

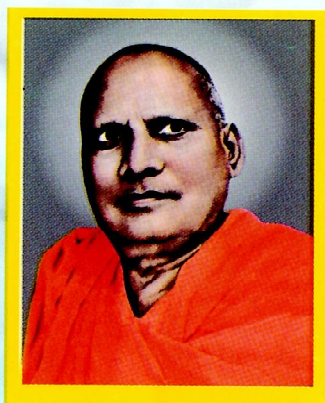
PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood

January - March - 2021



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



H.H. Sri Swami Omkar

1895 - 1982

Peace Prayer

Adorable Presence !

Thou who art within and without,

Above and below and all around.

Thou who art interpenetrating the very cells of our being,

Thou who art the Eye of our eyes

the Ear of our ears,

the Heart of our hearts

the Mind of our minds,

the Breath of our breaths,

the Life of our lives, and

the Soul of our souls.

Bless us, dear God, to be aware of

Thy presence now and here.

This is all that we ask of Thee!

May all be aware of Thy Presence

in the East and the West

and the North and the South!

May Peace and Goodwill abide among individuals,

as well as communities and nations!

This is our earnest Prayer.

May Peace be unto all!

Aum Santi! Santi! Santi!

- Swami Omkar

Repeat this Prayer for your Peace as well as World Peace



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

PEACE

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Editor: **Swamini Vinamrananda**

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PRAYER

MAHA MRITYUNJAYA MANTRA

“Om Trayambakam Yajamahe-Sugandhim Pushti Vardhanam

Urvaarukamiva Bandhanan Mrityor Muksheeya Mamritat.”

We worship the three-eyed One(Lord Siva) who is fragrant and who nourishes well all beings; may He liberate us from death for the sake of immortality even as the cucumber is severed from its bondage.(to the object)



MEDITATION

Self is everywhere shining from all beings, vaster than the vast, subtler than the most subtle,

Unreachable, yet nearer than breath, than the heart beat.

Eye cannot see it, ear cannot hear it nor tongue utter it, only in deep absorption can the mind grown pure and silent, merge with the formless truth.

As soon as you find it, you are free, you have found yourself;

You have solved the great riddle; your heart forever is at peace.

Whole, you enter the whole. Your personal self returns to its radiant, intimate, deathless source.

- Mundaka Upanishad



BIRTHDAY MESSAGE

(Message sent by Swami Padmanabhanandaji Maharaj,
General Secretary, Divine Life Society on the occasion of 127th
Birthday Celebrations of Param Pujya Swami Omkarji Maharaj)

Revered Mataji,

Om Namo Narayanaya

Om Namo Bhagavate Sivanandaya

Om Namo Bhagavate Chidanandaya

My humble Pranams at thy lotus feet,

It gives me immense pleasure to know that all the spiritual and service activities of Sri Santi Ashram are being regularly conducted under thy loving and able guidance.

With the sacred aim of promoting world peace through individual peace, Param Pujya Sri Swami Omkarji Maharaj initiated the Mission of Peace- Sri Santi Ashram in 1917. Now for more than 100 years, the Mission has been rendering its sacred service to the humanity by kindling the light of love and peace in the hearts of one and all.

The Divine Life Society and Sri Santi Ashram share a very close association since 1930s when our most adorable Sadguru Sri Swami Sivanadaji Maharaj and Param Pujya Sri Swami Omkarji Maharaj met and shared some blessed moments in each other's holy company. Worshipful Sri Swami Chidanadaji Maharaj also had great love and reverence for Param Pujya Sri Swami Omkarji Maharaj. Pujya Sri Swamiji Maharaj had Darshan of Param Pujya Sri Swami Omkarji Maharaj in 1967 and thereafter he used to visit Sri Santi Ashram almost every year to attend the Birthday Celebrations of Param Pujya Sri Swamiji Maharaj. Pujya Sri Swami Chidanadaji Maharaj also directly served Sri Santi Ashram as its Honorary President after the

Maha Samadhi of Param Pujya Sri Swami Omkarji Maharaj in 1982. As per the sacred wish of Pujya Sri Swami Chidanandaji Maharaj, I started attending the Birthday Celebrations of Param Pujya Swami Omkarji Maharaj from 2003 onwards.

It has always been a matter of great honour and unique privilege for me to attend the Birthday Celebrations of Param Pujya Sri Swami Omkarji Maharaj at Santi Ashram every year. But this year due to Covid-19 pandemic, I will not get the blessed opportunity to visit the 'Abode of Peace' to attend the sacred celebrations.

I offer my humble prostrations at the lotus feet of Param Pujya Sri Swami Omkarji Maharaj on the auspicious occasion of his 127th Birthday and also extend my best wishes for the success of Birthday Celebrations.



If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance; it is the word, fearlessness. And the only religion that ought to be taught is the religion of fearlessness. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. **–Swami Vivekananda**

I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth.

–Swami Vivekananda

Tolerance obviously does not disturb the distinction between right and wrong, or good and evil. The reference here is naturally to the principle faiths of the world. They are all based on common fundamentals.

– Mahatma Gandhi

BIRTHDAY MESSAGE

(Message sent by Pujya Swami Muktanandaji, Anandashram on the auspicious occasion of 127th Birthday of Parama Pujya Swami Omkarji)

Glad to know of Param Pujya Swami Omkarji Maharaj's 127th Jayanti. Days connected with the lives of Mahatmas remind us of the inspiring life and teachings they placed before us for our spiritual progress.

The moment we think of Swamiji Maharaj, the first and foremost thing that comes to our mind is the PEACE PRAYER which gives us the quintessence of spirituality. Contemplation of the theme of the prayer gives clarity on the methodology to be followed for eradicating the dominance of the sense of individuality and a clear picture of the final goal to be scaled. When we start the prayer with Adorable Presence, the message it gives us is the feeling of nearness of the indwelling and all-pervading Reality which is the first stage in our spiritual journey. That alone will pave the way for the second stage called feeling His presence. After sufficiently getting established in the second stage, the third stage of feeling His presence in everything and everybody emerges. This feeling would, we have been told, take us to the final stage of becoming one with His creation.

We offer our prostration at the holy feet of Swamiji Maharaj who is now in the form of remembrance in our heart with a prayer to bless us with speedy spiritual progress culminating in erasing the 'me' and 'mine' which is the stumbling block in our spiritual journey and becoming one with the **Adorable Presence**.

Kindly convey our sashtang Pranams to the holy feet of Param Pujya Jnaneswari Mataji.

Deepest love and Pranams to you and all at Santi Ashram.

BIRTHDAY MESSAGE

(Message sent by Pujya Swami Tatwavidanandaji on the occasion of 127th Birthday Celebrations of Param Pujya Sri Swami Omkarji Maharaj)

Parama Sraddheya Sri Sri Sri Swami Omkar was not just a Swami, he was a Brahma Jnani. Every detail of his life is a great inspiration for the Sadhus and Sadhakas like me. If Swami Rama Tirtha can be called incarnate of Sri Sankara, then Sri Swami Omkar is the incarnate of both Sri Sankara and Swami Rama Tirtha. His teachings echo Upanishads and Sri Sankara. Words fail me to convey my Sraddha towards this giant of spirituality.

I am sure that students of Vedanta immensely benefit by studying the works of Sri Swami Omkar.

My Pranams to the Lotus feet of Jnaneswari Mataji and best wishes to Swamini Vinamranandaji.



If man gives up identifying himself with the body and renounces his false fears and desires, he will come into his own.

– SWAMI OMKAR

When you know yourself, all your wants and wishes disappear, for you are in Kailas, the Himalayas, in the U. S. A. and everywhere.

– SWAMI OMKAR

People talk and talk for nothing. If we could restrain ourselves from all unnecessary talk, we would be emblems of Peace, Power and Plenty.

– SWAMI OMKAR

BIRTHDAY MESSAGE

(Message delivered by Pujya Sri Jnaneswari Mataji on the occasion of 127th Birthday of Parama Pujya Swami Omkarji)

God's ways are beyond our comprehension. Every year we are celebrating Swamiji's Birthday with great pomp in the presence of Pujya Swami Padmanabhanandaji and other venerable Swamijis 'and a large number of devotees drawn from far and near. This year it is God's will that we are celebrating the event among the inmates of the Ashram and Sadhus living in the Ashram with us. For the last 17 years Pujya Padmanabhananda Swamiji used to visit the Ashram every year without fail to participate in Swamiji's Birthday celebrations and also bless everyone with his inspiring message invoking Swami Omkarji's life and teachings.

But this year Pujya Swamiji could not attend the Birthday celebrations. Even then he has rendered generous assistance and cooperation as is done every year on this year's Birthday celebrations too. On this occasion it would be befitting to recall Swami Padmanabhanandaji's as well as other Swamijis' services to the welfare and progress of Sri Santi Ashram. Even though they are not physically associated with us this year due to the Pandemic, they are always gratefully remembered by all of us. The Sadhaks in the Spiritual path be they in the Ashram or wherever they may be, should invariably develop Patience, Perseverance and Faith for their spiritual growth. If we imbibe these three qualities in life, there is no stopping us from achieving the goal set before us. In spiritual life as well as Ashram life, we face many impediments and hurdles. We can overcome these obstacles easily if we adopt these three qualities. If we hold on to these three essential rules of life, we will attain success in anything we aspire to. I am immensely pleased to know that the Ashramites have assiduously followed the schedule given by the Ashram in conducting the programmes with great enthusiasm during these three days on the eve of our Pujya Swamiji's Birthday. We should understand the glory of human life and strive to achieve the goal of oneness with Him on this auspicious occasion of Pujya Swamiji's Birthday as a tribute to his memory.

