice that he gives to others, he straightaway applies to himself, and his words and actions fit into each other like a glove on the hand. And so, whatever happens, he never loses his integrity and there is always an organic completeness about his life and work. Even in his apparent failures he has seemed to grow in stature.

What was his idea of India which he was setting out to mold according to his own wishes and ideals? "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony..... There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks and drugs..... Women who will enjoy the same rights as men.... This is the India of my dreams."

Proud of his Hindu inheritance as he was, he tried to give to Hinduism a kind of universal attire and included all religions within the fold of truth. He refused to narrow his cultural inheritance. "Indian culture," he wrote "is neither Hindu, Islamic nor any other, wholly. It is a fusion of all." Again he said: "I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave." Influenced by modern thought currents, he never let go of his roots and clung to them tenaciously.



- * The supreme power may be invoked by continuous faith and unceasing prayer. You should eat rightly and do whatever else is necessary for the body, but continuously pray to Him: "Lord, Thou canst heal me because Thou dost control the life atoms and subtle conditions of the body that doctors cannot reach with medicines.
- * You should analyze the many prejudices that your understanding is subject to. Any time you are making a decision or taking action, ask yourself if you are doing it through understanding, or some other prejudicial influence on your mind. As long as you are subject to greed or anger, as long as you are influenced by the misunderstanding of others, so long will your own understanding be unclear.

PARAMAHAMSA YOGANANDA

SWAMI DAYANANDA SARASWATI

SWAMI TATHAGATANANDA

Swami Dayananda was a man of heroic temperament. His achievements acquired legendary fame. A horse-carriage drawn by two uncontrollable horses was stopped by him with one hand. He snatched away a naked sword from out of the firm grip of his enemy and broke it into two. Once a bigoted Hindu threw a living cobra at his face, but it was caught and killed by him. He began his preaching in north India, not like a soft-spoken man promising to bring heaven to his audience, but 'he was', to quote Roman Rolland, 'a hero of the Iliad or the Gita with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years (1863-68) north India was completely changed.' He was an eloquent speaker, having an 'unrivalled knowledge of Sanskrit and Vedas', which enabled him to score an easy victory over his rivals. At last an 'Homeric contest' took place at Benares in November 1869 before 'millions of assailants'. Dayananda alone bravely fought for hours against 300 pundits. The entire group of scholars could not match him. They showed their impatience by ex-communicating Dayananda.

Dayananda (1824-83) originally known as Mula Sankar, was born of a well-to-do Saivite Brahmin family of the Saraswata class of Kathiawar. His father was strictly orthodox, having an overbearing attitude over others. Dayananda grew up under the rigid Brahmin rule. After having the sacred thread at the age of eight he meticulously followed orthodox obligations of a Brahmin boy- vows of brahmacharya, chastity, purity, poverty and the daily recitation of the Vedas etc. But at the age of 13 an incident shook his faith in orthodoxy. While keeping vigil during Shivratri he saw, to his great shock, that the offerings to the deity were being consumed by a mouse. This caused him to doubt the omnipotence of Shiva, and his faith in idol worship was gone forever.

In his eighteenth year the death of his dear sister, and subsequently that of his uncle, led him to lead an introspective life

devoted to solving the mystery of life, death and after- life. This entire period (from age 13 to 18) he was in constant struggle with his father, who would not allow his son to break the sacred tradition of his orthodox family. At the age of 19, while preparations for his marriage were being made, he silently left home to avoid a forced marriage. He was caught and kept under guard. He quietly left home forever in 1845 and never met his father again.

