

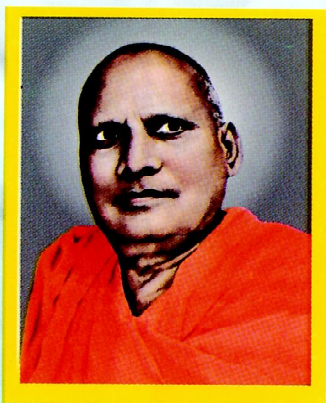
# PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood

July - September - 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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Founder: H. H. Sri Swami Omkar

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### CONTENTS

| S. No. | Page No.                                                  |
|--------|-----------------------------------------------------------|
| 1.     | Prayer and Meditation 1                                   |
| 2.     | Independence Day – Swami Omkar 3                          |
| 3.     | Stumbling – Swami Omkar 5                                 |
| 4.     | Guru Purnima – Matha Jnaneswari 8                         |
| 5.     | Obstacles as Sources of Strength – Swami Rama Tirtha 9    |
| 6.     | The Buddha and The Limping Lamb – Sri T.L. Vaswani 11     |
| 7.     | Eternal Vigilance – Swami Ramananda Tirtha 13             |
| 8.     | What is Death and How to Conquer it – Swami Sivananda 15  |
| 9.     | God Dwells in All Beings – Swami Ramdas 19                |
| 10.    | Poor and Naked – Swami Omkar 21                           |
| 11.    | Hiss You May, But Bite You Shall Not – Sri Ramakrishna 25 |
| 12.    | Dasasloki – Sri T M P Mahadevan 27                        |
| 13.    | Tap Your Hidden Power – Dora Albert 33                    |
| 14.    | The Wolf and The Deer – Swami Jyotirmayananda 38          |
| 15.    | Homage 40                                                 |
| 16.    | Character of Experience – Siluveru Sudarshan 41           |
| 17.    | Crushed Flowers – Swami Omkar 43                          |
| 18.    | Appeals, Ashram News 44-48                                |

## PRAYER

Lord of our tiny hearts' temple, and yet greater than all comprehension, we bow before Thee in deep adoration!

With sunrise and sunset and the hours that lie between, may we ever feel Thy Presence in all our thinking and doing!

May we sleep in Thee and wake in Thee! May we speak and be silent in Thee!

May each passing season bring us deeper understanding of Thy changeless Love, Truth and Light!



## MEDITATION

Liberation is not on the other side of the sky, nor in the nether world, nor on earth; liberation lies in the mind purified by proper *Spiritual knowing*.

I have studied enough of philosophy, nay- I have talked and taught to my full; And, now I am convinced there is no condition higher than that Silence which comes of the abandonment of all latent desires.

Firm and studious application to the one Essence, and control of mind: - this is a short statement of the import of "Liberation".

Detach thyself from the thing tasted and from that, which tastes it, meditate on the taste alone; thus be ever the self- the ATMAN.

**-YOGAVASISTHA**



# INDEPENDENCE DAY

SWAMI OMKAR

It is blessed to have Independence- Freedom even on one day, in one's life.

Every day is a Day of Freedom for somewhere; someone is free in every nation sometime or other.

Pious, selfless, devoted and God- Loving people make a free Nation. Independence or Freedom is in selflessness and Love Universal, but never in selfishness, separation and ignorance.

Glad to see that the members and *Gurukula* Children are busy celebrating the Independence Day at Santi Ashram., Totapalli.

Children are more interested in what they are going to get to eat- sweets- Dal, Jaggery etc. as *Prasad*. As for the grownups, the elderly people, they should examine their desires, minds and hearts and should see for themselves, whether they are really enjoying Freedom today.

What is Freedom? Where is Freedom? Are you FREE really?

1. Freedom is God consciousness. One should rise above body, mind and world to enjoy real freedom.
2. Freedom is never in the body-consciousness. It is there where it is all Light or God.
3. You are FREE, if you are a master of your senses. A slave can never enjoy freedom.
4. In memory of the Independence Day, please try to be free physically, mentally and spiritually.

Verily, real peace is only in Freedom. The time to establish Freedom is now. May this day be a happy Day of Freedom helping to establish Peace in your devout hearts paving the way to the Peace of others.

May the Individual Peace lead to the Universal Peace establishing Freedom first in your hearts, then in the Home, community, Nation and World at large!

May your Independence be the Independence of all in the East and the West!

## **FREEDOM**

O Freedom! Where art thou?

Thou art there where the selfish self is dead.

Where the latent desire is burnt with root and branch.

Thou art there, where the love of Self- the worship of mammon is overcome, or burnt in the Fire of God consciousness. Freedom is in Love-Universal that includes All.

Verily, my Freedom is your freedom. Your Freedom is my Freedom; for, there are not two Freedoms.

But there is only one Indivisible Freedom.

Thou are THAT; *TAT TWAMASI*

Om! Om! Om!

My heart rejoices to see that Santi Ashram is blessed today to have Madame Betty Forster, our Smt. Santha Devi from far away Switzerland, the land of Freedom to take part in the celebrations here and to unfurl the Flag of Freedom on this Independence Day.

My homage to all the departed and living souls, patriots who have contributed to the Freedom of Motherland and the peace of the world!

May you all feel God's presence, the Inner Peace in the True Freedom, the only changeless reality of Truth in memory of this Happy Day!

This is the Prayer of your own Omkar.

PEACE, August, 1991

# STUMBLING

SWAMI OMKAR

Stumbling is common to everyone, both to the saint and the sinner. But the difference is that the saint makes his stumbling blocks into stepping stones and whereas the sinner – the weak man makes his stumbling blocks into heap of mud, under which he wallows and perishes. My theme now is not exactly about *Stumbling Blocks*. It is more about *Stumbling or Slipping*, as we walk in the Spiritual Path towards the *Heights*.

How true are the words that *Narrow and rugged is the way that leads to Heaven*. Whether the path is narrow or rugged, full of thorns or paved with gold, and very smooth, our Goal is Heaven. God is in the devoted heart of the dedicated man. Man is the image of God. How true and comforting are the wise words:-

“God has no other body on earth than yours now,

He is working through you.

He is thinking in you.

He is moving in you.

Nay, He is breathing in you.

Verily God and you are not two but one.”

Now let us deal with stumbling or slipping: Did you ever hear the wise words:-

That the greatness of a man is not in never slipping or falling down but his Greatness is in rising up. Each time he falls, never to fall again.

The weak man falls and does not try to rise again. But the wise man rises immediately with a firm resolution never to fall again. Every experience, be it good or bad, constructive or destructive is a stepping stone to the wise man. Sometime or other, stumbling is common to one and all, for *‘to err is human’*.

The wise man realizes his mistake. But the ignorant man does not realise his mistake. The wise man thinks within that his mistake is due to his forgetfulness of the Light within, for the time being,

thus *he blames himself. The ignorant man blames others* for his mistakes, finding fault with everybody except himself.

The wise man is busy *Reforming himself*. The ignorant man is busy in *Reforming Others*.

The wise man when he stumbles, knows that he is stumbling only into the lap of God, and thus gets comfort and consolation.

Whereas the weak man in his ignorance of *God's Omnipresence*, stumbles on hard rock or in the pits dug by himself and gets hurt and swallowed up in the sea of ignorance and darkness. It is helpful and worthwhile to know first the location of the *Lap of God*.

**Q:-Where is God?**

A: - God is everywhere.

We should rather ask the question:-

*Where is not God?*

Saints and sages in both the East and the West have said in one Voice that:-

There is not a needle's point of place or space where God exists not- because *He is Omnipresent*. Verily God is Omnipresent.

If we could only strive to understand this one single, simple but potential word *Omnipresent*, our lives will be full of Poise, Power and Peace. We are always in God's Omnipresence, for He is existing from Eternity to Eternity. If God is everywhere, in everyone as He is *Omnipresent*, where are you now, my loving Reader?

You are rooted and centered *Now* and always in His Omnipresence. I too am writing this message in His Omnipresence. As all is God, He is writing this message, for not a blade of grass moves without His will.

May all Glory be unto *Him!*

**Q: - Where is the lap of God?**

A: - If God is everywhere, is not His lap also here, there and everywhere?

We can never separate God and His Lap, for they are inseparably one.

