

PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood

July - September - 2022



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



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

PEACE

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PRAYER

LET YOUR PRAYER BE

O! Alchemist, this heart refine,
Within Thy crucible divine,
Love stirs the Flame.
Ecstatically I cry His Name,
Master, do Thou Thy will, heed not mine own,
Nor will I sigh in anguished moan,
Upon Thine anvil,"neath Thine blows,
For heart is purified and grows,
By anvil tried, by flame refined,
Into a type of all mankind,
An image of His form and mould,
A vessel wrought in God's own gold,
To stand before His Holy face,
Shining with everlasting Grace.
Om Om Om



MEDITATION

Let my meditation be on the SELF EFFULGENT LIGHT which is one without a second. As the LIGHT is infinite, Eternal and All-pervading, as I meditate on the Light, it includes all and excludes none. As the One Indivisible Light covers all the world, from the tiniest atom to the biggest planet, dear friends of Peace, everywhere in the East, West, North and South, please join me in a deep meditation, where it is ALL LIGHT- within, without, above, below and all around. Glory be unto the LIGHT OF LIGHTS, which is everywhere as it is OMNIPRESENT, OMNIPOTENT and OMNISCIENT.

Om Tat Sat Om



I AM MARKANDEYA

(YAMA IS CALLING ME)

SWAMI OMKAR

Markandeya was the boy saint of the olden days. He was supposed to die at the young age of sixteen years. YAMA- the king of Death came at the appointed hour to take Markandeya from the mundane earth. But alas, Markandeya was engaged in Puja- the worship of the Highest. He was clinging to **Siva Lingam**, worshipping, the Indwelling Light- *SOHAM*, with all the strength of his mind, heart and soul. What could the poor and helpless YAMA do? Again and again he stretched his noose to put it around the neck of the devoted Markandeya. Alas! The king of Death failed once in his life- utterly and completely and he had to leave to his Abode of Death-crestfallen and disappointed.

These days, especially from the time of the Heart Malady, I take joy in repeating that I am the living Markandeya, both consciously and unconsciously. How blessed it is to be young MARKANDEYA always! I am only sixteen years old. To me also at the appointed hour on an auspicious moment, when I was getting ready in Waltair Ashram, to climb up the Kailas Hill, to spend some time in Peace, YAMA sent his fore-runner in the form of Heart Malady- but I was clinging to *Soham*- the Indwelling Light, I was taken to the Nursing Home. In the company of Mother-Superior and all the devoted Sister-Nuns, in spite of the Heart Malady as I was with the Light within and Yama was peeping only through the windows.

When I was staying in the comfortable quarters of Dr. Ramani, the Superintendent of the Victoria Hospital, Yama was still coming but seeing the devoted Superintendent and all her staff devotees doing *Bhajan*- Prayers and Meditation, Yama could not come in. later on, when I was in Waltair Ashram- in Kailas Ashram and in Totapalli Ashram- the Mother Institute, Yama is still trying for my life- often visiting me to see whether I was forgetting God- the Light within or clinging to *Soham* Light ceaselessly. But alas! YAMA is always getting disappointed and I am always winning all by the Grace of God- by His Special Blessings, for I have been his chosen pet child. God- the all-knowing One has a work for me to do. I have to complete the Prayer Hall with the Library and Guest Rooms in Kotagiri Peace Centre

for the utility and help of His Children in the different religions of the East and the West.

Yama is laughing at me whenever I am going up into the Hill stations- against the wishes of my loving Doctors. When I went into Mantralayam on the rugged roads, while my heart was working like pumping engine with palpitation, Yama was there dogging my footsteps, expecting the worst to come. But I foiled Yama also clinging to *Soham* Light- Shiva within. Leaving aside Yama whenever I had to spend my time in the company of the people of the world, especially who waste my precious time with discussions and arguments- the still small voice says from within: Dear Markandeya my child! Every moment of your time is precious, for anything may happen at any moment. Look at Yama the terrible, how he is mercilessly snatching away the lives of even the mighty people and the powerful Yogis and Swamis. Pray! Continue clinging to the Changeless and Self-effulgent *Sivalingam* within yourself. Thus alone you are safe from all harm and from the inflexible noose of Yama. Forgetfulness of God is Real Death. Whenever there is forgetfulness of the Light, Yama is looking at us. Death is near at hand, hovering around us. It is above, below and everywhere. Death takes hold of those, who deny God and cling to the body. Selfishness and death are close friends. Death cannot approach, dare not come near selfless people. It is laughing at the people- who are hoarding the perishable wealth, neglecting the Imperishable Wealth, wealth that cannot be rusted, eaten by white ants and stolen by thieves or confiscated by Governments.

O! Death, where is thy sting? How can you touch me, when I am Markandeya, ever clinging to the *Soham* Light within? Please go to those lazy and selfish people who are killing, nay- wasting their precious time with thoughts of “mine” and “Thine” always living for themselves- ignoring even the God who comes to them in the form of poor and sick. Kindly go to them, who do not know the value of invaluable, tiny, precious moments. Time is priceless. Every tiny moment is more precious than all the wealth in the millionth fraction of a second forgetting the *Soham* Light. Hence, Yama could not touch even a single hair of his head or dare to approach Markandeya.

Dear Loving readers of Peace, you are all the living Markandeyas, deathless Markandeyas, immortal Markandeyas- in spite of the

passing clouds of sickness and darkness. Your birthright is Immortality. Pray! Take hold of your Divine heritage, now and here, as you read this message. Those who are afraid of death are welcome to the Peace Centre, the Abode of Health, Peace and Longevity. Markandeya is calling you. Markandeya is extending a Hearty Welcome to all the Markandeyas. Man is the master of his Destiny. He has conquered many things in the world with his mighty genius. May he conquer now, Yama also, his only cruel and unfailing enemy- who snatches away- one and all, even the Doctors, Lawyers, mighty Politicians, the famous Scientists, the *Swamis* and *Yogis*- the Sages and Mahatmas, without respecting or considering in the least, the powerful lives of Potentates, Millionaires, and other influential men of the world. In *Pravrithi*- the outer-world of duality, Yama is calling you. In *Nivrithi*- in the inner world of Unity and Love, Shiva the Indwelling Light- *Soham* is calling you. It is with you now to choose Light or darkness- death or Life, mortality or Immortality- Yama or God and wake up from your long slumber. The time to wake up is Now- for the present moment alone is yours. Today is yours and not tomorrow. Verily, this moment alone is ours. Every moment counts to Markandeya.

What else can I say? I see a world of Markandeyas around me. All my readers of Peace and Santi are living Markandeyas. All the members, workers and Gurukula children in the Ashram are Markandeyas.

Not only in the Ashram and in India- everywhere in the world- all are Markandeyas of longest Life of Health and Peace! Hail unto Markandeyas of Light Infinite, Life Immortal and Love Universal!

I am the Markandeya
You are the Markandeya
All are the Markandeyas.

YAMA can never dare touch us or come near us. Homage to YAMA. Long-life to Markandeyas!

Glory to God!
May Peace be unto all!
Om! Om! Om!



Excerpts of the Speech delivered by Pujya Swami Padmanabhanandaji Maharaj during Satsang on 04-08-2022 at Omkar Mandir, Sri Santi Ashram.

Topic: “FOUR INITIATIONS” as explained by Pujya Swami Omkarji Maharaj

Let me briefly discuss the four stages of Meditation as enunciated by Pujya Sri Swami Omkarji Maharaj in his ‘Four Initiations’. The goal and sole objective of every individual aspirant should be to understand that he is none other than a living image of GOD and to unfold this Truth through his own experiential wisdom and that he is verily, an embodiment of Peace.

By constantly remembering the Lord with untainted faith and unswerving perseverance , one can rid himself of the six enemies viz, 1) Desire, 2) Anger, 3) Delusion, 4) Greed, 5) Jealousy, 6) Arrogance etc. and steadily his mind will become still and gradually he attains a state of higher consciousness. That state is the highest meditative state and in that state the usual perception of duality vanishes and the Truth that *Brahman* is one without a second will become self-evident. Even when he returns to normal waking state, he will be in a state of deep meditation.

