

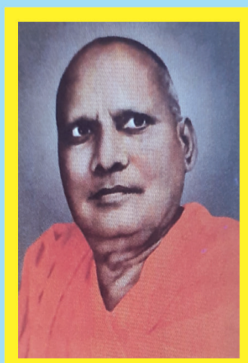
PEACE

A Quarterly Spiritual Magazine with a Message for universal Brotherhood

February-March, 2023



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



H.H. Sri Swami Omkar
1895 - 1982

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

A quarterly Journal of Peace and illumination

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

Editor : Swamini Vinamrananda

Vol.97

February-March, 2023

No.1

CONTENTS

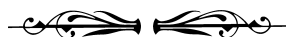
S.No.		Page No.
1.	Prayer & Meditation	2
2.	Talk given by Sri Swami Padmanabhananda	3
3.	Enshrouding Presence - Swami Omkar	6
4.	Humility - Sri Sri Daya Mata	11
5.	Renunciation is Internal - Swami Ramdas	16
6.	The Sub-Conscious or Vaasasnas -Swamini Saradapriyananda	18
7.	The Story of A Sadhu-Swami Sivananda	21
8.	What Do I Expect from those..-Sri Swami Omkar	27
9.	Karma Yoga Rahasyam-Malayala Swami	30
10.	God is the origin of supreme peace -Swami Yogeswarananda Giri	33
11.	The Story of Ushasti - R.R. Diwakar	36
12.	Be one among rare blessed-S.P.Koteswara Rao	39
13.	Form - IV, Ashram News, Appeals	42 to 48

PRAYER

On the middle path, I await in silent bliss, the rustle of Thy robe,
The transcendental music of Thy coming feet.
Ah! Let no clamouring desire drown that all-beautiful sound,
Nor draw me away from our joyful tryst.
Alas! I have no gift to lay at Thy Lotus feet of Light,
Only a little white rose of undying Faith.
Will Thou accept it Lord of my love?

MEDITATION

I hold the Wand of power within my hand. The Wand of Power
which can bring me all I need for the realization of myself as son
of God walking the earth.
What is the wand of Power?
The Wand of Power is Union with your Divine Self.
How is the Union to be effected?
By following the two commands-
Thou shalt love the Lord, thy God with all thy heart and
Thy neighbor as thyself.



Talk given by Sri Swami Padmanabhananda on the auspicious occasion of 129th birthday of Param Pujya Swami Omkarji Maharaj on 21-01-2023 at Omkar Mandir, Sri Santi Ashram.

My humble prostration to the spiritual presence of Sri Sri Sri Omkar Swamiji Maharaj, Parama Pujya Mataji and to the divine presence in every one here in this holy Samadhi Mandir at Shanti Ashram.

Today we are observing the 129 birthday of Param Pujya Sri Omkar Swamiji and this morning we had the *padukapuja* and following that Pujya Mataji read the message given by Sri Swamiji on 21st January 1975. I read the English version of the message. Every year on his birthday Sri Omkar Swamiji Maharaj used to give a message. The Birthday messages given every year by Pujya Swamiji are his spiritual instructions to his devotees all over the world. Today morning you all heard the message of Pujya Swamiji given on his Birthday in the year 1975. I wish and request everyone here to contemplate on the message and find out how it is relevant to his/her life. I will share with you some of my thoughts on the message read out today.

Sri Swamiji's Message reads, "May all the readers of Peace Magazine, who fill each day with remembrance of God and consider every day as a Happy Birthday, be blessed with Peace and Good Health". When I read the message, I felt that Swamiji wants his devotees to have constant remembrance of God. When the Master says "Remember God always" we understand the message but how far we will be able to practise this instruction. You all know it is very difficult to remember God to the exclusion of all other thoughts. The mind will not allow us to remember

God. It will pull us to worldly objects. But we have to keep on trying, it is the *sadhana*, it is *Abhyasa*. All great Masters and scriptures have invariably declared remembrance of God is the easiest *Sadhana* for seekers. Therefore, we should put all effort to remember God without ceasing.

The second instruction of Pujya Swamiji is “Whosoever considers every day as a Happy Birthday, be blessed with Peace and good health. This instruction is very difficult even to understand. Pujya Swamiji wants us to remember God constantly and consider that every day as our birthday.

We are celebrating Swamiji’s Birthday only on 21st January. We will not celebrate it on 22nd or 23rd or on any other date. We will celebrate it again only on 21st January next year. He expects us to feel every day as His birth day, our happy birthday. He wants us to consider every day as a Happy Birthday. So, everyone here should consider every day as his/her birthday. Is this possible? This is possible only if we go beyond Time.

Our *Samsara*, our bondage is twofold. We are time bound and space-bound. (*Kala bandha* and *desabandha*) When you are sleeping you are not bound by space-time. When you were a small baby space time concept was not there. Mind only creates this Space-Time. God realisation means going beyond the space-time. Going beyond the space-time is Realisation of Self. God is neither space bound nor time bound. We should expand ourselves to the level of God and go beyond the space-time constraint. You are not time bound. Go beyond these limitations says Sri Swamiji. We all have problems in life. The cause of our problem is duality. We have problems because there is otherness. If we go beyond space-time there will be no “otherness” and there will be no conflict.

The Upanishads declare, “*Na Alpe Sukhamasti. Bhuma Vai Sukham*”.

Pujya Sri Swami Muktanandaji always requests the *Sadhaks* to move from ‘Me’ to ‘We’. Instead of identifying oneself with the body i.e., the limited ‘I’, start to identify with everything here.

Pujya Swamiji’s first *Upadesha* is constant remembrance of God. That is required for the purification of Mind. Continuous remembrance of God, Bhagawan Nama Smarana, will remove the impurity of mind and in course of time the seeker will be able to expand himself and go beyond all the boundaries. He will be able to go beyond Space and Time.

In the next para of the message Pujya Sri Omkar Swamiji Maharaj says that you-I and all the well-wishers of Shanti Ashram have only one birthday. It means that you aren’t born, you aren’t going to die. This is the highest *Upadesha*. This is the *Upadesha* given to Parikshit by *Shukabrahma Rishi*. You are not born! You have no death too!

Then how should we celebrate our Birthday? Swamiji himself says how to celebrate the Birthday! The Cosmic Light, the root of creation and the Universal love bringing all together leaving none behind is the real Birthday.

So, there is no distinction. Bringing all together and leaving none behind is the *Advaita Bhava*. That Cosmic light alone is there. The Adorable Presence.

May the abundant grace of Pujya Sri Swamiji Maharaj be ever upon all of us!



Guru is the creator Brahma. Guru is the preserver Vishnu. Guru is the destroyer, Shiva. Guru is directly the Supreme Spirit- I offer my Salutations to this Guru

ADI SHANKARA

ENSHROUDING PRESENCE

SWAMI OMKAR

The Presence of God is our Life, Soul and Goal. We are always in His Presence from Eternity to Eternity. Where is the moment, when His Presence is absent either in the past, present or future? There is never a moment of time where He exists not! It is all He. Everything is Himself. You too are Himself. Thou art That. *Tat Twam Asi*. All these things we have known, but only like parrots. What we need now is only to practice what we have known in theory.

The time to practice is Now and the place to feel His Presence is Here. I am writing now in His Presence, nay it is He, who is writing in me, for not a blade of grass moves without HIS Will.

Dear Loving Reader, you are now in HIS Presence. You are reading this message in HIS Presence. You have been always in HIS Presence from the beginning to the end. But are you aware of HIS Presence- is the question now? If you are aware of HIS Presence- the Indwelling Light, your life is a blessing. If you deny the Presence, your life is a burden to Mother Earth, nay a veritable hell and a disgrace to your Creator- the living God!

