

PEACE

A Quarterly Spiritual Magazine with a Message for Universal Brotherhood

October - December - 2021



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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CHRISTMAS PRAYER

SISTER SUSHILA DEVI

O! Effulgent Star in the beautiful heavens of God's manifestations on earth!

In fervor of adoration, we lovingly meditate on Thee, for born as humble human babe: on that first Christmas in Eastern Bethlehem, Thou hast shown us by Thy life of holy passion and perfection, the noble path of Peace that passeth all understanding. Thou hast shown us how to transcend frail and mortal humanity and attain our mighty and immortal Divinity. Overshadow us with Thy precious love, illumine for us the way Thy feet have trod, lift us up to that Unspeakable Glory where Thou art eternally fixed and forever shining, O Jesus Christ.

Om! Om! Om!



MEDITATION

SISTER SUSHILA DEVI

"My own shall come to me!" My own is my Lord and creator, from whom I have come, unto Whom I am drawn by all the various experiences of many lives.

I am prepared to make any sacrifice to attain that state of Divine Harmony, where Thou dwellest in Light and Beauty. Attaining Thee we regain every dear thing seemingly lost or sacrificed.

May I radiate Thy Love and Harmony, and thus be a blessing to everybody! May I learn to so live that my Inner Power may ever have the right of way, to guide and work intelligently, and lovingly at all times!

By expressing these higher interior qualities and powers, naturally my own inherent Divinity, *"My own will come unto me!"*

Om Santi Santi Santihi!



CHRISTMAS DAY

SWAMI OMKAR

Christmas Day is fast approaching. My heart longs to wish a Happy Christmas to one and all of the worshippers of the Blessed Christ in all the religions and nations all over the world. When I celebrate the Birth of Christ, I feel like an ardent Christian, for I see Christ within, without, above and below. When I celebrate the Birth of Bhagavan Sri Krishna, I am again an orthodox Hindu, beholding Him in the very little cell of my being as well as in all the Universe. When I celebrate the Birthday of Buddha, I become absorbed in His Nirvana. I face nothing but His Illumination all around. When I celebrate the Birthday of Mohamed, I become a passionate Muslim filled with the valour, strength and self-surrender of Mohamed. As I celebrate again the Birthday of Zarathustra, I feel the Infinite and Eternal Light, within and without. In that great Light of lights, all forms and names are burnt up, and only the Self-effulgent Light shines in all Glory and everything dwindles into nothingness.

In the silent and calm hours of midnight as I merge within, identifying myself with His Blessed Spirit, He seems to whisper in the stillness of my heart, the one simple and often repeated message: AS I HAVE LOVED YE, LOVE YE EACH OTHER! Are we loving each other as He loved us? Are nations loving each other whether Christian or non-Christian? How do the Mohammedans and Hindus love each other? How do capitalists love the poverty-stricken, starving people?

In vain still the small voice of the Man of Sorrow speaks from the pulpits of the Church and Cathedral: Love ye each other as I have loved ye. But alas! Times out of number, again and again, He continues to repeat patiently and reproachfully, with a heavy leaden heart:

'For I was in hunger, and ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked, ye clothed me not; sick and in prison and you visited me not. In as much as ye did it not to one of the least of these, ye did it not to me.

Verily, God is Love and Love is God, and where God is, Love is, and where Love is, there is God also. God and Love are not two but one; hence they are inseparable. The one ever gives evidence of the other.

In memory of Christ's Birth, in this Holy Season, is it not high time for individuals as well as Nations to practice the Law of Love? In the silent moments of our lives, in the stillness of our hearts, when our minds are flooded with love, when our being is saturated with His Infinite Light, the Blessed Christ is conceived in all His Glory with the benediction;

PEACE ON EARTH AND GOODWILL AMONG MANKIND.

May all Homage be unto the SELF-EFFULGENT LIGHT, THE CHRIST LIGHT which is the only Reality, the One without a second, which is shining now in the stillness of your devoted hearts... my loving readers! Christmas is Christ-Consciousness and Christ-Consciousness is God-Consciousness.

HAPPY CHRISTMAS TO YOU ALL!

MAY PEACE BE UNTO ALL!

GLORY! GLORY! GLORY!

OM! TAT! SAT! OM!



SEEK THE BEYOND

Swami Chidanandaji Maharaj

The one very close intimate truth about spiritual life, that is important to each individual, is that the spirit has to be kept up. Then alone any progress is possible, any gain is to be expected. And it is we who have to make effort to keep up the spirit. We cannot expect it to come by itself.

Guru Maharaj Swami Sivanandaji was very particular in telling us again and again: “Desire and deserve.” He used to say: “To desire is very good. To aspire to gain many things, to progress in many things, to achieve and attain many things, is good.” But then, we should also, with equal earnestness and sincerity, diligently strive to deserve what we desire. We must calmly apply ourselves in a practical manner to deserve that which we desire.

Desiring for something noble, something sublime, something good, is not undesirable. It is not in any way wrong. It is perfectly in the fitness of things. *Jijnasa* (desire to know) is good. So much so, that the desire to do good, the desire to help others, the desire to acquire spirituality, the desire to keep becoming a better person day by day, is declared to be divine. It is a divine factor. “It is verily MY own presence. It is I who appear as such desire in a good person, in an aspiring person, in a person who wishes to become better. In such a person it is I who manifest as such desire.”

Subheccha is the key to elevating, uplifting, ourselves. In the *sapta-Jnana- bhumika* (seven stages of knowledge), *subheccha* is the first *bhumika* (stage). Before you start your journey towards ultimate illumination or enlightenment, the first step is to conceive a good desire in your heart. But if it is to be a real dynamic factor, bringing about progress day by day, hour by hour, minute by minute, it should be constantly revitalized and reinvigorated.

For everything becomes possible where there is sustained enthusiasm. The one who achieves and attains is the one who is

able to keep up a sustained, continuous enthusiasm despite little setbacks, despite the inevitable ups and downs, despite occasional depression and dejection, occasional lack of self-confidence, occasional faltering and hesitation. He says: “No, this is not me. This is something else that is interfering with me. I am keen aspiration. I am determined desire. I am enthusiasm. Therefore I shall assert myself.” As Lord Krishna puts it: “*uddharedatmanatmanam*- by your own Self is the self to be uplifted, elevated, and raised higher.” And we should not do anything foolish or thoughtless that is likely to bring about the opposite. A keen eagerness to improve must be there. And this spirit should be renewed every day, day by day.

And this requires trust in God. It requires faith in the scriptures: “you are meant for great things. Hey *amrtasya putrah* (O children of Immortality), you are meant for liberation, you are meant for *Jivanmukti*. You are divine.” You must have faith in these great truths proclaimed and declared for our benefit long ago.

And you must have trust: “If he has made me in His image, if He has breathed His spirit into me, if I am *an amsa* (part) and He has sent me here to realise my Self, to know my Divinity, then it must be possible. If that is God’s plan for me, why should I think otherwise, why should I act otherwise? No, I shall not. I shall not be unwise. “Such eagerness, such a keen desire, such an enthusiasm, is a result of true faith, a result of trust: “It is possible because He has meant me to be this.” That trust should be there, that faith—*sraddhavan labhate jnanam* (the man who is full of faith obtains knowledge). What one’s faith is, that one is.

Ponder well this intimate truth regarding your own personal life. The spirit has to be renewed. A sustained, continuous spirit has to be kept up in all directions. And it should be constantly revitalized. This is the key to achievement, the key to attainment, the key to *saphalata* (success). May God bless you all to very clearly recognize the importance of this truth and its importance in your own life if your life is to move ahead! May God give you the wisdom to act upon this truth, and may your efforts be crowned with success!



PUJYA MATHAJI

Sadananda Mohanty

Pujya Mathaji may bless us all

Uniting with love and fellowship, big and small.

Joy, peace and serenity she manifests ever.

Young and old pray for her divine favour.

A true disciple of Swami Omkarji, she spreads his message all over.

Making us aware of Swamiji's glory, fame and kindness unbound.

An incarnation of innocent love and compassion.

Teaches the devotees pray for peace of universe and the nation.

Happiness and joy she reflects and many treat her as a savior.

At Santi Ashram she moves like a loving and caring mother.

Jnaneswariji is endowed with the beauty of spiritual splendor.

In reverence let us pray to her and seek Swami Omkarji's blessings on her birthday.



PEACE

PEACE is the soul of nation's life.

EVER keep away from war and strife.

AIM at love and tranquility of mind.

CARE not for self but all mankind.

ENTER the path of peace and freedom find.