The three letters of OM i.e., A U M represent the three states viz. waking, dreaming and sleeping and they are also symbolic of human body. These three letters of AUM are different from one another. When one starts with ‘A’ and moves on to ‘U’ everything else preceding ‘U’ gets dissolved. So also when all three letters are chanted together plurality gets dissolved and one gets transported to a state of ONENESS. For example when a piece of sponge is soaked in water fully, it cannot absorb any more water. In the same manner, the mind is incessantly occupied with the thought of GOD to the exclusion of all other thoughts.

God is Omnipotent, i.e., He is present everywhere at all times and in all beings. He is Omnipresent i.e., He was there in the past, He is here in the present and He will be there in the future. It means He is neither divisible by time nor space. He is expansive beyond any measure and is equally present in both animate and inanimate beings. Being Omnipresent He is the Lord of all. This should not be a

subject matter to the aspirant but should be borne out of his experiential wisdom.

First Insight: I am above and beyond the body, the mind and the Universe.

Second insight: I am above and beyond past, present and the future.

Third insight: I am above and beyond time and space.

It means I am the Effulgent Light within, without, above, below and everywhere. Sun is the very form of Light and radiance. The Effulgent Light which is Omnipresent, Omnipotent and Omniscient, is the source of Sun's radiance. This Effulgent Light is the sole protector and provider of the entire Universe illumining every soul.

Name and form are manifest. Pure Consciousness is Unmanifested. The manifest world has emanated from the Unmanifested Pure Consciousness.

After seeing Sun's Light directly, we become unconscious and will not be able to see anything else. After Hiranyakasipa's death, everyone was so scared to look at Narasimha Swamy's ferocious face. Even Maha Lakshmi (Goddess and Consort of Lord Vishnu) said she has never witnessed such a fierce looking Lord. Therefore, God's form is not in our knowledge in the past.

First stage is *Karma Yoga*. Second one is *Dhyana Yoga* and the third and final stage is *Raja Yoga*. When one crosses all the three stages, he will attain the highest state of *Jnana Yoga* wherein one abides in a state of deep meditation inwardly experiencing the Divinity. Absolute Peace which cannot be explained in finite words and ONENESS in the creation are his, forever. Therefore an aspirant should not limit his practice of meditation to a limited subject matter or a symbol but direct his energies entirely on Lord's Effulgent Light steadily to attain the state of Utmost Bliss and Boundless Peace. You are above and beyond the creation and dissolution. You are the very embodiment of Truth, nay you are the Truth. You are verily the personification of Ultimate Bliss, Boundless Peace and Infinite radiance.

Santih!

Santih!

Santih!

(Translated into English from the translated Telugu version of Swamiji's message)



GRACE OF THE LORD

SWAMI SIVANANDA

Bhakti is not obtained through effort or action. It is obtained through Grace and mercy of the Prabhu (Lord). It is *Kripasadhya* and not *Kriyasadhya*.

These three things are rare indeed and are due to the Divine Grace only—viz., a human birth, a longing for liberation and the protecting care of a *Satguru* (perfected sage). But a virtuous noble soul will get these things. Swami Vivekananda, Gorakhnath, Bhartuhari and Nityananda had these three things.

Even if you make effort through crores of *Kalpas*, you will not have Darshan of the Lord. But if you obtain the mercy, you will have His *Darshan* in the twinkling of an eye. Therefore surrender your will at His Lotus-feet and say with sincerity: “Oh Lord, have mercy on me.”

Through the Grace of the Lord only one can get the four means of salvation, a realized Guru for guidance and other means such as food, abode, clothing etc. Therefore worship of the Lord is absolutely necessary.

The Grace of the Lord is an antibiotic to all sorts of fear. He who has the Grace of the Lord will also be able to cross the ocean of *Samsara*. Lord's Grace is a passport to enter the kingdom of illimitable bliss. Obtain His Grace through self-surrender, pure love and worship.

Even if the most impure object is thrown into the fire, the fire renders it pure and imparts to it its own lustre and form. Even so, the Lord purifies even the worst sinner and makes him like Himself. This is the nature of the Lord.

He who loves God, who rejoices in Him alone, who lights in Him alone, who serves Him, who adores Him is a child of God. He is a real Bhagawata. All *Siddhis* and *Riddhis* will roll under his feet.

The rich man lives in a mansion, moves in a car and has diabetes and blood pressure. His mind is filled with cares, worries and anxieties. He is weak. He cannot eat sumptuous food. The doctor has prescribed for him arrow-root Kanjee, barley water. He has no children. A poor labourer has good health, vigorous appetite, power of endurance and plenty of children. But he is homeless. He has very

little to eat. He is clad in rags. This is the keeping up of the balance in the economy of nature. The Lord bestows upon you whatever you ask. If you want wealth, He gives you wealth, if you want health, He gives you the same. If you want *Moksha*, He gives you *Moksha*.

Mimamsakas hold that *Karma* or work but not *Ishwara* gives the fruits of one's actions. They say that *Karma* itself can give results at a future time. This is wrong. *Ishwara* alone can give the fruits of one's own works. *Karma* is insentient or non-intelligent and short-lived. It has no power of bringing about results at some future time. Even the super-sensuous extraordinary principle *Apurva* which is produced by the *Karma* before it is destroyed is of non-intelligent nature. It cannot act unless moved by some intelligent Being (*Ishwara*). *Ishwara* is the bestower of the fruits of actions as He is the cause of the actions even.

God looks to the heart of the devotee rather than to his thoughts or the words in which his homage is expressed.

The mother beats her son when he does some mischief. Has she any hatred towards her son? No. she beats him in order to correct and educate him. Even so God punishes the evil-doers in order to correct them. He is neither impartial nor cruel.

Love God as Radha did. This is the highest form of worship. Follow in the footsteps of Radha. Feel for Lord Krishna like Radha. The love will gradually develop. You will attain immortality and God-consciousness.

Ahalya says: "O all-merciful Lord Rama! Salutations unto Thee. Through Thy benign Grace, I have assumed my original form. Through Thy mercy alone the stone became a human being. *Nirguna Brahman* who is within and without or the *Virat* has not been able to transform the stone into my original form. You were able to do so. Therefore Thou art even superior to the *Nirguna Brahman* and *Virat*. Prostrations unto Thee. O Lord, my Savior and Protector. Glory unto Thee. Glory unto Thy name, O Lord Rama."

Thou canst not rest in peace without Ram. How fortunate and happy is that man who remembers Him and sings His Name! The devotee of Ram is free from all cares, worries, fears, sorrows, pains and tribulations. Ram takes care of his body. Ram attends to his physical wants. Awake and see. How merciful is He! Cling to His Lotus-Feet.

Ravana propitiated Lord Siva by his hymns. Pushpadanta pleased Lord Siva by his celebrated Stotra: "Siva Mahimna Stotra" (which is even now sung by all devotees throughout India) and obtained all *Aiswaryas* or *Siddhis* and *Mukti*. The glory of the *Stotras* of Siva is indescribable. Why do not you all sing the hymns of Lord Siva and obtain His Grace and salvation not in the unknown future, but right now in this very second? You can please Lord Siva easily. Fast on Sivaratri. If you cannot do this, take milk and fruits only. Keep perfect vigil the whole night and sing His *Stotras*. May the blessings of Lord Siva be upon you all!

The Kurma Purana says: "water is able to quench the fire, the presence of the sun to dispel darkness and the repetition of the names of Devi to destroy the multitude of sins in the Kali age." The Brahma Purana says: "Those who worship the Supreme Shakti whether regularly or irregularly are not entangled in Samsara. There is no doubt, they are the liberated souls."

Prakriti is preparing you for the spiritual battle in a variety of ways. She is making your mind and body as fit instruments for Her unhampered play. Feel this. Be grateful to the mother always.

Think of the Lord alone. Think of nothing, of none but your Beloved. See nothing else save your *Ishtam*. Love God alone. Live for Him alone. Serve Him in all names and forms. Worship Him in all names and forms. Sweet Brindaban, lovely Brindaban, Heavenly Brindaban, Sparkling waters of Jamuna with Kadamba flowers and forests are within you. Look within. Hear the inner music of the soul, the music of Lord Krishna's mysterious flute and become one with Him.

The eyes of Lord Krishna serve as a boat to take you to the other shore of fearlessness and immortality. Fix your mind on His eyes.