Now let us come from the abstract to the practical side of feeling His Presence in our daily lives. Often in the early hours of dawn, as I go out towards the KAILAS GIRI and now-a-days towards the Santi Giri on the distant hill in Thotapalli Hills, I feel such ecstasy and I will be walking in Him and that He will be walking in me. While I was walking, feeling His Presence sometimes I turn back, as I hear some rustling sound. At times not only the rustling sound and I

almost feel as if I am seeing some shadow. When I turn to see the shadow behind and in front the shadow disappears.

Q: Who is this shadow?

A: Who else can it be other than the Indwelling Presence, the Light of the world, who is One without a second?

I feel such great joy and a thrill of ecstasy, to feel that God is following me, nay He is watching and protecting me, at every step ceaselessly, with the tender care of more than a doting mother. As for the ecstasy once a big Baba worshipper, a well-known advocate told me thus:

Swamiji, I went to see Meher Baba and he embraced me and I was then filled with ecstasy.

I appreciated his love and devotion and trust in me to share his experience. As I pondered and meditated, I told him thus: My friend, glad to note that, that you felt the ecstasy, in the embrace of the Baba. Whenever you need the repetition of the ecstasy, you are to go to Baba, a long distance and try to be in his embrace. But did you ever give thought, to the great Truth that we are eternally in the embrace of God always, whether we are aware of it or not! How blessed it is to be aware of God's eternal Embrace, both in work and rest or even when in crowds or alone. As God is Omnipresent, Omnipotent and Omniscient, nay as He is interpenetrating the very cells of our beings as well as the universe, we are ever in His Embrace, bathing in His Presence, whether it is day or night, whether we are meditating or sleeping, whether we are aware of HIS Enshrouding Presence or not!

Glory! Glory! Glory!

Let us be aware of this Stupendous Truth and its Divine Splendor and feel and feel ceaselessly and thus move, breathe, work and live in the Eternal Embrace of God. Like a bubble in the wave or a wave in the ocean we are all in the Embrace of God.

All that we need is only to introspect, to understand, to realize and to feel the ever-present, never-absent Omnipresence of God.

Our Baba worshipper felt very happy at my simple words and promised to be perpetually happy and in ecstasy enjoying the Embrace of God ceaselessly. No more forgetting or any break. His Presence is like *Tailadhara*, oil poured from one vessel into another vessel ceaselessly. May all Glory be unto His Light, the Enshrouding Presence!

On the other day, a devoted friend and follower of Sri Prabhakarji, the ardent follower of Sri Gandhiji came and was happy to spend some time enjoying the Peace of the Ashram, the Abode of Peace, the common property of all children of God, in the East and the West. During his conversation, he brought to my notice a book called: "How I found God." It is a bulky volume perhaps the last volume as the whole of the matter was published in four big books, coming nearly to 1500 pages or so. These valuable books contain more of the messages from the unseen Spirit-world and from all the MASTERS who are living and disembodied. The friend of our Sri Prabhakarji- Sri Ram showed me the 1295th page, in the book HOW I FOUND GOD.

Ram gave me the message in regard to this Saintly Soul – Swami Omkar.

He said: he will be of ever great help to you when your Mission starts for AHUR MAZDA, has His gaze on him ALL THE TIME.

Need I say that I was thrilled with ecstasy and felt so humble that God has chosen this tiny instrument, to serve His Mission and above all thus His gaze has been ON ME ALL THE TIME. There is but one Reality which is called by sages, by various names as **Brahma, Ahur Mazda, Heavenly Father, Allah, Nirvan, Peace, Love or Silence.**

These four big, bulky volumes of HOW I FOUND GOD written by late M. Spencer, a great writer famous philosopher, somehow for unknown reasons of the Spirit World, when they were about ready to be distributed among the Savants of the world and the well-wishers of humanity and other seekers of Truth, it seems there was another vital message from the spirit- world that the messages should not be broadcasted but held up- as the present day world is not yet ready to receive these messages. Thus although the books were ready, printed at an enormous cost and labour too they are kept aside or stored now, in the **Spiritual Healing Centre** in Coimbatore.

Now coming back to our Enshrouding Silence, I feel His Presence more than ever in my walks as I go out alone. Now as I put the facts together I give no more importance to the rustling sound behind and in front of me.

We are never alone,

He is ever with us.

At last, as I reach the Santi Peak- Peace Hill, often it is still not bright as the sun was behind the hills, slowly coming out of the horizon dispelling the darkness from the world of duality. Everything and everyone gets awakened from a blade of grass, to man the image of God. It is an inspiring sight to be enjoyed and not to be described

in these finite words. The first flash of Light as the Sun comes out is ecstatic awakening of the very soul. One feels dumb-founded at the Glory. The Sun without, meets the Sun within. There is the confluence or meeting of the two suns. Its joy is indescribable. In dumb ecstasy one experiences it.

Sometimes when I had to wait long for the sun-rise, the thought comes out thus: Why wait for this outer sun to come out from behind the hills, when the Inner Sun is there, ever-shining with the splendor of Millions of Suns within?

Anyway meditation on the outer sun is very helpful to awaken the Inner Sun, or to help us to be **in tune with the Infinite Light** within. There the Enshrouding Presence is no longer imaginary, but it is actual. It is the only Reality. We are facing IT within, without, above, below and all-around.

Silent adorations be unto the Enshrouding Light, the Indwelling Presence which is the Life of the life, Soul of the soul and the Interpenetrating Presence of our beings as well as of the Universes.

My Dear Loving Reader, as this Eternal Presence, the Infinite Light is our Divine Birthright, let us feel and feel IT not now and then, but always ceaselessly.

May all Homage be unto the Enshrouding Presence!

OM! OM! OM!



Guru is Shiva sans His three eyes, Vishnu sans His four arms, Brahma sans His four heads. He is the God Shiva Himself in human form.

BRAHMANDA PURAN

HUMILITY: PERPETUAL QUIETNESS OF HEART

SRI SRI DAYA MATA

Someone here has written to me, "In a *satsanga*, please speak to us about the desire to be known. In what ways does this wish interfere with spiritual progress? How does one achieve a healthy balance between natural self-confidence and true humility?"

The desire to be known is in every human heart. It is a part of our basic nature, in this sense: as God is eternal and infinite, so man's soul or *atman*, made in God's image, has those same divine qualities- and it is ever conscious of its everlastingness and of its oneness with all things. So it is understandable that this inherent immortality and omnipresence expresses itself as an urge to have a place in history- to be remembered and appreciated not just within one's little circle of acquaintances, but universally. The problem is that most people erroneously look for satisfaction in worldly recognition.

Human fame is short-lasting and leaves us unsatisfied; the renown of even the greatest artists or writers is temporary. Even if it persists after their death, they won't remember in their next incarnation that, that acclaim once belonged to them. The only way man can feel the fulfillment of an extension of his being is through realization of himself as an immortal soul, one with God.

Analyze the craving for fame. You want to be appreciated, you want the security of knowing you have the approval and esteem of others. The highest way to satisfy this yearning is to erase from your mind the egoistic desire for human acclaim, which is notoriously

tickle, and seek recognition from Him whose blessing is eternal. When you commune with the Divine, the desire to be cherished is satisfied completely and everlastingly.

The Meaning of Humility

Even the desire for spiritual attainment should be put in its proper perspective. To seek the stature of becoming a saint because one craves the adulation of others is a false notion. Gurudeva Paramahansa Yogananda often cautioned that many high-souled beings fall as a result of such entrapment by the ego. To want sainthood because that is the state in which one humbly loves God and communes with Him is the right attitude.

Humility is not expressed by someone's saying, "I am a humble being." The very fact that he says, "I am humble" means he is not. It is a contradiction, because he thinks much of himself to say that. To think you recognize some virtue within yourself, and then tell the world about it, it is not humility. He who is truly humble does not speak of it- he is not even aware of possessing this great virtue.