SRI MINOCHER SPENCER

DETACHMENT

(How to detach yourself from the body)

SWAMI OMKAR

The essence of all religions is contained in this vital and deep idea of detachment from the body. One needs detachment not only from the physical body, but also from the mental and causal bodies too. But alas, one can detach himself from anything and everything but how very difficult it is to be detached from the physical, mental and causal bodies- *Sthoola*, *Sukshma* and *Karana Sareerams*.? Whether it is difficult or easy, Peace that passeth all understanding belongs to only those rare and blessed souls who can detach themselves from the above three bodies.

Often at the hour of dawn and dusk, I go towards Santi Plateau in Kailas to watch the rising sun from the horizon on the vast ocean or setting sun behind the long range of hills. I usually sit on a small slab of stone while musing thus. The other day when I went there to meditate, I was amused to find some being already meditating on my seat.

Who was it? It was a small snail with a round shell body. I was glad that I did not sit on the stone without seeing the small snail, for I would have crushed the poor thing. As soon as it saw me, it began to move slowly away stretching its little head forward.

But I said, "My friend, please do not be afraid of me. I won't hurt you. Here, we have room for both of us and we can both sit and meditate."

With such thoughts I sat beside it and began to watch its beautiful disc-shaped shell. I was also interested to notice all the exquisite designs on its outstretched neck as the tiny creature was slowly crawling away.

Who can engrave all those beautiful designs even on the neck of an insignificant snail except God, the Almighty! I lifted my eyes from the snail to the little flowers that decorated the bushes around. How sweet and fragrant all these flowers were each having its own beautiful design, colour, and fragrance! Who can make a flower except God!

How sad to find man, with all his intelligence using the God-given Powers to invent dreadful instruments of death and destruction such as Atom Bombs etc. to destroy the world and himself, instead of using his divine faculties in creating something useful, helpful and concrete for the happiness of man and for the well being of the world!

Here we are not concerned with the inventions of man and his mighty genius, its perverted use or proper use for the good of the world. Our present theme is only DETACHMENT from the Body. As I saw the snail and inseparable attachment or unity with its shell, I began to realise how similarly man also is inseparably connected and attached to the shell of his body.

Can you separate the snail from its shell? Death will be the result of such separation. Same will be the case, if we separate man from his body, at least for the average man. But there is a spiritual value of detachment which makes man free and happy and that can never hurt or destroy the body. We are concerned now more with that Spiritual Detachment.

I have on my table a sample of the smallest size cocoanut from our Totapalli gardens. It has been with me for some years. I keep it before me as it helps as an object lesson of detachment. As I shake it, I can feel the shell is separate from the kernel inside. Man, the aspiring man has to learn to be like this dry cocoanut separate from the shell, for he is the *Chit-Intelligence*, but never the body of flesh, blood and bones.

In this connection I am reminded of a beautiful verse from Ashtavakra Gita that has been a source of joy and inspiration to me from my early days. May I share it with you, my loving readers? Here it is:-

‘If you detach yourself from the body and rest in INTELLIGENCE, you will at once be free, peaceful and free from bondage.’

In some form or other, whether it is through the repetition of the name of God- of one’s own favorite Diety, the *Ishtadaiva* or through Yoga- the control of the Mind stuff- *Chitta Vritties* or through *Jnana*-Wisdom, the discrimination of the Real from the unreal, all the votaries of every religion, all the seekers of Truth, have come to this final state of detachment from body, to realize the goal of birth.

Identification with body results in inevitable pain, agony, misery, sickness, suffering and ignorance of every kind resulting in destruction and death.

Identification with *Chit*, Intelligence naturally results in joy, contentment, health, happiness and Peace, finally leading to birthless and deathless state of Supreme Silence.

Q: - How to detach ourselves from the body is the important thing now to know.

A: - It can be done only through proper discrimination and introspection.

To reach the heights of Transcendental Glory, one must detach himself, not only from the three bodies but also rise above the Five Sheaths too, the *Annamaya*, *Pranamaya*, *Manomaya*, *Vijnanamaya* and *Anandamaya Kosas*.

Anna is food, the matter, *Prana* is force, *Manas* is the mind, *Vijnana* is Knowledge and *Ananda* is bliss. The Atman is different from all these sheaths.

I love to close my message sharing with you a few more inspiring and helpful stanzas from the Sage Ashtavakra on the same theme.

Alas, as greed arises from the illusion of silver caused by the ignorance of mother of pearl, even so arises the attachment to the objects of illusory perception from the ignorance of the Self.

Having known yourself to be That in which the Universe appears like waves on the sea, why do you run about like a miserable being?

How wonderful! In me, the shoreless ocean, the waves of individual selves rise, strike each other, play for a time and disappear, each according to its nature.

May the blessings of the sages and saints of East and West, the beacon Lights of guidance, the ideal Gurus be on the aspiring seekers of Peace to help them to be detached from the body, the seen, the visible and be attached to the Soul, the Unseen and the Invisible and thus bring Peace on earth and goodwill among individuals and nations is my earnest prayer!

May Peace be unto all!



THE WAY TO HAPPINESS

S. Subba Rao, M.A., Secunderabad

An upcountry gentleman once asked Bhagavan Sri Ramana, “what is the goal of life?” The Maharshi, as was his usual practice, replied by a counter question. “What do you think is the goal of life?” The gentleman answered, ‘happiness’. The sage rejoined “Don’t you enjoy happiness?” “Not always and as much as I want,” was the answer.

Every creature in this universe craves and strives for happiness. This craving is so natural and inherent in all creatures that it must evidently be taken as an axiom that happiness is our natural and abiding state. Were it not so, it would be sheer folly to strive for something which is unnatural. This striving for happiness is, so far as man is concerned, two fold- a conscious and unconscious striving. The drunkard, the debauchee and the murderer, all seek happiness but theirs is an unconscious search. He, who consciously seeks it, is sure to find it one day. Where will he find it and how? This depends on one’s idea of happiness which in turn depends upon one’s knowledge or state of evolution and hence varies from man to man.

According to some, happiness consists in eating and sleeping away; giving the least trouble and exertion to the body. Such one is still in the animal state of evolution and is therefore satisfied with the mere animal pursuits of life, eating, sleeping and procreation. There are some who feel happy in risk and adventure (Physical or mental) in speculation, in acquisition of name, fame, power and prosperity, in the gratification of vanity and ambition. These are always restless and though they feel happy for a moment they are most miserable the very next instant. They are as it were the pendulums betwixt a tear and smile. There are yet others who never care to gratify the gross animal cravings of the flesh or cater to the ever clamoring demands of the mind but rise into the serene heights of spiritual happiness and peace. They realize that this transient world with all its ephemeral objects cannot afford permanent happiness. In fact what we experience from worldly objects is not real happiness but mere sensation or excitement, usually termed pleasure. As this

pleasure is derived from impermanent objects, it can never be lasting and nothing in this world we know of has a permanent lease of life. Therefore the wise man never regards the world as his permanent abode, because he cannot get here even that pleasure, 'always and as much as he wants.' Even granting that he can get all that he wants and that too at all times the, fact remains that he may not be spared to enjoy it forever. His existence itself is short as a dream. Therefore he repeatedly questions himself where and how is true and permanent happiness to be found? The quest for happiness in worldly objects is a search in the wrong direction. He realizes that lasting happiness can come only from an eternal source and that source is from within himself. It is his very self, forgetting which he foolishly hopes to obtain happiness from which the evanescent phantoms of this world, which are mere shadows that delude him who runs after them.

Thus true and abiding happiness or Eternal Bliss is the natural condition of the Soul and is therefore inherent in every one of us, who are essentially of the spirit. So long as we identify ourselves with the perishable body and try to cater to the flesh, we cannot find the happiness that inheres in us. But once we turn our back against this whole world and identify ourselves with the Self, we experience the ineffable Bliss of the Atman. We miss this Bliss because we allow our mind to think of the objects of the world without fixing itself on the Atman. During deep sleep we every day experience an undisturbed profound peace which fades away as soon as we wake up. This is because during deep sleep the mind does not think of anything external but rests in the Soul, its source. If we therefore prevent the mind from projecting itself on external objects and make it rest in the inward Source, we can always experience the ineffable Bliss which is our birthright and which every one of us cannot help achieving sooner or later. Thus it is clear that happiness is within us and the way to obtain it is by introverting the mind and dissolving it in the Absolute.



Gandhi Jayanti

Matha Jnaneswari

Sri Pujya Swamiji loved the simple and ideal life and teachings of Mahatmaji. Some of the leaders are merely satisfied in placing a bouquet of flowers on the Samadhi of Mahatmaji at Delhi and offering prayers in silence. But the present need of the country is, more than placing wreaths of flowers on the Samadhi, the practice of his simple teachings by one and all.

If we in sacred Bharat are to set a rare, excellent practical example to the world, every one born in our sacred Bharat should try to practice the sublime teachings of Mahatma Gandhiji in all walks of life.