Krishna comes from the root 'Krish'- to draw. Krishna means that which draws everything to itself. What could be the thing which attracts so powerfully and subdues. It is absolute Love. Krishna is absolute Love.

How merciful is Lord Krishna. He had the Bhav of mother even for Pootana who came to kill Him and gave her salvation.

How sweet is Lord Krishna's name! How powerful is His name! The name of Lord Krishna is nectar. It is a boat to cross this terrible ocean of Samsara. It is a mighty weapon to kill this Rakshasa-mind.

Lord Krishna is Sat-Chit-Ananda Vighraha or the embodiment of knowledge and bliss. He has no beginning or end. He is the cause of all causes. He is the shelter, support and the Lord of all.

Lord Krishna is styled as one who steals butter, because he used to eat butter stealthily in the houses of the Gopis on account of his extreme love for them. But He really steals the evil thoughts of devotees and fills their minds with divine thoughts. This stealing of butter was a sort of sporting (Lila) when he was a boy, to instil delight in the hearts of Gopis who were His devotees. The Gopis liked this immensely. They were eagerly expecting, when would Krishna come and eat their butter. He really steals or captivates their hearts and makes them forget the world, draws their minds towards His blessed feet and makes them enjoy the everlasting peace and bliss. He steals the letter 'Da' in '*Dasoham*' of devotees and makes them feel the right significance of the Vedantic formula, '*Soham*' (I am He) or the identity with the Supreme Self. Lord Krishna says in Gita: "I give my devotees the *Yoga* of discrimination." Chap. IX-10. How merciful is Lord Krishna! Glory to Him and His Name.

Who can describe the beauty of Lord Krishna? The lustre of His face excels the lustre of crores of suns. He is the beauty of beauties. He is an embodiment of beauty.

"As by watering of a tree at the root, all its trunk, branches and twigs get enlivened, and as the senses are gratified by the feeding of the *Prana* or life energy with food, so also the worshipping of Lord Krishna or Achyuta gratifies all the gods. (Bhagawata S.K. 4 Ch. 21-127).

Lord Krishna had played various parts during His stay in the world. He drove the chariot of Arjuna. He was an excellent statesman. He was a Master-musician. The music of His flute thrilled the hearts of Gopis and all. He was a cowherd in Nandagopa and Gokula. He exhibited miracles even when He was a child and a boy. He killed Kaliya and showed Viswaroop to His mother. He did Rasa Lila, the secrets of which can only be understood by devotees like Narada, Gauranga, Radha and Gopis. He taught the supreme truths of *Yoga* and *Vedanta* to Arjuna and Uddhava. That is the reason why he is regarded as an *Avatara* with sixteen Kalas or rays.



HAPPINESS

SWAMI OMKAR

Happiness has been the unrelenting quest of humanity since those remote ages, beginning with the birth of creation. Yet the average man has been divorced from happiness, though ever seeking but never finding it.

Verily, happiness is the soul and goal of human life! Devoid of happiness life is incomplete. Life is intended for happiness and perfection. But alas! How very few are the really happy? One is facing unhappiness and imperfection on every side in this world.

The subject of Happiness is common and familiar theme, yet few and rare are they who are familiar with that sweet happiness which is the soul of man and goal of life.

Man finds happiness, according to the state of his own evolution and particular temperament, in the things that are near and dear to his heart. Happiness changes or travels from one object to another when one is imperfect.

WHAT IS HAPPINESS?

HOW TO BE HAPPY?

WHO IS THE HAPPIEST MAN? are the most important things one should strive to know, to understand and taste the happiness, which is everlasting and eternal.

Happiness is an indescribable and inexpressible state of divine ecstasy which cannot be described or portrayed in finite words, but can be felt and tasted by Men of Realization or Illumination.

Like the taste of sugar, the taste of happiness cannot be told in words. One becomes dumb, to express or describe happiness in words. Happiness is a sweet and sacred ecstasy. It is indescribable Bliss, is Supreme Silence and it is Perfect Peace, the Peace that passeth all understanding.

Then comes the second question: **HOW TO BE HAPPY?** The simple way to be happy is to make someone happy. The direct way to be happy is to be egoless by effacing the little self. Happiness belongs only to the selfless man and never to the selfish man.

Happiness is in selfless service. It is in Universal Love. It is in complete self-effacement. If you want to be happy, be prepared to crush the ego, to efface the little self, right here and now.

The way to be happy, is simple, plain, direct and open to one and all. But are you prepared to pay the price to be happy? Do you really want happiness that knows no change? Then become selfless. Live not for yourself, for the little self, but for others. Let the happiness of others be your sole happiness. Thus alone you will be perpetually happy.

Then last of all comes our final question: **Who is the happiest man?** Undoubtedly the *Jivanmukta*, a soul of freedom, alone is the happiest man in the whole universe. A *Jivanmukta* is one who is liberated in this life, now and here, but not at some other time in the uncertain future. *Jivanmukta* is free, he is selfless. He is liberated because in him, the fever of desire is cooled down and the germ of selfishness is destroyed.

Dear Loving Reader! Are you happy? If so, blessed is your selfless life. If you are not happy, examine your life and find out the cause of your unhappiness. What is it that stands in the way of your happiness? Is it the little self, the tiny ego, the tenacious selfish "I"? If so, lose no time, in crushing it and in annihilating the little self.

Let happiness be the soul and goal of your whole life. Let happiness at any cost, under all circumstances, be the watch word of your dedicated life.

Let me repeat once again, that life is not worth living without happiness and it is a burden to mother earth, devoid of happiness. So let us strive to be happy in selflessness and in the service of others,

who are no other than the different manifestations of the One Self- the Supreme Self of Indivisible splendor.

Happiness is in unity and never in duality or diversity. The scriptures have declared that the seat of happiness is where one sees not another, hears not of another, thinks not of another and cognizes not of another. Happiness is there where one recognizes the One Supreme Self everywhere both within and without and thus becomes silent with stillness. He sees himself as the One Self of all the creation.

There is One Sight, One Vision, One Splendor- the Light of Sun of suns.

May we identify ourselves with that eternal Light, ever worshipping It, both in silence and activity, centering ourselves in selflessness and thus taste the sweet nectar of Immortal Happiness is the prayer of your own brother!

May Peace be unto all!

OM OM OM



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

Gospel of SRI RAMAKRISHNA

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

PARAMAHAMSA YOGANANDA

PURIFYING THE MIND

SWAMI RAMA TIRTHA

There is a beautiful story in the *Puranas*. It speaks of Krishna jumping into the river Jumna while his father, mother, friends and relatives stood by, struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand headed-dragon. Krishna began to blow his flute, he began to play the mantram OM, he began to kick down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other heads sprang up and it was thus very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon: he went on playing his mantram on his flute, he went on chanting his man-tram and still jumping and crushing down 'the heads of the dragon.' In half an hour the dragon was dead; with the charming note of the flute and the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned to blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of reality into their own Divinity.

That lake or river represents the mind or rather the lake of the mind, and whoever wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight; the venomous dragon, the poisonous snake of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests,

he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind; he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the man-tram OM through it. He has to sing that divine, blessed song through it.

What is this flute? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What great deed was it that the flute performed, that it was raised to such a dignity? By virtue of what great *Karma* was it elevated to such a position? Why was it that Krishna who was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India; how was it that Krishna, the beloved- one, the powerful one, the love personified, that Krishna who did not condescend to look at kings or monarchs, why he gave this flute kisses? What raised it to such a position? The flute's answer was, "I have one virtue, one good point I have. I have made myself void of all matter." The flute is empty from head to foot, "I emptied myself of non-self." Just so applying, the flute to the lips means purifying the heart; turning the mind unto God- throwing everything at the feet of God, the beloved one. Just give up from your heart of hearts. Give up all claims upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine- rise above it. Wooing God, wooing Him as no worldly lover woos his lady love; hungering and thirsting after the realisation of the true self, just as a man of the world hungers and thirsts for what he has not had for a long time; hungering and thirsting for the Divine; yearning for the Truth; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind, in this peace of mind, with such a pure soul begin to chant the man-tram OM; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM and while doing it begin the search within the lake of your mind. Search out the poisonous snake with its many tongues.