Pray God for humility. Ask Him in your meditations to show you what true humility is. Without this basic quality one can go very far on the spiritual path and then suddenly be plunged into the depths of delusion. The first thing Master looked for in those who came to live in the ashram is whether they had the right motive. When anyone thought his place in life was to become a great teacher, a savior of mankind, and expressed that conviction to Master, he would just smile and say nothing. No one with a sense of self-importance can become truly great. One of the ways Guruji fostered humility in his disciples was that any time he saw someone inclined to want to take

over, to want to put himself or herself forward, or to demand attention from him, he immediately began to outwardly ignore that person at a distance. He knew that it would not be good for that soul if he responded to the conscious or unconscious self-centered demand: "Take notice of me! Give me your time! Give me your attention!" From such training the receptive devotee learned to step back, to be content in being the least in the group.

The way to practice humility is to relate everything to God: "Lord, Thou art the Doer, not I." Whenever you are praised, remind yourself that all your abilities have been borrowed from Him, the source of all power. In truth, there is only One who empowers our brains, throbs in our hearts, works through our limbs- and that is God. How can we accept praise? Of ourselves we accomplish nothing. Awareness of our total human insufficiency should not produce in us an inferiority complex; rather, it teaches us a joyous dependency on the love of our Creator. The more we rely on God, the more we understand what true humility is, and the more His strength and power and confidence fill our lives. True humility is not weakness. It is to be always resting in the thought of God, to live in consciousness: "Lord, let not my will be done, but only Thine." If we are sincere in affirming this, we are able to set aside instantly our personal desires and the frustration of their nonfulfillment, remaining content in the greater desire to do whatever God wants of us. That is true humility: to put God and God alone uppermost in our lives.

Strength to Withstand Criticism

The moment we feel we have to defend ourselves when we are criticized, we are practicing egotism. Certainly, when principles

are offended, we have a duty to make a stand; but there is no need to retaliate against personal criticism. Look within to see if there is something that needs correcting, but don't become upset. I often remind myself: I am what I am before God and Guru, no more or no less. I make no claims to being perfect or to possessing great talents or abilities; my endeavor in this life is to perfect one thing- my love for my God.

When we strive for that humility which puts God ahead of our personal desires and ambitions, we develop tremendous inner strength. We become able not only to withstand criticism but to bear any cross in life.

A Blessed Home in Myself

For years I have had this inspiring quotation on my desk:

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised.

It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in deep sea of calmness, when all around and above is troubled.*

Such security and peace can be attained by keeping the mind fixed in God. After years of practicing this, it happens that even in times of greatest difficulties or pressure, by taking my mind within for just an instant I feel such joy, such devotion.

What a vast world of love is within the soul! We do not have to acquire it; it is already ours. We have only to remove the dark curtain of ego, to tear away the covering of egotistical thoughts and behavior that hides the divine brilliance of the soul. When we entertain any form of selfishness or self-centeredness, we cannot know that sublime state; we are held prisoners in the confining consciousness of "I, me, and mine." The escape from that prison is through the door to the Divine.

Be drunk with love for God, and the little self will be lost in Him; then He will use you in ways more magnificent than you ever dreamed possible. God Himself works through the humble, receptive devotee.

Receptivity means to be always inwardly surrendered to God: "My Lord, Thou art my life; do with me as You will. Place me in a high position or use me just as fertilizer for Your work. It matters not to me. I want to so perfect my love for You, my Lord, that in seeking Your guidance I will never try to dictate how you should use me. All I know is that I love You."

That is the attitude of a humble being, one who sincerely wants to know God. He strives to do everything with the greatest enthusiasm, so that in carrying out difficult mental tasks he is as much absorbed in divine love as when he is speaking before appreciative multitudes. When we truly love God, there is no other craving. We do not care for fame or for acclaim from anyone, because we have found joy within ourselves.

• Canon T. T. Carter.



RENUNCIATION IS INTERNAL

SWAMI RAMDAS

It is not given to everybody to renounce the world and go away. Ramdas renounced according to Ram's will. But everybody has to spend some time, say 10 to 15 minutes before retiring to bed, for sitting silently, thinking of God and praying to Him to give the right guidance all through the daily activities. Your heart should be kept pure and your actions must be such as would be helpful to others. That is the way you have to get on. Sudden renunciation is not good for everybody. That is not the way for all. Renunciation must first be internal. In India there are thousands of *Sannyasis* who have renounced and are going about from place to place. But they have not inwardly renounced the desire for external things. That is not renunciation. It must be internal.

When your heart is full of God, naturally there is no other thought in it. That is renunciation: to have no desire for anything in the world. Just as a great pond beside a river can be filled by opening a channel between the two, so also when you unite your mind with God, His power, love and grace will pour into you, and your mind will be full of joy, free from all desires. That joy fills you through and through from within.

The river of God with which you have to connect yourself is not without. It is within you. You have only to open the channel and you are flooded with joy. We desire material things only because we have no contentment. We know from experience that we will not be happy by getting external things. They are followed by pain and worry. But the joy you get by communing with God is perennial.

There is no break in it. It is based upon the Immortal Truth within you and not on the perishable objects outside you. Perishable objects cannot give you imperishable joy. The Imperishable alone can give you eternal joy and that imperishable being is God.

Inner renunciation is attained through complete surrender to God- not possessing anything as belonging to oneself but as belonging to God. This dedicated life leads to the dissolution of the ego-sense and the attainment of *Jnana*. The method employed to reach this stage is to consider oneself as a devotee or a servant of God- '*Dasya Bhava*'- 'I am Thy servant. Thou art my Master.' He works in the world as a servant of God doing everything for the sake of the Master in order to please Him. Such a devotee need not renounce anything externally. All his actions are done in a spirit of dedication to God.



The secret for health for both the mind and body is not to mourn the past, nor to worry about future, but to live in the present moment wisely and earnestly.

GAUTAMA BUDDHA

You have to grow from inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

SWAMI VIVEKANANDA

Happiness is your nature. It is not wrong to desire it. What is wrong is seeking it outside when it is inside.

RAMANA MAHARSHI

Doing good to others is not a duty. It is a joy, for it increases your own health and happiness.

ZOROASTER

THE SUB-CONSCIOUS OR VAASANAS

SWAMINI SARADAPRIYANANDA

We are very conscious of the world in front of us and our actions in it are performed with full knowledge of what is being done and for what gain. We have a general notion of what is liked by us and what is not, what is good for us and what is not. Guided by this light, we decide our line of action and act upon it. We pick our friends, choose the objects, and select our activities. Though we live in the same world and share the same experiences, still the way we think and decide, the way we act and achieve results varies widely. It is no exaggeration to say that no two individuals are exactly alike in their preferences and performances. The divergence and variation are created by our individual tastes and notions that spring forth from somewhere within. The unknown source which is the spring board of our thought and tastes is called the sub-conscious in English and Vaasanas in Sanskrit. They are the hidden motivating powers which are dormant for a long time and unexpectedly come out causing us surprise and concern too.

We have examined how the Vaasanas are not extraneous material gathered by accident. They are the subtle impressions created and deposited through our earlier contacts in the outer world. The bulk of Vaasanas thus collected from times immemorial form the basis of our personality. They shape our character, condition our thoughts, decide our tastes and urge our actions. In fact now we are what we are because of the Vaasanas. Like an electronic computer which is fed with information and brings out

the answers, we feed ourselves with Vaasanas and bring out the personality in accordance with what has been fed. If the Vaasanas are good, the personality is good. If they are bad or mixed, our personality also will be bad or mixed.

Though this is the present position, it does not mean to say that this is a rigid stiff unalterable position and that an individual is doomed for life. The Vaasanas are capable of being changed for better or worse if we choose to do so. In fact every minute of our life, the vaasanas are undergoing changes though we do not know it. Since we are all busily acting throughout our life, old vaasanas are getting exhausted through the actions and new vaasanas are getting deposited again through the same actions. Like the waters of a river which flow continuously, the vaasanas are changing constantly. The river is in sight constantly but no single drop of water is standing stationery in any place. The drops flow on and new drops come in their place. Hence the continuity of the vision of the river is maintained. Similarly the vaasanas in us. Not a single vaasana remains without being exhausted. Through our continuous actions they are getting fast expended and deposited too. No change in the character is seen generally, because we work in a routine automatic way. As the vaasana, so is the thought; as the thought, so is the urge and so the act. Through the final emergence of the act, the original vaasana is dead, but an exactly similar vaasana is recreated and deposited back. Hardly any change is visible.