Can you separate the Sun and its radiance?  
Can you separate the Ocean and its waters?  
Can you separate the sky from its blueness?  
Can you separate the flower from its fragrance?  
Thus the lap of God can never be separated from Him.  
*His Omnipresence is the Lap of God.*

Hence we have been eternally in His Lap, whether awake or asleep. We are in His Lap as we walk towards the Heights. We are in His Lap even when we stumble and flounder in the depths of ignorance. Blessed are they who can cling to God, when they stumble in all their tests and trials recognizing God's Presence always. Even when one feels that all is lost and that there is no hope, still there is the unfailing succor of God, in the ever-present *Lap of His Omnipresence*, who is pervading and permeating not only the wide universe but also the very cells of one's body.

There is never a moment of time when we are not in the Lap of God.

In the past we have been in the Lap of God.

In the present we are in the Lap of God.

In the future we are bound to be in the Lap of God. There is never even the tiniest moment when we are not in God's Presence. From Eternity to Eternity we have been in the Omnipresent Lap of God.

Hence, naturally, when we stumble, we stumble into His Holy lap. We are already in god's Lap. No one can take us away from His Lap.

Glory! Glory! Glory!

May we ever abide in His Holy Lap finding consolation and comfort in *His Omnipresence, Omnipotence and Omniscience!*

May Peace be unto all!

Om! Om! Om!

An offering to all the stumblers with prayers for their comfort and Peace in *Him*.

Om Tat Sat Om



# GURU PURNIMA

Jnaneswari Mataji

How should we show our gratitude on *Guru Purnima*? Many Mahatmas teach that the *Guru* gives the teachings of wisdom and dispels ignorance, just as the rays of the sun dispel darkness. The *Guru* only is *Brahma, Vishnu and Maheswara*. How the *Guru* should be adored and worshipped is according to each one's taste.

The wonderful *Shakti* which is in the *Guru* is in the disciple also. However, it is not recognized or realised due to ignorance. The dissolution of ignorance depends on the teachings of the *Guru*. The progress of the disciple depends on how far one puts the teachings of the *Guru* into practice. It is the responsibility of the *Guru* to take the disciple to the state of the Goal. He teaches about peace, love and compassion and importance of these good qualities to reach the Goal.

There are so many different types of *Pujas* to the *Guru*. It is our good fortune to do *Pujas* to the *Guru*. The *Guru* should be seen as God. Mahatma Gandhi worshipped God (*Guru*) with *Sathya* and *Ahimsa*. Jesus worshipped with *Daya*- compassion and mercy, and *Seva*- service. It must be seen how the *Guru* should be worshipped and what should be offered to Him.

No matter how many *Pujas* are done, we will only be deserving of His Grace when we put the teachings and initiation into practice. The selfishness of 'I' has to be given up. The idea of 'You and I are different' has to be abandoned. It has to be realised that 'two are one'. 'There has to be prayer to reach His Presence.

At the time of initiation, it is very easy to give the **mantra**: saying it, hearing it and also contemplating on it. But not until the power of the *Mantra* is in every cell is it actually achieved? The name of '*Sri Rama*' was present throughout the whole body of Hanuman. With that power he was able to do everything.

Saying the *Mantra* in this way, the *Shakti* will also come to us.

Hari Om!

# OBSTACLES AS SOURCE OF STRENGTH

(A good man and his wicked servant)

SWAMI RAMA TIRTHA

There was a very good man who kept a very naughty and wicked servant. He used to do everything in a wrong way. He used to carry the commands of his master in a curious way; in fact his way of doing things was such as to upset even the most serious man. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time, one of the guests remonstrated against the servant; he was very much annoyed and displeased with his actions and asked the master to dismiss him. The master said, 'your advice is very good, and it is given with the best intention; I know that you wish me well; I know that you want my work and business to prosper, and it is on this account that you gave me this advice; but I know better, I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him more because he is a sinner, he is a wicked and unfaithful servant', this was a strange way of speaking.

The master said, "This servant is the only person in the world, or with whom I come in contact that disobeys me; he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving that they dare not offend me, and so this man is out of the ordinary; he is a kind of dumb-bells, a kind of special training to spiritual self. Just as many people use dumb-bells, pulleys and heavy weights to exercise the muscles in order to develop their physical strength so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this servant; which brings strength.

If you think your family ties are a hindrance and a stumbling block, you need not get annoyed. Just follow the example of the faithful master; make difficulties and differences an additional source of strength and power.

Moral: - Obstacles and hindrances, properly used can be turned into a source of strength and power.

PEACE, August, 1966



### OBITUARY

- 1) Swami Rama Swaroopanandaji, a disciple of Pujya Swami Chidanandaji attained the Lotus feet of the Lord in Uttarkashi on 14-08-2021. He used to accompany Swami Chidanadaji on his visits to not only Sri Santi Ashram but also to other places. He was known to serve Swami Chidanandaji very devoutly.



- 2) Sri K. Srinivas served as Electrical Engineer with Tata Steels. After his retirement from service he settled down at Visakhapatnam for the last 15 years and was very helpful to our Visakhapatnam Branch in all matters relating to electrical works such as wiring, repairs, new connections etc., and was a regular visitor of our Branch at Visakhapatnam. He attained Sadgati on 14-08-2021 at Visakhapatnam. May Pujya Swamiji's Divine Grace provide the bereaved family members necessary strength and courage to bear this tragic loss!

Joy, Bliss Immortality- these are your birthright. Never swerve from the path of truth. This is your birthright. This is your real nature. This is no monopoly of the dwellers of Himalayas or the Saints only. It is the birthright of everyone.

Swami Sivananda

# THE BUDDHA AND THE LIMPING LAMB

SRI T.L. VASWANI

A story which has moved me much is a beautiful commentary on the Buddha's compassion for animals.

The Buddha is a *Rajgir* and is one day, having a walk. He gazes at the beauty of the flowers of the field and says- "O trees and flowers of the field; how trustfully you turn your Face to the sun: And how trustfully nightingales and doves take shelter in you. Alas! Man hurts the birds and slays the animals. The wisdom of man is drenched in blood."

Just then, a flock of goats and sheep pass by. The Buddha finds that the herdsman is driving them with difficulty.

"What is the matter?" asks the Buddha.

The herdsman says- "Sir! there is in the herd a limping lamb. He finds it difficult to keep pace with others in the herd."

Affectionately, the Buddha takes the limping lamb on the shoulder.

## **THE CROWN OF LIFE**

Then the Buddha asks the herdsman: - "Why are you driving the herd in the heat of the Monday sun?"

The herdsman says: - "Sir! I am asked to give the king a hundred goats and sheep for sacrifice in the *Yagna* which takes place this evening."

And the Buddha says: - "I too shall go."

They enter the city, side by side, the herdsman and Gautama. Meekly walks Gautama with the lamb on his shoulders. They cross the bazaar. And the buyers in the market stop a while and gaze at Gautama.

And women open their doors to see how gently and gracefully he walks, - this great lover of peace. He moves on. Many gaze at him, again and again. Many know him not. They have but heard of him say: - "Behold the holy man who dwells on the hills."

And the Buddha reaches the place where preparations have been made for sacrifice in the *Yagna*. The man in charge is about to strike the sword against the lamb marked for sacrifice, when suddenly Buddha exclaims: - "Great King! let not the man strike. Take my life as a sacrifice, O King! Spare the lamb."

The words moved the heart of the king. He then, asks Gautama to speak to the people. A few words only does Gautama speak on the occasion:-

*"O MEN! YOU CAN TAKE MY LIFE EASILY BUT REMEMBER NONE OF YOU CAN GIVE LIFE:*

So, have mercy, have compassion.

And never forget, that compassion makes the world noble and beautiful.

Remember, too, that all living beings are linked together in *maithri*.

Therefore, resolve that you will live on bloodless diet.

Verily, in gentleness is the crown of life.

The next day, a decree is proclaimed by the king. The order goes forth that none shall henceforth kill for sacrifice or private pleasure. For, life is one: and the crown of life is mercy or compassion.

OM! OM! OM!

PEACE, February, 1969



# ETERNAL VIGILANCE

SWAMI RAMANANDA TIRTHA

Eternal vigilance is the price of Liberation! '*Mukti*' demands its fullest price. There is no half-way to it..... The goal may appear to be distant and far off. Many a firm step will have to be taken before the goal is realised. It may not be a sudden flight in a single swoop. Moment by moment, stage by stage, the onward march is to continue. There may be ups and downs, jerks and jolts, tests and trials. But, undeterred, one has to keep on the right track moving. Sooner or later, the goal will be attained.