SELF EFFICIENCY THROUGH SELF-EFFACEMENT

SWAMI OMKAR

The other day I happened to read an article on *self-efficiency* by a learned Doctor. He has contributed a brilliant article containing many good thoughts, but he was criticising and condemning all Swamis, Priests, Philosophers and other Teachers, for he believed that they were teaching the most harmful and dangerous creed of self-effacement. The learned Doctor thinks that even the present poverty, starvation and degeneration in the country is only due to this cult of self-effacement. That is the outlook and belief of our learned Doctor. At the same time, the learned Doctor advocates a creed of optimism for everybody, so that each person can be a hundred percent self-efficient, bringing wealth, prosperity, success and Peace to every individual in the country.

The most deplorable thing is that our learned Doctor fails to understand the very fundamental principle, the basis of his very theme self-efficiency. Self-efficiency will result only from self-effacement. How can there be any self-efficiency without self-effacement? How can a man serve two masters? It is impossible to serve both God and Mammon simultaneously. Similarly, one cannot be both selfish and self-efficient. A selfish man can never be self-efficient, however learned he may be.

The happiness and freedom of the individual, the welfare and progress of the nation and even the Peace of the world, is based only on self-effacement. It is for want of self-effacement in individuals that form the big nations, that the world wars were created in the past. It is the man of selfishness, of low vision, who are the roots of communal troubles and mistrust among nations. The nations that

are blessed with souls of self-effacement can never be greedy and covetous, sowing the seeds of suspicion and selfishness in the hearts of the ignorant and the innocent, thus creating caste feelings, communal clashes, filled with racial pride and religious superiority.

Undoubtedly, our Swamis, Yogis and teachers have taught the creed of self-effacement only to bring about self-efficiency. Any one's self-efficiency can be measured by the degree of self-effacement he has achieved. Self-effacement is the basis, nay; the very foundation of a selfless life and self-efficiency is a structure that can be built on the rocky foundation of self-effacement. This is a Divine law that can be proved practically. When the baser element is expelled, the higher element occupies the same space immediately. When selfishness is expelled, selflessness reigns supreme. Self-efficiency is the outcome of self-effacement. When such is the truth, how can we find fault with Swamis and Yogis and other teachers in East and the West.

Great souls like Sri Ramana Maharshi and Mahatma Gandhiji have been men of self-effacement. They have both taught and lived lives of self-efficiency. Look at the mighty results of their selfless lives in the East and the West, nay, all over the world! Pioneers like Lincoln and Washington in America have been men of self-effacement, setting examples to their nations as well as to all the nations of the world, of self-efficiency achieved through the practice of self-effacement.

Let us also consider the lives of Saviors like Christ and Buddha and other Avatars. Have they not been the mighty advocates of self-effacement? Are not their whole lives from the beginning to end, lives of complete self-effacement? Hence, no wonder they are hailed as world Saviours, being worshipped even today by millions all over

the world. The way of Freedom and Glory lies only through self-effacement. We must give a death blow to the lower self in order to reach the heights of God-realization, which is the pinnacle of self-efficiency, where man is full of Life, Light and Love. Self-efficiency is not to be wrung by force and struggle from life, for it flows like the rivers from the hills in the most natural way. It is the little self which is standing as the greatest stumbling block to self-efficiency, just as a dark cloud hides the effulgent sun. Self-efficiency is always seeking us, but we are standing in its way with our vanity, pride and prestige.

Self-effacement is most indispensable if we are to allow the Light of self-efficiency to shine in its full Glory. Self-effacement does not mean merely the renunciation of the outer forms and names. It is more deeply concerned with the renunciation of dual aspect of selfish, self-centered life. There is no mine and thine in self-effacement. All duality disappears and the Splendor of great self-efficiency is the inevitable result. All homage be unto Swamis, Yogis and all the old and new teachers of the East and the West, who are teaching the creed of self-effacement, leading ideal lives of complete selflessness! Such ideal lives alone are the strength and prop of the world. Souls of self-effacement have always been the salt of the earth, the Flowers of Humanity, giving out their sweet fragrance of Love Universal and ever trying to establish Peace on earth and goodwill among Nations!

MAY PEACE BE UNTO ALL!
OM! OM! OM!



Being truthful is good; but determining what is truth is difficult.
Following the right path is good; but knowing the right path is difficult.

– Acharya Madhva

A UNI-VERSE AND NOT A MULTI-VERSE

SWAMI RAJESWARANANDA

Universe is a play of unity in variety and variety in unity. It is a *uni*-verse and not a *multi*-verse. It is a cosmos and not chaos. It is orderly and not discordant.

Joy and sorrow are the obverse and reverse of the same coin.

Life itself is religion, a poem of the Infinite.

The whole universe is a play of the finite in the Infinite.

It is a play of the subject-object relationship based on time, space and causation.

The subject alone can change the object. Change the subject and the object is changed automatically.

Touch your own soul and you touch the soul of the universe.

Realize God in the temple of your own soul and you realize God in the temple of the universe.

The pure heart is the best mirror for the reflection of God.

Purity is the best weapon in spiritual life.

It is the pure heart that speaks in the man of love that serves in the man of action, that enlightens in the man of wisdom and that fulfils the mission of life.

Intellect never gets inspired but only the enlightened heart.

The head and the heart have to march hand in hand in a healthy manner.

There is no power in the universe to injure you unless and until you injure yourself.

Evil is a negative good. It has no power except that you give it. In truth, there is nothing good and good alone or bad and bad alone, but your thinking makes it so.

Upanishads teach the religion of fearlessness, the realization of the One without a second.

Saints and sages have gone deep to the roots of life with their bright and brilliant heads and hearts in days of yore.

They have gone beyond the limited conditions of life to the very source of Life Eternal.

They have gone beyond time, space and causation the phenomenal world and its paraphernalia.

They have struggled hard to go beyond and to tear the veil off the face of nature at any risk and at any cost.

Such indeed is the realization of the Ideal and the soul of religion.

Such indeed is the solid and solemn realization, a coming face to face with the truth of the Self Supreme that transcends world, body, senses and the like.

We have been born and brought up in the very midst of these ideals since centuries together.

All of us are the inheritors of immortality.

Such an ideal has entered into our very blood, runs into our veins, tingles with every drop of blood, hammers with every heart-beat, has become one with our constitution and in the very vitality of our lives.

This is the Upanishadic ideal of the solidarity of man and his inborn divine nature.

This can't but carry light into every soul and rouse it up to the very life of the dormant Divinity.

Such a religious life forms the centre, the backbone of the universe, and the key-note of the whole music of national life.

Freedom and peace breathe in the throb of the universe.

There is unity at the universal heart ever present.

But for it, variety cannot be understood.

That which exists is One, sages call It variously.

Unity in variety is the play of nature in the evolution of the universe.

Freedom is the first condition of growth in any sphere of life.

Our life-blood expresses spirituality and as such it should be strong, pure, clear and vigorous.

Our very nerves should vibrate through the backbone of our spirituality.

We should have muscles of iron, nerves of steel and gigantic wills to stand all temptation and resistance for penetration into the secrets of the universe and for solution of the mysteries of life.

Superficial knowledge and polished civilization are only skin-deep and subject to the bondage of matter.

A little scratch is enough to bring all the savage out.

Realization of the basic principle, the Self, based on renunciation of the non-self is the banner of freedom and peace that can wave all over the world.

To live and move in the grandeur of the full blaze of the light of Divinity is the *summum bonum* of life.

Such spirituality of India, the expression of unity of life in man, bird and beast cannot but flow free and pure, into the veins of the nations of the world.

Life anywhere should never be a struggle in the darkness due to the human weakness.

Spiritual life sublimates man's baser passions and crowns him with the success in life.

A man of steady wisdom is indeed the soul of time, space and causation and is harmonious with the whole universe.

There is no surprise or wonder for him even if the sun were to cool down to the freezing point and even if the moon were to rise in temperature to the highest degree.

He fills and thrills the whole world with his immersion in the Great Beyond and thunders out the one truth of freedom, of liberty, of peace, of Godhead.

He irradiates a flood of infinite bliss all round his environments and surroundings.

He is never centre out but ever lives the life of light and leading with the sunshine of Self- Realisation.

Everything declares his glory and all Nature pays him homage.

This is Self-knowledge, the practical Wisdom acquired not through mere intellect and intuition but declared in the language of illumination and realisation.



Egoistic assumption of any credit for any action results in the cycle of birth and death.

– **Acharya Madhva**

Fears and anxieties cannot affect you in all your undertakings, provided you are sure and firm in your faith. God is the great provider and he who trusts Him is never lost. Only you have to tune your will with His will, mingle your consciousness with His divine light and wisdom, merge your life in His eternal existence; then you are perfectly safe in all situations of life. – **Swami Ramdas**

AATMA-BODHA-TRAYAMU

(Three ways of Self-Instruction)

MALAYALA SWAMI

There are three ways to self-knowledge and salvation.

They are general instruction, special instruction and transcendental instruction. These are also known as noble, most noble and supremely indivisible instructions. They are classified as “taaraka” (liberating), “saankhya” (illuminating) and “amanaska” (supra-mental), and symbolized as teachings: of the theoretical, the practical and the Revelational knowledge. In one form or another all the religious faiths teach these three paths to salvation. The other terminology, comprising ‘Yoga’, ‘Devotion to God’, ‘Penance’ and ‘Search for Truth etc, comes under the same threefold classification.

1. The general instruction is to inform the seeker after deliverance from the ills of ‘samsara’ about the various remedies like detachment, faith, devotion and knowledge, in the same manner as prescribing medicine and suggesting diet to the sick person. This instruction concerns itself with the ways of cleaning the phenomenal ills that cover up the monumental knowledge of Atman, just as one advises the use of a detergent in the cleaning of dirty clothes. Since the majority of mankind are of this ordinary kind of intellect this general instruction is mainly meant for them.