However if we are determined to improve ourselves, every day is an auspicious day for it and every minute is an auspicious one to begin. However, process is a slow one. No man can change

overnight and be converted into a better personality all of a sudden. By a steady application, watchful alertness and wise discrimination, he can bring about a change in himself. The environment to which he exposes himself, the sort of company which he keeps, the type of books which he reads and the attitude with which he performs his actions.... all these combine together in making deposits of *vaasanas* within him. If he carefully avoids those which are responsible for the deposit of bad *vaasanas* and cultivates those which will deposit desirable *vaasanas*, after some time he will discern a change in his character for better. He discovers that his attitudes and motives are tending towards nobility without much effort on his part and that his environment is getting transformed into a wider and wiser atmosphere without his seeking it. This is a sure sign of improvement of his *vaasanas*.

It is the privilege of every thoughtful man to probe, understand, change and improve his hidden tendencies and thereby his personality. A great joy awaits a man who succeeds in improving his input of *vaasanas* because he gains in an inner strength and character far superior to the earlier one.



Tell your friend that in his death, a part of you dies and goes with him. Wherever he goes, you also go. He will not be alone.

JIDDU KRISHNAMURTI

I am ready to die for my Lord that in my blood the Church may obtain liberty and Peace.

THOMAS BECKET

Be as simple as you can be; you will be astonished to see how uncomplicated and happy your life can become.

PARAMAHAMSA YOGANANDA

THE STORY OF A SADHU WHO HAD CONTROLLED ANGER

SWAMI SIVANANDA

“This is the *Kutir* of the famous *Santananda*. See the colorful board proclaims: THIS IS THE ABODE OF SANTANANDA WHO HAS ACQUIRED COMPLETE MASTERY OVER ANGER. Come, let us have the *Darshan* of such a *Mahatma*,” said a pious man to his friend.

“Oh, no, it is not so easy to control anger. Don’t be deceived. What will you gain by the *Darshan* of this proud man who advertises his angerlessness? If you wish, you can go in and have the *Darshan* of the great soul! But, please stay there till the evening; and then tell me if you would still admire the divine soul. I am off.” And he went away.

When the pious soul entered the *Kutir*, little did he know that his friend had set out to collect instigators of irritation?

“Maharaj,” said the pious man prostrating himself to the *Mahatma*, “what a great and divine soul you are to have acquired mastery over this formidable foe of man, Anger. There is no one in the three worlds equal to you.”

“Even so it is, my friend. The man who has conquered anger is greater than Brahma, Rudra and Indra; for they were often overpowered by anger.”

“Maharaj, you will kindly tell me the way to control anger?”

“O yes, gladly. Kindly remain with me and serve me. Even by such service of *Mahatmas*, you will get over anger.”

And, the pious man became the *Mahatma*’s disciple.

Another young man entered: "Maharaj, you are the *Mahatma* who has controlled anger?" Please tell me how you managed to do that?"

"O, yes. By my strong will-power. There is nothing that a man of strong will-power will not be able to do."

"Wonderful. Thank you." The young man leaves the cottage.

Almost instantly another young man enters.

"Maharaj, have you controlled anger?"

"O yes, did you not see the board outside?"

"Yes, yes, please tell me how you managed to do that."

"By meditation on the all-pervading Immortal *Shanta Atman* that dwells in all beings. When one Self alone pervades all, how can one abuse another, and how can one harm or injure another? Through protracted meditation on this great truth I have got over this anger which destroys the peace of man."

"Wonderful. Thank you." The young man leaves the cottage.

Instantly another young man appears and asks "Maharaj, have you completely annihilated anger?"

"O yes, did you not see the board outside?"

"Yes, yes, Maharaj. But how did you manage to do that?"

"Come, sit down. I will tell you. You see passion and anger are the twin children of *Rajo-Guna*. Now if you persistently cultivate *Sattva* in you, you can completely eradicate these *Rajasic* qualities! I ate *Sattvic* food. I always entertained *Sattvic* thoughts. I uttered *Sattvic* words full of love, truth, solicitude and kindness. I practiced *Sattvic Tapas*. I performed *Sattvic* charity. I always studied scriptural texts which increased the *Sattva* in the mind. I live and move constantly in *Sattvic* atmosphere. Through *Pranayama* also I have

increased the *Sattvic* content of my mind. Friend, it is a long and hard struggle. But at last I have achieved the goal. I have attained success in my *Sadhana*. I am an embodiment of *Sattva* now. I am full of love; anger has vanished."

"Wonderful. Thank you." The young man leaves the cottage.

At once another man enters. "Maharaj, have you controlled anger?"

"O yes, did you not see the board outside?"

"Yes, yes, but I want to know how you achieved it?"

"I wish to go out to answer calls of nature. But never mind, my duty towards you, my own Self, is more important. I will tell you the secret. You see, anger has various forms. You are fully aware of the grossest form. The blood boils; the eyes are blood shot! There is great heat in the body; limbs tremble; lips quiver; fists are clenched; and the man stammers and fumbles for words in great fury.

The subtler form of irritability you know about. In a milder form all symptoms I have just described exist here also. Still subtler is displeasure. It is pride mixed with anger. With a sharp word or a grunt, you dismiss the 'nuisance'. These are all forms of anger. In extremely subtle forms, anger becomes righteous indignation and pity. The man who thinks that he is always in the right, gives vent to what he calls righteous indignation to protect Dharma. If he does not, he, in the lordly style pities the person who has offended him. Now I have got over and beyond all these forms of anger. Even the *Sattvic* righteous indignation and pity do not trouble me now. I first controlled the gross forms of anger. The anger arose in mind and it subsided there itself. Then by meditation I controlled these subtle

ripples of irritability. By the diligent cultivation of a feeling of oneness I got over the displeasure- form of anger. I cultivated indifference towards wicked people and thereby got over the outbursts of righteous indignation and pity. Now I shine as *Shantananda* radiating peace and happiness to all."

"Thank you, Maharaj, wonderful." The young man leaves, crossing next at the threshold.

Shantanandaji rose from his seat and once more attempted to leave the hall when the next young man accosted him. "Maharaj, just a minute. Have you controlled anger?"

In a slightly raised voice Santanandaji said: "Yes, why do you ask that question? Have you not seen the board outside?"

"Yes, Maharaj. But I want to know how I can do that?"

"I will tell you. Drink a glass of cold water when you find your temper rising. Or count from one to twenty. Or, leave the place at once."

And Santanandaji tried to leave the hall along with the young man when the next one rushed in.

"Maharaj, have you controlled anger, and how?"

Visibly affected by this annoyance, "Only to avoid this constant repetition of the truth, I have announced it on the board outside. I have told the methods also to a number of people."

"But I want to hear from your holy lips."

"All right. Observe *Mouna*. You will be able to control anger."

"Thank you, Maharaj."

"Look here," said Santanandaji addressing the pious man who came first and who had been watching all these proceedings, "see

that no one enters the *Kutir* for some time till I answer calls of nature, bathe and have my food and rest."

"Maharaj, if I begin to prevent them, they will quarrel with me and I will lose my temper. I won't do that. I want to be your true disciple."

At once another young man rushed inside, "Maharaj, you have completely eradicated anger, and how?"

Santanadaji, addressing the first disciple, "Please ask him to go away. I have to answer calls of nature urgently."

"But, won't you share your secrets with me, Maharaj?" pleaded the latest arrival.

"I won't drive him out. Why should I lose my temper?" said the first disciple.