These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the worldly tendencies and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character, make strong determination and take solemn vows so that when you come out of the lake or river of the mind, you may not find the waters poisoned; so that the waters will not poison who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine , infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart, sing the syllable OM, pick out all points of weakness, and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed, you will find the objects of desire worshipping you, just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

MORAL: Mind can be purified by killing, one by one, all selfish desires or wants, and singing the syllable OM.



OBITUARY

With profound sorrow, it is to inform the sad demise of Sri Ramanandagiri Mataji on 7-6-2022 at our Mother Ashram. She is a disciple of Pujya Sri Swami Sarveswaranandaji who was a close associate of our Pujya Swamiji. She visited our Visakhapatnam Branch along with her spiritual Master in the year 1996. Ever since she is intimately associated with our Visakhapatnam Branch and rendered valuable services to the cause of our Ashram at Visakhapatnam.

KENA-UPANISHAD

T.M.P. Mahadevan

(The Kena-upanishad belonging to the *Samaveda* is a small text in four sections dealing essentially with the nature of Brahman as the efficient cause, and the knowledge thereof. The central point is that Brahman is not what can come within the scope of our ordinary knowledge. The Upanishad derives its name from the first word in the text, namely, *kena* (by whom.)

PEACE CHANT

May my limbs grow vigorous, my speech, breath, eye, ear, also my strength and all my senses! All is the Brahman of the Upanishads. May I never discard Brahman! May not Brahman discard me! May there be no discarding of me! Therefore, let those dharmas which are in the Upanishads be in me dedicated to Atman; let them be in me. Om peace, peace, peace.

- (i,1) By whom urged does the mind, well urged, alight (on its objects)? By whom directed does the first breath go forth? By whom urged do men utter the speech? The eye and the ear, which god indeed directs?
- (i,2) It is that which is the ear of the ear, the mind of the mind, the speech, indeed, of the speech, the breath of the breath, the eye of the eye. Having abandoned (the sense of self in these) and departing from this world, the wise become immortal.
- (i,3) Thither the eye does not go, speech does not go, nor the mind. We do not know, we do not understand, how one can teach this.
- (i,4) Other than the known, verily, it is, and also above the unknown. Thus have we heard from the ancients who have explained it to us.
- (i,5) What cannot be expressed through speech, and whereby speech is expressed, that alone, know ye, as Brahman; not this which people worship here.
- (i,6) What one cannot contemplate with the mind, and whereby, they say, the mind is contemplated, that alone, know ye, as Brahman; not this which people worship here.

Here follow three further reasons, identical in wording with the above two stanzas and dealing with the eye, the ear and the breath.

- (ii,1) If thou thinkest, "I know well," only little in truth thou knowest of Brahman's form, which (form) of that (Brahman) exists among Gods. Hence it is indeed to be inquired into by thee.

(The disciple): I think it has been known.

- (ii,2) I do not think I know it well; nor do I know that I do not know it. He, who among us knows it, knows it, and he knows not too that he does not know.

- (ii,3) He by whom it is not contemplated, by him it is contemplated. He by whom it is contemplated, knows it not. It is not understood by those who understand it. It is understood by those who do not understand it.

- (ii,4) When it is contemplated as known in every cognition, one attains, indeed, immortality. By the self one attains vitality. By knowledge one attains the immortal.

- (ii,5) If here a man knows it, then truth there is; and if here he knows it not, there is great destruction. Discerning (it) in beings after beings, the wise become immortal on departing from this world.

- (iii,1) Once Brahman won a victory for the gods. By that victory of Brahman, the gods attained glory. They felt: "Ours alone is victory, ours alone this glory."

- (iii,2-3) Brahman, indeed, knew this (false pride) of theirs. He appeared before them. They did not know what spirit (*yaksha*) it was. They spoke to Agni: "O knower of beings (*jaatavedas*), find this out, what this spirit is."

- (iii, 4) Saying that (he would do) so, he ran after that. He (the spirit) asked him (Agni): "Who art thou?" he replied: "I am verily Agni. I am the knower of beings (*jaatavedas*).

- (iii, 5) (He again asked): "What vitality (is there) in thee?" (He replied): "Even all this I can burn, what (there is) on earth."

- (iii, 6) He placed a (blade of) grass before him, (and said): "Burn this." He approached it with all his speed. He was not able to burn it. He even returned thence. (He told the gods): "I was not able to know what this spirit is."

Then the gods sent Vaayu to find out the identity of the spirit. Vaayu was not able to lift up the grass, though he said that he could lift anything on earth. Vaayu also returned, having failed in his mission. Then they sent Indra for the purpose; but the spirit vanished before him.

- (iii,12) Then in the same ethereal region, he (Indra) came across a woman who was shining intensely, Uma, the daughter of Himavaan. He asked her: "What spirit is this?"
- (iv, 1) She replied: "(It is) Brahman." (And she added): "Through the victory of Brahman, verily, you (gods) have attained glory." Then, indeed, he knew that (it was) Brahman.
- (iv, 2) Therefore, these gods, namely, Agni, Vayu and Indra, far surpass, as it were, the other gods. They have, indeed, come into very intimate contact with him (Brahman). They, indeed, for the first time knew that (it was) Brahman.
- (iv, 3) Therefore, Indra, far surpasses, as it were the other gods. He has, indeed, come into very intimate contract with him (Brahman). He indeed, for the first time knew that (it was) Brahman.
- (iv, 4) Of this (Brahman) there is this teaching: this is, as it were, the flash of lightening and it has vanished. Thus (the teaching) concerning the gods.
- (iv, 5) Now (the teaching) concerning the self: It is this towards which the mind appears as moving. In association with that, this (self) repeatedly remembers as resolve.
- (iv, 6) That, indeed, is what is called *tadvana* (that desire). As *tadvana* it is to be worshipped. He who knows this (Brahman) thus, him all beings love.
- (iv, 7) "Sir, teach (me) the Upanishad."
 "(To thee) has been explained the Upanishad. Now we will explain to thee the Upanishad relating to Brahman."
- (iv, 8-9) Penance, restraint, sacrificial rites, these are its (Upanishad) support. The Vedas are all its limbs. Truth is its abode. He who knows it (Upanishad) thus, shaking off sin, in the end he is firmly established in the supreme world of heaven; yea, he is firmly established.

LETTING LIFE LIVE US

VIDA REED STONE

Sometimes it seems difficult to let go and let life *live us*. This is because we so often take the personal self too seriously. We struggle with it and seek to overcome it. In this way we are actually giving it the only life it has. The personal self is the illusion we have created by believing in it. It is impermanent and ever-changing, and as we cease giving it any attention, it fades away. Our true thought and attention should be upon the real self, the eternal life within our own being. As we become aware of this self and trust it, the unreal picture disappears and we see it for what it was- a shadow.

Often people have a desire to express their understanding of life in speaking or writing, but hesitate, wondering what would happen- if for instance, in facing an audience they should forget what they had planned to say. If they would face this fear, looking it directly in the eye, as it were, and thinking: "Well, if I came to such a moment, I would be willing to let it unfold in either way—as silence or as speech," then the fear would leave, and no doubt such a situation would never arise. This would be true of all our imaginary fears, if we are really willing to have a situation work out in either way, then the perfect way has complete freedom of expression. It is again the matter of taking our personal selves too seriously. If we could but smile at this self and its little ways and *forget* it, someday we would wake up and find there really never had been a personal self, but only the true self, and its eternal joy in living its own perfect life, as us.

God has given us the gift of his *own* self, and all gifts and talents are contained within it, awaiting the bringing forth into manifestation. Desire for unfoldment along any particular line of expression puts us in touch with the means necessary for that unfoldment. Life is *forever*, so man can be and express all things, as his desire for expression awakens. If the desires are beneficent and universal, their power and scope of unfoldment are limitless. There are no *special* gifts. God is the one eternal gift, and his life and power are present in every moment and at every point of space. The desire

to share one's life with one's fellow men arises within the heart. It is not a personal or separate desire, but *God's own love*- moving into expression.

It was said that "God was pleased when Solomon sought understanding." We also, seek understanding, the long range vision of spiritual values. We may have desired that all men would experience bodily well-being, but we might ask ourselves: "If all humanity were healed physically in this moment would a new world order be assured, a world of harmonious relationships and one in which all men would seek the welfare of one another?" it is man's natural birthright to be physically healthy and strong, but unless spiritual maturity awakens as well, bodily strength and health alone might lead to further conquest of the weak by the strong.