There are two processes followed by aspirants. One is that of suppression or curbing of the baser elements in us. The other is that of sublimation or giving a higher lift to them. When we resort to the method of suppression, there is every likelihood of its reemergence. The moment the grip is relaxed, the same old elements will reappear. There is a sort of ebb and tide. This process also requires eternal vigilance if this swing is to go in the forward direction. But there is a better way, a more natural method of erasing the little ego. Take it to higher levels. Rise above the mind. Elevate it to a higher plane. Feel that you are not the body. The body is only a holy temple in which the Divine is enshrined. No need to shut the eyes and close the ears. Only practice to see God in all sights, hear only the Divine sound in all that you hear and feel His presence in every touch. Spiritualize every action. Divinize every movement! If you continue this practice, you will be full of life, Light and Love and achieve abiding Peace which is nearest to you, enshrined in the stillness of your own purified heart.

This is the easiest way, though the most trying one. But for those who have the will and are ready to pay the price, it is feasible. Do not mind the pit-falls, the snares and the traps. These are various

devices ordained by God to test your mettle. Face them boldly with a firm determination and forge ahead. Awaken the Inner Power. It will never fail. Do not seek succor or relief, help and assistance from any outside agency, human or other. Look within instantly, with all concentration, one pointedly and you will win!

Purity comes through sincere, open, candid confession, confession to the God within and not to any outside Image or Deity. Weep, weep, weep into a ceaseless stream of tears, and the heart will be purified. As Swami Ramatirtha has so beautifully put it: - "The path to purity is flooded with tears. Why grope in darkness? Man in his ignorance drifts and drifts till he is lost in the whirlpool of his own making. He goes round and round and finally sinks into its depths. But it must be remembered that in this domain he does not sink to be lost but only to rise again with greater vigour and strength. This is the beauty of the spiritual path. Be on it; once you are there, the march onwards continues unabated till it leads you unto Eternal Light!



\* Did you never see in the world a man or a woman, who being sick, afflicted and grievously ill, and wallowing in his or her own filth, was lifted up by some people, and put to bed by others?

And did the thought never come to you, that you also are subject to disease, that you also cannot escape it?

\* Follow the path of duty; show kindness to thy brothers and free them from suffering.

\* Goodwill towards all beings is the true religion; cherish in your hearts boundless goodwill to all that lives.

**BUDDHA**

\* Perpetual awareness of God's presence everywhere and cheerful service to Him through His creation is real happiness.

**Matha Jnaneswari**

# WHAT IS DEATH AND HOW TO CONQUER IT

SWAMI SIVANANDA

Death is only a change in form. Death is only separation of the astral body from the physical body. Why are you so much afraid of death, my dear Viswanathan?

Birth follows death just as waking follows sleep. You will again resume the work that was left off by you in your previous life. Therefore do not be afraid of death.

The idea of death has ever been the strongest motive power of religion and religious life. Man is afraid of death. In old age he tries to think of God. If he remembers God even from his boyhood, he will reap a rich spiritual harvest in old age. Man does not want to die. He wants to live forever. This is the starting point of philosophy. Philosophy enquires and investigates. It boldly proclaims: "O man, do not be afraid of death. There is an immortal abode. That is *Brahman*. That is your own *Atma* that dwells in the chambers of your heart. Purify your heart and meditate on this pure, immortal, changeless self. You will attain immortality."

O Man, do not be afraid of death at all. Thou art immortal. Death is not the opposite of life. It is only a phase of life. Life follows on ceaselessly. The fruit perishes but the seed is full of life. The seed dies but a huge tree grows out of the seed. The tree perishes but it becomes coal which has a rich life. Water disappears but it becomes the invisible steam which contains the seed of a new life. The stone disappears but it becomes lime which is full of new life. The physical sheath only is thrown but life persists.

Can you tell me friend "Is there any one on the surface of this earth who is not afraid of death? Is there anyone who is not uttering the name of the Lord when he is in serious difficulty, when his life is trembling in the balance, or when he is in acute agony? Why then, O skeptics, do you deny the existence of God? You yourself admit His existence when you are in trouble. On account of perverted intellect

and worldly intoxication you have turned out as an atheist. Is this not a great folly? Think seriously. Give up arguing. Remember Him and attain Immortality and eternal peace right now.

In *Garuda Purana* and *Atma Purana* it is described that the pangs of death tantamount to pain caused by the stings of 72,000 scorpions. This is only mentioned to induce fear (*Bhayanak Sabda*) in the hearers and readers and force them to attempt for *Moksha*. In spiritualism there is the unanimous report from the enlightened spirits that there is not even a bit of pain during death. They clearly describe their experiences at death and state that they were relieved of a great burden of this physical body and that they enjoyed perfect composure at the time of separation from the physical body. *Maya* induces vain fear in the onlookers by inducing convulsive twitching of the body. That is her nature and habit. Don't be afraid of death-pangs. You are Immortal (*Amara*).

Strive ceaselessly to live in God through *Japa*, *Kirtan*, service of the poor and meditation. Then only you will be able to conquer Time of death.

When the God of Death comes to take your life, he will not accept your excuses: "I had no time to worship God in my life."

Knowledge of *Brahman* or *Brahma Jnana* alone can free us from the clutches of ignorance and death. This knowledge should come to us as a direct realisation through meditation. Mere scholarship or intelligence or study of religious books cannot help us to attain the *summum bonum*. It is a matter of direct experience but not of argument or reasoning.

Habitual study of abstract problems will result in another earthly life, in a well-developed power for abstract thinking, while flippant hasty thinking, flying from one object to another, will bequeath a restless ill-regulated mind to the birth following in this world.

Self-realisation will remove *Avidya* or ignorance, the root-cause of human sufferings, and produce in you the knowledge of oneness of the Self, which is the means for eradicating grief, delusion, the

dire malady of birth and death, and the concomitants of Samsara or world's process.

The sun of pure consciousness is shining in the chambers of your heart. This spiritual Sun of suns is self-luminous. It is the Self of all beings that transcends speech and mind. If you realise this Self, you will no more return to this *Mrityuloka*, the world of death.

Birth and death are two illusory scenes in the drama of this world created by the jugglery of *Maya*. In truth nobody comes and nobody goes. Atma alone exists for ever. Destroy *Moha* and fear through enquiry and rest in peace.

"I know that mighty *Purusha* who resplendent like the Sun, transcends darkness (ignorance). By knowing Him alone, one conquers death. There is no other way to salvation. (Yajur Veda xxxi-181)

Every effort in the direction of Yoga never goes in vain. You will realise thereby the fruit of even a little Yogic practice. If you have succeeded in the practice of the three limbs of Yoga in this birth viz., *Yama*, *Niyama* and *Asan*, you will begin your practice in the next birth from fourth limb viz., *Pranayam*. A *Vedanti*, who has acquired two means viz., *Viveka* and *Vairagya* in this birth, will start his practice in the next birth from the six fold virtues, viz., *Shama* and *Dama* etc. Therefore you should not be discouraged a bit even, if you fail to attain the *Kaivalya* or Independence or final *Asamprajnata* in this birth. Even a little practice for a short period will give you more strength, more peace, more joy and more knowledge.

You cannot die, because you were never born. You are immortal Atma. Birth and death are two false scenes in the unreal Drama of *Maya*. They concern the physical sheath only, - a false product formed by the combination of the five elements. The idea of birth and death are mere superstition.

This physical body which is made up of clay or earth is a toy for the Lord for His *Leela* or sporting. He is the wire-puller or *Sutradhara*. He keeps His toy running as long as He likes. Eventually He breaks

the toy and throws the pieces away. The game of two ceases. There is only oneness. The individual soul merges in the supreme soul.

The knowledge of the Self destroys all fear of death. People are unnecessarily alarmed of death. Death is the sleep. Birth is like waking up from sleep in the morning. Just as you put on new clothes, so also you put on a new body after death. Death is a natural incident in its course. It is necessary for your evolution. When the physical body becomes unfit for further activities and use, Lord Rudra takes it away and supplies a new body. There is no pain at the time of death. Ignorant people have created much horror and terror regarding death.

There is only one Reality- *Brahman*. This world and body are superimposed on *Brahman*, just as snake is superimposed on the rope. As long as the rope is not known and the idea of snake persists, you are not free from fear. Similarly this world is a solid reality to you until *Brahman* is realised. When you see rope with a light, the illusion of snake vanishes and the fear disappears. Even so when you realise *Brahman*, this world vanishes and you are freed from the fear of births and deaths.

You dream sometimes that you are dead and that your relatives are weeping. Even in that supposed death-state you see and hear them weeping. This clearly indicates that even after apparent death, life really persists. You exist even after the physical sheath is thrown out. That existence is *Atma* or the big 'I'.