2. In the special instruction the quest of intellect predominates. This needs purity of conscience and one-pointed concentration. This teaches the release, through godly love or philosophical wisdom, from the ills of nature superimposed on the Atman, in the manner of suggesting a ferry to cross the river and a light to find the thing lost in darkness. It also instructs the separation of mundane nature from divine Reality, through penance, renunciation and god-realisation, like getting oil from the seed, juice from the sugarcane and clarified butter from milk.

Besides, this instruction clarifies that the Atman is by nature pure and eternal, and that the individual soul who realizes it acquires the

same qualities, by pointing out such instances as a white crystal or alum which looks coloured when it reflects coloured objects but which remains in its original white brightness when the coloured objects in its vicinity are removed.

This teaching emphasizes that knowledge is hidden by Nescience, like the smoke covering the fire: so it suggests the ways to- the eradication of that ignorance which hides the intellect,

3. Coming to the Transcendental teaching, it completely leaves behind the two former instructions. Inasmuch as the self effulgent Atman cannot be taught by means of the examples, like malady and remedy, the general instruction does not hold good in this case. Also, as in the case of the special instruction, which talked of river crossing and finding the thing lost in darkness, etc., here in the 'Self-Knowledge' there are no distinctions of time and place and circumstance. The Atman Itself is the Sight, the Seer and the bestower of the power that enables the given sight to be seen: so it cannot be taught with the help of such examples as fire and smoke.

Now the question may arise why the general and the special instructions appear in the metaphysical texts if they are of a lower rank. But this need not worry us, because these two are the means, which, if well mastered, lead to the transcendental knowledge in the third kind of self-instruction.

Since man acquires many influences of the preceding births, he cannot be released from them unless he first learns through the first two kinds of teaching the way to Ultimate Reality.

This Ultimate Reality is self-resplendent and the pure symbol of sempiternal knowledge and wisdom. As every kind of human cognition takes its stand on the basis of the intellectual impulses emanating from this Absolute, man has to realize ultimately that all his theoretical or practical knowledge is but part of the Supreme Knowledge that passes understanding on the rational level. On the noumenal plane the teaching does not take recourse to the simplistic explanations like the theory of 'Maayaa' or 'Karma', but simply states that when cause and effects, mind

and speech, name and form, are replaced by a supracosmic revelation of pure delight, pure truth and pure knowledge, the individual mind finds itself inseparably united with the total mind of the Omniscient, Self-illuminated and Self-illuminating God. All the external lights of the world are lighted by the light of Atman but they cannot light the Atman, which indeed is the Light of Lights as well as the Light beyond Light.

In order to realize Atman there is no better way than imbibing the teaching of the Realised Souls who have identified themselves with the Supreme Self. To receive their teaching the disciples have to demonstrate a pure receptivity, like those who give and receive the telegraphic message at either end having mastery of the code.

Although it has been noted that the Atman cannot be taught by means of external examples, there are certain popular illustrations which facilitate the teaching in a more abstract manner than the tangible examples. That is, the illustrations of serpent and rope and the like, indirectly prove that the sole reality has a different appearance which is not intrinsic but superimposed on it.

One might ask why the self-bright Atman does not appear clearly to each and every intellect. The answer is that it is covered by Nescience or Avidya, which is at the root of mortal creation and which forbids the ordinary intellect to perceive the truth hidden behind it but for ever animating and activating the creative process by its very universal immanence.

There can be no two Realities. Atman is the sole Reality; the rest is transient, apparent reality but not pure Reality. Since Reality alone can discern Reality, the realiser has to realize his supramental identity with the supracosmic Self through this Transcendental Teaching.

In that case there is no need for a long process of realisation of the Absolute. The realisation is always instantaneous, in that nothing new is realised but only the superimposed cover is removed. The moment a seeker realizes that he is not the physical body but the immortal Soul; he is the Realised Soul, one with the Universal Soul.

The great teacher's role is to lead the pupil from the deluding Nescience to the revealing Knowledge, from the darkness of ignorance to the light of wisdom, from the non-existence of name and form to the pure Existence of the Eternal 'Sat'. This is the way of the free bird, the fast airplane, not of the ant or the worm. As one traverses the clear air of supramental knowledge the obstacles that come in one's way on the earthly level of mundane knowledge do not bother one.

In ordinary teaching the thing taught about has a locus in time and place, a beginning and an end. But in teaching about Atman one cannot turn to the world of duality to illustrate the point.

If one were to ask that, "If God alone were the sole Reality what about the multitudinous tangible entities which we come across every day and which appear to be as true as anything", we have to reply that the changing and changeable reality of the world is like the jaundiced eye that sees differently from the normal one – which is like the God who is fundamentally one with man in the creational process. Just as one who is cured of jaundice sees normally, so also does the Realised Soul whose Nescience is dispelled by the knowledge of God sees God clearly and truly in such a way as to identify himself with the sole Reality of God – the Changeless One. That is why the changing reality is called unreal and the Changeless Reality is called ever Real.

Of course, for the sake of instruction, on the ordinary plane, several non-realities are accepted by way of exemplifying the duality that is apparent and transient and the monistic reality that gives the eye the power to see but cannot be seen by the eye – as Kena Upanishad puts it (Yat chakshushaa na pasyati, yena chakshumsi pasyati)

All this teaching about transcendental reality and the nomenclature used in this connection are there from the beginning of time, since man began to think about himself in relation to the eternal existence of God. No matter by whatever name God and religion are known in various languages, their original concept remains unchanged because it has impact neither beginning nor end but is Eternal – 'Sanaatana'.

Now we turn our attention to the 'secrecy' with which the metaphysical knowledge is associated, as the term 'Upanishad' itself literally means (etymologically and symbolically, however, 'Upanishad' means: that which destroys the worldly distress and leads the seeker to – near – God). Although this knowledge of God can be taught even unsolicitedly, it has to be kept 'secret' ("guhyam", "Rahasyam", as it is called by the scriptures themselves), because the non – believer can abuse it by misunderstanding it, as, when the Atman is called "neti, neti", the western rationalist accuse Indian philosophy of Nihilism: in actual fact, the expression means that the Absolute is neither 'cause (Karana) nor 'effect"(karya) but transcendently real. You do not give valuable gems to a child, for fear that he might expend them on sweet meats which are worth a fraction of the value of the gems; similarly, you keep the scriptures hidden from the atheists who read them only to misinterpret them.

Like the sunlight which everyone is entitled to enjoy, the supreme scriptural wisdom is also open to everyone. But the diseased eye fears the sunlight and consequently dislikes it and avoids it; same is the case with the diseased mind of an atheist who refuses to understand and appreciate the Light of God. But anyone belonging to any caste or creed or sex, who believes in a truth of religion and in the love of God, is welcome to study the scriptures; the converse, naturally, is also true.

Now then, this supra-mental teaching is within the reach of only those who have had a thorough training on the general level.

The lower class travelers are the majority among the railway passengers. Just as the railway train is run for the benefit of the majority as well as the minority, the philosophical knowledge also should be within the reach of the laity as well as the scholars.

The need of the hour is to instruct the philosophical truth in a language which is understandable by the commoners too.

And the three ways to God-realisation are thus made available by the sacred books and by the selfless teachers, to suit the particular need of the devotee, depending upon his intellectual level and spiritual quest.

May each and everyone receive the bliss of God!

SHRADDHA OR SELF-CONFIDANCE

SWAMI VIVEKANANDA

Those of you who have studied that most beautiful of all Upanishads, the *katha*, will remember how the king was going to make a great sacrifice and instead of giving away things that were of any worth, he was giving away cows and horses that were not of any use, and the book says that at that time *shraddha* entered into the heart of his son, Nachiketa. I would not translate this word *shraddha* to you, it would be a mistake; it is a wonderful word to understand, and much depends on it; we will see how it works, for we find Nachiketa telling himself, "I am superior to many, I am inferior to a few, but nowhere am I the last, I can also do something. "And this boldness increased, and the boy wanted to solve the problem which was in his mind, the problem of death. The solution could only be got by going to the house of death, and the boy went. There he was, brave Nachiketa, waiting at the house of death for three days, and you know how he obtained what he desired. What we want is this *shraddha*. Unfortunately, it has nearly vanished from India, and this is why we are in our present state. What makes the difference between one man and another is the difference in this *shraddha* and nothing else. What makes one man great and another weak and low is this *shraddha*. My master used to say, "He who thinks himself weak will become weak," and that is true. This *shraddha* must enter into you. Whatever material power you see manifested by the Western races is the outcome of this *shraddha*, because they believe in their muscles and if you believe in your spirit, how much more will it work? Believe in that infinite soul, the infinite power, which, with consensus of opinion, your books and sages preach. That *Atman*, which nothing can destroy; in it is infinite power only waiting to be called out. For here is the great difference between all other philosophies and the Indian philosophy. Whether dualistic, qualified monistic, or monistic, they all firmly believe that everything is in the soul itself; it has only to come out and manifest itself. Therefore, this *shraddha* is what I want, and what all of us here want, this faith

in ourselves. Before you, the great task is to get that faith. Give up the awful disease that is creeping into our national blood, that idea of ridiculing everything, that loss of seriousness. Give that up. Be strong and have this *shraddha*, and everything else is bound to follow.

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extremely taught and practiced, I am sure a very portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power has been more potent than other on the lives of all great men and women, it is that of faith in themselves. Born with the consciousness that they were to be great they became great. Let a man go down as low as possible; there must come a time when out of sheer desperation he will take an upward curve and will learn to have faith in himself. But it is better for us that we should know it from the very first. Why should we have all these bitter experiences in order to gain faith in ourselves? We can see that all the difference between man and man is owing to the existence or non-existence of faith in himself. Faith in ourselves will do everything. I have experienced it in my own life, and am still doing so, and so as I grow older that faith is becoming stronger and stronger. He is an atheist who does not believe in himself. The old religion says that he was an atheist who did not believe in God. The new religion says that he is an atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of oneness. It means faith in all, because you are all. Love for yourselves means love for all, love for animals, love for everything, for you are all one. It is the great faith which will make the world better. I am sure of that. He is the higher man who can say with truth, "I know all about myself." Do you know how much energy, how many powers, how many forces are still lurking behind the frame of yours? What scientist has known all that is in man? Millions of years have passed since man first came here and yet but one infinitesimal part of his powers has been manifested. Therefore, you must not say that you are weak. How do you know what possibilities lie behind that degradation on the

surface? You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.