This age is calling for an inner awakening in the hearts of men. We were told to seek *first* the kingdom of heaven, and all else would be added- health of mind, soul and body, as well as healing of the body leads to spiritual living, it has value. Bodily healing alone is but for a day. Spiritual understanding is for eternity. The desire to share one's life with one's fellow-men will assure the continual flow of God's power and love *where you are*. As one trusts this omniscient power, he will be increasingly aware of the fullness of life and know that complete well-being is dependent on this realisation, rather than upon the circumstances he may be called upon to meet.

Life is one, yet as individual expressions of that life we are continuously affecting and modifying the total stream of consciousness. Our ideas and concepts affect the thoughts of others, as their do ours. In conversation, in reading articles or books, in listening to talks- moment by moment our thought is stimulated and we are led to discover wider concepts of life.

The aggregate thoughts and actions of people, or of an outstanding individual who represents new ideals and new thinking, may even change the direction of life's unfoldment. That which one is inevitably affects the sum total of all life. When one understands that to be is more important than to do, universal life will express itself through the individual and his actions will flow without

obstruction, for the personal self will not set up opposing currents through self-will or personal desires. The One self will have complete freedom of expression and pour its life through the individual in the fulfilment of every universal ideal and expression. To him who understands, the idea of doer has shifted from ego- to the universal self.

Many feel this leaves nothing for the person to do. Yet true living begins at this point, for it is *life* that lives - as the person. The infinite self plays many roles. One man may write, one sing and another harvest the crops, yet the One-self is the only doer and the One who lives within all. The scenes may change as the picture unfolds, but life is changeless.

As we become aware of the underlying reality of life and know our oneness with eternal being, we will wear the world as a loose garment, including all situations, people and events and especially-our own personality. We will not take the personal self so seriously, but live with *wide vision*- that is not dependant on time and space and their moment by moment limitations. The idea of a personal self so often causes difficulty and heartache if one reacts to others in the sense of being hurt or offended. But if there is no personal self, there is no one and nothing to be hurt. Einstein said: "Arrows of hate have been shot at me, but they never hit me, because somehow they belonged to another world with which I have no connection whatsoever." This place in consciousness is a wonderful place to be. We have created the personal self and we can just as easily *uncreate* it- by forgetting its existence.

The One self sees all as delight, in a never-ending unfoldment of harmony and beauty. The personal self sees isolated events and happenings within the limitations of time and space and cannot vision the perfection being manifested in *every moment* of the eternal now. As individual centres of the one life, we are privileged to partake of the divine knowing and enter into the rest of which Paul spoke: "There remaineth therefore a rest to the people of God..... for he that is entered into his rest, hath also *ceased from his own works*, as God did from his."



THE STORY OF SHVETAKETU

THOMAS EGENES AND KUMUDA REDDY

Many years ago in a village in India, there lived a boy named Shvetaketu. Shvetaketu was the son of a great and wise man, Uddaalaka.

When Shvetaketu turned twelve, his father said to him, “My dear son, follow the tradition of our family and become a man of knowledge.” And so, as was the custom then, Shvetaketu went to the home of his teacher to study.

After many years, he finished his studies and returned to his father’s house. His father noticed that something was different about his son Shvetaketu. Shvetaketu thought he knew everything there was to know.

Shvetaketu’s father saw his son’s pride. “My dear son,” he asked, “I wonder if you have learned the wisdom of the Veda. Can you hear what cannot be heard by the Ear? Can you see what cannot be seen by eyes? Do you know what cannot be known by the mind?

“What do you mean, dear father?” asked Shvetaketu in surprise.

“Do you know that by knowing which everything else becomes known?” asked his father.

“What is this teaching, Father?” asked Shvetaketu.

“My son, when you know one lump of clay, you know all that is made of clay.

“When you know one nugget of gold, you know all that is made of gold.

“When you know one pair of iron tongs, you know all that is made of iron.

“I have not yet learned this teaching,” said Shvetaketu humbly. “Please, Father, teach me.”

“As you wish, my dear son,” said his father.

“In the beginning there was an unbounded ocean of consciousness, one without a second (*Ekam evaadvitiiyam*). The

ocean of Being thought to itself, 'I am one- may I be many- may I be many,' and created light. Light thought to itself 'I am one- may I be many,' and created water. Water thought to itself, 'I am one- may I be many,' and created matter.

"One unbounded ocean of consciousness became light, water and matter. And the three became many. In this way the whole universe was created as an unbounded ocean of consciousness ever unfolding within itself.

"That infinite source of the whole universe, the Self of all that is, the ocean of pure consciousness, that essence of all things –that is truth. That is the unbounded Self. Of that you are created. That thou art (*Tat tvamasi*), Shvetaketu."

"Please, honored Sir, tell me more of this teaching," said Shvetaketu.

"As you wish, my dear son," said his father. "Come with me to the orchard."

When they arrived at the orchard, he said," See the bees collecting nectar. Once the nectar is gathered, it does not say, 'I am the essence of the apple blossom' or 'I am the essence of the orange blossom.' No, the nectar joins with itself, and is called honey.

"In the same way, Shvetaketu, when people contact the ocean of pure consciousness, they become one with it and do not remember their individual natures. Yet when they are active, they again become a teacher, a farmer, or a goldsmith.

"That subtle essence of the whole world, the Self of all that is the ocean of pure consciousness- that is truth. That is the eternal Self. Of that you are created. That thou art (*Tat tvam asi*), Shvetaketu.

"Please, honored, Sir, teach me more," Shvetaketu said.

"As you wish, my dear. Come with me to the river."

When they arrived at the river, they stood at its banks and watched the water rushing by. His father said, "As the rivers flow to the east and merge with the sea, they become the sea itself. Once they are the sea they do not think, 'I am the river Ganga', 'I am the river Kshipra', 'I am the sea.'

“In the same way, dear Shvetaketu, even though all creatures emerge from the ocean of consciousness, they do not know that. Whatever they are- whether tiger, lion, or wolf- in the end they return to the ocean of consciousness.

“That subtle essence of the whole world, the self of all that is, the ocean of pure consciousness- that is truth. That is the Self, which unifies. Of that you are created. That thou art (*Tat tvam asi*), Shvetaketu.

“Please, dear father, teach me more,” Shvetaketu said.

“As you wish, my son,” said his father. Bring me a fruit from the banyan tree.” “Here it is, Father,” said Shvetaketu.

“Break it open,” said his father. “Tell me what you see inside?”

“I see so many seeds.”

“Break open one seed open,” said his father. “Tell me what you see.”

“I see nothing at all,” said Shvetaketu.

“My son, that ‘nothing’ is the subtle essence of all living things, which appears as nothing because you cannot perceive it. But from that nothing this great and ancient tree has grown.

“That infinite source of the whole universe, the Self of all that is, the ocean of pure consciousness- that is truth. That is the unmanifest Self. Of that you are created. That thou art (*Tat tvam asi*), Shvetaketu.”

“Please, honored Sir, teach me more,” said Shvetaketu.

“As you wish my dear son,” said his father. “Fill this glass with water and add some salt. Then bring it to me in the morning.”

Shvetaketu did this. The next morning his father said, “Bring me the salt you poured into the glass.”

Shvetaketu returned with the glass of water and said, “The salt has disappeared, Father.”

“Please take a sip from the top of the glass,” his father said. “How does it taste?”

“Salty.”

“Now pour out some and take a sip from the bottom. Tell me now, how does it taste?”

“Salty,” said Shvetaketu.

“Even though you couldn’t see it, the salt was found in every drop of water. In the same way, pure consciousness is found in all beings. That subtle essence of the whole world, the Self of all that is, the ocean of pure consciousness- that is truth. That is all all-pervading Self. Of that you are created. That thou art (*Tat tvam asi*), Shvetaketu.”

“Please, honored Sir, teach me more.”

“As you wish, my dear son,” said his father.” “Think of a man left blindfolded in a desert. He wanders around, not knowing where to go. But if someone removes the blindfold and points out the right direction, he finds his way until finally he reaches home. In the same way, if a teacher points the way to Self-knowledge, then you enjoy the path to enlightenment- from the very step you grow in intelligence, happiness and success in life.