His two principles are *simple living and high thinking*. Eat only to live and never try to live for mere eating alone. If his teachings are practiced by all, the country would once again regain its past glory. He loved prayers and believed that prayers alone are the link between man and God. Prayer was indispensable for him: If all sincerely followed the teachings of Mahatmaji, Rama Rajya, for which Gandhiji tried till the end of his precious life, can be reestablished once again in our sacred Bharat.

If Rama Rajya is reestablished once again by His grace, our country is sure to set up an excellent example to the whole world about honesty. There will not be any black marketing, smuggling of goods; cheating etc. If every one of us by ourselves spin and wear *khadi*, there will be no need for purchasing foreign cloth.

Fair price shops were to be really fair price shops, no watch by the administration will be necessary. All the people of our sacred Bharat are expected to love the country and take all steps to vouchsafe its prestige. There will not be any need for ordinances if all try to be sincere and honest.

Magestenes, an old historian wrote two thousand years ago that everyone was honest in this sacred land and there was not a single

liar. Such a sublime state of affairs will be surely brought again if all, without exception, follow the teachings of Mahatmaji and uphold our national motto: “*Satyameva Jayate*”. Ours is the only peace loving country in the whole world with the above mentioned national motto.

If all nations follow the simple teachings of Truth and *Ahimsa* (non-violence) preached by Mahatma Gandhiji, there need not be any race for arms. Military budget can be minimized easily. It is gratifying to note that the defence expenditure in India is the lowest in the world. This clearly shows the greatness of our sacred country. The funds thus saved can be well utilized for constructive purposes. Our sacred Bharat which always loved peace, simple life, mutual love, seeing God in all, is once again expected to lead other countries on the simple way of living.

This sacred country has a goal of life, that is, God realisation, which no other country could conceive of even in the twentieth century. Its foundation is based on Dharma, truth and non-violence, which alone help for real peace in the world.

Pujya Swamiji's motto is the 'whole world is one family': so we should all live as members of one family loving each other. Gandhiji's teachings help us to reach the goal. We should not forget his life long struggle for establishing Rama Rajya. If it is reestablished by His grace our country will lead the entire world on ideal lines and help see God in all, love all.



* If there is one word that you find like a bomb from the Upanishads bursting like a bomb-shell upon masses of ignorance, it is the word, FEARLESSNESS. And the only religion that ought to be taught is the religion of FEARLESSNESS. Either in this world or in the world of religion, it is true; that the fear that brings misery, fear that brings death, fear that brings evil.

SWAMI VIVEKANANDA

SAINT IN SEVA (Service)

H.H. SRI SWAMI CHINMAYANANDAJI

“Why do you enter *Sannyas* order when you want to do *Loka Seva*? Service performed in a pure *Nishkaama Bhav* is a means for mental purification for *Grihastas*,” writes an Aspirant from the Punjab, Sri Satyanatha Ballah.

Beloved Satyanatha! Namaste! Thy letter has charmed Chinmaya with its open and unreserved honesty. Never waver; be ever solid in thy opinions; never compromise, but be amenable always to correction. This spirit of tolerance will help you to grow in wisdom; if fanatic it will ruin the aspirant. Tolerance sustains growth, fanaticism annihilates; tolerance is freedom, fanaticism is slavery. Chinmaya entered *Sannyas* to live; he had enough of life and its stuffy limitations. *Sannyas* is a natural growing out, the final stage in the Universal Evolution towards the goal of perfection, the God-head. Man is not satisfied with mere food, clothing, shelter, and security. When these have come to him, his yearnings get a glimpse of the mysterious planes that are for him yet to conquer. The challenge of the unknown is irresistible. This is felt in its milder forms by all of us at every moment. Thus, as a child you must have played marbles; but do you play them now? Why? Is it a case of your renouncing the childhood thrills of the marble game? Certainly not. You dropped it, when you grew up as an adult- with interests more stalwart, which demanded a more alert, active, exciting entertainment. Similarly, the life of earning, spending, procuring, indulging, smiling and weeping has its end in the scale of evolution; the spiritual entity in man comes to demand its expression; mere intellectual approach to things and affairs in time loses its charm- a more dynamic self-expression in the fields of one's own experience comes to be the demand.

There, the mortal walks out of the entanglement of his own wrong values of **I**-ness and **My**-ness and enters the freedom of acquired divine values of selflessness and *Atma Bhav*. The *Sannyasi* is born,

the *Samsari* is dead. Glory to Sannyas! Indeed, you are perfectly right in saying that *Nishkaama Seva* is for the Samsarin to hasten his evolution. But *Nishkaama Seva*, while it is a means of self-purification in a *Grihastha*, it is in Saint, the manifestation of the Supreme Will expressed through a perfect instrument for the *Kalyan* of the Universe. A perfect Sage alone is the fittest instrument in His Hands to raise the man from his present degradation. A Saint alone can reflect for us the Supreme Intelligence, so that we may chalk out a wise plan and an effective method to redeem ourselves. History endorses the statement. Knowledge of the Greatest Truth has been given out to man by sages. The greatest disasters have been averted for man by Sages. The greatest progress in the field of human relationships has been inaugurated by Sages.

Thus it is no personal vanity, or talking tall of the Sannyas Order, to say that with all the available modern equipments of scientific propaganda and education, the final result in enduring *Loka Seva* will only be meager unless the *Sevak* is a vital personality of full Realisation. Perfectly unselfish *Seva* alone can mould life and guide the agonizing present to a joyful future. One who has eliminated entirely his ego- his I-ness and My-ness- in the vivid experiences of his identity with all, can alone do a perfect and effective *Loka Seva*. All others, (leaders, kings, priests, volunteers, authors, poets, educators or law-makers) can at best only add to the General Confusion.

Why quarrel then with one Chinmaya when you and the world need hundreds of Chinmayas?

Priya Atman! Do you think that a Ravana with his perfect Rajasic powers, material wealth and engines of destruction alone can serve the world and not a Viswamitra or a Vasishta in the court of Ayodhya? The past contains the answer. Do you say that a Hitler, or a Mussolini, or a Stalin or a Truman can alone bring about radical transformations and total revolutions and not a quiet-looking frail Gujarati Barrister-alone, poor, unarmed and even laughed at? The present contains the answer!

It is too well accepted that Mahatmaji had achieved in bringing about a world-wide moral awakening. In India's victory, Truth has to an extent come to be recognized as a force and a power. And this, by a single mortal who had but perfected slightly above the earth-earthly monstrous giants of popularity and power in the West! What would then not be accomplished by a few *Sannyasins* who have established their identity with Absolute Goodness, Power, Glory and Wisdom!

You too can! Come, join the *Sannyasins*, perfect thyself in Sincere *Sadhana*, and become His instrument for His Leela. His Leela is our Redemption. In the redemption of each of us lies the resurrection of the world.

Follow the instructions. Be patient. Be vigilant. Be kind. Be good. The CALL shall come to thee, *Vivek* shall lit up in the heart; you shall grow and walk out of the chains of life into the freedom of LIFE. Learn to Love all. Aspire to Serve all. This is the secret of the Escape to Freedom.

Om! Om! Om!



* 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.

* The mistake made by aspirants is that they do not allow God to test their faith and surrender so that they may become pure, strong and enduring.

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

SWAMI SIVANANDA

VIJAYA DASAMI

SWAMINI SARADAPRIYANANDA

The festivals in Hinduism are not mere celebrations of great events. They are occasions of *Sadhana* provided for the *Sadhakas* to reach the Supreme Goal of life. Vijaya Dasami is one such very important festival in India. It is celebrated in different ways in different parts of the country. All the rituals have the sanction of one or the other of the *Sastras* and have deep inner significance.

In some places, especially in the North, *Dassera* is celebrated in connection with the killing of Ravanaśura by Sri Rama. On the tenth day, a huge effigy of the ten-headed Monster is burnt with great rejoicing. The message is simple. The ten senses of man are wonderful instruments through which the world is seen. We depend upon them. The slavery is due to the mistaken impression that the contacts between the senses and their respective objects are themselves the enjoyment. A proper analysis will reveal that the sense contacts are only perceptions which give rise to the joy which is in the mind. Due to the lack of discrimination, man falls head long into sense pleasures. As a result of this, the senses are weakened, the health deteriorates, and he can no more receive any enjoyment through the senses. Unless the demon of senses is killed and excessive abnormal use of the senses is stopped, there can't be real enjoyment in life.

Dassera is also celebrated in some areas in connection with the victory of Arjuna over the Kaurava forces in *Uttaragograhana*. The Mahabharata narrates this incident in a dramatic manner. When the Pandavas were about to complete the one-year *ajñatavasa*, Duryadhana wishing to expose them within the period so that they could be sent back to forest again, attacked the cattle of King Virata from two sides, South and North, simultaneously. When the second attack from the North came, Arjuna who was under the curse of impotency, sheds it as the one year was over, takes out his weapons from the *Sami Vriksha*, fights single-handed and overcomes the Kauravas. This is called the Vijaya Dasami.

