

PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood



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



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

PEACE

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PRAYER

The Guru (spiritual teacher) is Brahma, the Guru is Vishnu, the Guru is the Lord Shiva, the Guru is verily the Supreme Brahman. Salutations to the Guru!

The Guru is the beginning of the universe, yet he himself is without a beginning; the Guru is the higher deity; there is none higher than the Guru. Salutations to that Guru!

Salutations to the true Guru who is the embodiment of the Bliss of Brahman and the bestower of supreme happiness; who is detached, knowledge personified and beyond duality, who is like the sky, and is indicated by such Vedic dicta as “Thou art That,” and who is One, eternal, pure, immovable, the witness of all the changes in the Buddhi (intellect), beyond all states and devoid of the three Gunas.

Vishwasara Tantra



MEDITATION

O Divine Presence! All-pervading Love! Help me! I wish now to place all symbols and images of name and form aside! They have led me so close to Thy feet of Light, O Lord of my heart, that I would now behold Thy Glory without anything shadowy between Thee and me, lest I miss Thy full Godly glow of eternal life and illumination.

Shine, O Light of lights, into the gloom that encompasses my prostrate form. Envelope it so in Thy radiant Love, that it may never again feel the pangs of separation. I know at last, O my great God, in Thee is my All in all- now take my hand and lead me into Thy Holies, O my Divine Redeemer!

Om Om Om



Birthday Message- Universal Birthday

(Parama Pujya Sri Omkar Swamiji's 128th Birthday Message)

Celebrating universal birthday rather than the individuals' birthdays is better and proper utilization of precious time, believing so, I rejoice. On my universal birthday, the birds are singing songs. Flowers are offering divine fragrance. The ocean waves are chanting Pranav- naad. Stars are spreading divine light. On this universal birthday your heart- lotuses are blooming with divine contemplation. Look! The Wind God is blowing holy breeze. Watch! With every dawn, the Sun God is filling the mankind with Divine Light and constantly contributing for everybody's birthday. On universal birthday, this very moment is the most auspicious moment to experience universal love. World Peace is the destination for my birthday. Experience of Self by all of you is my real birthday celebration. In non-dualistic Brahman, there is not the slightest difference. Since there is only One (existence), my birthday is your birthday as well! Your happiness is my happiness! For all of us to be happy on this birthday, I request that, with Soul Consciousness and Divine contemplation, the moments spent in experiencing the Adorable Presence, be offered to me as eternal gifts.

May there be Well-being in all!

May there be Peace in All!

May there be Completeness in All!

May there be Auspiciousness in All!

Om

Peace

Peace

Peace

(Translated version of Pujya Swami Omkarji's Birthday message
given in the year 1922)



MESSAGE ON THE OCCASION OF THE 128TH JAYANTI OF SWAMI OMKARJI MAHARAJ

PUJYA SWAMI MUKTANANDAJI, ANANDASHRAM

The moment we think of Revered Sri Swami Omkarji Maharaj, what comes up in our mind is the PEACE PRAYER. When this prayer is repeated with the needed in depth feeling, it helps the devotee to feel close to Him because the Adorable Presence is felt connected through all sense organs and functioning of the body and mind. That means Swamiji Maharaj wants the devotee to become aware of His Presence inside always. At the same time thrust is also given in the prayer to connect with His creations outside by motivating the devotee to pray for PEACE for all. In short, it is a journey from 'me' to 'HIM' and at the same time from 'me' to 'we' also.

On the auspicious occasion of the 128th Jayanti, we offer our humble Pranams mentally to Swamiji Maharaj, who is now in the form of remembrance, to help us remain steadfast in our commitment of remembering Him in all actions and seeing Him in all His manifestations.



* "The world we live in is a school, in which observation and experience offer us immense possibilities for self-improvement, nay, the world itself is our Guru or God."

* True *Bhakti* is *Nishkaam Bhakti*; any other form of it, however faithfully practiced, cannot save us.

* Why throw away a precious life? Dedicate it to God and His service as Mirabai did. Love Him in all, serve Him in all, and make yourself blessed, pure and peaceful.

SWAMI RAMDAS

PEACE PRAYER-FOR WORLD PEACE

(Inhale and Exhale Peace, as it is the Individual Peace
that leads to Universal Peace)

SWAMI OMKAR

The four Vedas are the four limbs of Hinduism, and the Upanishads are the essence of the Vedas. Of all Upanishads, the *Kena Upanishad* is considered to be one of the most important Upanishads, teaching the transcendental truth in a most lucid and simple manner. In it is found the following *mantram*, or holy affirmation.

“That *Brahman* is called *tadvanam*. By the name of the *tadvanam* it is to be meditated upon. All things love him who knows It thus.”

‘*tadvanam*’ means: Adorable of all. By the name of adorable it is to be meditated upon. How wonderful it is to see that our peace prayer begins with the holy word *tadvanam*: *Adorable Presence*! All glory belongs to the Adorable Presence, who is the life and the soul of all existence and expression!

What is that thing by knowing which everything is known, has been the voice of the sacred Vedas.

First seek ye, the kingdom of heaven and His righteousness and all these things shall be added unto you, has been the call of the Holy Bible.

This peace prayer being universal satisfies the *dwaithi*, the dualist, *visistadvaiti*, the qualified monist and the *advaiti*, the monist. When you begin the prayer with *tadvanam* calling God as Adorable Presence, you are a dualist. When you repeat the life-giving words:

“Thou who art within, without, above, below and all around,” you are a qualified monist, when you come to repeat the soul-awakening words:

“Thou who art the Heart of the hearts, Mind of the minds, Breath of the breath, Life of the life and Soul of the soul, you are a monist of the highest order.”

You are establishing peace in your individual heart when you are repeating:

“Bless me dear God! To be aware of Thy presence now and here is all that I ask of Thee.” You are paving the way to universal peace, when you are repeating; “May all be aware of Thy Presence in East and West, North and south. May peace and goodwill abide among individuals as well as communities and nations, is my earnest prayer. May peace be unto all! “Om Om Om!”.

The happy ending of the prayer with the three OM's represents: Omnipresence, Omnipotence and Omniscience, covering the past, present and future, thus establishing peace and goodwill, now and forever on the rocky foundation of personal experience of individual peace, which is bound to be the greatest blessing to the peace of the world.

In the same *Kena Upanishad*, we are happy to read the following soul-stirring words, which are essence of the Peace Prayer!

He is the Ear of the ear, the Mind of the mind, the Speech of the speech. He is also the Prana of the prana, the Eye of the eye. Knowing this, the wise having relinquished all false identification of the self with senses, become immortal when departed from this world.

Thus the Peace Prayer satisfies every seeker of truth all over the world. This Peace Prayer need not be confined to the East or the West, for it is a prayer coming from within, from the heart of every man and woman, of every religion and nationality. Verily, the *Jiva*, the individual is striving to identify with the *Brahman*, one's own heritage and thus express and assert his divine birthright of the splendor of millions of suns.

This simple but most efficacious prayer may be repeated by one and all, not only in English but in any language which is dear and near to one's heart. Its benefit and efficacy cannot be described in words, but can only be felt by each and every one, by mere repetition not in the dim and distant future but immediately. Hence, my loving Readers of Peace Journal, to make our theme complete, let us feel in tune with the infinite and repeat the Peace Prayer.



THE LAW OF DUTY

Dr. ANNIE BESANT

To all and each one that we meet we owe a duty. No one who comes within the circle of our life unless we owe a duty towards that person. The world is not ruled by chance, no fortuitous happenings come into the lives of men. Duties are obligations we owe to those around us; and everyone within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is the definite payment of those debts with which we are familiar in our studies; the duty of reverencing and obeying those who are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and without the fulfillment of these, there is no spiritual life. But even when we have discharged to the utmost the debts enjoined by the letter of the law, when we have paid and fulfilled the obligations imposed by our birth, by our family ties, by our social surroundings and national *Karma*, there still remains one higher duty which we may place before us as the light to illumine our path.

Whenever a person comes within our circle of life, let us look to it that he leaves that circle a better man, the better for his contact with us. When an ignorant person comes and we have knowledge, let him leave us a better informed man. When a sorrowful person comes to us, let him leave us little less sorrowful for our having shared the sorrow with him. When a helpless person comes and we are strong, let him leave us strengthened by our strength and not humiliated by our pride. Everywhere let us be tender and patient, gentle and helpful with all. Do not let us in our daily lives be harsh, so as to confuse, bewilder and perplex others. There is enough of sorrow in this world. Let the spiritual man be a source of comfort

and of peace; let him be as a light in the world, so that all may walk more safely when they come within the circle of his influence. Let us judge our spirituality by our effect on the world, and let us be careful that the world may grow purer, better, happier, because we are living in it.