If you realise the immortal soul which is hidden in your heart all these forms of three knots viz., *Avidya* (ignorance), *Kama* (desire), and *Karma* (action) are rent asunder, if the chain of ignorance viz., ignorance, non-discrimination, egoism, likes and dislikes, *Karma* body is broken, you will be freed from the round of births and deaths, you will enter the city of deathlessness.



# GOD DWELLS IN ALL BEINGS

SWAMI RAMDAS

This happened more than fifty years ago. The famous saint of South India, Sri Sai Baba, had gained a great name in the spiritual world. Once, he was absorbed in some thought when, suddenly, a smile appeared on his lips. "In your temple, does any person come to you?" he lovingly asked his well-known disciple Sri Upasani Maharaj.

Upasani Maharaj, as commanded by Baba, was then living in the outskirts of Shirdi, in the temple of Khandoba, in the cremation grounds near the river. The temple was dilapidated. Being an orthodox *Brahmin*, he had refused to stay in the *Dwaraka Mayi Masjid* where Baba stayed. He was having, *Darshan* of Baba every day. He was preparing meals daily in the afternoon and taking them to Baba in the *Masjid*. Only after Baba's meal was over, he would take food and water.

"Baba, nobody goes there," replied Upasani Maharaj in reply to Baba's query.

"Well, sometimes I shall come to you," Baba graciously told the Maharaj.

Some days passed. Then, on midday during summer when the earth had become very hot by the fiery rays of the sun, Upasani Maharaj was taking to his *Guru* a plate containing food. Maharaj was suddenly obstructed on the way by a black dog, which was very hungry. Maharaj thought to himself, "Only after feeding the *Guru*, and not before, will it be proper to give food to the dog." On going a little distance, his mind changed. Looking back for the dog, he found that it had disappeared. He walked on and reached the *Masjid*. There he met Baba who asked him, "Where was the need for you to come as far as here in this terrible heat, when I had already met you on the way?" When Baba spoke like this, Upasani Maharaj remembered the dog he had met on the way and repented very much over his failure to feed it. Sai Baba remained silent.

The next day, when Maharaj started as usual from the temple with the food, he saw near the compound wall a *Sudra* standing and asking for food. Maharaj did not even cast a look at the hungry *Sudra* who cried for food. He wanted to reach the place of the Guru as early as possible. So he walked towards the Masjid. When he reached the place, Baba again told his disciple, "Today also you have needlessly taken so much trouble. I was standing near your temple itself: But you did not care to look at me." The disciple's eyes were now opened by Sai Baba who said, "I myself appeared before you as the dog and the *Sudra*. In all these resides one *Paramatma* or God. I wanted to teach you the secret of *Parabrahman*. He is all pervading, as established by Vedanta. He resides in all beings. So you have to look upon all with equal vision, bear good feelings towards everybody and always do the right action, which is the highest duty. God dwells in all beings." Thus, Sai Baba blessed his great disciple.



\* I expect to pass through this world but once. Therefore, if there be any kindness I can show or any good I can do to any fellow human being; let me do it now for I shall not pass this way again.

**Omar Khayyam**

\* No virtue on the spiritual path is so glorious and beautiful as faith and surrender to one's Guru. It is the heart and kernel of all spiritual endeavours.

\* Faith and surrender come easily to one who repeats the Divine Name constantly. So, cling to this priceless jewel with all your heart and soul.

\* The almighty Lord is always attracted to the pure and simple faith of His devotees. Nothing gives Him greater joy than such innocent faith.

\* The mysteries of Grace cannot be understood by those without faith. It is truly said that only Grace can make one understand the workings of Grace.

**SWAMI SIVANANDA**

# POOR AND NAKED

SRI OMKAR SWAMI

*“Poor and Naked we come into the world and Poor and Naked we leave the World.”*

*Duality* is the name of the world, although all is *Brahman*-God. The world is a mixture of good and bad, happy and sad incidents too.

Recently a sad incident happened in our Waltair Ashram. Some friends and well-wishers of the Ashram brought a *Sadhu* to the Ashram, with a request that he should be allowed to stay in Santi Ashram.

As the *Sadhu* has been a man of meditation, he was given my cottage near the Hanumanthawaka facing Kailas Hill. It seems he was fasting also for 100 days recently.

Fasts should make us healthy and strong, but not sickly and weak. I too have been an Advocate of Fasting since early years- having taken long fasts of 15, 21, 30 and 40 days, but not such a long fast of 100 days. It was a happy surprise to read in one of the recent letters written by a great devotee, one of the Members of the *Peace Centre in Kotagiri*- the following words.

Dear Swamiji Maharaj! Pranams: - One great desire is always haunting me that your physical sheath should survive and sustain for not less than 300 years, by which time the whole country, nay, the whole world, the entire Universe shall be deluged with *Peace*, in the cause of which *you* are a silent and valiant fighter.

Is it possible to live for 300 years? Here and there in the world, we read and hear of the people who live more than the span of 100 years, by their ideal and simple lives of moderation in food and work.

*Where there is a WILL there is a WAY.* All things are possible for those who trust in God! How blessed it is to BE GOOD and to DO GOOD!

Blessed are they in whom the desire for life is extinguished. A sage is free of all desires. It is same to him, whether the body lives long or dies today.

I often recall the words of the sage *Ashtavakra* with great joy,-

Let the body remain until the end of the *Kalpa- ages-* or let it dissolve now, what is that to me, who the *Atman*, without age and free from destruction?

Our present theme now is, not about the *Life Eternal*, about coming into the world poor and naked, unable to take anything with us, when we depart from the world of duality or delusion.

Hardly fifteen days passed and we hear now, the sad news that the *Sadhu* is no more. He expired suddenly on one night. He was all alone and no one was with him, when he expired.

God knows whether he struggled for life or he left the body peacefully. The *Sadhu Mahatma* was given a decent burial in the Ashram grounds, by the members and devotees of the Ashram with the chanting of God's name and *Bhajan*, invoking God's Blessings on the departed spirit of *Sri Sadhuji*.

Here comes the strange and interesting part of my message.

The **Sadhuji** had a small trunk of his own. Everybody thought that he was a poor *Sadhu*, having some spiritual books and clothes in the trunk.

Imagine the happy or sad surprise to find gold coins and currency notes in the trunk, when it was opened by the friends of the *Sadhuji*! It seems it all amounted to nearly Rs.3000/-

The *Sadhuji* could not take with him even a pie of his hard earned cash. God alone knows how he earned it and what he wanted to do with all this money. **Sadhuji** could not take it with him but his disciples took away all his money. We are to see now whether they will take it with them or do any good in the name of **Sadhuji** to keep his memory sacred and fresh in the Ashram where he lies, the remains of his mortal coil- the body in *Samadhi*.

Our *Sadhuji*'s sudden passing away without telling a word to anyone else, about all the money, that he so carefully hoarded and kept in the trunk is a living lesson and should be an eye-opener, more to all the other *Sadhus*, *Yogis* and *Swamis*, who have Bank accounts or keeping money in the ground or trunks or beds, or pillow cases etc.

This sad incident should be an eye-opener not only to the *Sadhus* but also to the *Grihastas*-House-holders too.

A rich man died suddenly leaving plenty of money, jewels, lands etc. without writing any WILL. As usual with the men of the world, he too was expecting never to die so soon but to live long. But who can tell the hour of death! Since his departure, his wife and children, in spite of all the wealth, they have been in actual hell, fighting with each other filing suits even in the courts.

Is not death better than this kind of life of bitterness and hatred among brothers and between them and the mother? What is Real is ignored and the unreal is worshipped. Man has become a Mammon-worshipper instead of a God-worshipper. Misery is the lot of all Mammon-worshippers be they learned and mighty.

Sometime ago I heard of an Ashram devotee who could not do much good when alive but when he died his relations found Rs.5000/- under his pillow. He could not take even a single pie of his money with him, but his relations have taken away the entire amount. How true are the words:-

*Today is ours and not tomorrow, hence let us do our good deeds today only.*

Whether we do our good deed today or not, let us adjust our affairs and money matters, today only before the *Call* comes suddenly. Let every pie we have, whether it is earned with sweat or easily earned, let it be utilized in His Service, in serving His sick, poor and helpless children in His Name. Whatever we want to do with our cash or property let us do it ourselves, but not leave it to our disciples or friends to do as they please after we have gone.