"I will kick both of you out of my house," roared Santananda. "Good-for-nothing young men troubling me the whole day, without letting me have a few moments respite. What do you think I am? A gramophone-box or a radio-receiving set? I have told you once and more than once that I have got over anger. And these people come again and again to trouble me. Get out all of you and see me no more. If you stay here for a minute more I will murder you. Here take this and get out if you don't believe that I have the strength to handle you." He slaps the two young men, drives them out and locks the door.

Outside, the pious man's friend was waiting. "Have you had the *Darshan* of the great *Mahatma* who has controlled anger? Are you satisfied?" said he to the pious man who went in to have the *Mahatma's Darshan*. "It is not so easy to control anger. It can be

controlled only through God's grace. Continuous practice of humility is necessary. Ego must be crushed. Cosmic love must be cultivated. Selfless service must be ceaselessly and untiringly practiced. Even then the seed of anger will be there hidden in the bosom. You don't know where it hides itself. By *Japa*, meditation and ceaseless *Sadhana* with *Isvarapranidhana* or self-surrender to the Lord; by constant prayer, "O Lord! I am nothing. Thy Will be done" and "Lord, grant me freedom from all vice," you will be able to invite His Grace. Then, when the all-pervading Self is realized and *Jnana* is obtained, then and then alone will this great enemy of man, anger, be totally annihilated. Well, well; in any case this Santananda had a little bit of success in his *sadhana*. He had also given us valuable hints on how to control anger. We are all benefitted. He had failed only because while he had controlled anger to a certain extent, he had allowed vanity to grow in him to the same extent. Anger only had taken the form of vanity in him. Ego assumes various forms. All these forms are different in name only. He who finds out the hiding places of this formidable ego and through ruthless enquiry into the nature of the Ego and the nature of the Self, which is the Reality behind this false ego, he and he alone can be said to have controlled anger. He will not only have annihilated anger, but would have destroyed all vices. He will be humble, simple, and divine, an embodiment of love and compassion. Come, we shall continue our search for such a divine personality. His Darshan will purify us. His service will elevate us to divine heights."



Samsara: critical inquiry is always considered the lamp for all knowledge systems, the right strategy for all activities, and the basis for all laws.

KAUTILYA

WHAT DO I EXPECT FROM THOSE WHO STAY WITH ME

SRI SWAMI OMKAR

I expect alertness, activity and one hundred percent of *awareness of God's Light within and without*. It makes me sick to see a lazy person wasting the God-given precious life with idleness and lethargy. There is only one restriction to stay in the Ashram. That restriction is that one should feel God's Presence in each and every moment of his stay here.

I *Expect from* the friends of the Ashram, its well-wishers and all the visitors to chant *Peace Prayer* and to feel God's Presence, in each and every moment during their stay here, forgetting all their worries and mundane works.

I *Expect* every moment should be utilized in deep meditations or in selfless service as every second is precious. The moments that are wasted consciously or unconsciously in idle dreaming, gossiping and useless talk are very harmful and dangerous for the spiritual life. It makes me feverish to have any people around me, who are wasting their precious lives and time. Lazy and selfish people do not have a home in the Ashram nor a place in my heart. I am afraid of drones and gourmands. Indiscriminate eating, nibbling between meals and overeating lead to sleep in the day time, lethargy and laziness of every kind.

I *Expect* not despondency and gloominess with long faces but buoyancy and cheerfulness with smiling faces and contented hearts saturated with God-consciousness. It is laziness that creates sleep and lethargy, deadens enthusiasm, and makes one lifeless and

soulless, leading to shiftlessness and impunity. Tiny naps of lazy moments are always dangerous. How true, wise and potent are the words in the following small poem?

A Thousand years a poor Man watched

Before the Gates of Paradise

But while one little nap he snatched

They opened and shut. Ah! Was he wise?

Such are the harmful effects of lazy lives of forgetfulness or inadvertence in any form. How true are the words that an *idle man's brain is the workshop of Devils!* So let us be always busy with some work or other. *Work is worship*, for it drives away all forms of laziness.

Work kills none. But worry and laziness kills multitudes.

I *Expect* from all the blessed souls who are with me, not only actively serve but Love Universal, the *Love* that expects not any reward and the Love which excludes none but includes all. All those who are selfless, devoted and consecrated are my blood relations and others who are selfish running after the shadows of passing clouds of name and fame are blood-suckers, even if they are blood-relations. I bow down my head in deep adoration, be they blood relations or soul relations, be they young or old, to those selfless and dedicated souls, who have risen above the worship of Mammon of every kind and who are no longer slaves of praise or blame running after the bubbles in the mirage of the world.

Such consecrated souls consider every moment invaluable and priceless. Indeed, every moment is a life itself for it contains eternity in its tiny bosom.

I *Expect* from those blessed souls who are privileged to stay with me in the Ashram, *one hundred per cent efficient and selfless*

work and one hundred per cent deep Meditations in Supreme and Waveless Silence.

May Peace be unto all!

Om! Om! Om!



One should constantly remember death. Nothing will survive death. We are born into this world to perform certain duties, like the people who come from the countryside to Calcutta for business. If a visitor goes to a rich man's garden, the Superintendent says to him, 'This is our garden, 'This is our lake', and so forth. But if the superintendent is dismissed for some misdeed, he can't carry away even his mango-wood chest. He sends it secretly by the gate-keeper.

Gospel of SRI RAMAKRISHNA

When an unbaked pot is broken, the potter can use the mud to make a new one; but when a baked one is broken, he cannot do the same any longer. So when a person dies in a state of ignorance, he is born again; but when he becomes well-baked in the fire of true knowledge and dies a perfect man, he is not born again.

SRI RAMAKRISHNA

Take up one idea. Make that one idea your life; dream of it, think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced.

SWAMI VIVEKANANDA

"Counsel divulged is undone. like water bursting a dike; Slander breaks up a friendship; A coward is crushed by words."

VISHNU SHARMA

KARMA YOGA RAHASYAM (The Secret of the Way of Action)

MALAYALA SWAMI

Even scholars are confused about the significance of the path of Action. The doubt arises as to whether there can be any human activity, which can be well performed without some sort of 'active', 'self-centered motive'. Such doubters claim that unless an act is done with some actual motivation it cannot be perfect. Therefore, they wonder how the scripture is justifiable when it insists that action done with self-interest causes bondage and does not conduce to salvation, unless done altruistically.

In order to be freed from this doubt, one needs direct acquaintance with the sacred books, besides a strict adherence to the observance of religious austerities.

It is true that action is done in two ways- selfishly and selflessly.

There are very few people who do sincerely the action done on another's behalf. As long as he gets the salary, the servant feels that it is enough to do his work formally. But the person who does his own work for his own behalf does so with the utmost care and absence of wastage.

Broadly speaking, we can compare selfish action (*sakaama karma*) and selfless action (*nishkaama karma*) to the action done on another's behalf and that done for oneself.

Just as the man who works for himself has no thought of reward or salary, so also the performer of *Nishkaama Karma* prays to God without seeking any benefit.

When we say that action binds one, if it is performed with self-interest, we merely mean that such a motivated act cannot clean the minds of men.

Actually, there is a double benefit in doing your work as an offering to God: you will have your conscience pure and at the same time receive the Grace of God- both of which will make the quality and the utility of your effort all the more worthy. Since you act anyway, there is an additional advantage in being unmindful of the result of action, in that, by leaving the fruits of your action in God's hands, you will be able to accept with equanimity either success or defeat.

By purifying your mind, and satisfying your life through selfless good works you will eventually gain liberation, whereas the man who acts selfishly either enslaves himself to his work or is shunned by his society.

One way of serving the divine presence in the universe is to see the equality of soul in all creation and to disregard the external differences between man and man.