This story in the Mahabharata is itself an explanation for the *Vedic* sacrifice called *gavamayanam* in which the middle nine days are called *Nava-Rathra*.

Go in Sanskrit means knowledge and the senses through which the knowledge is gained. The senses are always running about and the knowledge of a man changes. This is called *gavamayanam*. When the senses seeking sense-pleasures commence seeking the Lord hidden within the objects, it becomes *Uttara-Go* transcending knowledge. The spiritual knowledge of man is within the grip of evil forces, the Kauravas. A *Sattvic* heart represented by Arjuna can overcome the evil forces by using the weapons brought from *Sama* (or *sami vriksha*). Thus the Vijaya Dasami celebration is recognition of the need to get over the evil in the heart of man.

The main and most important aspect of the *Dassera* festival is the nine day fight of Durga Devi with the demon Mahishasura and his death on the tenth day. The festival starts with *Mahalaya Amavasya* and concludes with Vijaya Dasami. The outer rituals indicate the type of *Sadhana* that is to be done in order to realise the Supreme. For nine days, nine young girls of different ages are worshipped as different forces of Devi, the Nava Durgas. The eighth day is celebrated as Durgashtami and the ninth day as Maharnavami when Mahalakshmi is worshipped. The tenth day is called Vidyardambha and Saraswati Devi is worshipped.

The world including the individual is in perpetual movement within the framework of time and space. The source of all this movement is in the joyous rhythmic and spontaneous movement of the *atman*. This spontaneous movement is called Devi in *tantric* lore. She is the *Shakti* of the Motionless Lord. Until the *Sadhaka* realizes his own nature and becomes one with the Self, the *Sadhaka* has to strive very hard worshipping his own higher nature as Devi. The Nava Durgas are the nine veils in which the Devi hides Herself. They are very difficult to overcome and hence called *Durga*. The difficulty arises only because of the *Sadhaka's* own lower animalistic tendencies which are called the demon Mahishasura. The demon is

killed by the terribly fierce aspect of Devi as Durga. So the eighth day is consecrated by the worship of Mahishasuramardini. When the lower and negative tendencies are removed, the divine qualities have to be obtained. Hence the ninth day is consecrated by the worship of Mahalakshmi. Finally the realisation dawns. This is the real conquest, Vijaya Dasami.

This aspect of the *Sadhana* is the culmination of a long preliminary *Sadhana* in the outer world. This has to be practiced in the inner bosom of the *Sadhaka* on the meditation seat. So the *Dassera* starts with *Mahalaya Amavasya*. *Ama* means a house. *Amavasya* means 'dwelling in the house'. *Om* is our real home. When a quiet mind resting in Self gets dissolved while seeking It, it is *Mahalaya Amavasya*. The final *Sadhana* concludes with Vijaya Dasami when the *Sadhaka* disappears into the vision of the Supreme.



* Be free; hope for nothing from any one. I am sure if you look back upon your lives, you will find that you were always vainly trying to get help from others, which never came. All the help that has come was from within yourselves.

* O India! Forget not that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not that God thou worshippest is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma; forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness; forget not thou art born as a sacrifice to the Mother's altar; forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers.

* In one word, the ideal of Vedanta, is to know man as he really is, and this is its message, that if you cannot worship your brother man, the manifested God, how can you worship God who is unmanifested?

SWAMI VIVEKANANDA

DIVINE KNOWLEDGE

SWAMI RAMA TIRTHA

Once upon a time a Qazi or Governor happened to come to certain Emperor, under a Mohammedan rule. The Emperor who honoured the Qazi so much because of his religious pretensions, wanted to examine his capabilities. He was no scholar himself, but the following questions which he was going to put to the Qazi were suggested to him by somebody else who wanted to get the Governorship. This Qazi came before the Emperor and he was asked 'Where does God sit?' 'In what direction does God keep his face?' 'What does he do?' The king told him if he could answer the questions to the king's satisfaction, he would be promoted. The Qazi thought that the questions coming from the king must be very difficult. He knew how to humour and flatter the king by praising him and then asked him for an interval of eight days to answer the questions.

For eight days, the Qazi went on thinking and thinking but could come to no conclusion. How could he answer to the king's satisfaction? Finally, the eighth day came, but the answers to the questions did not come to the Qazi. He then pretended to be sick in order to gain time. The Qazi's servant Paji approached him and wanted to know what the matter was. He said, "Off with you, do not bother me. I am about to die." The servant said, "Please let me know what the matter is. I will die rather than you should be subjected to any pain." The difficulty was then explained to him. The servant occupied a very lowly position, one that was not considered as respectable, that of slacking lime or mortar. But in reality he was a pupil of another Qazi and a learned man. He knew the answers to the questions and he said he would go and answer them, and the Qazi should write them on a piece of paper and order him to go and if his answers were not to the satisfaction of the king, he would die and not his master. The Qazi hesitated to do this but just at this moment a messenger of the king approached him, and he trembled and trembled.

So he told the servant to go. He put on his best clothes which consisted of mere rags. He was a Vedantic brother. In India, the kings always go to the *Swamis* and learn a great deal of wisdom and knowledge. This servant Paji fearlessly approached the king and said, "Sir, what do you want? What do you wish to ask?" The king said, "Could you answer the questions given to your master?" The Paji said, "I will answer them, but you know, he who answers them is teacher and he who asks them is pupil."

We expect you to be a true Mohammeden and to conform to the Laws of the Sacred Scriptures. According to the law, I must have the seat of honour and you must sit lower down than myself. So the king gave him some beautiful clothes to put on and he sat on the King's throne and the King sat down on the steps. But the king said, "There is one thing more. If your answers are not satisfactory to me, I will kill you." The Paji said, 'Of course, that is understood.'

Now the first question which was put, "Where does God sit?" If he answered it literally, the king would not have understood it. So he said, "Bring a cow." A cow was brought. He said, "Does the cow have any milk?" The king said, "Of course." "Where does the milk sit?" "In the udder," answered the king. "That is wrong," said the Paji. "The milk pervades the whole cow. Let the cow go." Then some milk was brought. "Where is the butter?" is the butter present in the milk?" The king said, "It is." "But where is it?" asked the Paji. "Let me know." They could not tell. Then he said "If you cannot tell where the butter sits, still you have to believe it is there. In fact, the butter is everywhere. Similarly God is everywhere throughout the whole Universe. Just as the butter is everywhere present in the milk, the milk is everywhere present in the cow. In order to get the milk, you have to milk the cow, so in order to get God you have to milk your own heart.

The Paji said, "Are you answered, O king" and the king said, "Yes, that is right". Now all these people, who said God is living in the seventh or eighth heaven, fell in the estimation of the king. They were nothing to him, their position was not correct.

Then came the next question, “In which direction the God looks, to the East, West, North or South?” This was also very queer, but these people looked upon God as a personality. He said, “All right, bring a light.” A candle was brought and lit. He showed him that the candle did not face the North, South, East or West, but was everywhere equally. God is the candle in your heart which faces in all directions.

Now came the question, ‘What does God do?’ he said ‘All right’ and told the king to go and bring the Qazi. When his master came he was astonished to find the servant seated on the king’s throne. Then he told the Qazi to sit at the place that the Paji was to occupy and the king to sit on in the Qazi’s place and he himself on the king’s throne. ‘This’ he said ‘is the way. God does constantly keep things moving, changing Paji into king, king into Qazi and Qazi into Paji.’

This is what is being continually done in the world, rising into ascendancy, then becoming unknown and another taking its place.

For a time one man is highly honoured, another takes his place, and so on, day after day and year after year and so on. In this world change is going on all the time. From that day the Paji was made a Qazi.

Moral: - God is all pervading facing all directions and bringing about continual rise and fall in the world.



OBITUARY

Dr. Bandela Suryanarayana garu has attained the lotus feet of Lord on the 3rd October 2021 at his residence, near Mother Ashram. He has rendered valuable medical services to the Ashramites throughout his professional life as a doctor. May Swami Omkarji provide the necessary courage and strength to the family members of the departed soul in this hour of grief.

THE LORD TAKES ON HIS BHAKTA'S PRARABDHA

SWAMI SIVANANDA

Narayana Prasad's mother had passed away. Contrary to expectations, Narayana Prasad was extremely happy! He ran to his Puja room, fell prostrate at the feet of his *Ishta Devata*- Jagannatha- and prayed: Unasked You have showered Your Grace upon me. You have removed the one tie that bound me to this earthly life. I shall now be able to devote all my life itself to You and You alone, without any distractions. Lord! Grant me *Ananya- Bhakti*."