What are we here for, save to help each other, to love each other, to uplift each other? Is the spiritual man to hinder or to uplift his fellow-men? Is he to be a Saviour of mankind, or one who throws back the evolution of his fellows, from whom one goes away discouraged? Watch how your influence affects others; be careful how your words affect their lives. Your tongue must be gentle; your words must be loving: no slander, gossip, or harshness of speech, or suspicion of unkind motive, must pollute the lips that are striving to be the vehicle of spiritual life. The difficulty is in us and not outside of us; it is here in our own lives and our own conduct that the spiritual evolution must be made. Help your brothers, and do not be harsh with them, lift them up when they fall, and remember, if you stand today, you too may fall tomorrow, and may need the helping hand of another in order to rise.

Let us in our poor measure, in our tiny cups of love give to our fellow-man one drop of that ocean of compassion in which the universe is bathed. You never can be wrong in helping your brother, and in putting your own needs behind the supplying of his wants.

Om Tat Sat!



* Where the river starts perfect stillness; the running water is active and noisy in its course, until it attains its calm again when it meets the ocean. The sleeping bird starts up early morning, flies about from tree to tree; when the evening comes it regains its nest and calm again. From silence all come, to silence all revert. All activity is rounded by silence.

SWAMI RAMDAS

JNANA JNEYAMULU

MALAYALA SWAMI

'Jnaanam' is theoretical knowledge. 'Jneyam' is practically experiencing the object-cum-subject of all knowledge, who is God.

One is like getting a degree; the other, like getting a job. The degree is useless without a job. The job is unattainable without the degree.

Therefore Lord Krishna teaches both to Arjuna in the Gita. 'Jnaanam' is defined by the lord in the thirteenth chapter 7-11, it comprises humility, integrity, non-violence, patience, rectitude, obedience to the Guru, mental and physical purity, uprightness, self-restraint, indifference to sensual attractions, self-abnegation, understanding of the ills of 'samsara', detachment from the family and the world, equanimity, uncompromising non-dual devotion, love of solitude, steadfastness in the search for truth, and perfect insight into self-knowledge.

'Jneyam' or the sum and substance of all knowable Reality are taught in verses 12-17. This 'Jneyam' is not to be obtained by external means: it can only be experienced internally. It is not the means to an end: it is the end itself. It is described by the Lord as the ultimate reality which transcends both existence and non-existence (that is, cause and effect, which are mutually dependant, and which call for an uncaused cause to get rid of the vexed question- which is first, tree or seed?), which is all-pervasive, which gives reality to the objects even while remaining above their cognition, which moves within and without creation, while being neither near nor far, and which remains indivisible among the variously divided beings.

To know the diversity in unity, and the unity in diversity is be-all and end-all of all knowledge.

As regards the qualifications of the people who can realise this eternal truth, there are no exceptions:

The Lord says:

Jnaanam Jneyam Jnaana-gamyam hridi sarvasya vishtitham

(The self-knowledge, object of knowledge, and target of knowledge, is latent in the heart of every living being)

That is, the Cosmic Power of God is hidden in every heart. The only problem for the individual is to look inwards into his heart and discover the hidden reality. For that purpose the seeker of God-realisation must endeavour ceaselessly to acquire the characteristics mentioned earlier in the definition of 'Jnaanam'. Then when he thus obtains the self-knowledge, he has to experience the feeling nondually in all his conscious efforts and actions.

*Phalasya kaaranam pushpam phalam pushpa-vivarjitam
Jnaanasya kaaranam karma jnaanam karma-vivarjitam!*

(The blossom is the source of the fruit although, when it attains the ripe stage of the fruit, the blossom disappears. Likewise, selfless action is the root of knowledge, dispenses with the fruits of work)

Thus the need for effort is always indispensable: the subtle difference in the case of dispensability of action by the liberated soul is that he is not bound by his actions, which in essence means he is free from action.



* Utterance of God's name is to make the mind ultimately still, free from all thoughts. In that stillness it is that you know and realise God. Bhajan, Kirtan, Nama Smaran are all means to that end. You have to repeat, chant or sing the Name, no doubt for a certain period. After that, repetition must cease and mind must become perfectly still. In that stillness duality is transcended and the repeater and the repeated- the devotee and God- become one.

SWAMI RAMDAS

COSMIC SACRIFICE

Sadhu T.L. Vaswani

Strange yet true that this wonderful truth of the world- sacrifice was glimpsed by the Aryan in the grey morning of the world. Nature, it has been pointed out, was to the primitive man more or less confused; but the Aryan had a perception of the Truth that Nature is related to the Eternal; and the *Rishi* rose to the sublime conception that Nature is an offering to Unseen Real. The fiery flame red Dawn – what is it but a sacrifice to the Eternal? The ruddy glow of the setting Sun and Sun itself pouring itself perpetually upon the earth and air and water, passing into the various forms of life which beauty the earth- are they not all a manifestation of Nature- sacrifice? Fire- a great factor in the Civilization of that Age which may well be called the Fire Age as ours is the Steam Age passing into the Electricity Age- Fire was to the *Rishi* another mystic expression of the sacrifice with which Nature worships the Eternal Day and night, revolution of stars, orbits and planets, movement of winds, seasons of the year, plants and mountains and lightning; -all the striking phenomena of nature became to him but so many movements in the one great act of cosmic sacrifice.

Are they not all giving themselves to be channels through which the 'One Immanent' Soul of the Universe may be expressed? And is it not this essence of sacrifice- the giving of oneself to serve another in whom is the fulfillment of oneself? Such is the vision in the heart of the author of the Text; such as the *ashvamedha*- not the sacrifice of a particular horse on a particular occasion but the daily enacted Ritual of Nature- Sacrifice- concerning which the *Rishi* speaks; and in this sacrifice he realizes unity of the seen with the Unseen.

This objective sacrifice of nature must be infused into man through a subjective process of self-giving to the Lord.

When you hear the cry of the orphan, the wail of the widow, the shriek of the worker without a living wage, of the men or women wandering in search of food in the famine-stricken land or smitten

with cholera, malaria or plague, when you see the rough hand of injustice sanctioned by custom or caste crushing weak, unknowing brothers and sisters of this great Human Family of ours- how can you, I ask, be content to read your books in your idle chamber and do nothing to serve the Divine- Human? You need to sacrifice knowledge on the altar of Service. But greater than this is that which in the text is called sacrifice of speech, which in other places is called the Offering of silence.

Here, again, Nature is our Teacher, our Exemplar. The Sun and the stars move in their circles of sacrifice in silence; the very grass sights out its great Secret in Silence; man has become selfish and so marches on the path of passion and tumult. Yet the world's greatest ones- the lofty leader of the human race- have worshipped the Eternal with the offering of Silence. Stoned at and persecuted, they have but sent back vibrations of silent love to help and heal the men who often sin because they know not what they do, and the true disciples of these Saviours of Humanity have served them the most in silence, behaving as poor woman in the story who washed the feet of Jesus with her hair. I ask you, then, seekers after the Highest! I ask you all to worship the Lord with Offering of Silence, sons of the seers of the Ancient East! I bring this errand unto you.

Lay the offering of silence at the Mother's feet! Great is the world's tumult and strife today; all the greater the world's need of Silent Servants of the Law. Pass into the Silence some little time every day; take in the silent periods of your life. The great forces of love and purity which flow from Eternity into the world of manifestation pass into the Silence; commune with the Silent wonder Worker; develop the Inner sense. Then come out and see as a child of wonder and love; take your stand on the plans of work and speak the word of power to troubled hearts of men and women who struggle and suffer in this world of pain.

Then you may be a thing of life and fire, - uncheckable, unconquerable. For strong is silence. And they who join Nature in her great sacrifice, and their message and their spiritual magnetism are for the healing of the masses.



Angels are made on Earth, Not in Heaven

Paramahansa Yogananda

Don't depend on death to liberate you from your imperfections. You are exactly the same after death as you were before. Nothing changes; you only give up the body. If you are a thief or a liar or a cheater before death, you don't become an angel merely by dying. If such were possible, then let us all go and jump in the ocean now and become angels at once! Whatever you have made of yourself thus far, so will be hereafter. And when you reincarnate, you will bring that same nature with you. To change, you have to make the effort. Thus, world is the place to do it. Man comes here for the sole purpose of learning to break the cords that bind the soul. Disease, failure, negation, greed, jealousy- break these bonds now. You are in a cocoon of your own bad habits, and you must get out of it by self-effort. The butterfly of the soul must be freed to spread its wings of beautiful divine qualities. If the silkworm is still in its cocoon when the silk man comes, it gets caught in a trap of its own making, and dies there. So do you weave silken threads of bad habits about you, and die still bound in them?

To the last day of your life, be positive; try to be cheerful. Even at the very end, don't think, "I am finished." Instead of pitying yourself, you should be thinking, "O ye who are left on this desolate shore still to mourn and deplore, it is I who pity you." Death will not give you any trouble if you have a clear conscience, and if you go with this thought: "Lord, I am in Thy hands."

How Meditation Changes Your Fate

If you really want to rid yourself of present bad habits and to escape those decrees of fate that have caused you suffering, you have no greater recourse than meditation. Every time you meditate deeply on God, beneficial change takes place in the patterns of your brain.

