

Peace Prayer

Adorable Presence!

Thou Who art within and without,
Above and below and all around,
Thou Who art interpenetrating the very cells of our being,

Thou Who art the Eye of our eyes,
the Ear of our ears,
the Heart of our hearts,
the Mind of our minds,
the Breath of our breaths,
the Life of our lives and
the Soul of our souls,

Bless us, dear God, to be aware of
Thy Presence now and here.
This is all that we ask of Thee!

May all be aware of Thy Presence
in the East and the West,
and the North and the South!
May Peace and Goodwill abide among individuals,
as well as communities and nations!
This is our earnest prayer.

May Peace be unto all!
Aum Shanti! Shanti! Shanti!

- SWAMI OMKAR

Repeat this Prayer for your peace, as well as for World Peace.

Kaivalyopanishad

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात् पाशंदहति पण्डितः ॥

atmaanamaranim kritva prnavam chottaranim |
jnananirmathanaabhyaasaat paasamdahati panditah ||

The person of discrimination makes the mind the lower plank (of an instrument of Vedic ritual in which fire is generated by friction between two wooden planks) and the sacred *Om* the upper plank and practices the churning (meditation). Then the fire (of knowledge) emerges and destroys the bondage.

When *sarvatmabhava*, oneness with all, is the goal, one has to practice *viveka*, discernment between the real and the unreal. Practice consists of addressing the mind, unravelling its impurities and crudities, and eliminating them. Churning the mind means observing the functioning of the mind and the ego in relating to the world of things and people.

(The detailed explanation of this Mantra can be had from *Kaivalyopanishat* (mantra 10) Published by Brahma Vidya Kuteer, #501, Deccan Corner Building, Diamond Point, Sikh Village, Secunderabad - 500 009, Telangana, India, Ph. 040- 2750 2035).

(Tattva Prakaashikaa by Swami Tattvavidananda Saraswati)

Prayer

त्वया जुष्ट ऋषिर्भवति देवित्वया ब्रह्मागतश्रीरुता त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणोन मेधे ॥

*tvayaa jushtta Rishirbhavati devi tvayaa brahma
gatasriruta tvayaa,*

*tvayaa jushtascitram vindate vasu saa no jushasva
dravinona medhe.*

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देवि मेधा, *devi medha* - O Goddess Medha; त्वया, *tvaya* - by you; जुष्टा, *justa* - blessed; ऋषिः, *Rishih* - seer; भवति, *bhavati* - becomes; त्वया, *tvaya* - by you; ब्रह्मा, *brahma* - scholar of the Vedas; उत, *uta* - and; त्वया, *tvaya* - by you; आगतश्रीः *agatasri* - one embraced by lustre; त्वया, *tvaya* - by you; जुष्टः, *jushtah* - blessed; चित्रम, *citram* - a variety of; वसु, *vasu* - wealth; विन्दते, *vindate* - gains; सा, *saa* - that you; नः, *nah* - us; द्रविणोन, *dravinona* - with wealth; जुषस्व *jushasva* - bless.

Goddess Medha, the one blessed by you becomes a seer, a scholar of the Vedas, and gains splendour. The one blessed by you gains a variety of riches. Being such a Goddess, may you bless us with wealth.

- from *Medha Suktam, Vaidika Sukta Manjari; Tattva Prakasaka* by
Swami Tattvavidananda Sarswati

MEDITATION

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां
विपणमृतं स्मरन्त्युपदिशन्ति त आरूपितैः ।

त्रिगुणमयः पुमानिति भिदा यदबोधकृता
त्वयि न ततः परत्र स भवेदवबोधरसे ॥

*janimasatah sato mritimutaatmani ye ca bhidaam
vipinamritam smarantyuupadisanti ta aarupithaih /*

*trigunamayah pumaaniti bhidaa yadabodha kritaah
tvayi na tatah paratra sa bhavedavabodharase //*

Those who claim the emergence of something non-existent and the destruction of something existent base their judgement on superimposition and make their pronouncements, believing in the unreality of the real and the reality of unreal. They do not speak from realization.

The conception of duality is the result of ignorance on the part of logicians. They think that the supreme *Purusha*, too is in the clutches of three *gunaas* - *sattva*, *rajas*, and *tams*. But, in truth, You exist beyond the range of the three *gunas*, transcending *maaya*, as the very essence of *Existence-Knowledge-Bliss*.

- from Shritigeeta by Swami Gabhirananda,
Advaita Ashram Publication

FURY OF HEAVENS

Swami Omkarji

As Sri Kailas is on the top of a hill, one feels that one can almost touch the heavens with one's hand. Its silent beauty can be felt in the day time, facing the ocean in front and having in the back beautiful ranges of hills. But its real grandeur should be seen only in the stillness of the dark hours, while the myriad's of twinkling stars shine above in the sky and thousands of dazzling lights flash light on earth below, in the harbour and town.

How true is the saying that anything might happen at any moment! It was not so dark and cloudy and there was the brightness of the lovely stars also. In spite of the night our manager managed to bring some pieces of furniture from the Ashram down below, with the help of the workers. After prayer and chanting of the sacred syllable AUM, they departed cheerfully, with the help of a battery lighting the pitch darkness.