Faith, faith, faith in ourselves, faith, faith in God- this is the secret of happiness. If you have faith in all the three hundred and thirty millions of your mythological Gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Why is that we three hundred and thirty millions of people have been ruled for the last one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not.

An English boy will tell you, "I am an Englishman and I can do anything." An American boy will tell you the same thing, and so will any European boy. Can our boys say the same thing here? No, not even the boys' fathers. We have lost faith in ourselves. Therefore to preach the Advaita aspect of the Vedanta is necessary to rouse up the hearts of men, to show them the glory of their souls.

Have faith in man, whether he appears to you to be a very learned one or the most ignorant one. Have faith in man, whether he appears to be an angel or the very devil himself. Have faith in man first, and then having faith in man, believe that if there are defects in him, if he makes mistakes, if he embraces the crudest and the vilest doctrines, believe that it is not from his real nature that they come, but from the want of higher ideals. You give him the truth, and there your work is done. Let him compare it in his own mind with what he has already in him, and , mark my words, if you have really given him the truth, the false must vanish, light must dispel darkness, and truth will bring the good out. Put the good before them, see how eagerly they take it , see how the divine that never dies, that is always living in the human, comes up awakened and stretches out its hand for all that is good, and all that is glorious.

PEACE CHANT OF ISHAVASYA UPANISHAD

SWAMI JYOTIR MAYA NANDA

Om. Purnamadah Purna Midam, Purnatpurnamudachyate

Purnasya Purna Madaya Purnamevavasishyate.

Om Shantih, Shantih, Shantih.

Om. That is full, this is full. From Fullness has proceeded this Fullness. When this Fullness is taken away, what remains is the Full.

Om is the symbol of the Absolute. With the chant of *Om* all great acts of study and worship and performance of rituals are commenced. By the chant of *Om* the Absolute is invoked, and the goal of life is kept before one's vision.

That *Brahman* who is beyond time, space and causation is full. That *Brahman* is the transcendental Reality. That is the goal of all. That is the Truth of all that exists. That is described as *Sat Chit Ananda*-Existence, Knowledge and Bliss Absolute. The world of relativity is an insignificant appearance in the vast ocean of consciousness.

All this, therefore, is none other than that *Brahman* who is Full. All this is *Brahman*, the Full. We perceive imperfection here because of ignorance. Dreams are false when the dreamer wakes. Even so this world-experience is false when the Experience Whole emerges in the depths of the heart by the removal of the veil of ignorance. It is ignorance (*Avidya*) that creates the notion of multiplicity where there is stupendous unity, the notion of duality where there is non-duality, the notion of individuality where there is universality, the notion of death where there is immortality. The mind misinterprets the Truth and causes It to appear as the world of names and forms. But just as the fear of a snake vanishes by realizing the rope to be its substratum, so with the rising of intuition one perceives all this to be Full. All this is perceived as *Brahman*.

With the dawn of knowledge, the misconception of the world is destroyed. The feeling of separateness and of duality vanishes. The

consciousness of the world is effaced. Thus this world of names and forms is taken away from that stupendous Reality, the support of this illusory manifestation of the world. What remains then is *Brahman* alone. Nothing is lost when the soul is awakened to its true vision, and is separated from its dreams. *Brahman* gains nothing when the world is superimposed upon Him due to our ignorance. Thus the unity of *Brahman* and the world, and the transcendental reality of *Brahman* and apparent reality of the world through which an aspirant must work out his liberation has been voiced forth in this peace chant.

The utterance of “peace” three times is meant for the removal of three types of miseries:

- 1). *Adhyatmika*- Subjective. Referring to body and mind-such as cold, cough, fever, grief, dejection and anxiety.
- 2). *Adhibhautika*- Objective. Miseries due to the objects of the world - such as thieves, scorpions, snakes, enemies and wild beasts.
- 3). *Adhidaivika*- Heavenly. Miseries due to thunderbolts, sudden earthquakes, famine, flood etc., produced by heavenly forces.

May there be peace due to the removal of these three types of miseries, in order that the students may receive the teachings of the *Upanishads* uninterruptedly for the attainment of the highest Goal of life. May there be peace for all. It is during peace that the best qualities of the soul flourish and bloom.



Obituary:

With profound regret we place on records of the Ashram the sad demise of Dr. Bhajranglal Gupta (Sagarlal Family) on 3-12-2020 at his residence in Hyderabad. He has rendered invaluable services in providing health care facilities at the Ashram. Their family members have always been extending their support to the Ashram in its activities in several ways. May Swami Omkarji's and Pujya Mataji's Divine blessings provide the strength and courage to the family members of the departed soul in this hour of grief.

GURU BHAKTI

SWAMI SIVANANDA

Veda achieved the good fortune of the knowledge of the universe as the result of his preceptor. He had a disciple named Uttanka. Uttanka served his preceptor to his entire satisfaction for several years and attained full knowledge of the *Vedas*.

The preceptor said, "I am much pleased with your faithful services. I grant you permission to go to house. Let your wishes be fulfilled. Uttanka said, "I wish to offer some *Dakshina* (token of homage) for you. The preceptor said, "My beloved Uttanka, go to my wife and ask her what she would like for *Dakshina*." Uttanka went to his preceptor's wife and said, "Mother! My preceptor has permitted me to go home. I wish to present you with something that would be pleasing as my *Dakshina* for the instruction I have received from my preceptor. Command me, Mother; what will please you to receive as *Dakshina*. The preceptor's wife said, "Go to king Paushya and beg from him the ear-rings that are worn by his queen and bring them here. I wish to wear these earrings on a sacred day which falls four days hence and appear before the *Brahmanas* for serving food to them."

Uttanka at once started on a journey to the city of king Paushya. When he was passing along the road he came across a very huge bull and a man of large stature who said, "O Uttanka, eat the dung of this bull." Uttanka declined to eat it. The man again said, "O Uttanka eat it without any hesitation. Your teacher also ate it before." Uttanka ate it, washed his hands and marched on his way. He arrived at the palace of Paushya. He went to the king and saluted him. The king returned his salutations and said, "Sir, what shall I do for you?" Uttanka replied, "I have come to beg of you your queen's ear-rings as a *Dakshina* to be given to my preceptor. Please give me those ear-rings". King Paushya said, "Go into the inner chamber and ask for them from the queen." Uttanka went there but could not see her. He said to the king, "Please do not deceive me. The queen is not in

the room. I could not see her. "Paushya said," Sir, carefully recollect whether you are polluted with the impurities of a meal. The queen is a chaste woman. Therefore she cannot be seen by one who is tainted by the impurities of food." Uttanka thought for a while and then replied: "Yes, it is so. I was in a hurry. So I did my ablutions when I was walking." Paushya said, "This is a violation of the law. Ablutions cannot be properly performed standing or walking in a hurry." Uttanka sat with his face turned towards the East. He washed his hands and feet thoroughly. He sipped the water thrice without any sound. He then washed his face twice and touched his eyes, ears, etc., with water. He again went to the inner chamber of the queen and saw *the* queen this time.

The queen saluted Uttanka with reverence and said, "Welcome, sir, command me, what shall I do for you?" Uttanka said to her, "Kindly give your earrings. I beg them from you as I wish to present them to my preceptor." The queen was very much pleased with the conduct of Uttanka. She took off her earrings and gave them to Uttanka. She said, "Takshaka, the king of the *Nagas* (serpents) has an eye on these ear-rings. Therefore take them with the greatest care." Uttanka replied, "Do not be anxious, O queen! Takshaka cannot overcome me." Uttanka took leave of the king and queen after receiving the ear-rings.

On his way he saw a naked beggar coming towards him. He was sometimes coming into his view and sometimes disappearing. Uttanka wanted to have some water. He placed the ear-rings on the ground and went for getting water. In the meantime the beggar came quickly to the place, took the ear-rings and ran away. Uttanka finished his ablutions and prayer, ran after the thief as fast as possible and caught hold of him. Takshaka, who was in the disguise of the beggar, assumed his own real form and quickly entered into a large hole in the ground. He entered the region of the *Nagas* and went to his own abode.

Uttanka pursued Takshaka. He began to dig open the hole with a stick but could not make any progress. Indra thought that Uttanka

was in great distress. He sent his thunderbolt to his assistance. The thunderbolt entered into the stick and widened the hole. Uttanka entered into the hole after the thunderbolt and saw the land of the *Nagas* with palaces, gateways, turrets and domes.

Uttanka worshipped the *Nagas* and made salutations to Takshaka and yet he did not get his ear-rings. He looked around him and saw two maidens working at a loom with a fine shuttle and weaving a piece of cloth. There were black and white threads in the loom. He also saw a wheel with twelve spokes which was turned round by six boys. He also saw a man with a horse. Uttanka worshipped them. Then the man with the horse said, "I have been much pleased with your adoration. What good can I do to you?" Uttanka replied, "Let the *Nagas* be brought under my control." The man said, "Blow into this horse." Uttanka blew into the horse. Thousands of flames and fires with smoke issued forth from every opening of the horse. The land of the *Nagas* was at the point of being burnt down. Takshaka produced the ear-rings and said, "Pray, sir, take this back." Uttanka got back his ear-rings.