“That subtle essence of the whole world, the Self in all that is, the ocean of pure consciousness- that is truth. That is the Self, which removes the darkness of ignorance. Of that you are created. That thou art (*Tat tvam asi*), Shvetaketu.

“When you have known this subtle essence of life, then you have seen the unseen and known the unknown. You have known that by knowing which everything else becomes known.”

And then Shvetaketu understood the true teaching of the Veda. Even when he later became a famous teacher in the court of King Janaka, Shvetaketu always remained humble, once he had realized the Self, the ocean of pure consciousness.

Athayadatahparodivo

Jyotir diipyate vishvatahaprushtiteshu

Sarvatahprishtitheshvanuttameshuttameshulokeshu

Idamevaava tad yadidamasminnantahapurushējyotihi

There is a light which shines beyond the world, beyond everything, beyond all, beyond the highest heaven. This is the light which shines within your heart.



GURU BHAKTI

Miss Moti Munekiji

The Guru's form is the basis of meditation. The feet of the Guru are supreme objects of worship. The utterances of the Guru are potent mystic words. And the Grace of the Guru results in beatitude of final release.

Om.

There is no benefactor greater than the Guru. Relations may afford us comfort. Friends may help us to the best of their ability, but none of these can take us to the God-head. The Guru alone can do the help that he renders is inestimable. His love for us knows no limit. The moment we approach him, he takes us by the hand and conducts us to the Lord. Can there be a goal higher than God, Who is the Lord of lords, Who is the source of all power, knowledge and bliss. Thus the Guru bestows on us "everlasting life". Therefore we can never be too grateful to him. There can be none dearer to us than our Guru.

The help that the Guru renders us can be brought under three heads; viz. teachings, example and influence. His teachings are based upon personal experience, and they chalk out a path for us for our spiritual unfoldment; the Guru turns his disciple into his own likeness. He is the very image of the eternal. The most important function of the Guru is the subtle and mysterious influence over the aspirant. His function is not so much to impart intellectual information. That is but the smallest part of his work. By his influence he removes the dross which has accumulated for ages and generations in us, and kindles the spiritual fire in us. He removes the scales of ignorance from our eyes and enables us to see Truth face to face.

Now, what is it that we can do for our Guru in return? We can never repay the debt we owe to him. We can, however, do certain things which yield him pleasure. For one thing we can assimilate in our own lives the principles of his life. Secondly, with implicit faith in him and his teachings, we can follow in his footsteps. We can serve

him with body, mind and material possessions. The best Guru-seva, however, is to repeat always the Mantra he has bestowed on us, or ever to bear in mind his “*Mahavakya*”. In any event we ought to take care not to do anything that would displease him- To entertain doubts regarding the Guru or his teachings is regarded as a sin of the worst type. When once we have found our Guru, we must stick to him at all cost- It should be remembered that the Guru can help us only if we open ourselves to his influence. Intense faith in the Guru is the first requisite of discipleship, and next we ought to be ever receptive. If need be, we must make tremendous effort to be receptive. The condition precedent for success in spiritual life is Guru's Grace and it descends on us in proportion to our faith and receptive attitude. To be able to love the Guru with full intensity the heart is capable of, is the rarest gift that the disciple can possess.

When we are away from the physical presence of the Guru, we should remember him ceaselessly. A moment's remembrance of his glory and greatness should transport us to higher realms. We must know that he is always with us, however far he may physically be from us. We should always look upon his portrait as his living self. We should never treat it as a picture. Whenever we can, we may worship it with flowers, incense etc. in all situations, however difficult and perplexing, we can receive unerring advice and direction from him, provided we tune our mind to his (with him). His voice can be heard at every step. Wherever we are and whatever an individual's problems may be, we can look up to him and then our way becomes clear and our safety is assured. Self-surrender and constant remembrance of our Guru are the two ways to secure His Grace. Let us, therefore, resolve to surrender ourselves to him and remember Him every moment of our lives.

Hari Om Tat Sat Om



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

BAL GANGADHAR TILAK

THE LOVE THAT FREELY GIVETH IS THE HIGHEST

SRI RAMAKRISHNA PARAMAHAMSA

Pride once entered the heart of Arjuna, the beloved friend of Krishna. Arjuna the beloved friend of Sri Krishna thought that none equalled him in love and devotion to his Lord and Friend. The omniscient Lord Sri Krishna reading the heart of His friend, took him one day for a walk. They had not proceeded far when Arjuna saw a strange brahmana eating dry grass as food, but nevertheless had a sword dangling at his side. Arjuna at once knew him to be a holy and pious devotee of Vishnu, one whose highest religious duty was to injure no being. As even grass has life, he would not eat it green but sustained his life by eating it dry and lifeless. Yet he carries a sword. Arjuna, wondering at the incongruity turned towards the Lord and said: How is this? Here a man who has renounced all ideas of injuring any living being, down to the meanest blade of grass ; yet he carries with him a sword, the symbol of death and hatred!" The Lord said, "You had better ask the man yourself." Arjuna then went up to the brahmana and said: "Sir, you injure no living being, and you live upon dry grass. Why then you carry this sharp sword?"

The brahmana: It is to punish four persons if I chance to meet them.

Arjuna: Who are they?

The brahmana: The first is the wretch Narada.

Arjuna: Why, what has he done?

The brahmana: Why, look at the audacity of that fellow; he is perpetually keeping my Lord awake with his songs and music. He has no consideration whatsoever for the comfort of the Lord. Day and night, in and out of season, he disturbs the peace of the Lord by his prayers and praises.

Arjuna: Who is the second person?

The brahmana: The imprudent Draupadi.

Arjuna: What is her fault?

The brahmana: Look at the inconsiderate audacity of the woman! She was so rash as to call my beloved Lord just at the moment He was going to dine. He had to give up His dinner and go to the Kamyaka Vana to save the Pandavas from the curse of Durvasa. And her presumption went so far that she even caused my beloved Lord to eat the impure remnant of her own food.

Arjuna: Who is the third?

The brahmana: It is the heartless Prahlada. He was so cruel that he did not hesitate for a moment to ask my Lord to enter the boiling cauldron of oil, to be trodden under the heavy feet of the elephants and to break through an adamantine pillar.

Arjuna: Who is the fourth?

The brahmana: The wretch Arjuna.

Arjuna: Why what fault has he committed?

The brahmana: Look at his felony. He made my beloved lord take the mean job of a charioteer of his car in the great war of Kurukshetra.

Arjuna was amazed at the depth of the poor brahmana's devotion and love, and from that moment his pride vanished, and he gave up thinking that he was the best devotee of the Lord.



- Take up one idea. Make that one idea your life; dream of it think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced.
- In a day, when you don't come across any problems- you can be sure that you are travelling in a wrong path.
- The great secret of true success, of true happiness, is this; the man or woman who asks for no return, the perfectly unselfish person, is the most successful.

SWAMI VIVEKANANDA

STRUGGLE

SWAMI OMKAR

All life seems to be an endless struggle in the finite world. There is struggle in every walk of life. There is struggle even in repeating Prayer and doing Meditation- in the early stages of spiritual life. There is struggle in climbing the steps, but when once we reach the roof, the Heights, all struggle ceases. Until one reaches God, the Heights of Glory, the Goal of life, man's life seems to be like that of the life of a fish on dry land.

Did you ever watch a fish on dry land, struggling for life? It is very pathetic and heart-rending. Life is sweet from the mighty man to the tiny insect. Life is sweet to all the creatures on the face of the earth. All are struggling, identifying with the finite life of senses. How few, rare and blessed are those who are struggling for the Infinite Life! Unto such all struggle ceases, for in the Infinite, there is no more struggle for It is One without a second.

Struggle is possible and inevitable in duality and never in Unity, where there is always ONE, which is Self-effulgent. Wherever there is ego, there is the struggle. It is the ego that creates the struggle.

Q: When shall I be free?

A: When the 'ego' ceases to be.

There is only one place-rather one state which is free of all struggles where there is no more struggle. May I lead you to that Blessed State?

Q: Where is that Blessed State?

A: It is within you.

Q: Which is that Holy State?

A: It is the *Soham* State.

Behold! God is the Breath of the breath. Merge within. Follow your own breath concentratedly. Follow ceaselessly without any break, rising above the mind. *Soham* is within you, ever expressing in the waking, dreaming and sleeping states. It is eternally present.