I was amused the other day, to see the Tomb or *Samadhi* of a devotee who got it constructed while he is still alive in his garden. He is wise in realizing that his disciples and friends will forget and forsake him and may not respect his wishes, hence he is extra careful, even while alive only, in constructing his own tomb now.

It is not the construction of our own tombs and *Samadhis* that matter or is important, but it is the way that we make good use of the God-given money, in the service of His children, while alive, during our life and after departure from the world of duality.

Above all, let not death come suddenly when we are so unprepared. Let our life be a blessing to the world of humanity but never a burden to mother earth, while alive or dead!

Let us do our good deeds today only remembering that poor and naked we came into the world and poor and naked we leave the world!

Let the unfortunate *Sadhu's* sudden demise, the unexpected disintegration of his body, without taking even a broken needle with him, be a living lesson to all of us. May God's Richest Blessings be ever upon the departed spirit of our Sadhuji, and may his unexpressed wishes or dreams be fulfilled by his friends and disciples!

Let our ideal be always to BE GOOD and to DO GOOD, doing our good deeds today only but never in the uncertain dim future.

May Peace be unto all!

Om Tat Sat Om!

PEACE, May, 1959



It is the coward and the fool who says, "This is fate"—so says the Sanskrit proverb. But it is the strong man who stands up and says, 'I will make my fate'. It is people who are getting old who talk of fate. Young men generally do not come to astrology.

SWAMI VIVEKANANDA

# HISS YOU MAY, BUT BITE YOU SHALL NOT

SRI RAMAKRISHNA PARAMAHAMSA

Some cowherd boys used to tend their cows in a meadow where a terrible poisonous snake lived. Everyone was on the alert for fear of it. One day a *brahmachari* was going along the meadow. The boys ran to him and said: "Revered sir, please don't go that way. A venomous snake lives over there." "What's of it, my good children?" said the *brahmachari*. "I am not afraid of the snake. I know some *mantras*." So saying, he continued on his way along the meadow. But the cowherd boys, being afraid, did not accompany him. In the meantime the snake moved swiftly towards him with upraised hood. As soon as it came near, he recited a *mantra*, and the snake lay at his feet like an earthworm. The *brahmachari* said: "Look here. Why do you go about doing harm? Come, I will give you a holy word. By repeating it you will learn to love God. Ultimately you will realize Him and also get rid of your violent nature." Saying this, he taught the snake a holy word and initiated it into spiritual life. The snake bowed before the teacher and said, "Revered Sir, how shall I practice spiritual discipline?" "Repeat the sacred word", said the teacher, "and do no harm to anybody." As he was about to depart, the *brahmachari* said, "I shall see you again."

Some days passed and the cowherd boys noticed that the snake would not bite. They threw stones at it. Still it showed no anger; it behaved as if it were an earthworm. One day one of the boys came close to it, caught it by the tail, and whirling it round and round, dashed it again and again on the ground and threw it away. The snake vomited blood and became unconscious. It was stunned. It could not move. So, thinking it dead, the boys went their way. Late at night the snake regained consciousness. Slowly and with great difficulty it dragged itself into its hole; its bones were broken and it could scarcely move. Many days passed. The snake became a mere skeleton covered with skin. Now and then, at night, it would come out in search of food. For fear of the boys it would not leave its hole

during the day time. Since the sacred word from the teacher, it had given up doing harm to others. It maintained its life on dirt, leaves, or the fruit that dropped from trees.

About a year later the *brahmachari* came that way again and asked after the snake. The cowherd boys told him that it was dead. But he could not believe them. He knew that the snake would not die before attaining the fruit of the holy word with which it had been initiated. He found his way to the place and, searching here and there, called it by the name he had given it. Hearing the *Guru's* voice, it came out of its hole and bowed before him with great reverence. "How are you?" asked the *brahmachari*. "I am well Sir" replied the snake. "But," the teacher asked, "Why are you so thin?" The snake replied, "Revered Sir, you ordered me not to harm anybody. So I have been living only on leaves and fruit. Perhaps that has made me thinner.

The snake had developed the quality of Sattva; it could not be angry with anyone. It had totally forgotten that the cowherd boys had almost killed it.

The *brahmachari* said: "It can't be mere want of food that has reduced you to this state. There must be some other reason. Think a little." Then the snake remembered that the boys had dashed it against the ground. It said: "Yes revered sir, now I remember. The boys one day dashed me violently against the ground. They are ignorant, after all. They didn't realize what a great change had come over my mind. How could they know I couldn't bite or harm anyone?" The *brahmachari* exclaimed: "What a shame! You are such a fool! You don't know how to protect yourself. I asked you not to bite, but I didn't forbid you to hiss. Why didn't you scare them away by hissing?"

So you must hiss at wicked people. You must frighten them lest they should do you harm. But never inject your venom into them. One must not injure others.

(From Stories and Parables of Sri Ramakrishna Paramahansa)

# DASASLOKI

## OF SRI SANKARA

Sri T. M. P. Mahadevan

The boy Sankara left his village renouncing the world, and proceeded northward seeking his Master. On the banks of the Narmada he met his Master, Govinda Bhagavatpada. Sankara expressed to Govinda his wish to be instructed in *Brahma- Vidya*. Govinda knew through insight the one who had come in the guise of a disciple. Yet he put him the question “Who are you?” In reply Sankara declared in ten verses the nature of the absolute Self that is the “I”. Greatly pleased, Govinda praised Sankara and declared that he knew that Sankara was the great Lord Sankara himself.

In the *Dasasloki*, Sri Sankara declares the true nature of the non-dual Self through the application of the rule of residue (*parisesya-nyaya*), what remains as the residue after all the phenomena have been sublated is the non-dual Self, the real “I”. The objective world of things that is experienced in the state of waking gets sublated in the dream state; the dream-world of idea- images disappear in deep-sleep. Even in the absence of both these worlds- the objective and the subjective, the Self shines as pure awareness. Sleep is not a state of nothingness: for, to be aware of nothing is not itself nothing. The Self is not contradicted by at any time or by anything. When all else has disappeared, it remains. When space has been annihilated and time has come to a stop, no damage is done to the Self. It is the ever-constant, unvarying reality that is referred to in the Upanishads by such terms as *Atman* and *Brahman*. The Self is auspicious, the highest value; it is pure consciousness, the non-dual Absolute. Through proper inquiry (*Vichara*) one should realize that the Absolute (*Brahma*) is the Self (*Atman*), the substrata of ‘I’ (*Aham*). In the *Dasasloki*, Sankara teaches the grand truth of the Transcendental Identity in words which are peerless in their power to awaken the seeker from the slumber of ignorance.

*Advaita* teaches that the basic reality, *Brahman*- is one and non-dual. The truth of non-duality is the purport of the Upanishads, the fundamental texts of Vedanta. The major texts such as 'That Thou Art' (Ch. Up.), 'I am Brahman' (Br. Up.) signify *Brahman*. *Brahman* is sometimes represented as the all pervading principle. And, at other times it is subjectively represented as the Inner Spirit or '*Pratyak Chaitanya*' of the individual soul or self. The term 'That' in the Upanishadic sentence 'That Thou Art' gives us knowledge of *Brahman* as the all pervading principle. While the term 'Thou' gives us a notion of the inner spirit. This distinction is not to be taken as final. What the Upanishadic text 'That Thou Art' signifies is the same, viz., the non-dual spirit.

In the work Dasasloki, Sri Sankara explains the import of the term 'Thou' in the first three verses, of the term 'That' in the next three verses and of the sentence 'That Thou Art' in the last four verses.

The term 'Thou' primarily refers to the individual soul characterized by duality like the qualities of being an agent, enjoyer etc.; and it secondarily implies its true nature which is pure consciousness and which is termed inner spirit. Before setting forth the view of *Advaita* as regards the nature of the sense of the term, 'Thou' Sri Sankara refers to various theories and critically examines them.

- 1) The materialist admits four elements earth, water, fire and air. The living body is a particular concatenation of the four elements and it is characterized by sentience. And the materialist believes that the physical body as characterized by sentience is the Self.

Some followers of same school hold that the eye and other sense organs are characterized by sentience and not the physical body because we have the cognitions like 'I see', 'I hear' etc. and each of the sense is the Self.

Some others of the same school hold that the aggregate of all the sense organs is the Self. Yet others maintain that mind is

the Self because it is the means of determinate knowledge. And others hold that because in the case of *Yogins* the mind is dissolved and yet they continue to live, the vital airs continue as the Self.