Action, no doubt, is common to both selfish unwise man and the altruistic wise man, but with this difference:

*Saktaah karmani avidvaamsahyathaa kurvanti, Bharata
Kuryaat vidvaan tathaa asaktah chikirshuloka- sangraham*

(Even though the unwise men act, bound to the results of their action, the wise man should act for the benefit of mankind, without being attached to the fruits of action).

In saying "*Yogah karmasu kausalam*", the idea of Lord Krishna is that by acting with equanimity and for the benefit of man, the

performer of the acts displays a Yogic attitude of rising above pain and pleasure, loss and profit, which means that he is truly skilled in the way of selfless action.

The Lord further advises:

Tasmaat asaktah satatam kaaryam karma samaachara

Asaktah hi aacharan karma parama apnoti Purushaha

(Therefore do your apportioned duty without any attachment to it. By acting with detachment and self-surrender, man attains to the Absolute).

That even action, done selflessly, leads to salvation, is thus illustrated:

“Karmanaa eva hi samsiddhim astitah Janaka-aadayah”

(King Janaka and other men of the world managed to gain salvation through selfless action)



- Man wants to adjust, rearrange and remake everything in the outside world. But he does not try to adjust himself.

- He is the master of all motions. Let us be aware of His Presence in all motions of the mind as well as in the body in thoughts and deeds.

- Constructive thinking leads to Peace, power and Poise. Negative thinking leads to misery, agony, destruction and death.

- There is no failure in my life; only success because success is rising each time one falls. I feel really that each failure is making me stronger and taking me to the goal.

SWAMI OMKAR

“Counsel divulged is undone, like water bursting a dike;
Slander breaks up a friendship; A coward is crushed by words.”

VISHNU SHARMA

GOD IS THE ORIGIN OF SUPREME PEACE

SWAMI YOGESWARANANDA GIRI

Bhoktaaram yajnatapasaam sarvalokamaheshwaram,

*Suhrudam sarvabhutaanaam jnaatwaa maam
shaantimruchchanti*

(Bhagavad Gita Ch. 5 Shloka 29)

Taking me as the enjoyer of sacrifices and penances and also as the supreme Lord of all spheres and knowing me as the friend of all the worlds, attain the supreme bliss.

There lived a mother named Sitabai and a son named Madhu to her in a village. Madhu lost his father from his very childhood. However in spite of monetary and all other problems, Sitabai arranged everything for the study of her son Madhu in another nearby village school. In-between two villages, there was a little forest. Every day Madhu used to go to his school passing that forest. While going to the school through that forest, Madhu used to get fear. He told about his fear to his mother. Sitabai told his son Madhu, you do not be afraid of the forest. Your brother lives in that forest. His name is Govind. While you will be afraid, you call him by his name Govind. He will help you. Next day, when Madhu was passing through the forest he got the fear. Then he called his brother Govind and shouted out of extreme fear. Govind bhai! Govind bhai! Please help me. I am in distress. By such calling a boy appeared by the side of Madhu seeming to be a little older as if elder brother of Madhu. He caught hold of the hand of Madhu and passed the forest to the school. Every day this happened- *sarvalokamaheshwaram*. By such

help Madhu became fearless and went to school peacefully-
jnaatwaa maam shaantimruchchanti.

One day a feast was organized in the school. Before the feast, the teacher told each student to give a subscription of ten rupees towards the cost of the feast. Madhu told his mother about the feast and its subscription of ten rupees. The mother told Madhu that she couldn't give that amount of subscription, as she had no money with her. She advised Madhu that he should tell his brother Govind to help him. Madhu did the same. While passing through the forest, Madhu called his brother Govind to come to him as usual to help him from fear. Immediately his brother Govind appeared by his side to help Madhu. While both were walking through the forest road, Madhu told about the school feast, its subscription and the helplessness of his mother. Then Govind bhai asked about the day on which there will be the feast. Madhu told that the feast would take place on that very day. Then his brother Govind gave him a very little earthen jar and told Madhu to give this jar to the teacher for the feast for the enjoyment of all- ***Suhrudam sarvabhutaanaam.*** His brother Govind told Madhu that there was some milk in the jar. Madhu received the milk jar from his brother Govind and became very happy. Reaching school, Madhu handed over the milk jar to the teacher. The teacher told Madhu, you did very nice thing. There was no milk with us. We were planning to purchase some milk for preparing paayasa (a milk cooked rice), but this milk is of very little quantity. This will not suffice. Then the teacher poured down the milk into a very big pot that was containing milk for hundred persons. The very big pot became full, but milk was not finished from the jar

of Madhu given to him by Govind. The teacher was amazed to no bound. Out of extreme astonishment, the teacher asked, Madhu! Where did you get this little jar of milk? This little jar is a very strange and miraculous jar. As much milk as I poured down, the milk is not being finished. Madhu replied that he had got this milk jar from his brother Govind who lived in the forest. Then the teacher and Madhu came to the forest to meet Govind. Madhu called his brother Govind repeatedly as usual. But his brother did not appear. Only the teacher and Madhu heard the voice, Madhu! Due to your simplicity and heartfelt devotion, I was helping you because of which you could see me at the time of your distress. But your teacher cannot see me and I cannot go to your teacher. You go back to your school and enjoy the feast. This is the Grace and blessings of God to simple heart and implicit faith.

God is all-powerful. He is the Governor of the whole world. At the same time, he is the friend to all, but to the simple heart and simple faith, he is more dear. He is the principal of all actions. He is the goal of all goals. He is the goal of all religious and spiritual and sacrificial actions- ***Bhoktaaram yajnatapasaam.*** He is the lord of all and also the Lord of all worlds. Though he is governor of all, still he is the friend to all. With simplicity and implicit faith, he is your own near and dear one. He is the friend of friends.



Life is all about a card game. Choosing the right cards is not in our hands. But playing well with the cards in hand determines our success.

BAL GANGADHAR TILAK

THE STORY OF USHASTI

R R DIWAKAR

Once upon a time there lived in Ibhya, a village in the Kuru country, Ushasti Chaakraayana with his wife. Though poor and simple, he was known to be very virtuous and learned in the Vedic lore.

It happened that once a dreadful famine swept the country and food became extremely scarce.

One day during that famine he went to the king of the village and begged food of him. The king was sitting with a handful of parched cereals and was eating them.

When asked for food, the king said most distressfully, "Respected sir, these are the only ones I have and other food have I none. These have been rendered impure as I have been eating out of them."

Ushasti said, "Never mind, O king. Give me some out of them. They are welcome even if they are ceremonially impure!"

The king then gave him some cereals and offered him also some of the water which he had half drunk.

Ushasti accepted the cereals but refused the water and said, "Thank you, kind prince, for the food you have spared me. But I do not want the impure water. I have enough of water with me. I am accepting the cereals half eaten by you because I would die of hunger if I do not take them from you now. But that is not the case regarding water. I am not suffering from scarcity of water."

Ushasti then ate some cereals and took home to his wife what was left over. His wife however had already secured a little food from somewhere and therefore she kept for the morrow the cereals given to her by her husband. Next morning hungry *Ushasti* approached his wife and said to her, "If I get some food now, I can go and get some money from the king to buy food again. He seems to be performing some sacrifice and he will have to give me at least as much money as he is paying to his other priests."

"Here then are the cereals that you gave me yesterday, dear," said the wife to him.

Ushasti then ate the cereals and went happily to the place of sacrifice. The sacrifice was being performed with all pomp and splendor. The king was the householder (*yajamaana*) for whose benefit it was being performed. Then there were the different *ritwiks* or priests who carried out various functions in the sacrifice.

Ushasti went straight to the three principal priests and he accosted them one by one saying, "Do you know, learned priest, the God that presides over the particular function you are performing? If you do not know and still you keep on performing your function mechanically and in ignorance, your head will fall down from your shoulders. Beware."

Obviously they did not know the answer.

The *yajamaana* was stuck by the bold and straightforward attack against the priests. He said respectfully, "May I know, sir, who you are?"

"Dear householder, I am known as one *Ushasti Chaakraayana*," replied *Ushasti*.