Uttanka thought within himself, "Today is the sacred day mentioned by my preceptress. I am far away from her. How can I reach her the ear-rings?" when he was thus reflecting, the man said, "Uttanka, get on this horse. He will take you in a moment to the house of your preceptor." Uttanka mounted the horse and reached his preceptor's house in a moment. By this time, the preceptress had taken her bath and dressed her hair. She was anxiously waiting for Uttanka. At this very time Uttanka entered the house of his preceptor, saluted the mistress and presented her with the ear-rings. The mistress said, "O Uttanka! You have come just at the proper time. Welcome my child. Good fortune will come to you. May your wishes be fulfilled!" Then Uttanka made prostrations to his preceptor. His preceptor said, "Uttanka, my child! What made you to be away so long?"

Uttanka replied, "Takshaka ran away with the ear-rings. I had to go to the land of the *Nagas*. There I saw two maidens working at a

loom and weaving a cloth with black and white threads. What may it be? I then saw a wheel with twelve spokes, which was being continually turned by six boys. What does it mean? I also saw a man with a horse. Who is he? The horse was extraordinary in size. What is that horse? “On my way I saw on the road a man mounted on a bull. He said to me, ‘Eat the dung of this bull. Your teacher ate it before.’ I ate the dung. Who is this man? What is that bull? I wish to hear all about them, my venerable Guru.”

His preceptor said, “The two maidens you saw are *Dhata* and *Vidhata*. The black and white threads represent night and day. The wheel with twelve spokes, turned by six boys is the year of twelve months having six seasons. “The man with the horse is *Parjanya* (the god of rain). The horse is Agni (the god of fire). The bull which you saw on the road is *Airavata* (the king of the elephants). The man who rode on the bull is Indra himself. The dung of the bull which you ate is Ambrosia (nectar). You were not slain in the land of the *Nagas*, because you ate that dung. Indra is my friend. He did you a great favour by sending his thunderbolt to assist you. Therefore you have been able to return safely with the ear-rings.

“Now my beloved Uttanka, I give you permission to go. You will obtain good fortune.” Uttanka returned to his home cheerfully with the blessings of his preceptor. He led a happy and virtuous life.

Mark! How Uttanka was devoted to his preceptor. He obtained the grace of his Guru through service and sincere devotion. A disciple cannot prosper in the spiritual path without the grace of his Guru.



Struggle is a sure condition of progress. Shrink not, faint not. The almighty Lord is your helper; go ahead with full steam, and brave every storm. Don't feel disturbed. Go to meet the Beloved in your heart with a cheerful mind and a smile. He is ever with you, and you and He are not different. — Swami Ramdas

Bhaja Govindam of Sri Sankaracharya

MOHA- MUDGARA

(Continued from last issue)

17. You go on pilgrimage to where the Ganges meets the ocean. You observe many vows. You give much in charity. But without knowledge, you cannot get any Liberation even in hundred births.

18. Living in temples, under trees and sleeping on the ground; wearing only a **Krishna-Ajina**, renouncing *all acceptances* and enjoyments- to whom does Vairagya not bring real happiness?

19. Whether one is interested in Yoga or in sense-enjoyments, is fond of company or is devoid of company, he whose mind takes delight in meditation on Brahman, rejoices, rejoices and again rejoices.

20. Who had studied the Bhagavadgita even a little, who has drunk at least a drop of the Ganges water, who has done worship of the Lord Krishna at least once- with him the Lord of Death, Yama has no concern.

21. Again birth, again death and again lying in the womb of the mother! In this ocean of Samsara, formidable and difficult to cross, O Lord! Protect me with mercy!

22. Wearing only the tattered garment found on the road, following the path devoid of merit and demerit, the Yogi, engrossed in deep meditation, rejoices like a child, or a mad man.

23. Who are you? Who am I? Where from have I come? Who is my mother? Thus reflect over, and abandon the whole universe as an essence less dream- perception.

24. In you and in me and everywhere is the same all-pervading Spirit. In vain do you become angry with me, due to impatience. See the one Atman in everything. Renounce the ignorant feeling of differentiation in all things.

25. If you want to become the Supreme Being in a short time, give up the idea of friendship and enmity with foes, friends, sons, relatives! Become equal-minded everywhere.

26. Leaving off passion, anger, greed and delusion, enquire: "Who am I?" Those fools who do not possess the wisdom of the Self are cooked in the fire of hell.

27. Sing the Bhagavadgita and the Vishnusahasranama. Meditate on the form of the Lord of Lakshmi (Narayana). Take the mind to the company of the wise. Give wealth to the poor and the deserving.

28. The enjoyment with a damsel is done with great avidity. But alas! afterwards there is its effect- disease! Even if death is at the elbow, the committing of sin is not given up (in this world)!

29. Consider at all times that wealth is a source of pain. From wealth there is not even an iota of happiness. This is true. Those who possess wealth have to fear even their own sons! This is to be found all over the world.

30. Practice Pranayama, Pratyahara, Nitya-Anitya Vastu-Viveka, Japa and Samadhi, with attentiveness and great care.

31. With an unflinching devotion to the lotus-feet of the Guru, become free from Samsara in a short time. With the discipline of the senses and the mind, you will see the splendor of the Glorious Light within your heart.

Courtesy

(The Yoga Vedanta Forest Academy Weekly)



We are busy all day long. But just being busy is not enough. What really matters is what we are busy with. The bee is busy. So is the mosquito. The bee is praised. The mosquito is regarded as a nuisance. In whatever you do, never forget that the purpose of life is to love and glorify God and serve the suffering children of God. And birds and animals, too, are His children. – **J. P. Vaswani**

A REFLECTION

V.Suryanarayana Murty, M.A., B.Ed.,

(Greater Love Hath no man than this that he should lay down his life for his Fellow-men.)

This is a part truth but not the whole. Some men consider other things more valuable than life. To them life cannot be difficult to part with. How many of whom we read, have committed suicide after having secured for the family a large sum of money to avoid trouble later on. Money, not soul, is dear to them, and for money they go to any length. So parting with money looks greater than laying down one's own life for his own fellow-men. But the be-all and end-all of man's greatness is not this. More than sacrificing one's own soul, and more than expending one's own wealth, is shedding one's own blood and sacrificing one's own bone for the bone-grafting to man or woman, boy or girl to set right a suffering mortal's limb broken and useless. This is indeed a thing that causes agony to a healthy man mindful of the welfare of his own fellow-man at the cost of his own indescribable suffering. Counting this agony only for the welfare of the humanity but not for any kind of emolument is in the opinion of any right-thinking man, the greatest sacrifice. So the text with which this piece is begun, should be, I believe: - *Greater love hath no man than this that he should lay down his own limb for his fellow-man.*

This reflection I had, when in the King George Hospital, I found to my great surprise the Saint of *Kailas Ashram* with his leg bandaged and with restlessness controlled through his Yogic Fire. It was just five, when I entered the Special-ward with many coming and going with their appreciation of Sri Swamiji's selfless charitable act, which alone spoke for itself volumes. The first man, I interrogated was a young medical man, who, with tears in his eyes, spoke very high of Sri Swami Omkar's selfless sacrifice. Many a Saint have I met and

many a Sage have I contacted with, but whatever I saw and whatever I heard, produced no change in my special belief for everybody from the highest to the lowest either in the East or in the West looked only self-centered. Contrary to this my expectation emerged a tremendous personality in the guise of a supposed ordinary man, Sri Swami Omkar, but really saintliness incarnate and caused a severe jerk to my well-settled views and became an inducement to the permanent change of my ideas.

Days of miracles are not gone. Jesus traversed on the waters of the ocean. Krishna brought back the dead child of his preceptor to life. Buddha transformed Bharat into Heaven with the principle of *Ahimsa*. Gandhiji won from mighty Britain the Independence of India and Sri Swami Omkar welcomed agony to cheer a tender soul and exhilarate a great but innocent family. Bliss is it to be alive now and to be known to the great Sage is very heaven. To part with an ounce of blood even to the recuperation of the health of the nearest and dearest has meant to many the greatest hardship- let alone the ordeal of the bone sacrifice. But what is that Vizag witnessed and K.G Hospital boasts and makes mankind rejoice? My readers, it is sacrifice- nay it is self-abnegation which is truly inconceivable and the like of which has not been witnessed by mankind anywhere in India.

My *Pranams* to Sri Swami Omkar for the greatest suffering he has courted in the interests of humanity and for his standing pre-eminent among his fellow-men who are not I or you but the greatest and the most revered souls of the world that transcend time and space and broaden narrow vision of man and elevate him to the ethereal regions like the highest stars in the galaxy of Heavens. May mankind copy the example and ennoble itself that the earth may become Eden once more as it was before the mighty fall of man, Our First Father.

OM! OM! OM!

(Peace Jan. 1951)

The Buddha and the Elephant

J. P. VASWANI

There is a beautiful touching story told us concerning the Buddha. He has grown in years and in influence. He is followed by devoted crowds wherever he goes. Thousands upon thousands,- many of them rich noblemen, who have renounced their riches and their life of comfort and ease, have joined his Order and became wandering *bhikshus*, cheerfully accepting the rigours of a homeless life.

Devadatta is a cousin and disciple of the Master. Infatuated with the lust for power, Devadatta wishes to set himself up as the leader of the Order. But this may not happen so long as the Buddha lives in his human body. Devadatta secretly plots to put an end to the Buddha's life. Nalagiri is a fierce wild elephant, belonging to King Ajatasatru. The elephant is always kept in chains. Devadutta arranges that when the Buddha passes a particular road, Nalagiri will be let loose after him.

As is his custom, the Buddha, with several of the *bhikshus*, passes along the road early in the morning. Nalagiri is let loose. With quickening steps, the man-slayer pursues the party of *bhikshus*, going down the road. They are terrified: many of them ran away to seek refuge in some safe spots. Alas! In the face of danger, they, like so many of us, forgot their oft-repeated vow- "*Buddham saranam gachchami!*" "I seek refuge in the Buddha!" Only a few remain with the Master. They, too, are terrified: but like true disciples, they consider their own life is of insignificant value compared to that of the Master. And they plead with him to run to some place of safety.