Suppose you are a financial failure or a moral failure or a spiritual failure. Through deep meditation, affirming, "I and my Father are

one,” you will know that you are the child of God. Hold on to that ideal. Meditate until you feel a great joy. When joy strikes your heart, God has answered your broadcast to Him; He is responding to your prayers and positive thinking. This is a distinct and definite method.

First meditate upon the thought, “I and My Father are one,” trying to feel a great peace, and then a greater joy in your heart. When that joy comes, say, “Father, Thou art with me. I command Thy power within me to cauterize my brain cells of wrong habits and past seed tendencies.” The power of God in meditation will do it. Rid yourself of the limiting consciousness that you are a man or a woman; know that you are a child of God. Then mentally affirm and pray to God: “I command my brain cells to change, to destroy the grooves of bad habits that have made a puppet out of me. Lord, burn them up in Thy divine light.” And when you practice the self-realisation (Yogada) techniques of meditation, especially Kriya Yoga, you will actually see that light of God baptizing you.

But you must concentrate; you must deeply commune with God. Night is the best time for this. How wonderful it is to try to commune with God then- when the world around you is quiet. I have received my greatest experiences with God at night before I go to sleep. I never even think of sleep if I don’t want to. I want to be with the Lord at night, and He takes care of me.

Om! Om! Om!



* Out of silence, tremendous forces are released and wonders are worked. Learn to be silent. Bhajan must lead you into silence. It is not merely outer silence but inner silence- silence of the mind.

* When the mind ceases to be, then you realize you are the Atman. Look without seeing, hear without listening, eat without tasting- that is the thing you have to attain.

SWAMI RAMDAS

MANIFESTATION OF MAYA

SWAMI SIVANANDA

Maya is the greatest artist and the greatest juggler. The worldlings can hardly detect her tricks. She deludes the passionate and the uncautious. She hides the real, and makes the unreal appear as real. She makes the impermanent appear as permanent, the impure appear as pure, pain appears as pleasure, and *Anatma* appear as *Atma*.

You know that you will die, and yet you think you will live forever. This is Maya. You know that the world is full of miseries, and yet you take delight in the perishable objects and will not leave them. This is Maya. You know that the body of a woman is made up of all sorts of impurities, flesh, bone, urine and faecal matter, and yet you rejoice in embracing her. This is Maya.

Maya causes false glittering and entraps the deluded Jivas. She does a little electroplating work. Man is entrapped. He is caught in the wheel of birth and death.

Behind Maya's sugar-coating, there is the bitter quinine. Behind the garden of sensual pleasures, there is the vale of tears. Behind the smile of a woman, there is hatred, deception, cunningness, insincerity. Behind the scarlet-lips, there are phlegm and disease causing germs. Behind the rosy cheeks, there is raw flesh. Behind the buoyant youth, there is the old age with tottering steps. Behind beauty, there is ugliness. Behind the charm of this universe, there are death, diseases, snake-bites, scorpion sting, censure, dishonor, earthquake, cyclone, war and atom bombs. Do not be duped by this tempting Maya.

Maya binds you in a variety of ways. It is difficult to find out her secret workings. A man abandons the world. He takes *Sannyasa* and develops an Ashram. He slowly gets attached to the Ashram and to his disciples. He develops institutional egoism, *Sannyasa Abhimana* and pride of *Tyag* and learning.

A man in the street smiles, pays respects, touches your feet. You get attached to him. A man serves you, praises you, and gives you some presents. You get attached to him.

Another man speaks kind words, gives you good food, and a comfortable house. You get attached to him and the house itself.

Smile, affection, comfort, name, fame, kind words, wife, children, house, property, respect, honour, power, prestige, position, titles, heaven are all Maya's tempting baits to ensnare the deluded souls. Beware of Maya's charms.

O ignorant man! Do not fall into the meshes of Maya. The whole world is a net of Maya to entrap the ignorant, deluded souls. Be careful, be on the alert, and beware! The entire universe is *Avidya*'s false glittering. It is full of snares and temptations. Colour, sound, and touch are Maya's tempting baits. Women, money, and power are her allurements. Sweetmeats, flowers, and gold are Maya's charms.

The Lord's Maya is mysterious. She assumes various subtle forms and deludes man in diverse ways. When you give up passion, you see that anger remains. When you control anger, greed is with you still. When greed is controlled, pride clings to you tenaciously. When you renounce tea and coffee, you cling to milk and fruits. When you control the tongue, the eye is waiting to harass you. When you abandon old friends, new friends cling to you. When you give up one kind of work, another kind of work is waiting for you.

At every step, Maya puts a veil. Do not think that you will have to break only one veil at the last stage of *Sadhana*. Maya puts countless veils; attachment, cravings, desire, likes and dislikes infatuation, pride, jealousy, hatred, greed, sexual instincts, impulses and urges, the five *Koshas*, running after *Siddhis*, false contentment in *Sadhana*, clouded understanding, grossness of intellect, are all forms of her veil. If you are a little careless and non-vigilant, she puts veil after veil. You have to encounter countless veils all of which have to be torn down.



NON-DUALITY (ADVAITAM)

Ramakrishna Paramahansa

An *Advaitin* once asked Paramahansa for his views on Advaita. The *Advaitin* said, “Brahman alone is real. The world we see around is false. This is the true *Vedantic* view, is it not?”

Bhagavan Ramakrishna said, “It is easy to argue and prove that the world around us is false, that it is all an illusion, and the Supreme *Brahman* alone is the truth. But a logical proof of Brahman as the sole reality does not amount to experience or realisation of *Brahman*. Between intellectual knowledge and spiritual experience, there is a world of difference. If we know that what is yonder is only a mirage, we will not seek to get a pot of water from it. If anyone should ask us to go there for water we would ridicule him. If we know that what looked like water is only an illusion, we would act accordingly. What we do about a mirage depends on whether we know it to be a mirage.

“But this is not the case in respect of the truth of *Advaita*. By dialectics we reach the conclusion that the Supreme *Brahman* alone is true, that the *jivas* and the multiform things of the universe around us are only an appearance. Yet, the conclusion does not enter and transform our heart and mind. The conclusion that we have reached intellectually stands apart and does not touch and mould our life. It is not yet part of our innermost being. The conclusion that we arrive at by much learning and by much verbal argument remains with us like the burden on the donkey’s back. It does not enter into our being. The professed adherents of the *Maya* theory, curiously enough seem very anxious about their daily food and raiment. Trifles worry us and we lose our temper far too easily. Our knowledge of the truth does not influence our conduct. *Advaita* is not an easy thing. It involves discipline and worship. We tremble with fear at the sight of a snake or a tiger. Knowledge obtained through the senses make the entire body quake. When a hungry man sees delicious food, his mouth waters. The presence of food works upon one’s body and life.

“When we meet a friend or a dear kinsman, we do not stop with merely identifying him. We feel a real joy, an inward thrill of delight. It is no use to affirm the validity of Advaita merely through logic. That will be like looking unmoved at the picture of a snake or tiger.

“If a person truly attains the *Advaitic* wisdom, should he not, that very moment, feel at one with the Supreme Truth? Even as the man trembles at the sight of a real tiger in the forest, he who has attained the true *Advaitic* wisdom should, that very instant, feel an abundance of bliss and become one with Brahman in a state of *Samadhi*.

“If a man perceives the truth that Brahman alone is true and that all the rest is illusion, what room is there for the sense of difference? If the sense of difference does not vanish, the knowledge of this truth is indeed faint. It is not realized knowledge.”

If *Advaita* is truly realised, the illusion of the sense of difference must vanish leaving no trace behind, like camphor that has burnt out. There will not be even residual ash to proclaim, “I have burnt myself out.” One who has attained the state of bliss knows the illusion as illusion and the truth as truth. but in that state there is no room for distinctions of “you”, and “that,” “this”, “knowledge”, “ignorance”, “truth”, “negation”, etc. His life becomes one with the shore-less sea of silence. The being of one who has acquired the wisdom of *Advaita* merges in the flood of *Brahman* even as a doll made of salt dissolves away in water. Can the dissolved salt speak about the solution? When any one speaks in terms of “I know” and “I do not know”, the talk is with the consciousness of the differences of “I” and “you”. So long as his ego persists, how can the world become an illusion to him? When the sense of difference vanishes, there will be no room for further argument. All is silence.

This is the basic difficulty in *Advaita*, the difficulty of trying to elucidate on the plane of illusion a truth which mere intellect cannot grasp. The sense of difference indicated by “You” and “I” remains with the teacher who teaches and with the pupil who listens. To both of them, the world seems real in very truth. It is only in the state of *Samadhi* that one can understand *Advaita* through actual realisation. In any other state, all talk of *Advaita* is like an inflated bag. One can however swim, somewhat, with it. If one worships God with this knowledge, one may realise the Truth.