Narayana Prasad and his mother had both been great devotees of Lord Jagannatha of Puri. Narayana Prasad now wended his way to Puri. All the way he was singing the Names of the Lord in blissful self-forgetfulness.

In the *Bhakta*'s heart the Lord dwelt; he communed with Him uninterruptedly. Therefore, Narayana Prasad did not think of going into the temple of Jagannatha at Puri. Instead he went to the sea-shore and engaged himself in ceaseless repetition of His name and meditation on His Glories.

Three days passed. Narayana Prasad had not taken any food; nor did he think of it. He was in an out of the way place; no pilgrim had passed that way. Narayana Prasad was starving; but he was immersed in the bliss of *Kirtan* and meditation.

Lord Jagannath turned to His Consort: "Lakshmi! What a pity! My *Bhakta* is starving on the sea-shore. I have neglected my duty; I have been heartless and cruel. He has been intent on the performance of his duty- i.e., My remembrance; but I have failed mine- i.e., protection of the devotee. How can I face him now? I am burning with shame. You kindly go to him with nice food and offer it to Him." Lakshmi agreed. She took on a golden plate the richest articles of the *Bhog*.

Narayana Prasad was oblivious of the world. He was immersed in the Lord's name. Lakshmi while approaching him, felt shy to approach him face to face; she, too, felt at the thought that a *Bhakta* had thus

been allowed to starve by Herself and Her Lord. Quietly She placed the gold-plate behind Narayana Prasad's back and swiftly returned to Her abode.

Narayana Prasad heard the sound of anklets; he turned his head towards the direction from which the sound came. He saw the gold-plate of food; but could not see anyone who could have brought it to him. He felt hungry. He thanked God for the timely shower of Grace. He ate the food with great relish, as His Prasad. Three nights of sleeplessness induced in him a nice sleep after the meal.

He awoke to find four stout Brahmins armed with Lattis standing around him."You wretched thief!" cried they; "how dare you steal the gold plate from the sanctum sanctorum of the Lord! Come get up, you vilest wretch; follow us to the Raja's palace and receive your punishment at his hands."

Narayana Prasad was perplexed at first: "I have not stolen this plate," he thought; but why couldn't the person who brought food for me on this plate take away the plate back?" but instantly he composed himself and felt that it was useless to waste his thought over what has happened and instead went on with his mental Bhajan.

The King was greatly enraged. He ordered whipping. The heartless servants of the King were overjoyed at this opportunity to give vent to their power and glory. The whip fell on Narayana Prasad with ever-increasing force. The King's servants felt amazed at the sight: Narayana Prasad was laughing and singing His Names. After half an hour's whipping, they could not discover any mark of the whip on his body! They gave it up as useless. They drove Narayana Prasad out of the palace.

Narayana Prasad returned to his sea-shore unconstructed residence and was lost in the thought of God. Food arrived at night; but this time the plate was mysteriously taken away after he had eaten.

The Rajah could not sleep that night. He was haunted by a nightmarish feeling that he was being thrown away from his cot. Now and then he saw the image of Lord Jagannath appear before

him; and he saw that blood was oozing from His waist. The Rajah was perplexed. He got up. He ran out. He reached the Temple. He asked the *Pujaris* to open the Temple at once, so that he could have the Lord's Darshan.

The Pujaris and the King were speechless when they found a stream of blood trickling from the Lord's waist, running in the sanctum sanctorum. The Rajah understood: his heart burned with sorrow, remorse and wretchedness at his crime. He understood in an instant that this strange happening was due to his thrashing the poor *Bhakta* that afternoon.

Surrounded by his servants, the Rajah ran to the sea-shore; he fell prostrate at Narayana Prasad's feet. He begged of Narayana Prasad to pardon his folly and to heal the wound on the Lord's Body which he alone could do.

Narayana Prasad wept bitterly. "My Lord! Oh Ocean of Mercy! What a thing for you to do! Why should You endure this torture for the sake of Your poor devotee? Why could you not have prevented the Rajah's servants from whipping me, instead of taking on cruel punishment on Thy own Body?" He cried aloud in anguish. The blood-trickling ceased.

The Lord answered His devotee: "Oh Narayana Prasad! Know that, according to *Prarabdha*, you had to undergo this punishment. Such was your love for Me, such was your devotion to Me that you had completely surrendered yourself to Me, it was My duty to protect you from all injury. Yet, I could not nullify your *Prarabdha*; it had to be worked out. I had, therefore, to receive on My own Body the whipping which was the pre-ordained lot of your body. The *Bhakta* gets what is pre-ordained according to his *Prarabdha*; but he is not affected by it, he does not suffer on account of it, because I throw My protecting arms around him."

In the Light of the Lord, Narayana Prasad disappeared



WHEN YOUR EGO DIES, YOU ARE FREE

SWAMI RAMDAS

In Kashmir there was a big merchant who was dealing in all kinds of goods made in Persia. Every year he would go to Persia with some merchandise for sale and return with goods purchased in that distant land for sale in his country. This was going on for several years. On one occasion he saw a beautiful talking parrot for sale in a shop in Persia. He brought the parrot, brought it to Kashmir and hung its cage in a prominent place in his house. The parrot talked like a human being and was very much loved by the master and his family. Once it so happened that the merchant fell ill at the time of his usual annual visit to Persia for business. So he asked his secretary, who was a trustworthy man, to go to Persia on his behalf and transact business. On the day of the secretary's starting on the journey, the parrot, coming to know that he was to go to Persia in place of his master, called him and said, "Since you are going to my native place will you do me a favor? You know I am here imprisoned in a cage and denied the joy of flying about freely and cheerfully. Kindly go to the big forest lying to the east of the town which you are going to visit. On the trees of this forest are living my relations and friends. You have to report to them about my miserable condition in Kashmir, as I am imprisoned in a cage and living far off from them. Then you have to ask them on my behalf what means I should employ in order to get free from the cage. Whatever answer you receive from them, please report to me on your return.

Accordingly, after the business in Persia was over, the secretary turned towards the forest as directed by the parrot and looking up at the trees, found hundreds of parrots flying from branch to branch in those trees. The secretary then spoke to the Parrots placing before them the question raised by their parrot living in a cage in Kashmir. He asked the question three or four times but got no reply. He waited for some time and was about to turn away in disappointment. Just then he saw an old parrot drop down to the ground apparently dead.

Of course, the secretary did not attach any importance to this as he thought the parrot must have died of old age.

In due course the secretary returned to Kashmir and, presenting himself before his master, reported about his business transactions in Persia. Before going home, the secretary was called by the parrot to ascertain the result of his enquiry with its friends and relatives in Persia. The secretary said that he had carried out the instructions of the parrot as suggested, but in spite of his repeated questionings he got no response. But a strange thing happened, namely an old parrot fell down from the tree dead. This may be due to the sudden attack of some illness or old age, and there may be nothing strange about the occurrence.

As soon as the parrot heard the secretary's story, it fell down from its perch on to the floor of the cage and stretching out its wings and legs lay as though dead. The secretary thought the parrot must have had a stroke which caused its sudden death. He conveyed the sad news immediately to his master. The master came and noticed the prostrate condition of the parrot without any sign of life. He called a servant and asked him to take the dead parrot out of the cage and throw it somewhere far away from the house. The servant, as ordered, took the parrot from the cage and, going some distance, threw it on a heap of debris in a pit. The moment the parrot touched the ground it got up and flew away.

This story teaches us the lesson that the soul can achieve freedom only when its ego-sense is dead.

If thou wouldst truly live, then live in the Eternal.



Can you weep for Him with intense longing of heart? Men shed a joyful of tears for the sake of their children, for their wives or for money, but who weeps for God?

Ramakrishna Paramahansa

THE ONE PROTECTOR

Building work was in progress. Huge rocks and stones loaded on to creaking carts were being dragged up the hill where the fort was being built. The sun was high. It was almost noon. The backs of the labourers glistened with sweat and perspiration trickled down their brows.

Shivaji, king of the Marathas stood there supervising the work. He made a fine figure, straight and majestic with his arms akimbo. He was not very tall. He had a pointed beard, a straight nose and bright eyes. His *sardars* ran hither and thither carrying out his orders. Another great Maratha fort was being built.

In this bustle of activity was suddenly heard a rich, powerful voice calling out, “*Jai Jai Raghuveera Samarth!*” Before Shivaji stood a *Sadhu*. He had the staff and begging bowl in his hand and wore only a saffron-coloured loin-cloth. Shivaji bowed his head and folded his hands and asked for the mendicant’s blessing. *Jai Jai Raghuveera Samartha.*” His name was Ramdas Swami.

Then Shivaji drew him into conversation. Ramdas said, “What is this you are doing Shivaji? You seem very busy today!” Shivaji said, “O, what shall I tell you Swamiji! It is no joke wearing a monarch’s crown, I have so many responsibilities. I have to feed and clothe my people. I have to build these forts to guard against Moghal invasions.