“Oh sir, we all sought after you and wished that you should preside over the sacrificial functions. But having not found you for long, we had to begin the sacrifice. Now that you are here, kindly lead the ceremonies.” Thus saying *yajamaana* entrusted the whole sacrifice to *Ushasti*. *Ushasti* then took the three priests aside one by one and asked each of them questions which they could not answer. Then he told them about the presiding deities in the sacrifice and of their respective functions.

He said to the first priest, “*Praana* or the vital air is the presiding deity of your function. All these beings enter *praana* and breathe it. If you perform the sacrifice without knowing this, great harm would befall you.”

Then he said to the second priest, “*Aditya* or the sun is the deity of your function in the sacrifice. All the beings sing high praises of him. If you perform your function without this knowledge, great harm would befall you.”

To the third priest he said, “*Anna* or food is the presiding deity of your function. All beings live by taking food. If you perform sacrifices without your knowing this, great is the harm that would befall you.”

Summing up, *Ushasti* said “*Praana* is the essence of life, but *praana* cannot live without *anna* or food and food depends upon the sun-god for its existence and growth. The sun-god here on earth is represented by *agni* or fire. *Agni* can be satisfied only by offerings at the time of sacrifice.”

This is the meaning of sacrifice preached by *Ushasti* Chaakraayana.



BE ONE AMONG RARE BLESSED

S.P.Koteswara Rao, Santi Ashram

A question often baffles all devotees is that despite doing Japa, Meditation (*Dhyana*), visiting all temples of all Gods several times, fasting on auspicious days etc. why Bhagavan is not blessing them with His darshan.

A little thought is necessary to realize the same. No doubt many people are doing Japa, Upasana etc., but with what sincerity of devotion? Whether his heart is pure (*Antahkarana Suddhi*) to realize Lord? The saying is wherever there is “*Kama*” (*Vasana*) in the heart there is no place for “Lord Rama”. One has to assess himself about purity of his devotion.

Bhagavan Sri Krishna clarified our doubt in His immortal Bhagavad Gita “*MANUSHYANAM SAHASRESHU KASCHIT YATATI SIDDHAYEI YATATAM API SIDDHAM KASCHIN MAM VETHITATTVATAH II* (B.G.7-3)- One among thousands of men scarcely strives for perfection and even among those who strive for perfection, one only knows the truth about ME.

Several children start their elementary education. But very few will reach up to matric class. Few matriculates will become graduates and very seldom few graduates only will do research. (Ph. D.) Several persons do many jobs but few only will do with perfection. Mediocre people are satisfied with low skills and acquire necessary skills to attain perfection. This needs tremendous Sadhana (effort).

The mind is always extrovert (looking outside) for pleasures. The extroverted mind has to be turned into introverted mind to realize “*Paramatma*” dwelling inside every one of us as “*ATMA*”. Lord Siva is known as having a third eye in addition to our normal two eyes. In fact not only Lord Siva, but every one of us is having a third eye.

Only we do not know it. That is the JNANA-NETRA (eye of wisdom). One who can open his third eye of Jnana-netra by self-knowledge (ATMA-JNANA) can only see the Lord. God is everything. Everything is in HIM and nothing is separate or beyond HIM. Only one has to realize this with firm conviction. Bhagavan says the same in the Gita

“MATTAH PARATARAM NANYAT KIMCHID ASTI DHANAMJAYA
MAYI SARVAM IDAM PROTAM SUTRE MANIGANA IVA.”

(B.G. 7-7)

There is nothing whatsoever higher than ME, O Dhananjaya. All this is strung in ME as clusters of gems on a string. The same is expressed in “ISAVASYA UPANISHAD”. “Isavasyamidam sarvam yat kincha Jagatyam Jagat”. The whole creation is pervaded by Lord.

This is easy to say, but very difficult to realize and practice. That is why Bhagavan said only rare few indeed will know HIM. It is not only one’s life time’s effort. It is the cumulative effort of so many janmas (lives). “BAHUNAM JANMANAM ANTE JNANAVAN MAM PRAPADYATE VASUDEVAH SARVAM ITI SA MAHATMA SUDURLABHAH II (B. G. 7-19). At the end of many births only, the man of wisdom realizes that everything is Vasudeva (inner-most Self) only. Such Mahatma is not only difficult (durlabhah) but rare indeed (Sudurlabhah).

A human being is only bestowed with Buddhi (rational intellectual mind) among estimated 84 lakhs of sentient creatures created by Lord. The purpose of human life is to realize “Oneness with God” and to be free from vicious circle of birth and deaths. The buddhi is for that purpose only. The acts like eating, sleeping and procreation are being done by all sentient beings. The instrument of buddhi has to be used for the intended purpose. Otherwise, he will be like an animal and known as “dvi-pada pasuvu” (two legged animal).

Shastras emphatically say a pure heart completely naked without any *vasanas* is necessary to realize God. One has to shave (purify) his mind but not only his head, completely without *vasanas* (*kamas*) to be one with “RAMA”. One cannot attain *Aparokshanubhuti* (Oneness with God) by mere learning only. He has to acquire pre-requisite mental and emotional attributes, moral attitudes, ethical principles. Sri Bhagavan explained these 20 qualities in five slokas (7 to 11 of 13th Ch. B. G.) like *Amanitvam* (humility), *Adambhitvam* (modesty), non-injury, patience, service of the Guru, purity, steadiness and self-control etc.

The result will be commensurate with the efforts. Best efforts give best results and no efforts – no results. Because of the strenuous nature only, *Bhagavan* stated such people are rare. Mediocre people are satisfied to be like sheep. The man of perfection wants excellence and wants to be one among the rare blessed few. *Sadhakas* are such rare persons because out of crores of people few only become *sadhakas*. May God bless them to realize ONENESS WITH HIM!

OM TAT SAT OM!

- Grow. Expand yourself. Develop all positive and good qualities. DaiviSampat like: large heartedness, commonsense and courage. Step on the spiritual path and recognize “I am the immortal self”.
- God pervades the whole universe. He wears the robe of a beggar. He aches in pains under the mask of the sick. He wanders in rags through the forests. Open your eyes. See him in every body. Serve all. Love all.
- Three things you should acquire. Trust in God, atonement and readiness to sacrifice.
- Every work is a sacrifice to the Lord. Feel that all beings are his images. (creation)

SWAMI SIVANANDA

FORM-IV

1. Name of the Magazine : Peace
2. Place of Publication : M. V. V. Satyanarayana on behalf of
The Mission of Peace, Sri Santi
Ashram, Via Sankhavaram, E. G.
Dist., 533446 A. P.
3. Periodicity of Publication : Quarterly
4. Printer's name and address : Partners Sri. G.V.Rao & Sri G Madhu
Mohan Graphics, D.No.12-1-40,
Jawahar Street, Kakinada-533001.
Kakinada Dist. A. P.
- Whether Citizen of India : Yes
(If foreigner, State the
Country of Origin) : Not Applicable
5. Publisher Name : M V V Satyanarayana
Whether Citizen of India : Yes
6. Editor's Name : Swamini Vinamrananda
7. Address : The Mission of Peace,
Sri Santi Ashram, Via Sankhavaram,
Thotapalli, E. G. Dist., 533446 A. P.
8. Name and address of
Individuals who own the
paper and more than one
percent of the total capital : The Board of Trustees and the
Committee of Management of
Santi Sri Ashram, (Regd). Sri Santi
Ashram Post, Via Sankhavaram,
Kakinada Dist., A.P. - 533 446

I, Publisher, Sri Santi Ashram, hereby declare that the particulars given above are true to the best of my knowledge and belief.