GOD DOES EVERYTHING FOR THE BEST

SWAMI RAMDAS

Once a king, with his minister, followed by his retinue went into the depths of a forest on a hunting expedition. Now the minister was well known for his wisdom. He held the motto, 'God does everything for the best' and whenever anyone went to him for advice in his trouble, woe or misfortune, the minister would console the distressed party by convincing him of the wisdom of submission to the will of God.

The king and the minister in their hunt for game were separated from the followers and roamed far into the interior of the extensive forest and eventually lost their way. The sun rose to the meridian. The king was oppressed with fatigue and hunger. They rested in the shade of a tree.

"Minister," said the exhausted king, "I am sorely upset through pangs of hunger. Can you get me something to eat?"

The minister looked around and discovered fruits on trees. Climbing up a tree, he plucked a few ripe fruits and presented them to the king. The king, in his haste to eat the fruit, while cutting it with a penknife, chopped off a bit of his finger. With a cry of pain, he dropped both the fruit and the knife, his injured finger streaming with blood.

"Ho!" he cried out, "how it pains-O minister."

"God does everything for the best", put in the minister quietly.

These words tended only to rouse the already petulant king. He flew into a rage and cried out, "Fool, truce to your philosophy! I have had enough of it while I am suffering from excruciating agony, the only consolation you can tender is, 'God does everything for the best.' How can this be for the best when the pain is intense and real? Avaunt, I will have nothing to do with you in future. Get out of my sight, and never show me your face again." Unable to control himself, he kicked the minister furiously and commanded him to

take himself off at once. While the minister was leaving the king, he calmly reiterated, “God does everything, for the best.”

Now the king was left alone. He tore a strip of his garment and bandaged his injured finger. When he was nursing over the sad event, two stalwart men approached him. They instantly fell on the king, and bound him by hand and foot. Struggle or resistance was utterly useless, as the men were strong and sturdy.

The frightened king now asked, “What are you going to do with me?” They replied, “We want you to be sacrificed at the altar of our goddess Kali. It is the custom to offer to her a human sacrifice once a year. The time has arrived for it and we were on the look-out for a human being. We are fortunate in having found you.”

These words of his captors thoroughly alarmed the king. He remonstrated, “Let me go, I am the king of a province. You cannot, therefore, kill me for the sacrifice.”

The men laughed and said, “Then this year’s sacrifice is going to be unique, and our goddess will be highly pleased when she finds that we bring, to her altar this time an exalted personage as an offering. Come along.”

They dragged the victim to the Kali shrine, not far away from the spot. He was duly placed on the sacrificial altar. Things were ready for the death-blow, when the priest, observing the bandage on his left hand forefinger removed it, and discovered that a portion of it was cut off. He said to the men, “This man is not acceptable to our goddess. Set him free. The goddess wants a whole man, while the man here has a defect in his body. A bit of his finger is gone. Let him go.” Accordingly, untying, the ropes with which he was bound, the men set the king free and allowed him to depart in peace.

Now the king remembered the words of the minister, uttered when his finger was cut, “God does everything for the best” - indeed had it not been for that cut of the finger he would have by now been a dead man. He felt keenly for the ill-treatment he had meted out to his friend. He was anxious to remedy the blunder by begging his

forgiveness. So he rambled in the wood, called aloud the name of the minister, and at last found him. The minister was resting beneath a tree. Going up to him the king embraced him with extreme love and said, "Friend, I seek your forgiveness for the cruel treatment accorded to you. The truth of your golden saying is brought home to me."

Then he narrated the incident of the intended sacrifice to the goddess, and how he was set free on account of defect in his hand, caused by the knife-cut.

"Sire," replied the minister, "You have done me no harm. So there is nothing to forgive. In truth, you have saved me. While you kicked and drove me away, you may remember I repeated the same saying, 'God does everything for the best.' Now in my case as well it has come true. For, if you had not driven me away, I would have been in your company when the men of Kali captured you and, when they discovered that you were unfit for the sacrifice; they would have offered me for it instead, since I had no such cut in my body as the one you had so providentially got. So God does everything for the best."



* The culmination of all spiritual effort is Sahaja Samadhi. It is a blessed state which neither comes nor goes, but is eternally present.

* Forbearance or self-resignation is not the outcome of weakness or ignorance, but it is the result of highest strength and wisdom- the experience of innumerable births.

* In fact, God does not want to be disturbed by any words. He does not want the least movement of body or mind, for He is Perfect Stillness. He is waveless Silence.

* There is a common and ordinary disease the world over. No one is free from it in some form or another. This is the disease of EXPECTING.

SWAMI OMKAR

THE PATH OF TRUTH

SWAMI RAMA TIRTHA

Here, in order to realize the truth, to tread the path of righteousness, give up all attachment; rise above worldly desires and selfish clinging. If you free yourself of worldly clings and selfish desires, what about the truth? Truth you are this moment. Fools pray, 'More light, I want more light'. You need not pray that way. You need not waste even a prayer calling for Light. If you make yourselves this second divested of all desires, if you free yourself of all worldly clings, you know that every desire of yours crops out a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man; a whole man is the truth. Every wish or clinging makes you a proper fraction but in reality it makes an improper portion, insignificant portion of yourself. The very moment you cast overboard these desires, clinging, loves, hatreds and attachments and also throw of even the desire for light and chant OM for a second, freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, with that body, or with that object, all that part of yourself which you have left with the object of desire gone; sit still, chant OM, and then think who it is within you. Is it not your own Self that makes the hair grow and the blood flow through your veins? Is it not your own Self who created this body? This wonderful world is also your handiwork. This is your own creation most certainly. Mark it. Who is it that hears through you? Is it not your Self? Who is it that sees through you? Is it not your Self? Who is it that makes the blood flow through your veins? Is it not your Self? And if that Self of yours could work out such marvelous fact, the world is your own creation. Feel and rejoice in your won Divinity, and derive pleasure from within you, enjoy happiness of your own Atman. Throw aside all abnormal desires and inordinate wishes. Chant OM, OM. If you do that for a few moments, your whole being from head to foot becomes Light. Why pray for Light when Light is your own Self? You become Light immediately. Make yourself whole,

get rid of desires and attachment; get rid of this repulsion and attraction. It is attachment that detaches. When you reach home, see to what you are attached. If you are attached to name or fame, give up that. If you are attached to the desire for popularity, detach yourself from it. If you are attached even to the wish to the desire to help the world, give that up. This seems to be something inordinate. Why should the world be so poor as to be begging help from you all the time?

Rama says, take up your duty or work with no notice or desire on your part. Do your work; enjoy your work, because your work by itself is pleasure, because work is the other name of realization. Take to your work because work you have to do. Work leads you to realization. Do not take to work on any other ground. Come to your work in an independent spirit, just as a prince to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work. Independent we feel, not bound by a thing.

People say duty, duty, duty. Why should duty lord over you? Feel no responsibility to anybody; you are your own Lord. Have no fear. We say you will have to work, but when doing other work, which work you make religious, which you employed make holy and sacred, you are engaged in that, well and good; when your hands are not employed, when your hands are free and you are sitting in your room, enjoy your godhead, relish your Divinity. That is the finest work. There throw aside all attachment you own. People say that attachment is necessary, motives are necessary to make us work. A false idea. Give up all attachment, free yourself of all desires, and the very second you find yourself free. You feel no responsibility or burdens thrown on your shoulders. All the burdens on your shoulders are placed there by yourself. Nobody is required to come and relieve you of the burdens. When you find that there is no burden on your shoulders, when you find all the objects of love are with you, when you live this Vedanta, your whole being is Light. Being the Light of Lights, to whom are you to pray for Light? This is the secret. Free you become. Who

puts you in bondage? Who is it that enslaves you? Your own desires. Nothing else. All the magnetism of the world, all the powers of the world flow from you. All the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment and when you get rid of all desires, what immense joy should it not bring you? No responsibility, no fear. Why should you fear? Because you are afraid that, this thing should be lost. You fear this man, you fear that, you fear ridicule because you desire this good name; you are attached to good name. All fear and anxiety is the result of desires. Headaches and heartaches are the consequence of desires. You cringe or sneak before the President or King because you desire his good grace. You become the Lord of Lords, the King of Kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment! Thus, Rama says that the path of truth is not a thing to be accomplished or brought about, your exertions and efforts are that you will have to undo simply the bondage and thralldom which you have already done through your desires.

Om! Om! Om!

(Peace May 1997)



* Real civilization is in developing the self. Affirm these words daily: Let me only merge in Thee, forgetting the whole world. Bless me to ever live and have my being only within Thee.

* All that one needs is only ceaseless AWARENESS of the Indivisible Unity.

* Your thoughts are not your own. Neither work, nor sleep, nor dream, Self is witness of all, abandon yourself to Him.

* Blessed is the one, who is witness of his thoughts
Twice blessed is the one, who is master of his mind
Thrice blessed is one, who has risen over all—
The kingdom of Heaven, thus will he find.