As *Soham* is the Universal Breath, as it is One without a second, it is free of all struggles. As you follow the tiny breath, it becomes the mighty breath of the Universe. The individual becomes the Universal nay, the individual has always been the Universal. It has been ONE eternally.

That which exists is ONE.

THOU ART THAT. TAT TWAM ASI, SOHAM

OM! TAT! SAT! OM!

ABSOLUTE TRUTH

In Between the Findings

RijjuPeeth

Absolute truth we all acknowledge it as spiritual thought. That is *Parama Satya*. However, there are so many sources, seed of references, to acquire knowledge of absolute truth. The term absolute, in Indian Philosophy, represents such truth that cannot be gone beyond. It is invariably complete truth, which already exists, or exhibits as eternal and everlasting.

Several religious thoughts connote absolute truth is something that is true at all times and in all places. It is something that always true no matter what the circumstances are. Therefore, absolute truth does exist, points us, to the truth that there is a sovereign God who created the universe, the earth and so on....

In Linguistics, another vibrant word is the ultimate truth. It is such a phenomenon (*dharma*) that is not camouflaged ultimate existing, and ultimate existent is ultimately causally efficient. In Bible, there are four absolutes—Honesty, Unselfishness, Purity, and Love. Sceptic westerners believe that there is no absolute truth. Also there are no eternal facts. Truth is something like a circular form of square.

Buddhism categorically rejects all; there are no distinctive things or beings. Since only analytic propositions can be absolutely true, absolute knowledge is only achievable in formal sciences, such as mathematics or logic.

However, the opposite of absolute truth stands upon relative truth. That is to say something is relatively true means that it can be true for one, and at the same time it cannot for another. In a psychological view, the non-existence of absolute truth would, if true, be as true as the existence of absolute truth in an absolute sense.

Science follows doubt. There are no absolutes, is to say that there are no independent universal truths. The truth is all along relative. All findings of science are empirical. They are based on evidence,

and might be wrong or incomplete. Also, we can be wrong about what we think, we see or experience.

Now we are in between the findings:

Belief vs. Doubt.

Doubt has so far been cast on the notions of absolute. All the known facts about the universe are tied all together into a single unified theory. May be 'the theory of everything' could be seen as efforts to discover 'absolute truth'.

Only one way exists to know the ultimate truth and all other truths cohering to that absolute truth. Another way of looking at the supreme reality is that there is a reality behind everything reality.

And then contradiction arises, everything, except silence, is a corruption of truth. So there is only one truth and that cannot be spoken. Rest all are perspectives. Absolute truth, the only characteristic of its nature of perception, is always subject to space-time-causation. That is there must be such feelings of realisation which leads or proceeds everyone to that goal of desire. It may treat as Supreme Consciousness in search of Absolute Truth.

Now expected conclusion may draw somehow for betterment. Human beings are most likely to bare truth on feelings. In general, absolute truth states that feelings what is essential rather than superficial.

In spite of that we are in a quandary what the absolute truth stands for:

Eventually, we all are ensuing slow but steady towards Absolute Truth, how we acknowledge it. Because of, we cannot justify it. We were more or less beginner in every sort of journey for absolute truth. Therefore, we should not go into the logical inferences. It is obvious to crack down in every aspect of feelings, contemplating, and realising. Because of more and more proceedings in it would only be a matter of logical labyrinth. We want just getting help to find other way from the history of science.

I think one of the most widely known anecdotes about Archimedes helps us to redefine absolute truth. King of Syracuse wanted to make

a votive crown, and instructed artisan the pure gold to be used. When the crown was presented, King was sceptic by its purity. Archimedes was then asked to determine whether some baser metal (silver) had been substituted by the dishonest goldsmith. He had to solve the problem without damaging the crown, so he could not melt it down into a regularly shaped body in order to calculate its impurity. Archimedes one day noticed that while lowering into the bath tub that the level of the water rose up as he got in, and soon realised that this effect could be used to determine the crown's volume. In practical, the submerged crown would displace an amount equal to its volume. We know mass divided by volume is equal to Density. If goldsmith substituted baser metal (silver), the density must be lower than that of gold. He while establishing the density of the crown, got answer through this revelation. He became so excited in his experimental thought that he ran out of his house and, down the street naked, yelling 'Eureka! Eureka!' i.e. I've found it. After all, he was so excited by his discovery that he had forgotten his dress. However, this practical method has been called into question due to accuracy, but Archimedes Principle proved truth.

In mathematics, and also in physics, we ultimately concede it true. Absolutely true irrespective of experimental calculations. But where is the Absolute Truth mishmash in that incidence. I think absolute truth was not in this discovery of impurity, which is not in his fundamental principle. Actual truth came forth within its pleasure, that very exciting moment of feelings, while he was on the street. Spectators could realise after contemplating the sequential phenomenon. And also readers of this incidence, so far, may justify it by their versatile arguments. But what had the true realisation of Archimedes himself got into? Have only the pleasure of its discovery, or of its mystic treasure moment? It was nothing but a phenomenon of paradox, if the valuable moment on the street you considered. And it is that Absolute Truth one can achieve to one's betterment for ensuing consciousness of knowledge.



WHO MADE GOD

Paramahansa Yogananda

The enigmas of God's creation, and how He Himself came into being, almighty and powerful, have been pondered in every heart that yearns to know about God. No scripture has fully elucidated these seemingly answerable questions. But if you contemplate and try to feel the entire perception of the subject as I shall describe it, you will find the answers to these questions- answers that I received from the very depths of my soul and from God.

The Infinite God is the ultimate cause of all finite creation. He projects the power of *maya*, the storm of delusive relativity- the illusion that the One has become the many- which, blowing over the ocean of His being and His vibratory wish to create, stirs into manifestation, the waves of finite creation. "Unborn, though I am! Changeless, Lord of Creation and Controller of Cosmic Nature (*Prakriti*)! Yet, entering Nature I wear the cosmic garment of My own *maya*-delusion (which does not change Me)."

Manifesting Himself as the creative Cosmic Intelligent Vibration; and using the help of the storm of delusive relativity, God forms out of Himself all finite vibratory waves of mind, energy, and matter: electrons, protons, atoms, molecules, cells, and blocks of solid matter- clusters, of island universes floating in the sphere of space, surrounded by wandering radiations.

Thus Intelligent Cosmic Vibration is the first manifested cause of all created things, though the different finite forms of matter are created or caused secondarily by arrangement and combinations of certain basic forms: cells derive from molecules, molecules from atoms, atoms from electrons and protons, electrons and protons from lifetrans and lifetrans from thoughttrans of the Infinite.

Creation exists, and is caused by God; therefore God exists. We can say that intelligent creation exists because of an intelligent God. But who created God, out of whom all things else have come? The Infinite Himself. The law of causation applies only to finite objects; it does not apply to the Infinite. As all waves on the ocean become dissolved in the ocean, so all finite objects manifesting from the

aforesaid finite causes lose themselves in their Eternal Source. Similarly, the law of causation operates outwardly in creation, but is lost in the Infinite.

Through the law of causation, our original parents- the finite creations known as Adam and Eve, who themselves were special creations of the Infinite- helped to create all humanity. Because we are created by our parents- and our parent by our grandparents and all mankind has come from Adam and Eve- we ask who created God. We apply to the Infinite the law of causation that created us. This is erroneous reasoning.

Varying Perspectives

When you are dancing with the waves of the ocean you can't get a perspective of the ocean as a whole; but from the air you have a bird's-eye view of its vast expanse. Similarly, when you concentrate on creation and are immersed in it, you cannot see anything but creation and the law of causation working therein. But when with closed eyes you learn how to look within, you see neither finite forms nor the law that created them, but glimpse of the formless, causeless Infinite.

In the wintry land near the North Pole, an Eskimo who was hunting seal looked up and saw a Hindu traveller approaching him.

"Where did you come from, my friend?" he asked.

"My home is India," the stranger replied.

"Well, well!" said the Eskimo. "Do Hindus find plenty of good seal meat in India?"

"Oh, no, we don't have any at all," replied the amused visitor. "Hindus live mostly on vegetables."

"What a foolish statement," thought the Eskimo. "No one can live without seal meat!"

Just as the Eskimo, knowing no other diet, thought all people ate seal meat, so finite creatures, being themselves created by the law of causation, naturally think that the Infinite God also came into being through the law of causation.