Calm is the face of the Buddha, serene are his eyes, lit up as ever with the light of compassion. And to his disciples he says: - “Fear not my brethren! He, who harmeth none, will be harmed by no one!”

There is panic all along the road. People have climbed the roofs of houses on both sides of the road. Death is aboard. The people feel intensely for the Buddha and the small number of *bhikshus* who will not leave their beloved Master even in this moment of impending doom. From roofs of houses the people look at the Buddha and exclaim: - “What loveliness in his face! What light! What beauty! Yet will the elephant not spare even the blessed one!” And some there be who declare: — “what harm can this animal elephant, Nalagiri, do to him who is an elephant among men?”

The atmosphere is tense with excitement. The Buddha is calm. And with love and compassion in his lotus-eyes, he looks at the steadily advancing elephant. The elephant has now reached the Master. An agonized cry goes forth from the house-tops: - “May the Blessed One be safe from harm!”

Call it a miracle, if you will! It is not a miracle; it is the magic of the Master’s presence, of one who will harm no one in thought, word or deed! The elephant bows down to the Master, and then quietly gets up! The Master strokes his forehead and speaks to him a gentle word or two of love. Nalagiri has become a new elephant, tame and docile. Throngs of people are already on the road which, only a couple of minutes ago, wore a deserted look. And the people exclaim in joy: - “Wild elephants are tamed with buffets and blows. But the great elephant among men has tamed Nalagiri with a blessing and a smile!”

Such is the law. He who harms none will be harmed by no one! This applies not to men only but, also, to birds and animals, to all creatures who have the breath of life. In our daily life we may endeavour not to harm human beings; but alas! Our attitude towards birds and animals, poor, helpless, defenseless creatures of God, is one of cruel indifference. Else would we eschew meat eating and wearing clothes which involve the murder of millions of little innocent insects, the silk-worms. Every shirt of silk, every silken sari is built in the death of a million creatures that have as much right to live as we have. Little wonder that with all the comfort at our disposal, we feel so unhappy!

In the day I achieve complete harmlessness in thought, word and deed, I shall have been free from all problems. That I still have problems is clear proof that I have not yet attained to the state of harmlessness. Let me start right now upon the task of renouncing harmful thing and harmful speech.



Obituary:

(1) It is a matter of deep regret to place on the records of the Ashram the sad demise of Sri R S Raju Garu at his residence in Visakhapatnam on 29-12-2020. He is a well-wisher of the Ashram and a member of the Ashram Managing Committee. Ashramites prayed for peace to the departed soul. May Swami Omkarji's and Pujya Mataji's Divine blessings provide the strength and courage to the family members of the departed soul in this hour of grief.

(2) We regret to inform the sad demise of Sri Gollapudi Kameswara Rao Garu (Thatha Garu) at his residence in Gollaprolu on 12-1-2021. He was a devotee of the Ashram for many years and also a well-wisher of the Ashram. He was a blessed soul who has rendered his services to the Ashram during the last more than 40 years. Ashramites prayed for his soul to rest in peace. May Swami Omkarji's Divine blessings provide the family of the departed soul the strength and courage to bear this tragic loss.

INSPIRED UTTERANCE

SWAMI OMKAR

Once again I am not only happy to see you all but grateful to God for giving me the opportunity to see you all and share with you my latest thoughts. As you know I never give quotations from the Vedas or Bible, for, my daily personal experiences are my Bible, the book of daily life. Today there are not many people here but it doesn't matter or make any difference to God, for, He is equally present whether there are thousands or even only one.

As I listened to the music and the readings from Cosmic Flashes and in the hours of Silence I looked at our white kitten playing and romping, jumping about and following so carefully a lizard. The kitten's attention, concentration upon the lizard was so intense that he never paid any attention to any of us or to the music or his surroundings. His only intention was to capture the lizard, his food and eat it. When I see the concentration of that kitten I think that, that is how we should be in our longing for God. We must pine for God without being distracted by anything in the outer world; consume our ego or little self in the fire of God-consciousness.

My heart is burning to live and breathe only for Him and to express only Him always and to love and serve all of you ever in every possible way.

Today, late in the afternoon a visitor came. I wanted to take rest in God after rising in the early hours of 2 or 3 A.M. and working, writing letters and attending to the affairs of the Ashram all day. Fortunately this visitor didn't stay long and also he was a talking machine. There was no need to wind him or listen to him. I could just sit back and feel the Presence of God while he talked on and on. It seems he had come across a certain book and caught hold of it, a highly spiritual book but he said that this book contains everything whatsoever and henceforth there was no need for him to look at any other book. He also said that whoever read this book should not bother with any other books.

This reminded me of an incident which happened many years ago, although I don't remember whether it was here or in America or some other foreign land. A missionary came to me with a bible and said that it contained the sum of all spiritual wisdom and that all who accepted it, would reach heaven whereas those, who do not recognize the Bible, were doomed to hell. There is nothing wrong with the Bible or any other book but to confine oneself to one religion, to one testament is to sell one's soul and say that all those who do not read your particular spiritual book will go to hell is to deny God and His Omnipresence, Omnipotence and Omniscience.

It made me sad to hear the visitor say such things of his book and it reminded me of the incident with the missionary so many years ago but it made me sad to remember the words that the one who do not read his particular book will go to hell. When I hear such words I take the comfort in repeating the helpful mantram 'This too shall pass away'. During the tests and trials of Ashram life, and when my heart becomes sad and heavy thinking of the long pilgrimage and the great responsibilities ahead to help the devotees with Peace and then the thought comes 'this too shall pass away and I feel better.

But the greatest responsibility and burden ahead is to give something worthwhile, to help those who seek and aspire to God, the Light within. What I worry about is how to help them and give something practical and new. Thus I go deeper within and spend more time in the *jnana guha*, the cave, but as I go deeper it seems the Ashram troubles, tests and trials become thicker and stronger. Yet, every wave that goes down must rise again. 'Out of the depths, fresh strength.' This has been my sole consolation.

Our Chanti has a big responsibility; he has to keep the van ready for our trip, make sure that our journey is safe. But Chanti doesn't worry about the lectures to be given; he works day and night to get ready the van. The whole pilgrimage is centered on him.

Some devotees, whom we will be seeing along the way, wrote and said it is the custom of their place, whenever a Swami comes, to take him in a procession through the village. But I said that they might take me in procession only after the light has gone from this

body, after its death. So long as this body is alive and there is any light, let me share it with all seekers of Truth and not parade through the streets and towns. Our Mandayya's disciples write and say that we should come at the time of the Sri Rama Navami when there will be great crowds of people. But the mere thought of crowds of people gives me fever. Let us all ever seek the Light within in Silence and not the hustle and bustle of the restless crowds!

As it was getting late I went to see the work that our Mandayya has been doing in constructing the platforms for the statues that our Rama Devi of Bangalore has so kindly offered from her late Father's home in Madras, which she named Santi Ashram and made into a Santi Kendra. After seeing the work there, I went to Sivalayam and on the way our Bada Rami fell on one of the workers and almost bit her. I had to use a stick and beat the Rami away. It made me sad that the Rami attacked someone and it made me sadder that I had to use a stick and hit Rami. I felt sad until I apologized to Bada Rami. Thus, whatever happens we must uphold our principles and ideals of Oneness with all living beings, on both sides.

Then as there were so many bushes and thorns which had been cleared away, the workers made a big fire and burned them. As I watched that blazing fire it gave me the greatest inspiration for, I felt that the fire was a cosmic flame burning away the ego, *the ahamkara* and I went into ecstasy to feel that my ego was being burnt away.

It was getting dark; I went with the Ramis to Shiva and rang the bell four times wishing Peace to all the four quarters. Then I flashed the light on Shiva who was absorbed in meditation and asked Lord Shiva, 'O Lord, what is your message?' Shiva said, 'Be like me'. And then I asked, 'What is the most simple and direct way to be like you?' He said: 'Follow SOHAM'. And I felt happy to have that initiation directly from Him, from Lord Shiva and to bring it to you. So the essence of today's message is:

Follow SOHAM ceaselessly, for, it alone shall take you in a simple and direct way to the Light which is within your own purified hearts.

Om

Om

Om

LIFE

SWAMI RAMA TIRTHA

The special feature of life is energy. A live man can accomplish anything with his energetic efforts. He ascends, descends, jumps and runs about. He can also move or remove the articles around him. A dead body can neither move its hands nor feet. It cannot work any of its organs, neither eyes nor ears. Its pulse does not beat, nor does it exhale or inhale, because there is no life in it.

A living animal walks. He draws the vehicles. He works the machine to water the fields. In the desert the living animal (camel) is so useful as to be called the 'ship of the desert'. In Bengal, the lions roar so loudly that all the animals of the jungle run about in confusion. But on the other hand, the dead animal, instead of moving or making others move, becomes the helpless object of food for dogs, vultures and small living insects etc.

Plants also have life. They grow, they branch and spread. They produce seeds, propagate their species. In short, they have energy which enables them to grow and to prosper. Dead vegetation is useless. It cannot grow. It cannot prosper. It has no energy in it to do so.

The degree of expression of energy is different in different animals. With a little reflection, you will know that the different high and low species of animals, vegetables and minerals have been assigned different status in nature, according to the degree of energy in them. The high and the low categories have been standardized in accordance with their energy to move, or to grow. It is on account of his energy to move, to work and to invent that man has been called the highest evolved creature.

The minerals, according to the general belief, cannot move of themselves, like the animals or the vegetables. They neither grow,

nor do they propagate their species. They cannot move about nor they can jump or run. They are inert. They depend on some external force to move them. If they are put somewhere; they will continue to lie there. If they are moved by some external force, they will continue to be in motion. They have no power by themselves to give expression to their energy. They are called lifeless or inorganic and are placed in the lowest stage of evolution.