SWAMI OMKAR

BHAGAVAN'S WIT

T. R. Kanakammal

Bhagavan had a marvelous sense of humour. His sense of timing was perfect. Every word was suited to the occasion, and even the seemingly casual utterances were gems of wit and wisdom. Bhagavan possessed the unique ability to convey the most profound truths in the simplest language. He conversed with great scholars and illiterate peasants with equal ease. He adapted his language and his style to suit the requirements and the capacity of the listeners. Bhagavan's teachings made an indelible impression on the listener's mind, because his words were always exquisitely appropriate, effectively direct and unambiguously clear. Even when apparently speaking in jest, Bhagavan conveyed valuable messages to the devotees around him. With some people he was very gentle and with some he was witty and playful. At all times and with all people however, his words were full of meaning. Even when he seemed to be teasing a devotee, or gently poking fun at somebody, Bhagavan's words contained profound truths, and served as valuable lessons for his disciples. I shall recount some interesting instances which highlight Bhagavan's felicity of language and his inimitably nimble wit.

Once Bhagavan happened to spend quite a long time with a particular devotee. For nearly two hours at a stretch Bhagavan was sitting in the same position. When it was time for Bhagavan's daily visit to the cowshed, an attendant came and stood at the entrance to the hall, holding Bhagavan's walking stick and the *Kamandal* (Water jug) in his hands. Seeing the attendant standing ready, Bhagavan tried to get up. But his legs had grown numb from sitting in the same position for a long time, and Bhagavan could not get up immediately.

Bhagavan smiled at the waiting attendant and said, "Wait a minute! The father of the greatest devotee of *Lord Rama (Anjaneya)* has caught hold of my legs. He is not an ordinary person. Will he set me free so easily? I can pull myself out of his grip only a little at a

time. So you have to wait patiently for a while!” while he spoke, Bhagavan was rubbing medicinal oil on his knees, and as a result of the massage, he was able to get up and go out. The devotees in the hall were amused by Bhagavan’s words. Bhagavan was prone to painful arthritic attacks, especially in the knee joints. According to some principles of medicine, pain in the joints is caused by the trapping of wind in those spots. When Bhagavan talked about the father of the devotee of Rama’ he meant *Vayu*, the Wind-God, who is the father of *Anjaneya*. Instead of simply saying, “there is a painful catch in my knee’, Bhagavan had chosen to convey the same information in a humorous way.

On another occasion, while rubbing the oil on his knees, Bhagavan looked up with a mischievous glint in his eyes and said, “This machine (the body) will not run if it is not properly oiled!” All those present had a hearty laugh. Bhagavan’s humour was often directed at himself. At times, he used humorous language to rebuke someone. This was done so gently and with such subtlety that the message was conveyed, but the subject of Bhagavan’s rebuke was not even slightly hurt or offended.

Bhagavan’s attendants used to massage his legs, to relieve the pain. Somehow, a kind of rivalry arose among the attendants. In the belief that by touching Bhagavan’s feet and legs, they could acquire a lot of *punya* (merit), the attendants started vying with each other for the privilege of massaging his legs. One day, when two or three of them rushed to offer to massage his legs, Bhagavan exclaimed, “Wait! Wait! Why should you people alone enjoy the entire merit? Allow me to acquire some *punya*, too. So saying, Bhagavan started massaging his own legs, sending us into peals of laughter.

(From the book ‘cherished memories’)



THE GOD-STATE IS BEYOND THE MIND

MEHER BABA

To dwell in *Sahaj Samadhi* is to experience the God-state, in which the self knows itself to be God, because it has shed all limiting factors. The God-state of the *Siddha* is in contrast to the body-state of the worldly man. The worldly man concerned with eating, drinking, sleeping and the satisfaction of other bodily desires, does not extend his consciousness beyond the body, and thinks in terms of the body. He lives and moves and has his being in time and space.

The life of energy:

The first step towards the God-state of *Sahaj Samadhi* is taken when body-state is transcended. The shedding of the body-state means entering the sphere of existence that is comprised of energy. The self is not subject to time and space. It is lifted to the domain of energy. Body or form is solidification of energy; and to rise from the world of forms to the sphere of energy amounts to an advance towards a pure state of being. The energy-state is free from many of the limitations that obtain in the world of forms. Consciousness then vibrates in and through energy. In the energy-state the eating and drinking of the body-state are paralleled by the absorption and assimilation of energy. The self at this level exercises control over energy. It is through the use of energy that it seeks fulfillment. But its actions are still within the domain of spiritual limitations. It can see, hear and smell things that are inaccessible to the body-state, and can perform many things (such as producing light in the dark, or living for thousands of years only on the drinking of energy), which appear to be miracles to those who are in the body-state. But the sphere of its existence is that of the energy, and its life is completed by energy. The energy-state is the state of the spirituality advanced, but is far from being the state of perfection, which expresses itself through the *Sahaj Samadhi* of the *Siddha*.

The life of the mind:

The second important step towards *Sahaj Samadhi* is taken, when the self transcends the domain of energy and enters the domain of

the mind. All energy is an expression of the mind; therefore the transition from the energy-state to the mind state constitutes an advance towards the God-state of *Sahaj Samadhi*. In the mind-state, consciousness is directly linked with the mind. Here consciousness is in no way fettered by the body or energy. The saints who are in the mind-state have full control over the body and energy, they can read and influence the minds of others and even raise the dead. However, the mind-state is still within the domain of duality and illusion and has to be transcended before the attainment of union with the Infinite.

The entire advance from the very beginning consists in gradually curtailing and transcending the working of the individual mind. The mind functions in the body-state and the energy-state. In the body-state the mind thinks in terms of the body, in the energy-state in terms of energy, and in the mind-state in its own terms. However, even when the mind thinks in its own terms it does not attain knowledge and realisation of the Infinite because it itself is the veil between its thought and the Truth. Though the mind may be unencumbered by the life of the body or the life of energy, it is still limited by separate consciousness. The mind has to be merged and dissolved in the Infinite before it is possible to experience the God-state of *Sahaj Samadhi*. Form is solidified energy, energy is an expression of the mind, the mind is the covered mirror of Eternity, and Eternity is the Truth, which has thrown off the mask of the mind.

To discard the limiting mind is no easy thing. The chief difficulty lies in the fact that the mind has to be annihilated through the mind itself. One indispensable condition is the most intense longing for unity with the Infinite Reality. But patience is equally necessary. One Master told his disciple that to attain the highest state one had to be bound to a wooden plank, with his hands and feet tied, thrown into a river, and then to strive to keep his garments dry. The disciple could not understand the meaning of this. He went from place to place until he came to another saint and asked the meaning of the injunction given by the Master. The saint explained that it meant that to attain God he had to long for union with him, as if he could not live for another moment without it, and yet to have the inexhaustible patience that could wait for endless years. If there is

lack of intense longing for unity with God, the mind lapses into its usual *sanskritic* working, and if there is lack of infinite patience, the very longing that the mind entertains sustains the working of the limited mind. Only when there is a balance between intense longing and infinite patience, can the aspirant hope to pierce through the veil of the limited mind; and this combination of extremes comes only through the grace of the Master.

To dwell in *Sahaj Samadhi*, is to swell in Truth-consciousness. This state cannot be grasped by anyone whose mind is active. The God-state is beyond the mind; for it dawns when the limited mind disappears in the final union with the Infinite. The self now knows itself through itself, not through the mind. The worldly man knows that he is a human being, not a dog; in the same way, in *Sahaj Samadhi* the self knows that it is God, not finite. The worldly man does not have to keep repeating himself that he is not a dog, and *in Sahaj Samadhi*, the self does not need any inducing of God-consciousness through repeated suggestion; it knows itself to be God through effortless intuition.

The life in eternity:

He who has *Sahaj Samadhi* is established in the knowledge of the self. This knowledge does not come and go. In the state of ignorance, the aspirant looks upon himself as a man or woman, as the agent of limited actions and the experience of joys and pains; but in the state of knowledge he knows himself as the self, which is not limited by these things, and is untouched by them. Once he knows his own true nature, he does not get involved in ignorance. This state of God-consciousness is infinite, characterized by unlimited understanding, purity, love and happiness. To be initiated in *Sahaj Samadhi* is to arrive at the endlessness of life in Eternity.



PEACE THROUGH EBB AND FLOW OF LIFE

SWAMI RAJESWARANANDA

“May there be peace in heaven, peace in the sky, peace across the waters. May there be peace on earth. May peace flow from the herbs, plants and trees. May all the celestial beings radiate peace. May peace pervade all quarters. Om Shanti! Shanti! Shantih!”

This is an ancient Vedic Benediction speaking on peace and voicing the highest aims of life.

This is a great goal for spiritual aspiration and a great way of life for inculcation in our everyday existence.

The peace that heals the wounds of the world is the voice of the wise and by our faith in their words we can establish that peace practically lives.

Generally the voice of peace, is not heeded nor its messages understood, nor adopted by mankind, due to foolishness and perversion of intelligence.

The conscience of mankind has to be elevated to make peace on earth a possibility.