“Which other king has achieved so much in so short a time? I started only with a small group of faithful Mavlis. Now I have built up a mighty empire- the only empire which has defied the Mughal empire!”

Shivaji’s chest swelled with pride. He felt at the peak of his glory as he told the smiling Swami the list of his achievements. Soon, it was noon-time. Shivaji invited Ramdas Swami for *Bhiksha*. They made their way to the palace. The Swami was received with all proper honours. “*Jai Jai Raghuveera Samarth.*” He was served by the queen herself, the choicest of dishes. And all the time Swami was thinking,

“Shivaji is a very good king, no doubt. But he has become proud. Pride has been the downfall of many a good man. If he is not taught a lesson now, the Maratha empire will lose all that it has gained. Shivaji must be made to realize and see the hand of God working through him and his men.” Outwardly, Ramdas Swami smiled. He blessed the queen and praised the king. *“Jai Jai Raghuveera Samarth.”*

The meal over, Shivaji and Ramdas went back to the site of the fort. The building work has been resumed. Some men dragged the blocks of stone up the hill, some carried up the water, some urged on the oxen, some sat and hammered the huge stones to a smaller size.

Shivaji was trying to show his own importance by scolding his men, urging them to work harder. At the place where the monarch and the mendicant were standing, some men were breaking stones. They watched with interest. Suddenly, one stone cracked and a frog hopped out. *“Jai Jai Raghuveer Samarth.”*

Look at that, Shivaji,” said Ramdas. “Probably, it is due to your mercy that that poor frog managed to survive in that stone. How your glory has spread in the land! You are indeed the greatest king on earth!” And the Swami gave a low chuckling laugh. *“Jai Jai Raghuveer Samarth.”*

Now Shivaji was a very shrewed and a very clever man. He understood at once what Swami Ramdas was trying to teach him. Understanding came into his intelligent eyes. He clasped the feet of the Sadhu and said, “Maharaj, forgive me. I have been vain. I have been drawing to myself the glory that belongs to God. I will never let vain thoughts enter my mind again: *“Jai Jai Raghuveer Samarth.”*

That was a golden moment in history. Shivaji surrendered himself completely to Ramdas Swami. Thenceforward he became Shivaji's *Rajaguru*- always guiding and correcting him, ever putting him on the right path. He put Shivaji under an oath that he would not rest till he had unfurled the saffron-coloured flag of the Hindu religion

on every fort he came across. It was the first step in the mighty movement of Hindu revival under the oppression of Mughal rule.

Shivaji never forgot his Guru's loving words, "who was it, Shiva that put water in the coconut? Who that put milk in the breast of flesh and blood? Remember, all this glory and wonder is His. All His! *'Jai Jai Raghuveera Samarth.'*

And throughout his life Shivaji served but one goal- the revival of his eternal mother- the Hindu religion. "*Jai Jai Raghuveera Samarth.*"

(Taken from the book "**Tell me a story**" and narrated by **Bharati**. This book is published by '**Central Chinmaya Mission Trust**')


* No force can be created; it can only be directed. Therefore, we must learn to control the grand powers that are already in our hands, and by will power make them spiritual, instead of merely animal. Thus it is clearly seen that chastity is the cornerstone of all morality and of all religion

SWAMI VIVEKANANDA

* There is one common cause for all shortcomings, one common basis, root of all these evils, and that is ignorance, - ignorance in all its shapes, especially ignorance of the real self, and ignorance of the true atman.

* The truth has such a glorious beauty that in order that it may enter deep into your hearts, it is necessary only to see it clearly. The sun requires no other proof of its existence. To see the sun is to prove the sun. Everything, that be, is seen in some outside light, but light itself does not require some other light in order that it may be visible.

* In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature, providence. This is a truth; this is law.

Swami Ramatirtha

THE VOICE OF TRUTH

A.R.NATARAJAN

While immortals like Ramana walk on earth one wonders why humanity has been given this rare opportunity. Why has Ramana been saved from a barren worldly life? Ganapati Muni would have it that it is for ending once and for all dry polemics and for trumpeting the Truth. Ramana Himself has revealed the secret. Arunachala gave Ramana birth and tended Him, made Him into a 'wonderful work of art; graciously bestowed on Him, His own auspiciousness, His own state of bliss.' Why? It was in order that 'His state of consciousness may shine forth and His power might flourish.' What is this state, and what is the power of Arunachala which Ramana embodied? Having been specially clothed with this authority Ramana exposed and made public the hidden ways of Arunachala. His purpose in doing so was to make the whole world rejoice by experiencing directly the joy transcending the mind, a joy which fills every pore when the mind is silent, truly silent. Everything which Ramana taught was therefore an open book. No secret rites, no lock up of knowledge in a close circle. Hence too His accessibility at all times to one and all, not for a year or two but for each single day of fifty four years of spiritual ministration while in the body. Ramana was munificent giver of knowledge and He keeps ever fresh the spirits of those to whom He alone matters.

The story of Arunachala's grace was broadcast so widely by Ramana and for all times that the *Muni*sings, 'good luck accumulated to the Red Mountain, Arunachala... which has grown incomparable because the Lord Sri Ramana Maharshi has chosen this hill for His abode.

Arunachala's attraction has always been strong and irresistible for those seeking freedom through the '*Jnana* way, the way of knowledge, but then, after Sankara who blazed forth in the 8th century, the path of wisdom had taken the back seat. The flood-tide of *Bhakti* had taken over and it was repeatedly stressed that the

easiest way to salvation was through devotion. '*Jnana Marga*' was labeled as difficult, sharp as a razor's edge, intellectual and impractical. Historically, Ramana's role was to restore to the path of knowledge which Arunachala symbolizes, the pride of place, to make it easy and direct and to make for its integration into one's daily life.

The Brahmic state was mostly a matter of hearsay, but Ramana by being a living example of it, has restored the faith of humanity in the scriptural affirmation of one's identity with the Self.

Ramana had become Self-aware in His teens. His wisdom thereafter was natural, firm and rocklike; the body had served its purpose and could have been cast away. The divine had other plans. Arunachala drew Ramana to itself physically as well so that the glory of Sivahood, the Brahmic state, could be seen in all its splendor. The dramatic demonstration of its purpose was when life was restored to Ramana in the early years of His stay on Arunachala. When He was returning to Virupaksha cave the circulation of blood and beating of the heart stopped, the body became dark in death's grip. Later, after about ten minutes, circulation of blood and beating of heart recommenced. Years of spiritual ministration lay ahead, Arunachala message has to reach far and wide. What could death do in this divine plan for which Ramana had left behind His celestial home and put on the human garb? How did Ramana fulfill this purpose? What are the propositions which He laid bare? The first is that it is the direct experiencing of Self which matters. Second, that truth is common property, it is one's own. It is not given and cannot be taken away. Thirdly, that one must understand the nature of the mind if the fountainhead of bliss is to be tapped. Fourthly, that the straight path to it is through vigilant self-enquiry.

Ramana's way as a teacher, as a *Sad-guru*, was gentle and compassionate. He would not try to wean away any one from the path to which he was naturally inclined. He would not insist on the path of practicing of the royal-path of self-enquiry. He would, however, gently point out, that in the end self-enquiry is inescapable for Self-knowledge. Pausing here one has to highlight the essential features of self-enquiry to see in clear focus its utility. Attention is

the key word. Mental seepages are given up for one's attention is constantly riveted on the 'I', the subject, the individual. Thoughts occur in waves or clusters, the 'I' thought is never alone. It is company ridden. Other thoughts keep coming and going in ceaseless movement, based on the directional pull of the past, based on one's idea of where pleasure and pain are located. The other thoughts may be termed as hangers-on, as parasites, because they cannot survive unless nurtured and put together by the 'I'-thought. The 'I'-thought has a locus-standi of its own, as it is not dependent on other thoughts for its existence. If only one could isolate this 'I'-thought from associated thoughts, half of the battle would have been won. Self-enquiry serves precisely this purpose. Because attention is paid at the centre, the 'I'-thought as other thoughts start conceptualization. It is only when concentration wavers that the other thoughts make a surreptitious back-door entry. But their reign would be short lived as attention is refocused on the 'I'-thought by the enquiry, 'who am I?' The grip of other thoughts weakens, and their strangle-hold is loosened by the repeated searchlight being thrown on their root. Once the inward journey commences the channeled energies are to be harnessed by pushing in deeper by searching for the source of the root thought. Effort can go only up to the point when the barriers of mental waves and 'false quietude' are broken. It is a joyous 'spiritual treasure hunt.' Then the spiritual Heart's magnetic pull would take over and the one who began the journey would not be there to report about it.