For fifteen years Dayananda travelled widely, studying philosophy, visiting holy shrines, discoursing with learned scholars, taking part in religious debates and speaking 'only' Sanskrit throughout this period. He wore the gerua cloth of a Hindu monk and assumed the name Dayananda Saraswati after having been initiated into sanyas by a monk, Paramananda, belonging to the Saraswati order. After years of searching, Dayananda at last in 1860 found his true spiritual mentor in a blind old guru, Swami Virajananda of Mathura, a great Vedic scholar and grammarian. Notwithstanding his blindness from infancy, Virajananda had acquired great mastery of the scriptures and this he taught to Dayananda for about three years from 1860 to 1863; and before they parted he extracted from Dayananda a solemn promise to devote himself to the sacred mission of rescuing Vedas, of improving the condition of the country, and propagating the Vedic faith.

From 1863 Dayananda kept himself busy in preaching. At Calcutta (December 15 to April 15, 1873) he wanted to have a religious understanding with Keshab Chandra Sen, the renowned Brahmo leader. They could not agree on any common ground for mutual cooperation. Dayananda could not give up the two cardinal principles- infallibility of the Vedas and the doctrine of transmigration. These two doctrines distinguish the Arya Samaj from the Brahmo Samaj. But Dayananda was indebted to them for two very important suggestions- 'wearing regular clothes' and 'speaking the language of the masses'. He accepted both of them. He gave up delivering lectures in Sanskrit in favour of simple Hindi of the masses.

In passing, it may be related that Dayananda appreciated very much the Sannidhi of Sri Ramakrishna, who went to pay a visit to Dayananda when he was in Calcutta. He was moved very much to

witness the illumined state of Sri Ramakrishna and paid a glowing tribute to his high saintly qualities.

In 1874 Dayananda was in Bombay in close contact with the Prarthana Samaj. It was here that he founded in 1875 the Arya Samaj. But the signal success of this movement was in Punjab and Lahore became the hub of their activities. He made a tremendous impact in north India. At Allahabad in 1874 he wrote Satyarth Prakash, "Truth Manifest", written in Hindi and setting forth most of the guiding principles of the movement.

At Ajmer, Dayananda publicly denounced the Maharaja of Jodhpur for his immoral life, and he died in such condition that led to suspicion of his being poisoned. This was on October 30, 1883.

'He was a Luther, says Roman Rolland, 'fighting against his own misled and misguided Church of Rome'. His clarion call- 'Back to the Vedas' – gave a new dynamism to a moribund Hinduism. He declared the Vedas- 'India's Rock of Ages'- as the eternal source of our education of youth, manhood and nationhood. 'He was a kind of Indian Elijah or John the Baptist', who was impelled to draw our pointed attention to Vedic beatitude. Like Luther, he embarked upon a heavy crusade against the superstitions of his people. The Arya Samaj launched a vigorous movement to bring about all-round reformation in Hinduism. Dayananda encouraged cultivation of faith in one God. He opposed polytheism, idolatry and animal sacrifice. He denounced the caste system, untouchability, child marriage, purdah and female backwardness. 'All these combined to crown the proselytizing efforts of the Arya Samaj with phenomenal success all over northern India.

'Dayananda undoubtedly proved a dynamic force in Hindu society. His appeal to the masses, which was attended with splendid success, was an eye-opener to all reformers, social, religious and political, and the social and educational work done by him and his followers has achieved solid results.' His pioneering work was continued after his death by his followers.

The lofty moral and spiritual ideals of this militant and aggressive monk will leave its great impact on us and will certainly inspire us to emulate and uphold the Vedic culture in its true essence.



POCKET MONEY

SWAMI OMKAR

We hear of parents giving pocket money to their children. I feel I am favorite child of God and He gives me pocket-money through His chosen devotees. Not only God arranges pocket-money for me, but also He watches how I am going to utilize it either for self gratification or in the service of others who are only various manifestations of God. Once it seems an ignorant man received Rs.99/- and he made himself to make up in full Rs.100/-. Thus it is that the mind and its endless desires make one mistake.

Now with the gift of Rs.116/- I feel that I am the richest man in the world, owning all its riches. It rests with me to be restless and miserable trying to make it up to a thousand Rupees. Like the men who received Rs.99/- and became restless not with the thought of increasing it but with the thought of utilizing it, in the best useful way in His service.