- 2) The Buddhist *Vijnanavada* admits the Self to be *Vijnana* (Consciousness) and it further holds that it is momentary.
- 3) The *Madhyamika* school of Buddhism denies reality even to the momentary consciousness. And, in this system only the void is viewed as the Self.
- 4) The followers of *Nyaya- Vaishesika* regard the Self as Omnipresent and as an agent and enjoyer. They make *Jnana* or Knowledge an attribute of the Self, and that too, not an essential but only an adventitious one. And the Self in their system is basically non-sentient.
- 5) The followers of *Sankhya* and Patanjali yoga regard the Self as mere enjoyer and as sentient by nature.
- 6) The *Advaita* view is that the Self is attribute less, absolute and pure consciousness. It is on account of *avidya*, that the Self comes to be endowed with the attributes of agency etc. And these characteristics do not affect the Self in any way.

Sri Sankara says that the Self which is the basis of the cognition 'I' is that which is without a second (*eka*) which is not sublated after all duality has been sublated (*avastha*) which is supreme bliss and consciousness and which is free from all attributes. The Upanishads as understood by Advaita teach that the Self which is the basis of the cognition 'I' is non-dual and absolute, that it cannot be negated by any means, that it is the basis of all proofs and as such does not require any proof. Sri Sankara explains the truth of *Advaita* by showing the untenability of the other views.....

The term 'That' refers to *Brahman*—the ground of the Universe, the Sankhya system holds that the Universe is derived from a single substance which is assumed to be complex, all-

pervasive and insentient, and *Prakriti* or *pradhana* is the same which it gives to that principle.

This view is wrong. The insentient principle, *pradhana* cannot be the cause of the Universe for the following reasons:-

- a) The *Sruti* text 'it be thought itself, would that I were many, let me procreate myself' (Ch. Up.) says that creation was preceded by reflection on the part of the cause of the Universe. And *pradhana* accepted by the *Sankhyas* cannot have any reflection as it is said to be insentient.
- b) The *Sruti* text, 'Having entered these elements with this living Self let me reveal names and forms (CH. Up.) affirms the identity between the individual soul and the source of the Universe. As the individual soul is the sentient being, the source of the Universe with which its identity is affirmed should also be sentient. On this ground also, an insentient entity, *pradhana*, cannot be the source of the Universe.
- c) The *Sruti* text, 'Through knowing which does all this world become known' (Mu. Up.) affirms that by knowing the material cause of the Universe, everything else in the Universe becomes known. Now, if *pradhana* is held to be the source of the Universe, then by knowing it, it is not possible to have the knowledge of the individual souls as the latter are not the manifestations of *pradhana*. So the statement that by knowing the material cause everything becomes known would become contradicted. On this ground also the insentient *pradhana* cannot be the source of the Universe.
- d) The *Sruti* text, 'This whole world has That as its soul; That is Reality; That is *Atman*; That Thou Art' (Ch. Up.), states that the individual soul of which we are conscious is not in any way—different from *Brahman* from which this Universe has originated. And another text, 'From this soul, space arose,' etc, (Taitt. Up) states that the source of the Universe is *Brahman*. Moreover, if something insentient were the cause of the

Universe then the orderly creation that we find in the Universe cannot be explained. On these grounds, the insentient *pradhana* accepted by the *Sankhyas* is not the source of the Universe. Hence Sri Sankara says—‘*na Sankhyam*.’ The *Sankhya* view regarding the source of the Universe does not stand to reason.

Sri Sankara next proceeds to refute the view of *Pasupatas*, *Jainas* and *Pancharatrikas* regarding the source of the Universe. The one reason which may be adduced to declare that all the points of view as regards the nature of the source of the Universe are wrong is that the source is *Visuddhatmaka*, absolute consciousness is proved on the basis of the intuitive experience of *Brahman* of such nature, the experience which arises from the major texts like- ‘That thou art’. Hence *Brahman* the source of the Universe is absolute and of the nature of bliss. Hence, the two are not different.

This self is not connected with the numeral expressing the idea of oneness (*na cha ekam*). It is also not connected with the numeral expressing the idea of two-ness which is generated by a presupposition of the first. It may be objected that oneness of the Self is established by the *Sruti* text, ‘one alone without a second’ (Ch. Up.). As to this, Sri Sankara says, *na va kevalatvam*. *Kevalatvam* means the quality of oneness. It is excluded because it is the outcome of *avidya*. It may be said that if oneness of the Self is not established, then its manifoldness should be accepted. And this contention is rejected in the words, *na cha kevalatvam*. *A kevalatvam* means manifoldness. And the *Sruti* text, ‘There in this is no diversity (Br. Up.)’ denies manifoldness in *Brahman*. If it is argued in that case, owing to the denial of everything, *Brahman* would be void, the reply is: *na sunyam* (nor a void). It is so because the Vedic texts such as ‘*Brahman* is Truth, Knowledge and Infinitude’ (Taith. Up.), establish the reality of the Self. It is not void because it is the substrata of all delusions.

If it is said in that case the Self must at least have been possessed of the attributes of being truth and being knowledge, it is replied: *na cha sunyam*. That is so because the word 'only' in the Upanishadic text- 'one only without a second' denies the relation of attribute and the possessor of the attribute. The reason for all these denials has been stated in the phrase, *advaitakatvat*. This means: It is of the nature of one in which there is the absence of duality in the form of the Universe and the mutual relation of the Universe and *Brahman*. If it is said that in that case the existence of such a Self may be established by pointing a finger at it, Sri Sankara says," How can I speak of it?' (*Katham bravimi*). Being the basis of all proofs, it cannot be explained by words. And the Upanishadic texts are authoritative in this that the knowledge arising from them removes *avidya* and consequently of all misery brought into existence by it. One, having become of the nature of the highest bliss, has one's purpose in this life achieved.

PEACE, May-June, 1975



- \* Education is the manifestation of the perfection already in man.
- \* For the world can be good and pure, only if our lives are good and pure. It is an effect and we are the means. Therefore, let us purify ourselves. Let us make ourselves perfect.

**SWAMI VIVEKANANDA**

- \* Rama says; live on your own account, not for the opinion of others. Be free. Try to please the one Lord, the Self, the one without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority, and you are under no obligation to satisfy the hydra-headed mob. Realise your Divinity and everything is done.

**Swami Rama Tirtha**

# **TAP YOUR HIDDEN POWER**

**DORA ALBERT**

Some years ago I was instrumental in sending out a question to people throughout the country, whose activities covered every phase of human endeavour.

The questionnaire simply asked: "What do you consider the most interesting thing in the world?" The answers received were as different as they were interesting.

Some said life, some said love, some said nature, some said religion, some said art, some said sculpture and some said education, some said science, and some said business. All were right in a way.

But the most interesting thing in the world is you.

It is only proper and fitting to pause a moment and appraise your entity by giving a few estimations that may inspire you to greater achievement. Seldom do you appreciate what you are or what you are capable of doing. It must come from some outside source.

You take yourself too much as a matter of fact. You have not taken time to take stock of yourself to analyze your capacities to realise fully your strength and power and really to discover what a wonderful creation you are, as not to uncover the latent forces and abilities you possess. You forget that.

"You are the salt of the earth" "Ye are the Light of the World". You forget that you are the most wonderful thing that God ever created.

You fail to remember that mind and its ideas have dominion over the earth and all things in it, making you the Master. You must be reminded that it is you who can think, who can comprehend, who can co-operate, who can analyze and visualize, who can imagine and dramatize and see a completed thing from the blue print.

You merely take as a matter of course that it is you who invent, discover and build the marvelous things around you. It is you who harness the forces of nature and through those forces into light, power, and heat to make the world comfortable.

## **BETTER LIFE**

It is you who can mix ideas with natural resources and turn them into economic values to be enjoyed by all. It is you who have the faith, the vision, the determination and the courage to turn your ability into cash, and to plant ideas that will not only enrich your life but also that will make your country a better nation—a better place in which to live.

You lose sight of yourself through the mass of things you create. You get lost among your own things. You must come out in the open to make yourself known.

There is an old Hindu legend that at one time all men on earth were Gods. Man's sins abused his privilege and destroyed his right to enjoy his Divine Heritage.

Brahma, the God of all Gods decided to remove the Godhood from man. He was very much puzzled as to what to do with it. He wanted to hide it where man himself would be unable to find it.

Rather than assume these great responsibilities, Brahma decoded a meeting of all the other Gods to help him decide where to hide a man's Godhead.

The God of lease, God of Truth, God of Spirit, God of Soul, of Love, God of Principle, God of Peace, God of Wisdom and all the other Gods met in a great conclave to make this decision.