Before one is steadily in that bliss, one inescapably falters, is back in the old rut. But having tasted the ambrosial joy of the Self, the taste for more of it would not let go. One returns, enquiring, searching, strengthened each time in the conviction that happiness is ours inherently. One becomes increasingly aware of the folly of looking for it through sensory doors. Then suddenly knowledge dawns. The sovereignty of the mind over us and its independent postures, its strutting about, wither away. Where are the words to describe the joy of that state, the beauty of being Ramana's immersed in His blazing light of knowledge?



THE COWRIES

SWAMI OMKAR

My Friends! Do you know what a cowrie is? It is a type of small shell which is found abundantly on the sea shores. Sometimes I go for a walk along the beach watching the rolling waves of the ocean listening to their sacred music- the vibration of OM. Even in the rise and fall of every wave, there is the sound of inhalation and exhalation.

Behold! The Lord is speaking in a million tongues. He is expressing His Glory, through a multi-million voices. Let us be silent, so that the Lord may speak to us in Silence. DEAR LORD! SPEAK FOR THY SERVANT HEARETH. Blessed and perfect indeed is the one who listens to this STILL SMALL VOICE both in sound and silence. His life is a play with the Universal Play of the Divine. But children are content with playing on the beach, with whatever they get over there. Similarly, the spiritual children play in the mighty waves of the Ocean of the Divine Experiences and are content with the precious cowries and Pearls of Peace.

Now, there are cowries of every kind- beautiful cowries, big and small cowries, in different colours and various hues too. Only the one, who gathers cowries, can understand their beauty and charm.

When I go with the children of the Ashram to the beach, I find them very busy in gathering not only cowries but also shells of every kind. They get so absorbed in gathering cowries and other shells and even fine pebbles, that they are lost to everything else.

Once during such walks I say to myself: Do not waste your precious TIME picking worthless cowries. Let your mind be lifted towards the heaven, listening to the sweet and sacred music of the ocean.

In spite of the determination however when a beautiful pearl-like shell happens to be on the way, at my feet, I stoop to pick it, thinking that I could make some child happy by offering it. But, when I see the collection of the cowries, shells and pebbles of the children, I often say to them:

Dear children, why do you pick and gather these shells, useless and ugly cowries and rough pebbles? Throw them away!

But the children do not care for my advice. They cling to their coveted possessions, for even a broken shell has a beauty and attraction of its own. Similarly, my friends in the spiritual field, I consider my COWRIES are my MESSAGES. Some of them are beautiful so pearl like, some of them may be ugly or rough only on the surface, looking like dry oysters. But every mother pearl has its beauty in its womb.

I am here like a child gathering the cowries and shells that come across my way and it is for you to appreciate or discard them. I write the messages as they come from within, hoping that some child in the field of spirituality will appreciate them. But some learned men say: THIS IS A POOR **SHELL- A BROKEN COWRIE**. My heart says: - what of it? It will make some child somewhere, who lives far away from the ocean, happy in possessing it.

It is true; there are priceless pearls in the bosom of the deep ocean. How rare and blessed are they who always remain in the bosom of the ocean enjoying the Transcendental Bliss! Yet, everyone cannot always dive deep in the ocean. What is more, often one is blessed to find shells of rare beauty even in the sand, on the beach as one searches with patience. Thus, I am happy in my SEARCH WITHIN for pearls and shells both the refined and rough, the beautiful and the ordinary, for I lay them all, the day's labours, at the feet of my Lord, as my humble offering.

Lo! And behold! Out of the fullness of His Heart, the Lord is pleased even with the worst, broken cowries for He sees His reflection in them. I am here to gather all the cowries, all the shells, all the pebbles that come on the way, be they good or bad, beautiful or ugly, complete or broken and offer them all at His Feet. It is for the Lord to distribute my cowries, the messages, the common messages among the beginners, and the deep messages among the elders, the adepts in Pearl Gathering, in the world of Peace. As Bhagavan

says in the Gita: OUR DUTY IS ONLY WITH THE WORK, AND NOT WITH THE RESULTS.

Thus, I feel happy and contented that as every shell will have its own adherent or admirer so also every message will have a child somewhere in East or West who reads and appreciates it, assimilating its essence- the Love of God. Many a time I resolve not to pick up any more cowries that come across my way, but somehow, something, whether it is the urge within or the force of habit- the *karma*, that goads me to write these simple messages, wishing happiness of someone, somewhere in the world.

Dear Friends! May I offer you these tiny cowries also invoking God's Richest Blessings of LOVE and Happiness! GOD IS LOVE, LOVE IS GOD. THE WAY TO BE HAPPY IS TO MAKE OTHERS HAPPY. Let us try to find the pearl of Great Price, the invaluable PEARL OF PEACE in the stillness of our holy moments, in the sacred sanctuary of our consecrated hearts! Above all, let us INHALE AND EXHALE PEACE, OUR BIRTHRIGHT with each and every breath!

May His Grace descend on all, and may He protect us all, may His Cowries- the messages be broadcast and shared by all His children, near and far, who are treading the way of the QUEST WITHIN.

May Peace be unto all!

OM! OM! OM!



Truth is nobody's property; truth is not the property of Jesus; we ought not to preach in the name of Jesus. Truth is not the property of Buddha; we need not preach it in the name of Buddha. It is not the property of Mohammed; it is not the property of Krishna or anybody. It is everybody's property. If anybody basked in the sun's rays before, you can bask in the sun today. If one man drinks the fresh waters of the spring, you can drink the same fresh water. Such should be your attitude be towards all religions.

Swami Ramatirtha

LISTENING TO RAMAYANA PURIFIES MIND

B. Nagender Rao

Valmiki Maharshi filled Ramayana with the essence of the scriptures making it an inexhaustible, invaluable and ever-lasting treasure of spiritual knowledge.

In Ramayana, Sree Rama spends his wakeful state righteously with equanimity of mind like a *Sthitha Prajna*, a stable minded person. He protects his subjects from the clutches of Ravana, the king of Rakshasas, who treacherously tortures the pious and peace-loving people.

Sri Rama's story not only purges our minds of all kinds of impurities and contaminations but also instructs us to lead an ideal life of perfection, bliss and liberation.

Sree Rama's mind is full of positive thoughts of divinity, serenity and purity. Negative-minded persons having evil and wicked thoughts cannot influence His thought process as He has programmed and conditioned His mind to entertain divine, pure, righteous and positive thoughts only. He never swerves from the path of righteousness.

Sree Rama's devotees, who admire and adore Him as God of sixteen virtues with profound devotion and unperturbed meditation ultimately attain Self-Realisation and escape from the cycle of birth and death. He transforms and reforms the incorrigible character of profligate sinners with his mere spiritual presence and blesses them with immortality.

Sree Rama should be equated to the *Virat*, who spreads through the whole gross universe in the wakeful state. He is the *Hiranyagarbha*, who radiates the entire subtle universe in the dream

state. He is the *Iswara* in whom the gross and subtle universes are condensed and concentrated to form the undifferentiated mass of consciousness. This state is called the sleep state in which causal universe is experienced.

Sree Rama knows well that if one takes care of the wakeful state by treading the path of righteousness, the need to take care of the dream and sleep states will not arise. He also demonstrates that the purified mind after being purged of all kinds of impurities can certainly have the glimpses of the Pure Consciousness- the Ultimate Reality.

Therefore, constant listening to Ramayana not only purifies our contaminated minds but also shows us the path of righteousness following which the spiritual aspirant can attain Self-Realisation and Liberation.



* Love is the solvent of the turbidity of hatred and every other negative emotion. When one is bliss itself, where is the question of tasting bliss?

SWAMI OMKAR

* People do not know what the Name of God can do. Those who repeat it constantly alone know its power. It can purify our mind completely... The Name can take us to the summit of Spiritual experience.

* Just as a flower gives out its fragrance to whomsoever approaches or uses it , so love from within us radiates towards everybody and manifests in spontaneous service.

* Be patient. The path to self-discipline that leads to God-realisation is not an easy path; obstacles and sufferings are on the path; the latter you must bear, and the former overcome- - all by His help. His help comes only through concentration. Repetition of God's name helps concentration.

Swami Ramdas

Is Rama Rajya a human possibility?

Vuppu Raghavendra Rao

The concept of *Rama Rajya* was closest to Gandhi's heart. In his early days he used to visit Shri Ram Ji temple adjacent to his ancestral home. So, Ram became his Hero. He would certainly protect those who loved and believed in him. "*Nirbal ke Bal Ram*" was his mantra. From Delhi to Gujarat, in Birla Mandir and Sabarmati ashram, *Ram Dhun* became a part of the daily calendar. The theme song echoed in several golden voices too. It was his call for Unity and solidarity and reminder of unity in diversity. He believed in individual freedom and spiritual freedom and his view of life were reflected by his way of life. It was centred in human consciousness and its spiritual nature. He gave more importance to ethics in religion rather than dogma. His life was an open book and his religion was concerned about the eternal. The purpose and goal of life was to realise the self within which is divine and become the divine.