The first thought, rather the resolution that has given me joy, was this:- I should not spend even a *paisa*, single pie of it on myself in any way; but should spend the whole of the pocket-money on the deserving poor and worthy, making them a little happier. When the generous donor has given me his generous offering, I told him, that in the first place I do not have the pockets to keep the money in as I do not wear shirts and anyway that I would try to make the best use of his thoughtful gift. The next thought was how to make a crippled woman who lives at a distance of six miles by the roadside begging everyday for a few coins, crawling from side to side, because she has no legs.

Then my mind went towards a blind fisherman near the Waltair Ashram, thus I began to think of many of the helpless, sick and poor people. We are grateful to the Christian Medical Mission of Pithapuram for their great help and sympathy in taking care of our *Gurukula* children and other workers, by supplying regularly the rations of wheat, oil etc., that they get from the U.S.A. Recently they were kind enough to send valuable clothes to give to the poor. Immediately, I selected a costly blouse to be given to the helpless woman that crawls sitting by the roadside. It was my personal joy to give it to her. I was deeply touched when I had seen the great joy on

her face, beaming with happiness, when she wore that valuable blouse. I felt the presence of God in her contended and beaming face. Verily, in serving any of even the least of His children, we are only serving Him.

If anything remains, I wish to spare a few paisas for the 'poor-rich' also, who are accumulating more and more in spite of their hoarded wealth. I feel sad for such unfortunate people who cannot spend or use the money on themselves or in the service of others while they are alive. After the demise of not only the rich people of the world even of the *Mahanth's* and *Peethadhipati's*, Heads of the *Mutts* and *Ashrams*, we hear filing of cases and suits in the courts, over the ownership of the *Mutts* or *Ashrams*. Such is the deep *maya* or delusion of the world and attachment to money and properties, even with swamis and yogis. May I make the best use of my pocket money, while I am alive? I do not wish to leave it to others or to my successors to disburse as they like after I am gone.

Anyway, it gives me joy to promise God to spend not only my pocket money but everything I have in the service of His children, whosoever give a cup of water or even a flower or leaf, to any of the least of His children in the East or the West is giving it only to God, for all are the children of God, hence we are all called by the sacred name, the living images of God.

We have the following motto, sign which has been the inspiration of my life.

"As today alone is ours and not tomorrow, let us do our good deed today only, nay now only."

Blessed are the wise, who live in the present moment, making the best use of not only their precious time, but also every piece, that God has given them to make the best possible use in the service of His children. It is only what we give to others that is our real stored up wealth and follows us even after we leave the bodies. Someone said what you hold in the hand, turns to dust. It means that it does not help you.

It was the blessed Christ who said: What is the use of gaining the whole world losing your own soul? May God's richest blessings ever be upon the generous donors of the generous pocket money!



CONTINUANCE OF EXISTING CHARITABLE EDUCATIONAL INSTITUTIONS- AN APPEAL

Nearly about Six decades ago i.e., in the year 1959 Pujya Swamy Omkar, with a noble and great intention of providing free education to the poor, needy and orphan children of the surrounding villages, started an “Elementary School” in Santhi Ashram of Thotapalli, by his Holy hands with a very meagre strength of 20 students.

Within no time the school got recognition of Government. As a result of dedicated, resolute commitment of enthusiastic school staff and generous financial assistance extended by the kind hearted devotees of Ashram, the elementary school was developed stage by stage in a very short time and was upgraded as an “Upper Primary School (1974), further as “High School” (1984), and was run efficiently and successfully (providing free education upto 10th class), meeting the total expenditure from its own funds, till it was recognised as “Govt., Aided High School” and got sanction of Govt. Aid in the year 1989.