Brahma asked for suggestions. One God suggested that the God head be removed from man and placed on the highest mountain peak.

## **DEEP IN MAN**

Brahma said, "No, do not hide it there. Man will climb the mountain and he will scan its highest peak and find it."

Another God suggested that the Godhead be buried down deep in the ground. Brahma said, "No, do not hide it in bottom of the ocean. Man will dive and search there, he will find seas and there he will find it..."

Finally God of Wisdom said, "Then let us hide the Godhead down in man himself". "Yes", Brahma said. "We will hide it there because Man will never think of looking for it within himself."

So the Godhead has been hidden in Man ever since. It is still there. Most men are constantly digging, searching, looking for it everywhere but the right place. They are trying to find it from without.

## **CREATIVE FORCE**

Turn within and there you will find your Godhead. The moment you find it, you will come to a conscious realisation of this great creative force within you.

That great creative force, that untapped power, that dynamic something, that unconquerable soul within you is yearning for expression. It is asking for recognition. It is begging for an opportunity to lift you up and aid you to greater achievements.

This great creative force within you is an imprisoned giant, which when released, can carry you on to a success undreamt of.

“The smartest man in the world is the man inside you,” said Dr. Frank Crane. “By that other man inside you- I mean that other Man within each of us, that does most of the things that we give ourselves the credit for doing”.

A Boer farmer sold his farm at Kimberley, (South Africa) because he could not make a living on it. That farm today is the site of the Kimberley diamond mines, one of the richest spots on the face of the globe.

Dr. Russell H. Conwell tells a similar story in “Acres of Diamond”. The story is about a Pennsylvania (U. S.) farmer who sold his farm to join his brother who had struck oil in Canada.

The new owner in looking over the farm found that where the cattle came to drink from a little creek a heavy scum was washed down by the rain from the ground above. The scum was examined and found to contain oil.

You may be like one of these farmers. You may be looking for richer fields elsewhere, when those riches are within you.

The most undeveloped field in this country is the richest mine that you will ever know anything about, which lies right under your hair, right above your neck. At this very moment this great mine is waiting for you to develop it.

What it will yield, what it will produce, nobody knows- not even you. You will never know the unlimited resources until you begin to dig into them.

By searching you will discover hidden powers and latent abilities that you never thought existed. By digging you will uncover thoughts and ideas that will fill your life with a fuller and deeper appreciation. By sifting you will see an infinite variety of opportunity.

## **POWER OF FAITH**

A new world with untold wealth will be revealed to you with things that you never dreamt of. You will have a fuller, richer and more beautiful life.

Huxley once wrote to Kingsley: 'The most sacred day in a man's life is when he can believe in something. Faith is reason, growth, courage, progress; and all science is the result of faith.'

You can have faith in some superstition. You can have belief in luck. You can have confidence in some outside leadership. But the greatest Faith is to believe in the great God within you.

Before he passed away, someone asked the late Dr. Charles P. Steinmetz, the electrical wizard, in his opinion "what branch of science would make the most unparalleled progress in the future?"

He shrugged his shoulders, knitted his brow, put his hand on his head, and thought for several minutes; then like a flash replied "Spiritual Realisation".

"When a man comes to conscious, vital realisation of those great spiritual forces within himself happens and he begins to use those forces with science, in business and in life, and his progress will be unparalleled.

It was drawing on these great creative forces- this great invisible spirit within that turned John D. Rockefeller from a hollow- chested book-keeper into the richest man in the world.

It was this force that turned Andrew Carnegie from a Rs. 50/-a week bobbin boy into the steel king of America. It was same force that turned a puny corporal into the world's greatest general- Napoleon Bonaparte.

This great force – creative and spiritual force within you is greater than faith, greater than determination, greater than vision, greater than ambition, greater than confidence. It is all these combined and more.

By drawing it, by using it, by applying it in turning your ability into cash you will double your present income and have anything your heart desires.

Devote a certain number of hours each week to study. Take time out to read and reflect.

Reading good books increases your understanding and helps you to express what other people are thinking. In the background of the tons of water stored up in it, every turbine wheel has the full force and power of all the water stored up in that dam.

Your power and force of the dam lies in the background of what you read, think, feel and really are. Once you draw on this inexhaustible reservoir, once you begin to use only a small part of its stored-up force your progress will be unparalleled.

This great creative force is within you, right now, right where you are, ready to work for you. Put it to action and use your ability to help you turn it into cash.

-

PEACE, April, 1969



\* In the religion of love, one cannot have ill-feelings or hatred even in one's mind. When man feels that his religion is the religion of the Universe, that everything and everyone belongs to him, he cannot help loving all, irrespective of caste, creed, colour and nationality.

\* God is realised only through reflection, nor at all even by a million forms of worship. Different forms of religion, however sublime their tenets may be, forge too many bonds around the individual. God-consciousness alone disperses all the bonds and limitations.

\* The greatest miracle in the world is the Love of God, the love that excludes none, and includes all. Peace and love are your birthright. Do not withhold these precious gifts like a miser.

SWAMI OMKAR

# THE WOLF AND THE DEER

Swami Jyotir Maya Nanda

Once a hunter captured a deer and a wolf  
And placed them in two cages  
That faced each other.  
He intended to sell them to a zoo

Day by day the deer looked at the wolf  
From the corners of her eyes.  
She was frightened in the beginning.  
But knowing that the wolf could not hurt her,  
She became increasingly fond of him

The wolf too was hesitant  
To become friends with the deer,  
But finding her as his only companion  
During the long days of summer,  
He began to exchange glances with her  
With cunning fondness.

As time passed, the wolf begged the hunter,  
“O my lord and master,  
Please let me be placed in the same cage  
Where the beautiful deer lies.  
I cannot live without her.  
I cannot keep my mind  
Off her beautiful eyes.  
Perchance her good association  
Will wash away the taint of violence  
And ugliness from my heart”.

The hunter with surprise turned to the deer  
And asked, "Do you agree to what the wolf says?"  
The deer said, "Indeed I feel responsible  
For the agony that the wolf suffers  
Being separated from me.  
He is the first person who has recognized  
My loveliness and gentle manners.

But the hunter laughed loudly:  
"O, the wonders of infatuation!  
You wolf, the moment you enter into the deer's cage  
You will kill her, because you intend  
To feast on her delicate meat.

And you deer, the moment you have seen the wolf  
Released from his cage,  
All your sense to tenderness about him  
Will turn to bitterness.

You will be chilled with fright.  
You will not survive even an hour  
Of this strange friendship.  
I will not accede to your ignorant wishes"

Thus saying, the hunter set their cages  
Far apart from each other.

### **MORAL:**

Overcome the infatuations of the mind,  
And do not let your simple reason  
Be devoured by wolfish cravings!  
Indeed, God turns a deaf ear  
To the pleadings of a deluded mind!



# HOMAGE

With deep and saddened heart, I wish to inform you that Sri Kola Subba Rao, our General Secretary, breathed his last in the early hours of 15<sup>th</sup> May, 2021.

2. I am anguished by the sudden demise of Sri K. Subba Rao. His death left a void in the Ashram, which cannot be filled.

3. He was most compassionate person, always smiling, never ruffled and willing to perform any task assigned to him. He has helped members of Ashram and employees. In the interests of Ashram, he has always been willing to pacify person/s, and was ready, though not necessary, to apologize on behalf of the wrong doer. I have never seen such an exceptional quality in any other person till date.

4. Sri Subba Rao had a tremendous impact on all who got to know him.

5. The office won't ever be the same without him. We will miss him. We will all be thinking of him. Though he is not with us, we will continue to achieve the objects and goals set by him for the Ashram.

6. It is our responsibility to pay homage to the great person like him.

7. Let us pray for his soul and convey condolences to his family members and friends.

For and on behalf of  
The Managing Committee  
Santi Ashram  
MN Aditya, President



# CHARACTER OF EXPERIENCE

SILUVERU SUDARSHAN

All that one can hope to do is to set down a few general impressions. It is a condition of consciousness in which feelings are fixed; ideas melt into one another, boundaries broken and ordinary distinctions transcended. Consciousness and being are not there different from each other. Life grows conscious of its incredible depths. The privacy of the individual self is broken into and invaded by a universal self which the individual feels as his own.

The experience is felt to be sufficient and complete. It does not look beyond itself for meaning or validity. It is its own cause and explanation. It is self established, self-evidencing, self-luminous. It does not argue or explain but it knows and is. The tension of normal life disappears, giving rise to inward peace, power and joy.