Spirit Is Free from Causation

So it is foolish error for finite, causation-born human beings even to question, "Who made God?" the Infinite made the law of causation

that created all finite things, though the Infinite Itself exists without having been caused. As an absolute monarch may make all the laws in his kingdom without being bound by them, so the King of the Universe makes all the laws in His Kingdom, including the law of causation that governs His finite creation; but He is not subject to His laws. "I, the Unmanifested, pervade the whole universe. All creatures abide in Me, but I do not abide in them." Though present in all things, God is in no way bound by finitude.

Therefore the Infinite is. We deduce His existence and omnipotence from His powerful manifestations in creation. His power is fully active in the manifested state. And during cosmic dissolution, all power, cosmic intelligence, and the law of causation becomes inactive and dissolve into the Absolute, there to await the next cycle of God's creative manifestation. The forces of the storm that create waves in the ocean are manifest in the waves. But no power is created when the ocean is still. Similarly, in the creative state, the Infinite manifests intelligence, mind, vibration, forces and matter. And in the Unmanifested state, the Infinite exists solely as Spirit, in which all forces lie dissolved. Out of space come light, nebulae and weather, and into space they dissolve and hide again. That sphere beyond manifestation is the hiding place of Spirit.

The Infinite, beyond the categories of vibratory intelligence, energy, space and time, is thus a thing in Itself. It can be felt and known as the eternal Power that exists without a beginning or end. Creation is caused by God, but God simply is. No one, nothing made God- He has been and will be what He is forever and forever. "O Arjuna! There is nothing higher than Me, or beyond Me. All things (creatures and objects) are bound to Me like a row of gems on a thread." This cannot be understood so long as you consider yourself a created being, subject to laws of cause and effect. But as soon as you become one with God in ecstasy, you will know exactly how and what God is- Beginning less, Endless, Causeless, Eternal. As a mortal man you are a creation made by God; as an immortal man of realisation, you will know yourself as a wave in the ocean of God, the one and only, self-sustaining, ever-existing Cosmic Consciousness.



CONTINUANCE OF EXISTING CHARITABLE EDUCATIONAL INSTITUTIONS- AN APPEAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shloka:

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

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

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

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

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

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

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

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



APPEAL

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

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

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

For and on behalf of Santi Ashram
The Managing Committee.

ASHRAM NEWS

Mother Ashram:

- 1) 3-8-2022: Pujya Sri Padmanabhananda Swamiji, General Secretary, Divine Life Society, Rishikesh arrived at our Ashram to a tumultuous welcome by the Ashramites.
- 2) 4-8-2022: During Satsang held in the evening, Pujya Sri Padmanabhananda Swamiji spoke eloquently on Pujya Omkar Swamiji's exposition titled 'The Four Initiations'. The Satsang was attended by a large number of Ashramites and other devotees and they were enthralled and delighted to listen to Swamiji's message containing invaluable words of wisdom.
- 3) 15-8-2022: 76th Independence Day of Independent India was celebrated in the High School premises. The function was graced by Swamini Vinamranandaji and Ashramites, Teachers and students of our school. After hoisting the National flag, Pujya Vinamranandaji exhorted the students to imbibe our culture and traditions which are universal in nature and always rise to the occasion to contribute their mite in the service of our great Motherland. The function concluded with the singing of the National Anthem.
- 4) 19-08-2022: On the auspicious occasion of Sri Krishna Janmashtami, special puja was conducted in the Ashram Goshala at 7am. Sankirtan and Sri Krishna Jhoola Utsav were performed from 8 pm onwards at Prayer Hall.
- 5) 22-08-2022 to 28-8-2022 Srimad Bhagavat Saptah has been Conducted in the Omkar Mandir. Large Number of Devotees Participated in the event.
- 6) 31-8-2022: Sri Ganesh Chaturdhi was celebrated in the Prayer Hall from 7am onwards.

Visakhapatnam Branch:

7-8-2022: Pujya Sri Padmanabhananda Swamiji Maharaj accompanied by Swamini Vinamranandaji visited our Ashram in Visakhapatnam and were enthusiastically received by

Sri M. N. Aditya Garu, Devotees, Employees and Students. Puja Swamiji was garlanded on his arrival at Omkar Mandir. Puja Swamiji blessed all those who were present on the occasion and the programme ended with distribution of Prasad.

Kotagiri Branch:

With a great sense of pride and honour, we would like to inform everyone that the students of our Viswa Santhi Vidyalaya Matric School, Kotagiri have secured top honours in the S.S.L.C Board Examinations conducted in May, 2022. Miss Kavya G has secured top rank with 486/500 marks while Subhiksha S & Nithish V secured 483/500 and Porkodi S secured 481/500 marks.

Out of 107 who appeared in the Examinations 94 students secured First Class.

Puja Mataji and all of us at the Ashram and its various branches congratulate the students for their academic excellence. May Puja Omkar Swamiji's and Puja Mataji's blessings be ever upon the students, teachers and the school management for their achievements.



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

BRAHMANDA PURAN

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

ADI SHANKARA

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

GAUTAMA BUDDHA



IMPORTANT ANNOUNCEMENT

YOGA-VEDANTA FOREST ACADEMY (THE DIVINE LIFE SOCIETY)
P.O. SHIVANANDANAGAR, PIN: 249 192, Distt. Tehri-Garhwal, Uttarakhand, (INDIA)

ADMISSION NOTICE

Applications are hereby invited for undergoing the 95th residential Basic YOGA-VEDANTA COURSE of two months' duration, i.e., from **15-8-2022 to 15-10-2022**. This Course will be held in the Academy premises at the Headquarters of the Divine Life Society, Shivanandanagar, Rishikesh.

The details are as follows:

1. It is open to Indian citizens (Men) only. The classes are for admitted applicants who have been duly registered as students for the Course.
2. Age Group: Between 20 and 65 years.
3. Qualifications:
 - (a) Preferably Graduate with keen spiritual aspiration and deep interest in the practice of Yoga-Vedanta.
 - (b) Must be able to converse in English fluently as the medium of instruction is English.
 - (c) Should have sound health.
4. Duration of the Course:- Two months' residential Course on Yoga, Vedanta and Cultural Values.
5. Scope and syllabus of the Course:
 - (a) An outline study of History of Indian and Western Philosophy, Studies in Upanishads, Studies in Religious Consciousness, study of the Bhagavad Gita, Patanjali's Yoga System, Narada Bhakti Sutras and The Philosophy of Swami Sivananda.
 - (b) Practical:—Asana, Pranayama, Meditation and Karma Yoga, Lectures, Group discussions, Questions and Answers, and final examination will form part of the Course.
6. There will be no charges for training, boarding and lodging. Pure vegetarian food (Breakfast and two meals a day only) will be provided. Smoking, drinking and use of intoxicants are strictly prohibited.
7. The students who are admitted for the Course and complete the training shall give an undertaking that they will pursue and practise the teachings in their life.
8. Application Form duly filled-in should reach the undersigned by **15-7-2022**. The aim of the Yoga-Vedanta Forest Academy is not merely an academic equipment of students, but to prepare the students for a successful life in the world and to facilitate the living of a wholesome life with an integrated personality. The Course conducted in this Academy is more of the nature of an all-round discipline than merely providing students with scriptural learning or textual information.

For the Application Form and Prospectus please write to:

Also Application Form and Prospectus
can be downloaded from website
www.sivanandaonline.org
yvacademy@gmail.com

THE REGISTRAR,
The Yoga-Vedanta Forest Academy,
THE DIVINE LIFE SOCIETY,
P.O. SHIVANANDANAGAR—249 192
Distt: Tehri-Garhwal, Uttarakhand,
Himalayas, INDIA
Phone : 0135-2433541 (Academy)

SHIVANANDANAGAR
01-05-2022

- Note:— (i) The selected student alone is expected to come. He is not permitted to bring along any other family member or relative with him.
(ii) The above syllabus (vide 5) is subject to slight alterations without previous notice, in case such a need arises.

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



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

SWAMI VIVEKANANDA

APPEAL TO SUBSCRIBERS OF PEACE MAGAZINE

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

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

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

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

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

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



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

RAMANA MAHARSHI

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

ZOROASTER

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

JIDDU KRISHNAMURTI

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