M V V Satyanarayana

Publisher,

The Mission of Peace,

Sri Santi Ashram



ASHRAM NEWS

MOTHER ASHRAM: 18-02-2023: Maha Sivaratri was celebrated with great enthusiasm and devotion by the Ashramites and other devotees who attended the event. In the morning, Rudrabhishekam was performed to Lord Shiva both at Viswanath Mandir and near Omkar Mandir under the guidance of Pujya Mataji and Swamini Vinamranandaji. In the night, Shivalingam was formed with an array of lamps near Viswanath Mandir and Ekadasa Rudram was performed by Pandits specially invited from Annaram. The entire area reverberated with the chants of Om Namah Shivaaya. Students from our Gurukulam also participated in large numbers and have been present throughout the night chanting the Mantra with devotion and fervor.

03-03-2023 to 11-03-2023: Sri Ramayana Parayana was conducted for 9 days starting on 03-03-2023 by Pujya Swami Satyanandaji and Pujya Swami Paratmanandaji of Chinmaya Mission with the enthusiastic and devout participation of Ashramites and the Parayana concluded on 11-03-2023 with Sri Sita Rama Kalyanam.

KOTAGIRI BRANCH: The school was reopened on 10th October, 2022 after the first term holidays. The 21st Pujya Sri Mataji Trophy District level Volley Ball Tournament was organized on the 13th October in our school. 16 boys and 8 Girls teams participated in the tournament.

We, the VSVMS are the proud winners of under 17 Girls team.

Zonal level Volley Ball Tournaments were organized by RDS and BDS on the 4th and 7th October. Our school was runners up in the under 17 Girls category and under 14 Girls won the Trophy.

Nelikolu Trust conducted the marathon race in Block level and P. Nithesh Kumar won the III place.

Zonal level carom match was organized in our school for 2 days on 1st and 2nd November. M.S.Shanmita was the winner. Taekwondo match was held in our school on the 22nd of November for under 14 Girls. Birundha, Dhanya, Devadharshini, Thanshika, Anusha were given the Gold Medals for their excellent performance. Under 14 boys Nithesh Kumar, Logesh, Pravishan, kanish and Roshan won the Gold Medals. Thamizhisai, Rebekka Mariam and Yaswin won the silver medals.

In the Under 17 girls' category, R. Nandhini, Dhanuja Jenifer and Mythili and under 17 Boys Pavish, Kanishka, Harikrishnan and Nitish Kumar won the Gold Medals and in under 19 boys, Rathish won the silver medal.

District level beach volley ball match was held at GHSS Gudalore and our Girls team under 14 were the winners.

National Library week was celebrated at Muthaiah Hall, Kotagiri. During the celebrations, Preetika. M of standard IX won the first prize for the speech. Rithika Kumar of standard IX and Pradeesh of standard VIII won the prizes for essay writing, second prize was bagged by kavya of standard VII for singing and Bharathi of class IX won the 1st prize for poem writing.

In the State Level Carom tournament, our student M.S.Shanmita received a certificate in the under 17 singles category.

In the sub-junior category of the District Level Taekwondo tournament held on 29-01-2023, Nithesh Kumar, Vishal, Namish and Vinay Kumar won Gold Medals while Madhesh won the Bronze

medal. In the Girls category, Anusha, harini, Ananya, Devadharshini won the Gold Medals and Mirthika Shyni and Swetha and Sahana won the Silver Medals.

In the Cadet category, Lokesh, Ratesh and Kanishkar won the Gold Medals and Pravishan, Yaswin and Kanish won the Silver Medals for Boys while Dhanya, Nandhini, Mythili won the Gold Medals and Dhanuja Jenifer won the Silver Medal and Thanishka won the Bronze Medal under Girls section.

10-02-2023: School day was celebrated with great enthusiasm and energy on the 10th February, 2023 with participation of the students, their parents and the alumni of the school. The school was decorated with colorful lights and the premises bore out a festive atmosphere, with children wearing colorful dresses stole the show with their beautiful dances. Mrs. Vijaya Lakshmi, Assistant General Manager of S. B. I. was the chief Guest for the event and four alumni of our school Dr. K. K. Janani, Dr. S Nithin, Dr. B. Gayathri and Dr. G.K. Nivetha were the Guests of Honour.

After the Correspondent gave a wonderful message and the Principal read out the annual report of the school, rank holders in std. X board examinations, National and state level winners in Taekwondo and sports and games were honoured with shields.

Nandhini and Mythili of Std. IX took part in the National level Taekwondo match held at Hyderabad on 26th February. Nandhini won the Gold Medal and Mythili won the Silver Medal.



We can't change the direction of the wind, but we can adjust the sails.

INDIAN PROVERB

APPEAL

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

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

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

For and on behalf of Santi Ashram
The Managing Committee

APPEAL FOR CONTRIBUTIONS / SUPPORT

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

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

b) Privileged Donors : Rs. 25000 and above.

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

- | | |
|--------------------------------|----------------------------|
| 2. Educational Fund | 3. Gosamrakshana Fund |
| 4. Children's Educational Fund | 5. Old Age Welfare Fund |
| 6. Library Fund | 7. Educational Fund |
| 8. Building Maintenance Fund | 9. Ashram Maintenance Fund |

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

Donations may be addressed to :

The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, East Godavari District,

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

Website : www. srisantiashram.org



One who dislikes unpleasant things spoken to him should avoid speaking unpleasantly to others; for when displeasing things are spoken to people they return them with interest.

SUNDARAPANDYA

APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

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

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

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

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

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

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

BASIC YOGA-VEDANTA COURSE AT THE DIVINE LIFE SOCIETY, SIVANANDA ASHRAM, RISHIKESH

The Yoga-Vedanta Academy of the Divine Life Society shall be conducting the 97th Basic Yoga-Vedanta Course of two months duration from 03-05-2023 to 25-06-2023 at the Divine Life Society Headquarters, Sivananda Ashram, Rishikesh. The course is residential, giving preference to the subjects related to Yoga, Vedanta and Philosophy and is open only to Indian Male citizens of age between 20 and 65 years with keen Spiritual aspiration and fluency in English as the medium of instruction is English. The course is offered free of charges. To apply for this course, visit our website www.Sivanandaonline.org and apply through either online mode or postal mode by following the instructions given therein. Last date for receipt of the application form 31st March 2023. For further information contact on 0135-2433541 or email to yvacademy@gmail.com



1. Satsang and Meditation (Morning and Evening)
2. Multilingual Library having an extensive collection of Books on Religion, Philosophy, Puranas, Epics and those written by Various Mahatmas.
3. Promotion of Religious Harmony.
4. Balwadi, Upper Primary and high Schools.
5. School for the Hearing Impaired. (Visakhapatnam)
6. Children's Hostel for the economically challenged. (Thotapalli)
7. Children's Hostel for the Hearing Impaired. (Visakhapatnam)
8. journals - Santi (Telugu Monthly) Peace (English Quarterly)
9. Vanaprastha Home (Thotapalli)
10. Santi Vidyalaya Matriculation School. (Kotagiri)

Addresses of Santi Ashram Branches

Mother Ashram :

Santi Ashram,
Santi Ashram P.O.
(Via) Sankhavaram - 533 446
E.G.Dist., A.P.
Cell : 7382009962
Reception : 78158 90094
E-mail : srisanthiashram@gmail.com

Branch :

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

Branch :

Santi Ashram
Lawson's Bay Colony, Peda Waltair,
Visakhapatnam - 5330017 A.P.
Ph: 0891-2538689

Branch :

Santi Ashram
Ashoknagar
Kakinada - 533 004
E.G.Dist., A.P.

Branch :

Viswa Santi Kshetram
Kailasagiri
Visakhapatnam, A.P.

Branch :

Santi Ashram
Stuvarpetta
Pithapuram - 533 450
E.G.Dist., A.P.

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

SRI SANTI ASHRAM ENGLISH PUBLICATIONS

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

THE MISSION OF PEACE

Sri Santi Ashram

(Via) Sankhavaram - 533 446

E.G. Dist., A.P.

Cell : 7382009962,
8688039717

email: srisantiashram@gmail.com
www: www.srisantiashram.org

Book Post

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