Inspite of receiving meagre and insufficient funds and Aid from the Govt., since 1989, the school was run uninterruptedly and successfully, for the last 33 years providing free boarding and lodging in the two separate hostels for boys and girls, meeting lion portion of expenditures from Ashram funds, which became possible, due to the continuous financial support of the kind hearted Ashram devotees.

Inspite of financial constraints and shortage of teaching staff etc., the Ashram authorities and school staff strived with dedication and determination and succeeded in maintaining high standards of ethical and moral values.

The High school maintained consistency in achieving 90 to 100 pass percentage in SSC Public Examinations for the last 20 years, besides receiving State Govt., Award of “Pratibha Puraskar” by the students of Ashram School consistently for the last 5 years, for their

exemplary performance in SSC examinations and established justification and fulfilment of strong desire and noble intention of Swami Omkar for providing free education to the poor and needy.

Really it is a matter of pride to share that good number of old students of Ashram high school pursued their higher studies and settled in high positions in career.

In view of the recently changed Govt., Policies regarding maintenance of Aided Schools and withdrawal of Govt., Aid, the continuation of running the high school is now in dilemma due to paucity of funds.

Now it has become inevitable on the part of Ashram to maintain the schools totally with Ashram funds alone or else as an alternative, the Ashram property of school building along with land etc., shall be handed over to the Govt., for further maintenance of school.

Pujya Mathaji, who abides by the principles of Swami Omkar, in letter and in spirit, and feels that accomplishment of Pujya Swami Omkar's aims and principles be our prime responsibility and concern, strongly wishes that under any circumstances and against all odd situations, the schools shall be run by the Ashram from its own funds.

In these crucial hours of dilemma, it is essentially appropriate for all of us as devotees, to remember and recollect the esteem opinions of Pujya Swamiji on providing free education, and his expectations on the Ashram devotees in nourishment of such institutions and organisation for ever as elucidated in his autobiography (Quoted below)

“Now here is the seed of “Gurukula” which is one of my Long Cherished Dreams”

“My thanks to all the devotees, members and friends of Sri Shanthi Ashram from far and near, who contributed so generously, not just their money, but their Love, Sympathy, Labour and prayers to make the dream of ‘Ideal Gurukula’ a practical reality” -Swami Omkar (chapter 58, Autobiography)

In view of the above aims and aspiration, elucidated by Swami Omkar, we all being devotees of Swami Omkar shall rise to the occasion, in this crucial times of dire necessity for nourishment of these educational institutions of Ashram and shall take care of uninterrupted maintenance of High School, as desired by Swami Omkar.

As on today, to run the High school with a total strength of about 150-200 students it is estimated that an approximate amount Rs. 70,000/- per month is required towards salaries of staff.

Now that the Govt., Aid has been withdrawn, the entire expenditure shall be met from Ashram funds. In additions to this, free boarding and lodging is being provided to all the students maintaining two independent hostels for boys and girls, by the Ashram.

Under these circumstances, it is proposed to raise and maintain a special fund by name “Special Educational and School Maintenance Fund” by initiating awesome scheme, “Shashwatha Vidya Daana Padhakam” (Permanant Educational Donation Scheme) and run the high school in order to accomplish and fulfil the desire of Pujya Mathaji.

As such with a great sense of gratitude to all our kind hearted devotees of Ashram who are extending their generous financial support and taking part in the successful implementation of every noble charitable activity like Annadaanam (Sacred offering of food), Gosamrakshana (welfare of cows) Construction of Goshala (cow sheds etc.,), we, on behalf of Ashram humbly request with folded hands, to cooperate and extend their financial support by way of generous donations to maintain and run the educational institutions along with hostels to enable the Ashram to provide free education to the poor and needy.

Shloka:

Annadaanam, Mahaadaanam, Vidyaadaanam athah param
Annena Kshanika trupthih, Yaavajjivam thu vidyayaa.