This indeed enables human beings to recognize the truth of peace, the law of love in all walks of life.

This indeed is the supremacy of love being the way of peace, abolishing war from the world, root and branch.

Peace should be a spiritual issue with us, a matter of conviction and not a fanciful opinion or a political point of view.

Love is the law of life. If love limps from limit to limit, life is marred. If love feels the pulse of the world, peace cannot but be the heart-beat of the universe.

A man of peace is undoubtedly a man of Spirit. He finds peace within establishing himself in it and then radiates its benefit to the world without.

Peace is a spiritual state of unification with the highest truth in life, the illumination of the Self Supreme.

We should think peace, see peace, hear peace, be peace, act peace and carry peace consciously and broadcast it to others in thoughts, words and deeds.

Peace knoweth no boundary lines as it shineth everywhere, being the light of the soul.

It is peace that is living a living faith that does not let us down when chaos threatens.

Peace is a supreme power that never lives on the surface and that never strikes a discordant note, anytime, anywhere.

The warring way is never the means of establishing peace, since hatred by hatred is never conquered. Even the sharpest sword gets blunt and drops down in the presence of peace.

Avarice, ambition, envy, anger, and pride are said to be five enemies of peace. They are to be renounced without a trace, as man deeply, intrinsically, instinctively loves peace only to be expressed within and without.

“Man, walk with the consciousness of the Peaceful spirit within thee!” said Pythagoras.

That peaceful spirit is really our life-saver, our shelter of safety, the very source of protection against all changes and never conditioned.

In peace all waves of phenomenal joy and sorrow subside and peace shines through ebb and flow of life.

Gautama Buddha once spoke of an ‘Island of Peace’ to his disciples who were ready to start immediately on a journey to find peace on this island. Hence the disciples enquired the Master whether it was east or the west, in the north or the south. The Master replied that this island of peace has no geographical location and as such, it is not on the map of the earth, but it exists within themselves.

Christ spoke of the ‘Kingdom Within’, wherein it is all supreme peace to live.

Sri Krishna spoke thus: “Thinking of sense-objects, man becomes attached thereto. From attachment arises longing and from longing

anger is born. From anger arises delusion; from delusion, loss of memory is caused. From loss of memory, the discriminative faculty is ruined and from the ruin of discrimination, he perishes. But the self-subjugated attains peace and moves among objects with the senses under control, free from any longing or aversion. In peace there is an end to all misery, and peace becomes well established in wisdom." *"asaantasya kutah sukham?"*

Sri Ramakrishna Paramahansa spoke of peace thus that a line drawn on a body of water does not exist and that no one can mark water. Likewise a man of Spirit (Self) is well-established in peace though with superficial marks, if any, on his mind but is never marred or deformed by life's experiences. He is not touched or tainted.

Bhagavan Sri Ramana Maharshi demonstrated practically in our very midst that peace is the spiritual treasure, the soul of true civilization, the crest-jewel of tranquility and the crowning glory of immortal life.

Upanishads declare at the top of their voice: *"Santoyam atma"*. Peace is itself the Self in every individual. Every individual ought to be an embodiment of peacefulness, not being ought of earth, as naught is there on earth but himself or herself.

In a war-torn world, if we individually live for peace, working for it, radiating it, and influencing all who touch our life, then indeed is heaven on earth come and paradise lost gained.

Peace thus offers blessing and benediction to our fellowmen through peaceful life. We become heroes of peace, healing and soothing and comforting in the seva of the other with the expression of the Siva in us.

Peace that passeth the ken of understanding shines forth from the temple of the pure heart. May we sit on the throne of truth, directing the kingdom of activity, expressing the spirit of all-embracing love, radiating the light of universal toleration and waving the banner of peace and freedom unto one and all!



LIGHT FOUNTAIN

SWAMI CHIDANANDA

Time is maintaining, from epoch to epoch a delightful encyclopaedia of great personalities who leave deep footprints in her heart in rhythmic succession. This record of events originated from time immemorial which history or science could not trace.

It is always her desire to collect pearl drops, dropped from the celestial plane and paint out of them portraits with utmost care using her exquisite talent of muses. The picture gallery of the cosmos is rich with her unique paintings which never fade but ever attract wakeful eyes. Unfailingly she accepts portraits and caricatures of personalities of momentary success in sovereignty, materialism, inventions and innovations but how can she exhibit them side by side with lives victorious and lives triumphant. Naturally she has to discard them.

Moses has declared: 'No crown surpasseth humility, no monument a good name, no gain the performance of duty. The good man leadeth others in the right path, loveth his neighbor, giveth his charity in secret, doeth right from pure motives and for the sake of God'. In his heart dwells the Lord of life. He is to be adored. He is to be worshipped at all times. He has to be conveyed in the head and heart, while awake, while in slumber, while in deep sleep. He exercises undauntedly his command over the whole universe. He erects the epitome of patience through his magnanimity, generosity, benignity and gentleness. He is the pillar of endurance with self-will, dynamic energy, unswerving character and pure originality. Self-respect abodes in him not by inducing him to beat his own drum nor by tempting him with the perishable luxuries of life or through the Ariel's action of carrying him to the peak and hurling him down the next moment. It is the illumination of the innermost heart with intelligence, insight, understanding and introspection. It is the synchronization of the heart. Behold him there, fully enlivened. He is not dead. The sun dies not while setting. He may cast his physical body to have a slight repose. That is all. He lived, he lives and he will live.

Now watch with keen eyes, with forceful insight, the portraits of every messenger of God one by one, Jesus the daffodil of the west, Mohammed, the oasis of the Middle East and what about the Far East, our motherland? Time, as if disgusted with the Satan swollen heterodoxy of the west, it seems, appealed with a deep sigh of disapproval to God Almighty to sprinkle a few weeds in the ancient lea of Greece and Rome from which sprang swords of heated Hedonism, Eudemonism, materialism, rationalism, dragged by a few philosophers to bring about their own ruin without leaving any substantial mission of their lives. How pitiable are they who have rendered themselves in climbing the palm tree, the slaying of Jesus, without a branch to cling to or an offshoot to rest assured of cherished growth! How pitilessly were his twelve branches massacred by heathens!

Deeply interested in the Far East, our Motherland, time is devoting her whole time in calmly, patiently, interestingly and curiously drawing portraits of God-sent messengers, who land in this soil. She has realised the fertility of the base, the sweet aroma of the atmosphere and the sanguineness of the geniuses.

India is a far spreading banyan tree, deeply rooted in religions with branches of Yogic philosophy and adventitious roots of philosophers. She is not tired of producing philosophers after philosophers to preach to the world the ideals of life, the mission of life and the goal of life. And whom has she placed before us today? He is Swami Sivananda.

Men never like to keep their progeny by giving birth to lucifers, tapers and wick-lamps. And what to speak of those who are themselves orient luminosity. Such a family kindled a pillar of fire well seasoned in the womb. This was on the 8th September, 1887, when a child is born in the extreme south of India, the secret of which not even the parents might have known. It is highly probable and it can be asserted that He had intuited in singing bards, as they call it, with an indelible stamp of Appayya Dikshitar, ever green in remembrance, encircled by a beautiful cascade than a rivulet, panoramic views of green fields and meadows all-around, sky

scraping deep, blue Western Ghat's anon and yonder, perhaps represented a living embodiment of Madurya Bhav, and whose inhabitants, with or without conscience, merge and absorb in the Lord.

Beaming forth with intelligence and knowledge and teeming with full spirit, vigour, enthusiasm and inspiration, Swami Sivananda outwitted every one of his playmates and school mates. He had a wonderful physique and won various prizes in school and college sports and games. Probably he might have thought the physiology should precede psychology and hence took to the profession of a doctor in 1910, and sailed to Singapore. The art of equality is hereditary handed over to equators of justice, to bring about unity among men and material. But most of them have failed to apply it properly due to their un-understandability and want of discrimination. Doctors have in their turn picked them up and applied them skillfully in synchronizing and tuning the derangements of physical body. But Swamiji did not use this injective intravenous or intra-social but intra-spiritual.

Having relieved thousands of patients from bodily ailments, he wanted to rescue and liberate souls struggling hard and suppressed by the pangs and horrors of present-day life.

How far can his motherland bear the infliction of his separation? Yet was she ready to accept him with conferred titles and honours which are but a jugglery of permutation and combination of the 26 letters of the English alphabet meant merely to be displayed on a visiting card or a broad letterhead. Never, never, is she not aware of the non utility and the inertness of such langoolams? Further has she forgotten the genuine purpose for which she bore him?

Ideas of renunciation flashed in his mind. He felt his residence ablaze. Moveables and immoveables were devoured by rolling spiritual flames. Forfeiting his position and possessions, mates and comrades, the all-consuming and highly passionate spiritual longing volleyed him with intense impulse and handed him Flaming Brand.