However much we may quarrel about the implications of this kind of experience, we cannot question the actuality of the experience itself. Human love perhaps takes us nearest to them. It can become an experience deep and profound, a portal through which we enter the realm of the sublime. To have one's heart and mind absorbed in love seems to unveil the mystery of the universe. We forget the sense of the outer world in our communion with the grandeur beyond. Religious mysticism falls into the passionate love. It has been so from the Upanishads and the Song of Songs. Since the intuitive experiences are not always given but occur only at rare intervals, they possess the character of revelation. We cannot command or continue them at our will. We do not know how or why they occur. They sometimes occur even against our will. Those who are gifted with the insight tend to regard themselves as the ocean waves, the privileged few. *"Only he who is chosen by the Supreme is able to realise it."*

There would not arise any need or desire to test its value. All our experience will be self-valid. But even the noblest human minds have had only glimpses of self-valid experiences. The moments of vision are transitory and intermittent. But we are convinced that such an ideal is not an impossible one. So long as the experience lasts, the individual remains rapt in contemplation, but no man can rest in that state for all time. Life is restless surge. During the vision, its

influence was so potent and overwhelming that he had neither the power nor the desire to analyze it, the process of reflection starts. He affirms that the soul has dealings, direct, intimate and luminous, with a plane of being different from that with which the senses deal a world more resplendent but not less real than the conventional one. The experience is felt as the nature of a discovery or a revelation, not a mere creation. No further experience or rational criticism can disturb his sense of certainty doubt and disbelief are no more possible.

It is just what it is and not like anything else. The Kena Upanishad says that, "it is other than the known and above the unknown." Indian scriptures give cases of teachers who dispelled the doubts of their pupils by assuming an attitude of silence on this question. All forms, according to Shankara, contain an element of untruth and the real is beyond all forms. The profoundest being of man cannot be brought out by mental pictures or logical counters. God is too great for words to explain.

And yet we cannot afford to be absolutely silent. The profoundest wisdom of the past is transmitted to us in the form of myths which do not have any fixed meaning and therefore can be interpreted as life requires. The seers who were at least as wise as subtle, by letting their imagination work on the experience, devised by symbolic conceptions such as crossing the ocean of Samsara, meeting God face to face. But if we go beyond the words to the moods they symbolize, agreement is possible. The symbols and suggestions employed are derived from the local and historical traditions. They required to be interpreted "according to their meaning".

Much of the rationalistic criticism of the sacred scriptures is due to confusion between symbolic statements and literal truths.

If all our experiences were adequately intuited at once, such immediate intuitions could not be doubted under any circumstances; but as it is, we are compelled to relate our intuitive experiences with others and here we are obliged to employ formulas. The pedestrian function of consolidation and revaluation seems to be indispensable. The only way to impart our experiences to others and to elucidate their implications for the rest of our life and defend their validity against hostile criticism is by means of logic.



# CRUSHED FLOWERS

SWAMI OMKAR

I attend daily the morning worship to deliver my message of Peace to the inmates of the Ashram. As a token of their love and respect towards me, my fellow-workers offer me a rose flower. Oh! How it wafts its sweet fragrance all around us. I hold it in my hand! How it helps to attune myself with the Indwelling Presence of the fragrance of Peace.

Every day I carry the sweet scented flower to offer at the altar of my shrine where I live and dedicate my life afresh to His service. On Friday, the day of my silence I do not get any flower since I stay indoors. But I go to the altar as usual not to offer a rose flower, but the lotus flower of my heart on this day of silence.

One day at the early hours of the dawn, I was in my shrine. The windows were not yet opened. Hence it was dark. I stepped in and felt as if I trampled on something because of darkness. Immediately I tried to see what it was, and anxious to know that it was not any living creature or insect. Lo! It was a flower crushed under my foot. Bending low I took the soft thing into my hands and its sweet fragrance was there, though crushed.

It was a moment of inspiration for me. In a flash the sweet and fragrant flower revealed a living message to me. What is it? It is a message of patience, forbearance and love under all conditions.

Beloved readers! Are we prepared to be like these simple crushed flowers when crushed by our trusted friends? Are we ready to be like the trampled innocent flowers, when trampled and forsaken by our loving comrades! If so our lives are blessed like the lives of the sweet and fragrant flowers.

O, Sweet Beloved! Fragrance of all fragrant flowers, bless us with the forbearance and sweetness of the crushed flowers. Make us humble and loving as the trampled flowers to send out love at all times ceaselessly to one and all irrespective of external differences of caste, creed, colour or race. Help us to be sacred and sweet, ever-centered in the glory of Thy sacred Presence, radiating nothing but Thy Universal Love, Infinite Sweetness and Eternal Fragrance.

PEACE, 1987

# 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](mailto: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](mailto:srisanthiashram@gmail.com)      [mattavvs07@gmail.com](mailto:mattavvs07@gmail.com)  
[adityamn07@gmail.com](mailto:adityamn07@gmail.com)
7. The blessings of the Almighty God and those of Pujya Sri Swami Omkar and Pujya Sri Jnaneswari Mataji would always be showered upon you all.

For and on behalf of Santi Ashram  
The Managing Committee.

# **APPEAL**

## **(Extension of Goshala for Calves)**

Esteemed and beloved Devotees,

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

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

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

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

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

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

In the service of Gurudev,  
Vinamrananda Saraswati

# ASHRAM NEWS

## MOTHER ASHRAM:

On the eve of Puri Jagannath Rath Yatra on 12-07-2021, Sri Krishna Ashtothara Satanaama Archana was performed on 12-07-2021 at 7:30 a.m. in the Prarthana Mandir.

On 20-07-2021, Tholi Ekadasi was observed by the inmates with the Chanting of Sri Krishna Ashtothara Satanaama Archana in the Prarthana Mandir at 7:30 a.m.

On 24-07-2021, to commemorate Vyasa Pournima, Sri Vyasa Ashtothara Satanaama Archana was recited in the Prarthana Mandir at 7:30 a.m.

On 15-08-2021, Independence Day was celebrated in the High School premises.

On 30—8-2021, Sri Krishna Janmashtami was celebrated enthusiastically by the inmates of the Ashram.

On 10-09-2021, Sri Ganesh Chaturthi will be celebrated at Sri Santi Ganapati Mandir in the Ashram premises.



\* When the Yogi rises to the highest state of Samadhi, it is SELF in the heart that supports him, whether he is aware of it or not. If he is aware in the heart, he knows that in whatever state he is. It is always the same Truth, the same heart, the one Self, the Spirit that is present, throughout, eternal and immutable.

Whether you surrender yourself or not, you have never been apart from that Supreme Being. Indeed, at this present moment, ever as in the past or the future, the Divine alone is.

**Sri Ramana Maharshi**

# 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](mailto:srisanthiashram@gmail.com)

Website: [www.srisantiashram.org.in](http://www.srisantiashram.org.in)



A snake throws off its worn out skin. Similarly the Soul casts aside the outermost sheath, the physical body when it is no longer fit. What is lost is a thing not worth keeping. It is ignorance. It is delusion. The essential part of the soul is not dead. It is alive though not seen and seeable by the gross senses of sight.

**Dr. Subba Rao**

# APPEAL TO SUBSCRIBERS OF PEACE MAGAZINE

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

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

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

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Ashram address: The Secretary, Sri Santhi Ashram (P.O.)

(Via) Sankhavaram-533446 E G. Dist A. P.



\* It is the vasanas that make constant noise in the mind. It is only when they are eliminated there will be profound inner- silence and peace.

\* A higher power guides us always. This guidance is based upon our deeds done not only in the present life but also in the lives dead and gone.

—From 'Rambles in the world of thought' by

**Dr. Subba Rao**

## Ashram Activities

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

### Addresses of Santi Ashram Branches

#### **Mother Ashram :**

Santi Ashram,  
Santi Ashram P.O.  
(Via) Sankhavaram - 533 446  
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Cell : 7382009962  
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E-mail : srisanthiashram@gmail.com

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Kotagiri 643217  
Nilgiri Dt., T.N.  
Ph : 04266-271945  
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vsvmsktg@gmail.com

#### **Branch :**

Santi Ashram  
Lowson's Bay Colony, Peda Waltair,  
Visakhapatnam - 530017 A.P.  
Ph : 0891-2538689

#### **Branch :**

Santi Ashram  
Ashoknagar  
Kakinada - 533 004  
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#### **Branch :**

Viswa Santi Kshetram  
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