Meaning:- “Out of all charitable activities the sacred offering of food is very auspicious. But the sacred offering for education is still more auspicious, as the sacred offer of food gives satisfaction to the one who receives, only for few hours, whereas one who receives sacred offer of education will enjoy the benefits of education throughout his/her life.”

The enthusiastic donors who wish to be a part of this sacred charitable activity can contribute their donations either by cash or cheque or online.

Bank Details: A/C No : 11003309435
Bank : State Bank Of India
Branch : Kathipudi
IFSC Code : SBIN0014774

The details like name, address and mobile number of the donors shall be sent either in writing or through email to srisanthiashram@gmail.com or to cell no. 8688039717, 7382009962

Donors from abroad can contribute through their bank accounts in their residing places, in the currency of their country to the following FCRA (Foreign Contribution Regulation Act) Bank Account, Details of which are given below:

Bank : State Bank Of India, 11,
Sansad Marg, New Delhi- 110001
Account Name : The Mission of Peace
FCRA A/C No : 40127798428
Swift Code : SBININBB104

THE DONATIONS GIVEN UNDER THIS SCHEME ARE ELIGIBLE FOR
TAX EXEMPTION UNDER SECTION 80G



APPEAL

1. We, at the Mission of Peace, Sri Santi Ashram, Totapalli, East Godavari District, India, are glad to inform the devotees of Sri Santi Ashram worldwide, that, Ministry of Home Affairs, New Delhi, accorded approval for the registration of Ashram under the provisions of FOREIGN CONTRIBUTIONS (REGULATION) ACT, 2010
2. The Ministry of Home Affairs, New Delhi, vide its letter bearing No. 0100019772018, dated 17-12-2019 approved registration and allocated the No. and the same is as hereunder : Registration No. 010170343
3. In view of the approval, our Ashram is now eligible to receive the contributions from the donors residing in foreign countries and in the currency of the respective country, viz. US \$ or Euros etc.
4. In accordance with the guidelines of Home Ministry, we have opened a separate and exclusive account for receiving the contributions from foreign 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
adityamn07@gmail.com
7. The blessings of the Almighty God and those of Pujya Sri Swami Omkar and Pujya Sri Jnaneswari Mataji would always be showered upon you all.

For and on behalf of Santi Ashram
The Managing Committee.

ASHRAM NEWS

Mother Ashram

On the auspicious occasion of Parama Pujya Sri Swami Omkarji's 41st Punya Aradhana, Paduka Ashtothara Satanaamaarchana will be performed on 10-06-2022 in OmkarMandir from 7a.m. onwards. It will be followed by Satsang by the Ashramites.



- * Every morning and night go into silence or deep meditation, for meditation is the only way to discriminate between truth and error.
- * Pray to the Lord from the core of your heart:
"I am thine. All is thine. Thy will be done. I am an instrument in Thy hands. You do everything. You are just. Grant me faith and devotion."
- * With whom were you before you entered this body? With whom are you going to be after you leave this body? Why this attachment? Why this delusion? Why this illogical assumption?

PARAMAHAMSA YOGANANDA



OBITUARY

We inform with profound regret the sad and sudden demise of Sri Gollapudi Venkateswara Rao Garu on 2-5-2022. He is a long time devotee and well-wisher of the Ashram. He has contributed his mite for the development of the Ashram on various occasions. Ashramites conducted Prayers for the family of the departed Soul to overcome the tragedy soon.

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



* One of the illusions of life is to continue to live helplessly. As soon as you say, "It's no use," it becomes so.... To think you cannot change at will is delusion.

PARAMAHAMSA 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.



- * Every human being is an expression of the great, vast spirit. Since you are a manifestation of Spirit, you should make an effort to express your infinite potentialities.
- * The soul is absolutely perfect, but when identified with the body as ego, *its expression becomes distorted by human imperfections... Yoga teaches us to know the divine nature in ourselves and others. Through yoga meditation we can know that we are gods.

PARAMAHAMSA YOGANANDA

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