Holding this torch and with a strong and stern determination to scorch evils of thought and evils of conduct which hover over

humanity with a word and a blow, this freshly charged luminary returned to India in 1923. On January 4, 1924, he was initiated by a radiant sage in the order of Paramahamsas. From this moment onwards he became to be known as 'Sivananda Saraswati'. Let free from the cage of Samsara, he travelled from place to place on foot, imparting valuable instructions to the inhabitants, igniting aspirants ready for consecration and adding sumptuous fuel to the already ablazed.

After a heart contended travel, he retired to the holy summits of the Himalayas. Rigorous tapas with severe austerities, selfless service to sanyasins and pilgrims, untiring devotion to study, noble seriousness and regularity in his activities, all-embracing, gracious and sympathetic outlook on mankind irrespective of caste, creed or community has made him a full blown Yogi. The remnant sensual agitations inert, griping desires which might have stuck to some nook or corner, all took to their heels as wasps flee from the furnace. Pleasant calmness and deep abiding peace reigning over him, solemnly he transmits his sweet, fragrant spiritual vibrations which everyone is perforced to take a deep breath of in whatever corner of the universe he may be situated. He knows the import of all the systems of knowledge.

He is endowed with good memory. His speech makes everybody spellbound. He is an adept in duties and actions. He views everybody equally and looks always in the same pleasing manner. He is quite simple, easily accessible and looks upon every man as his own soul. Are we to lose this opportunity of obtaining his Grace? Are we to forego gifts of heaven brought at our doors

in the form of books penned by such a superman, books that spoon feed us with its lucidity in style? Are we to reject the divine offer of a support to free ourselves from a steep precipice?

Just close your eyes for a few seconds. Load your mind with all your sins and propel them to Swami Sivananda. Sacrifice all your evils at his altar. Advocate shanti, Shanti, Shanti to all your organs. Merge in bliss for a while.

Hari Om Tat Sat Om!



SWAMI OMKAR

Mildred Hayward

Three years after I started my work in the Divine Science, I was greatly blessed by meeting His Holiness Srimat Swami Omkar.

Dan Gopal Mukurji, who has written many brilliant and enlightening books about his native land, India, said in one of his last books "*A Son of Mother India Answers*", that Swami Omkar is one of the six real "*Holy Men*" of India.

A well educated American woman asked me, when I spoke of Swami Omkar, —"What is a Holy Man, - do you mean someone like our ministers?" this made me realise that the ideals and teachings of the Orient are but vaguely known to the Occident, and it is natural that the attributes and exalted way of life of a "Holy Man" are but little understood here.

A Holy Man in India is one who has renounced the world and its so-called pleasures for the bliss of God realisation. Swami Omkar took the vow of Holiness at such an early age that he has never taken part in any worldliness. This, added to his constant practice of the Presence of God, has made him a very clear and strong channel for the light of Divinity to shine through. It is because he really lives the life that he so inspires thousands of people to purify their lives and to ascend the Invisible Road of Spirituality.

The first news I heard of Swami Omkar was from my sister, Louise Mallory whom I went to visit in Philadelphia. As soon as I arrived she told me in great excitement that Mukurji had taken her husband to hear the Message of a Holy Man. He had just come from India to start a mission place of peace in Philadelphia. She said that his discourse was wonderful and he was spiritual and happy and radiant; and when she returned home and leaned over the bed of her six year old boy to see if he was breathing peacefully he opened his eyes and as a delighted smile spread over his face he said, "Why, Mummy, where did you get all that light in you?"

Not to waste any time, she took me the next day to meet Swami Omkar. I shall never forget his detached aspect and his manner of speech, - as though a remote super-self in him were speaking.

He was then thirty-two and had been considered a Holy teacher since the age of twelve. He entered a Monastery in the Himalayan Mountains, when about fifteen and there he studied

and contemplated for six years until he felt divinely guided to start a Mission of Peace in the Totapalli Hills, Godavari District, India.

He teaches renunciation of the little self, non-attachment and merging into the one Divine Presence. To him there is no value in name and form, in praise or blame. Everything sings to him of God, everything is a message to him from God. He tries never to forget or neglect God for a single moment of the day or night. He keeps a written spiritual diary of his inspired thoughts of God, where he also recounts any moment in which he has forgotten God. He teaches that immortal treasures are hidden within ourselves, waiting only to be manifested. He teaches that God is in each and every cell of our bodies, shining in us as light. As Jesus said, "*Know ye not, that ye are the Light of the world.*"

I went as often as possible to study with Swami Omkar for I felt it was an opportunity that only God could have arranged for me, - and I craved to learn all that he would teach me. He taught me his four initiations, which are spiritual concentrating exercises, taking one into a high mystical state of realisation and developing great power of visioning in the individual.

Through these Initiations one learns how to dissolve his individual cross and to release within Divine Illumination or to release the Divinity which has been made captive by the ego.

The ego is the cross; it creates all our troubles, woes, sufferings and unrest. The mind and the will are the tools of the ego until we surrender them to the control of Divine Intelligence. When the mind assumes its intended function of being a channel for God's thought and activity, the ego or cross vanishes and we are transformed into the illumination.

Swami Omkar's teaching has been a great inspiration and a high influence for good in my life. I shall be ever grateful to him for his blemish less life dedicated to Divine purpose.

Swami Omkar has three Ashrams in India where any seekers of truth can stay. Hundreds of pilgrims come every day when he is at home, to meditate in his presence and receive the blessing of Spiritual Light. Swami Omkar is a very great soul and is highly revered where he goes as a Divinely Enlightened Holy Teacher.

What can you add to Life

What can you subtract from Life

Be something so glorious

That all life will cherish you

As its dearest possession

—Jnana Devi

Om! Om! Om!



TOWARDS PERFECTION

Vuppu Raghavendra Rao

No man is perfect because there is nothing like utter perfection or imperfection in a human situation. Yet human beings aspire to become a paragon of perfection while fighting with devils and inviting Angels. Life is an opportunity bestowed upon humanity to navigate towards the goal of perfection. In this unending struggle, mankind has been doting upon both self science and science episodically as well as semantically. Philosophy and science have been together in their relentless search for the “veiled Reality” without understanding each other. The goal remains the same but their paths are not.

Philosophy loves to learn by experience as the very word (philo+sophie) means to say that it loves knowledge. Science, on the other hand, hopes to do the same by means of physical examination. The root of the word (science) bats for splitting and focusing on “corporeal me” rather than “transcendental I.” The existing hiatus continues to ruffle the spiritual mind and baffle the scientific brain. However, of late, the narrative of personal experiences appears to have drawn the scientist to take a “quantum leap.” *Yukti*, *Anubhuti* and *pravritti* (Reasoning, feeling and instinct) seem to have been found more useful than diagnostic material of laboratory to perceive the cosmic truth and to visualize the “knowable unknown”.

The Mundaka Upanishad says “*Apara and Para Vidyas*” (subject and object) are working vicariously but when they get together, the search for the unknown becomes easier. The seat of human consciousness known as “*Chitta*” is an “unified phenomenon” which facilitates the process without participation, merely as a witness (*Sakshi Bhutha*). Ancient Indian doctors like Charaka and Susrutha had cognized the power of the human consciousness and credited its healing touch in any curative process. Maxwell Maltz, the father of modern psycho-cybernetics admits that man is not a machine but does have such a mechanical driving force within himself which speaks for itself.

The medical doctors of Southampton Hospital in England have recorded that seven heart-dead patients were revived who related their consciousness experiences after clinical demise. Those first-hand narratives were reproduced by Doctor Sam Parnia in his research papers. Freud's psycho-analysis, Jung's Arch-types, Kant's "A Priori", Brentano's Consciousness, subscribe to the existence of a "happy awareness". Recent experiments by Para Psychologists right from David Lawson called P.L.R (Past life regression), have successfully tackled incurable diseases by going to the roots and taking the patient into his past. "Feeling brain is driving our consciousness car," says Mark Manson, which makes us a mere robot, drained of all fluids of emotion and with a hacked biological hydraulic system. The elephant, despite the pressure of the *Mahant*, will go where it wants to go. Newton's first law of motion is a product of his keen observation of the human behavior centered round emotion. Cunningly, it wants to equalize by reciprocal altruism, relate itself and grow according to its own value system. The truth is that man is the soul in a body, as Swami Chinmayananda has put succinctly.

Man who is a "measure of all things" cannot be simply measured by any kind of artificial yard-stick. All men are born free but few of them strive to break the mortal chains. When a man knows what he wants, he will move earth and heaven to get it. "Know thyself" the oracle at Delphi used to say to those who wanted to know their future. One has to move towards divinity by a clean mind and clear vision and he shall understand that It is inside. Such a realisation makes him truly divine. To quote Professor Haldane, one third of mankind might be able to perceive the cosmic contents and therefore, a scientist must first perfect his vision by spirituality. As in olden days, philosophy continues to play the role of a facilitator and starts from there, where science ends.