Some people are of the opinion that the minerals are also capable to effect change in their condition, though it is so insignificant that, even after lapse of centuries. It is difficult for a man to notice any palpable change. Even if the minerals have life, we will have to keep them in the lowest category of the living beings, because of their insignificant power to change. They can, of course be taken on the lower margin of the vegetable kingdom.

Vegetable kingdom is superior to the mineral kingdom, because the former's power to grow or to move is greater than that of the latter. The vegetables grow, flower and also bear fruits. They spread and provide shade. They also give out pleasant smell and sweet fruits. But the minerals have no such quality.

Animal kingdom is superior to the vegetable kingdom. They have superior energy to move. They not only grow in size like vegetation but they can run from place to place. They can dive into the sea and fly and sing in the air. But the vegetation has no such quality.

In the animal kingdom, the man is the highest evolved animal. No one can deny it, though he may not be knowing its cause. Man is a rational being. He has his own inner will-force. Like vegetation, he also grows in height and size. Like other animals, he can also run about from place to place and sing or enjoy. But that is not enough. Man's superiority lies in his inner energy, will-force and rationalism, which are absent in others. He grants speed to the railways which can cover the distance of months in hours. He has harnessed the

electricity to communicate with his friends at a distance of thousands of miles within seconds. He can fly in the air on balloons or on the aero planes. While sitting on the earth, he can know about the other planets through telescope. Now the man has already succeeded in landing on the moon. It is a man's inner source of energy which has made him the highest in the animal kingdom.

The gods or the angels are said to be even superior to men. They can go anywhere and be present anywhere they like with their will force, according to their believers. They can be in the sky and immediately afterwards, they can be on the earth when called. They can peep into the past, present and future. Their speed is even faster than thought. Because of their superior nature and power of movement, the gods or the angels are said to be superior to any creature whatsoever.

The gist of the above discussion is that life is the expression of energy and that its superiority or inferiority depends upon the superior or the inferior manifestation of energy.



Love those good people who are your equals; be kind to those who are not as accomplished.

– **Acharya Madhva**

Let us not forget that we came alone into the world, and that we also depart alone from it, that we never bring with us our vaunted wealth or relations, and that, when we give up this earthly life, we do not take them with us either.

– **Swami Ramdas**

Only put off till tomorrow what you are willing to die having left undone

– **Pablo Picasso**

Always forgive your enemies; nothing annoys them so much.

– **Oscar Wilde**

He who sees Siva in the poor, in the weak and in the distressed really worships Siva.

– **Swami Vivekananda**

BROOD OVER SINS OF OTHERS. AND YOU SIN YOURSELF

RAMAKRISHNA PARAMAHAMSA

A *Sannyasin* dwelt by the side of a temple. There was the house of a harlot in front. Seeing the constant concourse of men in the prostitute's house, the *sannyasin* one day called her and censured her, saying: "You are a great sinner. You sin day and night. Oh, how miserable will be your lot hereafter." The poor prostitute became extremely sorry for her misdeeds, and with genuine inward repentance she prayed to God beseeching forgiveness. But as prostitution was her profession, she could not easily adopt any other means of earning her livelihood. And so, whenever her flesh sinned, she always reproached herself with greater contrition of heart and prayed to God more and more for forgiveness. The *sannyasin* saw that his advice had apparently produced no effect upon her, and thought, "Let me see how many persons will visit this woman in the course of her life." And from that day forward, whenever any person entered the house of the prostitute, the *sannyasin* counted him by putting a pebble aside, and in course of time there arose a big heap of pebbles. One day the *sannyasin* said to the prostitute, pointing to the heap: "Woman, don't you see this heap? Each pebble in it stands for every commission of the deadly sin you have been indulging in, since I advised you last to desist from the evil course. Even now I tell you: Beware of your evil deeds!" The poor wretch began to tremble at the sight of the accumulation of her sins, and she prayed to God shedding tears of utter helplessness, inwardly repeating, "Lord, wilt Thou not free me from the miserable life that I am leading?" The prayer was heard, and on that very day the angel of death passed by her house, and she ceased to exist in the world. By the strange will

of God, the *sannyasin* also died on the same day. The messengers of Vishnu came down from Heaven and carried the spirit-body of the contrite prostitute to the heavenly regions, while the messengers of Yama bound the spirit of the *sannyasin* and carried him down to the nether world. The *sannyasin*, seeing the good luck of the prostitute, cried aloud: "Is this the subtle justice of God? I passed my life in asceticism and poverty, and I am carried to hell, while that prostitute, whose life was a whole record of sin, is going to Heaven!" Hearing this, the messengers of Vishnu said: "The decrees of God are always just; as you think, so you reap. You passed your life in external show and vanity, trying to get honour and fame, and God has given you this. Your prostitute earnestly prayed to God day and night, though her body sinned all the while. Look at the treatment which your body and her body are receiving from those below. As you never sinned with your body, they have decorated it with flowers and garlands, and are carrying it with music in a procession to consign it to the sacred river. But this prostitute's body, which had sinned, is being torn to pieces at this moment by vultures and jackals. Nevertheless, she was pure in heart, and is therefore going to the regions of the pure. Your heart was always absorbed in contemplating hers sins and thus became impure. You are therefore going to the regions of the impure. You were the real prostitute, and not she.



"Time, nature, necessity, accident, elements, energy, intelligence- None of these can be the first cause. They are effects, whose only purpose is to help the Self rise above pleasure and pain. In the depths of meditation, sages saw within themselves the Lord of Love, who dwells in the heart of every creature.

- Upanishad

THE GLORY OF GOD'S NAME

H. SRINIVAS

God's name is unfailing in its efficacy. Through it one can attain salvation very quickly. Devotion to the name has the following seven principal features: (!) Faith in the Name (2) Veneration for the name (3) Love for the Name (4) Desirelessness (5) Dwelling on the meaning of the name (6) Incessant practice and (7) Secrecy. Endowed with these characteristics those who fall back upon the name speedily realise its miraculous power.

1. Without showing any disrespect to other practices, one should have unwavering and exclusive Faith in the Name. One should be convinced that everything can be and shall be achieved through the name, and that whatever has been said in praise of the Name, nay, the highest praise bestowed on the Name by the Scriptures and Saints is wholly true. The following utterance of Goswami Tulsidas in respect of Faith in the Name is worth remembering:-

“He who places his trust in anything else is free to do so. To me, however, the Name of Rama is a veritable wish-yielding Tree (*Kalpataru*) that has borne the fruit of Eternal Bliss in this *Kali* Age. The Gospels of Work, Worship and Wisdom are all recognized by the Vedas and are sound in every way. My vision however is coloured like that of a man who lost his eyes during the rains and consequently sees everything painted green. Like a street cub that licks the leaf-made plates thrown away after finishing off the contents, I had been enjoying the stale pleasures of the world and yet my hunger was never appeased. Through repetition of the Name, however, I find the delightful Nectar (of Final Beatitude) served before me. The Name has been conducive both to my worldly and spiritual good: when I say this there is not a shade of doubt in my mind. The host of monkeys built a bridge of stones on the ocean (with the help of the Name) and crossed it. On whatever object a man has bestowed his love or placed his reliance, he has achieved his end thereby. To me, of course,

the two syllables of Rama's name are like a father and mother. And like an obstinate child, I am bent upon having my desired object through them. Lord Shankara stands witness to what I say- Let my tongue be burnt and fall down if I speak with some reservation- well Tulsi has realised that his well-being depends on Rama's Name alone."

2. One should have the same veneration for the Name as a devotee has for the Lord Himself. Practice becomes stable only when it is pursued with reverence. One is considered as practicing *Nama-Japa* with veneration only when it is carried on with the utmost concentration of mind and reverence and with due recognition of its true nature and efficacy, viz., that the Name is identical with God. Although the Name possesses the inherent property of wiping out one's sins even when uttered, with contempt, indifference and disrespect- in the same way as fire burns the firewood which comes in contact with it, no matter how this takes place- *Nama Japa* (or *Sankirtana*) practiced with reverence has an inestimable value.

3. One should cultivate love for the Name. Love brings joy in its wake. The very thought of our object of affection or love rejoices our souls; the very utterance of His Name sends a thrill of joy in our hearts.

Similarly, when he has developed love for the Name, every single utterance of it fills the practitioner with such a unique delight that he gets absorbed in it. Then it becomes impossible for him to go without the Name for a single moment. The moment it escapes from his mind he is filled with great agony.

4. Practice of the name should be absolutely disinterested. He who knows the true nature, efficacy, greatness and secret of the name cannot seek anything other than the name in return for his repetition of the name. He who seeks anything else in return for the name is absolutely in the dark about the glory of the name. To seek worldly pleasures in lieu of the name is to seek poison in exchange for nectar and to covet Heavenly Bliss and other such

enjoyments is to ask for stone in lieu of costly jewels. Devotion to the name should be the only reward of *Nama-Japa (nama-samkeertana)*.

5. God's name is identical with God. While repeating the name one should remember that like God Himself, His name too is spiritual or divine in character. This is what is meant by dwelling upon the meaning of the name. With every single utterance of the name the practicant should positively feel that he is coming in direct touch with God each time. Until he actually realizes this he should imagine like that.

6. Repetition of the Name should continue in unbroken succession. All worldly activities should be carried on concurrently with the repetition of the name.

7. As far as possible, the practice of *Nama-Japa (Samkeertana)* should be kept secret like a miser's fortune or paramour's love. Therein lies its dignity and security.

This of course, does not mean that those who cannot repeat the name with such attitudes of mind should give up the practice! It is always good to repeat the name with any motive whatsoever. *Nama-Japa (Samkeertana)* which is actuated even by desire, anger, fear or greed, and which is carried on by way of fun, or within the hearing of all, is much better than doing no *Nama-Japa (Samkeertana)* at all. That too will wipe out our sins and finally develop devotion to the name and bring God Realization.

"The Name repeated either with good or evil intentions, in an angry mood, or even while yawning, diffuses joy in all the ten directions."