At the same time Gandhiji realised that no man could live without religion and recognised the value of prayer which is the soul and essence of religion. Writing to a friend he had quoted Lord Alfred Tennyson

"More things are wrought by prayer
Than this world dreams of;
Wherefore let thy voice rise
Like a fountain for me night and day"

One must fast and pray and use it as the key of the morning and the bolt of the evening for enlightenment and wisdom. His political philosophy could not be different from his own ideology and therefore his political idealism was to be savoured with spiritual flavour. He spiritualised politics and moulded truth and non-violence into a potent weapon. Satyagraha became his metaphysical magazine to fight against the British military might. The Midnight freedom indicated

its efficacy. The power of *Satyagraha* captured the hearts of other world leaders like Martin Luther King Junior, Nelson Mandela and Khan Abdul Ghaffar Khan who fought against racism, apartheid and subsidence.

Similarly *Dharma* and *Karma* became the basic tenets of his *Rama Rajya*. In addition to Gandhiji's first impression of greatness and idealism of Ram. "*Vasudeva Mahatmya*" of Skanda Purana and the Kingdom of Dharma portrayed in it might have influenced him in conceiving Rama Rajya as a human possibility. His political idealism was merely an application of moral truths to the facts of life. As Shiva and Seva are inseparable, *Abhyudaya* (material progress) And *Nishreya* (Spiritual realisation) must go hand in hand. As Ruskin says, such an ideal state is possible as long as people abide by and obey the moral law- spirituality is its fruition.

Through Justice, righteousness and love and upon total realisation of the rights, the rule of Ikshvakus under the prince of Ayodhya had reached the Pinnacle and the Voice of the people had taken the centre stage. Similarly, Gandhiji battled against poverty and batted for individual and spiritual freedom. If everyone takes according to his need without greed, peace and social harmony shall prevail. Purna Swaraj is the ultimate goal.

Sarvodaya formed the very basis of his Rama Rajya in tune with the famous refrain '*Sarvejanaassukhino Bhavantu*'. He thought globally and acted locally, he had realised that the villagism is the bottom line of all development activity and *Grama Rajya* is integral to *Rama Rajya*. People must rule through their representatives who are servants and powers must be decentralized.

The famous Physicist Albert Einstein wondered whether the future generation would believe that such a man (Gandhiji) had ever walked on this earth as even now sceptics do about Ram.

If Ramayana is historical and *Ram Mandir*, fait accompli, it would be simplistic to play down *Rama Rajya* and belittling of human possibility.



SARANAGATI (SURRENDER)

SWAMI SIVANANDA

Self-sacrifice and renunciation will lead you to nobler and higher spiritual pursuits and take you to the pinnacle of glory and fame.

The doctrine of *Prapatti* or absolute self-surrender to God is also spoken as *Saranagati*. God is the devotee's sole refuge and only saviour. Six items are recognized in *Prapatti* (1) Acquisition of virtues which would make one a fit offering to God; (2) Avoidance of conduct not acceptable to God; (3) Faith that the Lord will protect him; (4) Appeal to the Lord for protection and mercy; (5) A feeling of one's own littleness; (6) Total surrender. The first five items are means to the attainment of absolute self-surrender.

Sadhana when done in the right spirit and with right *Bhav* cannot entertain the ego subtly. It is meant for the annihilation of *Ahankara*. Even in the path of devotion the aspirant has to do the self-surrender himself. God will not do this for you. The flute-bearer says: "Come unto Me for shelter with all thy being. Surrender yourself to me. Then alone you will obtain My Grace. Then alone I will liberate thee."

Every individual can work out his own salvation by dedicating himself to the Lord. The surrender must be sincere, complete and unreserved. This is the secret of success in the path of devotion. Personal contact with a developed saint till the aspirant is established in devotion is necessary. Then alone worldly nature can be changed and old vicious *Samskaars* can be overhauled thoroughly.

A mob of 10,000 persons came out to stone Mary Magdalene, the Roman prostitute. Lord Jesus addressed the mob with these words: "He that is not without a sin amongst you, let him cast a stone at her." The mob was silenced at the utterance of Lord Jesus. Mary Magdalene became next moment a saint through the grace of Lord Jesus. It is extremely difficult to say when, on whom and how the Grace of God will descend. Lord Krishna says in the Gita: "They who take refuge with Me, O Partha, though of the womb of the sin, women, Vaishyas, even Sudras, they also tread the highest path." Dear friends, what reason, then, is there for despair? *Nil desperandum*. Be up and doing. Struggle. Exert. Practice. Plod on. March courageously. Do sincere *Sadhana*. The all-merciful God will crown your efforts with success. Even the vilest of us can attain salvation. Lord Krishna has given us the word of assurance.

The Lord knows what is good for you infinitely better than you do. To resign absolutely to His will is even a higher form of worship than visiting the temples and shaking the bell etc., and doing all sorts of ritualistic ceremonies.

He is standing with out-stretched hands in your heart to embrace you with His sweet love and mercy. Lift up your face. Approach Him with child-like simplicity, innocence and frankness (*Arjava*). Speak out your heart to Him. Do unconditional total self-surrender (*Atma Samarpan*) or *Saranagati*.

If you do willing, unconditional, unreserved, absolute surrender, then all your duties and responsibilities are over. God will take care of you in all respects. You need not make any effort in *Sadhana*. God will do everything for you.

Unconditional surrender to His Grace in every act of your life seems to be the only hope. But when it comes to action *Anubhava*, your egoism predominates. Self-assertion comes in. try to overcome this.

Here are some mantras or formulae for effecting ungrudging and total self-surrender. Repeat them mentally several times daily with *Bhav*: "O Lord, I am Thine. All is Thine. Thy will be done. Thou art everything. Thou doest everything. Thou art just. I am an instrument in Thy hands. I am nothing. I can do nothing. I have nothing." And thus he destroys his egoism and does self-surrender unto the Lord.

The ten senses, the mind, the intellect and the *Pranas* have no independent existence. They have no power of their own. They derive their power and energy and light from the Lord. Therefore give up your vanity and egoism. Do not think: "I have done this great work. My intellect is very powerful. I am very intelligent. The Lord does everything. These are all His instruments. If you remember these points, you can free yourself from egoism and bonds of *Karma*. You can do perfect self-surrender.

Egoism develops through *karmas*. (I have done good works), *Varna-Ashrama* (I am a Brahmin, I am superior to everybody. I am *Sannyasi*. I am a pure man.) , possession of physical strength, wealth, intelligence, beauty, moral virtues etc. if this egoism is destroyed through spiritual *Sadhana*, true self-surrender to the Lord can be done.



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.

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:

2-10-2021: Mahatma Gandhiji's Jayanthi was celebrated in the Mother Ashram by garlanding Gandhiji's photo and by eulogizing his yeomen services to achieving freedom for our Motherland.

7-10-2021 to 15-10-2021: *Sarannavaraathrulu* were celebrated at Mother Ashram.

Pujas were conducted on all the nine days by Shri Ganesh Acharya and Sri Gangaraju with the Divine Blessings of Pujya Omkar Swamiji and noble guidance of Pujya Mataji.

13-10-2021: On the auspicious occasion of Pujya Mataji's Birthday, prayers were conducted by the inmates and other devotees of the Ashram invoking the Blessings of the Lord for her long and healthy life and continue to guide the aspirants on the spiritual path.

3-11-2021 & 4-11-2021: On the auspicious occasion of Deepavali, Sri Krishna *Satanamaarchana* and Sri Lakshmi *Ashtothara Satanamaarchana* were recited by the inmates of the Ashram seeking the well-being of the entire humanity.

18-11-2021: On the occasion of *Karthika Pournima*, Sri Radha Devi *Ashtothara Satanamaarchana* was recited at 6pm in Sri Krishna Mandir.



* The world is a formidable foe. What soldier is there who can conquer it? O Friend, hear, only one who is riding in the adamantine car of Dharma (righteousness) to conquer it.

* Those who hate living beings, those who are overpowered by lust and those who forget the Lord out of delusion never attain prosperity and peace of mind even in a dream.

TULSIDAS

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.in



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.

Ramana Maharshi

The popular misconception is that man is a body with a soul. That is not correct. The truth is that man is the soul in a body.

Swami Chinmayananda

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.



- * Mind is not a dustbin to keep anger, hatred and jealousy. But it is a treasure box to keep love, happiness and sweet memories.
- * We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far.
- * "Take risks in your life." If you win, you can lead! If you lose, you can guide.

Swami Vivekananda

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