(Based on "Philosophy and Science: an exploratory approach to Consciousness". - Seminar at Ramakrishna Mission Institute of Culture, Kolkata - February 2002)



PENNY WISE AND POUND FOOLISH

(Trying experience in the Tram)

SWAMI OMKAR

We were received at the Calcutta station by our old friends, Sri Satyanarayana and Sri Koteswar Rao and we were made comfortable in one of the rest rooms of the Howrah station. Since our Takkar Baba, the Lilliput has been trying to help us throughout the pilgrimage; I wanted to buy for him something useful in memory of the holy pilgrimage. As he was looking at the wrist watches of everybody, I wanted to take him to the market to buy a small wrist watch, as there was still plenty of time for our train to take us to Waltair, by the Howrah-Madras Express.

It was only 10 A.M. and our train was scheduled to leave Howrah station by 3 P.M. and having nearly 5 hours of time at our disposal, Satyanandam and myself started perhaps at an inauspicious moment of *rahukalam*. Adjoining the station, there was the Police Station and we asked the Police Officer about the whereabouts of the New Market, where one can buy anything, beginning from a watch to an automobile, a motor car. The sub-Inspector was kind enough in advising us, to take a taxi that would take us in few minutes at a cost less than two rupees, as the distance was very short, nearly a mile.

As we wished to save every *naya paisa* for the Ashram, instead of wasting money on taxies, we decided to go on rickshaw or on a tram, to the New Market. When we bargained with the rickshaw men, they demanded too much money. Then we decided to go on a tram, as it is only a few *annas*. Calcutta being a big, busy city, there were so many number of trams, running for every few minutes. We were asked to take No. 50 or 51 tram to reach our market place. We waited and waited and all the other trams of different numbers are coming and going except the number 50 or 51. We were looking at the big clock tower at the station; it was already past 11 A.M. At last when the No. 51 tram came, it was too full. As we continued waiting another tram came it was too full. As we continued waiting another tram came, it was also full. Passengers were standing holding to the

straps in the tram, as there was not even standing place. Wherever we may be, we always share our Peace Prayer with the fellow people or neighbors. One of the medical students receiving our Prayer, felt touched with our plight and wanted to help us and; promised to take us to our destination, New Market, going out of his way. Tram after tram was coming and going and they were all full and people were holding to the straps and some were standing even on foot-boards of the tram. At last our patience was rewarded and our medical friend helped us to enter into the No. 50 tram, which was already full. We allowed our way inside for a standing place and holding to the strap in the standing posture. There was no need for the Lilliput to hold to the strap, for he was too short and further he was pinned amidst the passengers, hardly having breathing space. We were more anxious and afraid of the time, as it was nearing midday more than of the traffic jam and rush of the people. Thus we had to stand a long time holding to the strap, having no space even to stand. Some devoted passenger offered his seat to me, though it was too small. I sat on it. As it was uncomfortable, I rose again, as standing posture was far better. Amidst that big jam, getting almost crushed I was happy to see that I was thinking of Badri, whom I had the good fortune of bringing Him from *Himalayas*. I was whispering to Badri with closed eyes. "Very sorry, holy Badri for bringing You into *Himalayas* such a big jam getting You crushed." But Badri in His still small voice says with a smile that He is same whether in crowds or alone, whether on the heights of *Himalayas* or depths of Calcutta busy streets, for He is always the Witness of all the manifested world. Any way I was feeling ashamed of our PENNY WISE AND POUND FOOLISH WISDOM.

The time was passing and at last our destination, New Market came and as the tram was too crowded, either to get down or even to move about, *the tram* passed away the New Market. After two or three stops with great effort and with the help of our medical student we were allowed to get down from the tram. Imagine our sad plight after all our sad experiences of standing in the tram and getting crushed, we were made to get down at a wrong place and we had to go back again nearly a mile to reach our destination. The sun was

hot being midday and we had to walk back and were worried over the time as it was nearing one o'clock, we had to take our food after reaching station and get ready to board train at 3 P.M. without missing it. We were weary and thirsty trudging our way in the hot sun on the pavements of the busy Calcutta streets. Lilliput and myself quenched our thirst by drinking two glasses of pineapple juice with ice too. What a luxury and how good is God, in spite of our needless tests and trials, all to save a few *annas* for the Ashram.

At last, we reached the New Market and seen two or three shops for the wrist watch of Lilliput and unfortunately they did not have the small watch wanted by our *Takkar Baba, Satyanandam*. But we had the joy of making the proprietors of the shops, the Sindhi merchants as subscribers of our Peace Journal and one of them promised to visit the Ashram and took Ashram address. Peace Prayer was given to him with some other literature. It was all a wild goose chase with a lot of strain and strife to the body, as well as to the mind. As it was nearing 2 P.M. we had to rush back now, no longer on a tram but on a taxi, regardless of the cost of taxi, for there was a possibility of missing our train. The return journey by taxi did not cost us even one rupee fifty paisa. We were ashamed of our foolish adventure in the hot sun to save a few *paisa*.

Pujya Ramanandaji and other members of the party were worrying over our long delay and they had their meals and getting ready to board the train. A cool bath refreshed my body and mind and our friends, Sri Satyanarayana and other devotees helped to make us comfortable in the reserved compartments of the Howrah Express train to Madras. But our Lilliput was disappointed for not getting his wrist watch, after all our trouble on the tram and in the streets of Calcutta. After a full meal the Lilliput has forgotten his disappointment and snoring in the train forgetting the bitter experiences in the tram and the restless, busy life of Calcutta streets.

May Peace be unto all and all glory unto God for all His blessings and protection amidst the thickest clouds of depression and disappointments!



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

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

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

For and on behalf of Santi Ashram
The Managing Committee.

ASHRAM NEWS

Important news from the Mother Ashram

Puja Sri Omkar Swamiji's 128th birthday

Ashramites celebrated Puja Swamiji's Birthday with a lot of fervor and devotion for three days commencing from 19-01-2022 to 21-01-2022 and the details of this auspicious event are mentioned below for the benefit of devotees.

19-01-2022: 5:45 am: - The celebrations commenced with the lighting of the Lamp in the Sri Santi Ganapati temple. Later Puja Swamiji's statue was garlanded in the Omkara Sthupam. Thereafter the Ashramites joined in the *Nagara Sankeertan* chanting Lord's name which culminated with prayers in the Prarthana Mandir followed by Puja to Goddess Annapurna in the Annapurna Sadan. On this auspicious occasion, '*Jaya Jaya Rama Krishna Hari Om*' was chanted in the Prarthana Mandir from 6 am to 6 pm.

20-01-2022: As part of the celebrations, '*Omkara Japam*' (*Pranavam*) was chanted by the Ashramites from 6 am to 6 pm.

21-01-2022: 6 am: - Ashramites started in a procession with *Nagara Sankeertan* and reached 'Omkar Mandir'.

7 am: Puja Sri Omkara Swamiji's *Paduka Satanaamaarchana* was performed in the Omkar Mandir.

Later the Ashramites had the good fortune of receiving the blessings of Puja Sri Jnaneswari Mathaji.

On this day 'Peace Prayer' was continuously repeated by the Ashramites from 6 am to 6 pm.

In the evening between 6 pm to 7 pm there were community prayers. The program concluded with the distribution of Prasad to all those present on the occasion.

Other programmes: 15-01-2022: Makara Sankranti festival was celebrated by reciting Sri Lakshmi Ashtothara Satanaamaarchana in the Prarthana Mandir.

05-02-2022: On the auspicious occasion of 'Sri Panchami' Saraswati Puja was performed in the Gurukul Pathasala at 9 am.



APPEAL FOR CONTRIBUTIONS/SUPPORT

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

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

b) Privileged Donors: Rs. 25000 and above

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

2. Educational Fund

3. Gosamrakshana Fund

4. Children's Educational Fund

5. Old Age Welfare Fund

6. Library Fund

7. Educational Fund

8. Building Maintenance Fund

9. Ashram Maintenance Fund

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

Donations may be addressed to:

The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, East Godavari District,

Andhra Pradesh, India, Ph. 7382009962

Email: srisanthiashram@gmail.com

Website: www.srisantiashram.org



IMPORTANT NOTE

We regret to inform you that due to the prevailing Covid Situation, this year's summer camp at Kotagiri ashram, Tamilnadu will not be held. Devotees kindly note.

APPEAL TO SUBSCRIBERS OF PEACE MAGAZINE

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

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

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



NOTICE

EXTENSION OF GOWSHALA CONSTRUCTION WORK

Under the guidance of Puja Jnaneswari Mataji, the Committee of Management of the Ashram extends its gratefulness for the all the generous Donors for the construction work undertaken by the Ashram. But for the generous contributions received from the Devotees and Ashramites for this major project, the Extension of the Gowshala would not have been completed in such short period. On behalf of Puja Mataji and the Committee of Management we once again express our gratitude to all the donors. Let the divine Blessings of Param Puja Omkar Swamiji and the loving grace and best wishes of Puja Jnaneswari Mataji be upon all the donors. We therefore request the devotees to stop sending donations for this specific purpose and continue with their patronage for the other activities of the Ashram as before.

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