Even if we are unable to do anything else, the tongue at least should be incessantly employed in repeating the Name. Glory to the Divine Name!



A TRUE YOGINI

SWAMI RAMDAS

In a forest lived a great *Tapaswin*. His wife was a highly evolved soul. She passed away leaving an only daughter. The daughter grew up in all innocence and purity. Her father was getting old. She used to seat him in *Jhula* and swing it to and fro. She was guileless and pure and free like a child. One day, a Raja who happened to pass that way, saw the young girl in the company of her old father. The Raja was a bachelor and had declined to marry so far, though he had many offers. Seeing this girl, he told his minister that if at all he married, he would marry her only. So they went and asked the *tapaswin* if he would be willing to give his daughter in marriage to the Raja. The old hermit replied, "I have absolutely no objection if she agrees. You may approach her and get her consent."

They then asked the girl. She replied, "I have no objection. But there are two conditions to be fulfilled. Firstly, you should engage somebody here to look after my old father. Secondly, I will bring with me the clothes that I am wearing now and I should be permitted to spend one hour daily in a solitary room in the palace where I will put on these clothes." The king agreed.

The marriage was duly performed and the girl cheerfully left her father and carried on the duties of the queen peacefully in the kingdom. She was very loving and compassionate to every one. According to her vow, she was spending an hour daily in a lonely room, wearing her simple forest-dress. In course of time, a girl was born to her. Unfortunately, the subjects felt that as their king had married some forest-girl, they should not allow her children to subvert the throne. They requested the king to get the child killed. The king conveyed the tragic news to the queen. She gladly agreed

to give away the child. The child was then handed over to two men who were instructed to take it to the jungle and kill it. They took the child to the jungle but seeing its beauty and innocence were prompted to leave it there alive. They falsely reported to the king that they had killed it. The child was soon taken away by another king, who happened to pass that way.

Two years later, a son was born to the queen. Again the subjects agitated that the son should be killed. The queen readily gave away this child also. The men who were commissioned to kill it left it alone in the forest as before and reported to the king that they had killed it. It so happened that this child was also found and taken away by the same king who had taken the first baby girl. After sometime, another daughter was born to the queen, which went the way of the previous two and was adopted by the same king, who took away the first two children. The three children grew up nicely under the loving care of the king and the queen who had no children of their own.

Now the subjects requested the king to send the queen back to the forest and marry another- a princess, - as they thought there was no use having a queen whose children were unfit for the throne. The king told the queen about this. She cheerfully fell in with the idea and went back to her father to serve him, swinging him in the *Jhula*. She was as happy as ever. She had no regrets, because she took all that happened in such a detached spirit that life was, to her, nothing short of a dream.

Some years passed. The king, who sent back his queen to the forest, decided upon marrying the daughter of the king of the neighbouring state. The marriage was settled. As there was no female member in the palace for making the necessary preparations, the

subjects requested the king to send for the former queen and ask her to arrange everything for the king's wedding. They all knew that the former queen was very wise in managing all affairs. The king sent messengers to the forest to call her. She came willingly and supervised her husband's marriage.

Before the function commenced, however, the father of the bride told the king in the presence of the assembly, "I wish to tell you some details of my family before the marriage takes place. These three children of whom you are going to marry the eldest are not really mine. I found them all one by one in the forest. I took them to my kingdom and brought them up."

Now the king- the bridegroom- suspected that the bride was perhaps his own daughter and that the other two were also his children. He sent for the two men who were ordered to kill them. On questioning, they confessed, they did not kill the children and begged to be pardoned. After careful enquiries he was convinced that they were his own children. Of course, he could not marry his own daughter. So the marriage was cancelled. All were pleased with the result. The people of the kingdom highly appreciated the good and lofty qualities of the queen who calmly passed through the severe trials that befell her. They then prayed that she should not go back to the forest but should remain in the palace as the queen. She agreed to the proposal.

See how detached the queen was while living and moving in the world. That was because she was brought up in her most impressionable age by a saint, in an atmosphere far removed from worldly distractions. So she had developed detachment from worldly pleasures and position.



FORM-IV
(SEE RULE-8)

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

Swamini Vinamrananda
Publisher
The Mission of Peace,
Sri Santi Ashram

APPEAL

1. We at the Mission of Peace, Sri Santi Ashram, Thotapalli, would like to bring to the kind notice of all devotees of Sri Santi Ashram, spread all over the world, that Ashram has been duly registered under :

FOREIGN CONTRIBUTIONS (REGULATION) ACT, 2010

2. The Ministry of Home Affairs, New Delhi, vide its letter No. 0100019772018, DT. 17-12-2019 approved registration and allocated the No. and the same is as hereunder: **Registration No. 010170343**

3. In view of the above, our Ashram, is at liberty and entitled 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. We have opened a separate and exclusive account for receiving the contributions from foreign nationals and NRI's and the details thereof are as hereunder:

A/c Name: The Mission of Peace; Name of the Bank: AXIS BANK,
S. B. a/c No. **918010005985581** SWIFT Code: **AXISINBB076**
Bank Address: Axis Bank, Saibharathi Enclave, Near Karnamgari Junction, Ashok Nagar, Kakinada-533004, A.P. INDIA

5. We at the Ashram, Puja 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 adityamn07@gmail.com ;
mattavvs07@gmail.com saibaba.poli@gmail.com ;
drsantikola@gmail.com

7. The blessings of the Almighty God and those of Swami Omkar and Puja Sri Jnaneswari Mataji would always be showered upon you and all.

For and on behalf of Santi Ashram

The Managing Committee.

APPEAL

(Extension of Goshala for Calves)

Esteemed and beloved Devotees,

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

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

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

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

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

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

In the service of Gurudev,

Vinamrananda Saraswati

ASHRAM NEWS

MOTHER ASHRAM: D. 19-1-2021 to 21-1-2021

Parama Pujya Sri Omkar Swamiji's 127th Birthday Celebrations were held for 3 days under the masterful leadership of Pujya Jnaneswari Mataji and inspiring guidance provided by Swamini Vinamranandaji. The programme commenced on 19-1-2021 with the lighting of the lamp at Santi Ganapati Aalayam and garlanding of Sri Omkar Swamiji's statue in Santi Sthupam and flag hoisting by Pujya Mataji at 7:30 am. During the 3 days from 19-1-2021 to 21-1-2021 'Jaya jaya Rama Krishna Hari Om, Pranavanadam, and Hare Rama Maha Mantram' were chanted from 6am to 6pm by the Ashramites with great enthusiasm and devotion in the Prayer Hall.

On 21-1-2021, 'Peace Prayer' was chanted in the Omkar Mandir from 6am to 6pm. At 7am, Br. Suhita Chaitanya performed Ashtothara Satanaamaarchana to the 'Padukas' of Swamiji. After Swamini Vinamrananda read out Pujya Swamiji's Birthday message, Pujya Mataji has delivered her Divine message to the Devotees.

On this auspicious occasion, a book titled 'The Mission of Peace-Sri Santi Asramam Charitra' was released from the Divine hands of Pujya Mataji and then she distributed copies of the Book to the members of the managing committee and Ashramites. This Book is intended to provide a historical perspective of the evolution of the Ashram and pay tributes to all those who have rendered their services to the welfare and growth of Sri Santi Ashram. Mataji commended Sri R Narasimha Raju for his financial support in bringing out this volume. In the evening from 6 to 7pm, a session on meditation and chanting of Peace Prayer were conducted in the Omkar Mandir. Thereafter Swamini Vinamranandaji formally concluded the celebrations.

Dt.26-1-2021: On the occasion of Republic Day, Swamini Vinamrananda unfurled the National Flag in the High School premises. Teachers, Students and Ashramites gathered in large numbers to participate in the event of national importance. Swamini Vinamranandaji expressed the wish that at least some of the students might opt for the Armed Services after their formal education and contribute their might to preserve and protect the Independence of our great nation.

Kotagiri Branch: Pujya Swamiji's 127th Birthday was celebrated under the aegis of the Head Master of the Ashram School in the presence of the students of class X by recalling Pujya Swamiji's contribution to educate the under privileged sections of the Society. Afterwards Prasad was distributed.

Kakinada Branch: Devotees at the Ashram Branch celebrated Swamiji's birthday chanting Peace Prayer, Bhajans and Pujas during the entire day.

In Rachapalli village, Pujya Sri Ramaswamiji conducted Pujya Swamiji's Birthday celebrations amidst the villagers in Ramalayam premises between 8.00 to 9.30 pm

In Potuluru village, Dharmapracharak Sri B. Perraju organized the chanting of Peace Prayer by the villagers in the Gita Mandir.



You must understand the whole of life, not just one little part of it. That is why you must read, that is why must look at the skies, that is why you must sing, and dance, and write poems, and suffer, and understand, for all that is life. **- Jiddu Krishnamurti**

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

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Sri Santi Ashram is conducting various activities in the areas of education, medical aid, poor feeding running and maintaining a Goshala with more than 100 Cows and residential facilities to Vanaprastha seekers. To support these activities your generous contributions are welcome.

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Email: srisanthiashram@gmail.com

Website: www.srisantiashram.org.in

A disciple who felt that he had failed in a difficult spiritual test was reviling himself. The Master said: "Do not think of yourself as a sinner. To do so is a desecration of the divine image within you. Why identify yourself with your weaknesses? Instead, affirm the truth: I am a child of God. Pray to Him: 'Naughty or good, I am Thine own. Reawaken my memory of Thee. O Heavenly Father!'"

- Paramahansa Yogananda

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Though we wash it many times, a vessel which contained garlic always retains its smell. Egoism is also like that. It is a wicked quality. Many perhaps may or may not succeed in getting rid of it. But for a recluse, if the ego is gently led into the path of devotion and steadily corrected, then it will ripen and fall off and disappear.

- Ramakrishna Paramahansa

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