They must have still been on the hill going down, when it began to thunder a little. The sky was filled with lightening flashes. Then it started to rain, not so heavily. But the thunder began to increase in its sound and the lightning in its velocity. Thunder followed lightening and lightening followed thunder, shaking the earth with tremor and filling the Heavens with fiery lightening flashes.

Amidst the very deep darkness in a moment it was like day light, the light of many suns; and again there was the thick darkness in the very next moment, creating awe and fear. In my life I have seen and witnessed many kinds of storms and hurricanes with fearful thunder and lightening, in the East and West, on land and ocean too, but never such a heart-quivering, soul-agonising and fear-creating rumbling thunder and flashing lightning, tearing the very heavens into shreds of light and shaking the world into tremor and fear.

I was alone, except for two children who were sleeping in the next room, who were the living Kumbha Karnas, for even the dreadful thunders and shaking of the earth could not succeed in waking them

up from their deep slumbers of oblivion. Verily, deep sleep has its own charms. Blessed are they who are blessed with the sleep of the innocent! Leaving aside now the sleepy to their sweet sleep, let us face now the Fury of the Heavens.

Recently I was also reading in the papers reports of several instances of death, where people were burnt and killed on the spot by the falling of thunder bolts, during storms amid lightening flashes. In no time it seems the sturdy trees were uprooted and strong buildings were destroyed and ravaged to the ground. Here on the top of the hill, as I began to watch the lightening and the thunder, it seemed as if the storm was passing through the very buildings covering the hills and vibrating the earth to shiver and shake.

With my leg in the plaster cast, I hobbled towards the big front double doors and began to watch the Fury of the Heavens in awe and consternation. I thought the iron piece, the FLINT in the CAST of my leg may be a TALISMAN to drive away or change the course of thunderbolts from Kailas, towards the ocean or towards the world of self!

What is man, a puny little thing, with all his mighty learning, vast knowledge of the scriptures of all religions, with the possession of all the perishable wealth in all the world nay, even with the power over the spheres of earth and heaven, inspite of all his inventions of the death- dealing instruments of destruction, before the Fury of Heavens, before the Immortal and Eternal SPIRIT? But alas, he is only a mere puppet, and automate, a tiny, helpless, cringing creature of the unrelenting destiny or blind fate. How the finite man, the learned man takes joy like a parrot in repeating the high-sounding words of AHAM BRAHMASMI - I AM GOD *etc.* How futile and helpless are these statements and affirmations before the Fury of the Heavens, when facing fiery tests and trials in cyclones, famines and volcanic eruptions, that cause death to the helpless and innocent by millions! How incomprehensible are the ways of God, the laws of Nature!

Yet, there was only one thought in me, one question uppermost, inspite of the helplessness amidst the fury, thunder and the lightening:

Question: If the call comes now, are you ready?

As an answer, I was repeating unconsciously the beautiful verse from Astavakra:

'Let the body remain a million years or let it perish now! What harm is there for the IMMORTAL SOUL, which is above destruction and creation, even if the body dissolves now?'

What is the so-called heart-tearing fury of the Heavens, before the Soul-awakening Glory, the Splendour of Millions of Suns? This Fury of the Heavens is only a mere speck of dust, an atom in the stupendous Splendour of the Inexpressible and Incomprehensible Living Presence, the Changeless Reality, in the ever-changing world of phenomena. For men of God-Realisation, verily thunders are the spoken words and lightening flashes are the unspoken thoughts. Here alone Heavens are declaring His Glory and firmament in showing His handiwork.

May we offer our homage now to the Indivisible and the Invisible Transcendent Light, amidst the very visible and awe-creating Fury of the Heavens, for our INDIVIDUAL PEACE, as well as for the UNIVERSAL PEACE in all the world! May Peace abide on Earth as well as in Heaven!

MAY PEACE BE UNTO ALL !

OM! OM! OM!

Quote

Be still. Be in tune with the Divine Will. Let go all the worries. Cast out all cares and anxieties. Get deep down into the innermost recesses of your heart and plunge into the Ocean of Peace.

Swami Sivananda

FUSING OF OMNIPRESENCE, OMNIPOTENCE AND OMNISCIENCE

Swami Omkarji

These three Infinite, Eternal and non-dimensional states appear to be three and separate to the ordinary mind of the average man. But to the man of God-Realisation, they are not three but ONE for whenever there is Omnipresence, there is Omnipotence and wherever there is Omnipotence, there is Omniscience.

As we cannot separate heat from fire or light from the Sun, coolness or waves from the Ocean, so also we can never separate this trinity of Omnipresence, Omnipotence and Omniscience from one another. In the first place, it is not possible to comprehend the Omnipresence with the mortal mind. Similar is the state with the two other attributes. We repeat the word OMNIPRESENCE. What does it mean? It means only that It is everywhere. How can we comprehend the word EVERYWHERE? Does everywhere mean as far as our eyes can see and the mortal and finite mind can comprehend?

God is everywhere.
God is Omnipresent.

The Great Truths are to be understood not with the mortal mind but with the Immortal mind, making the finite mind to merge in the Infinite through INTUITION. There are certain things, nay, many things that we can see, hear, smell, touch, taste and understand. But Omnipresence, Omnipotence and Omniscience are above senses, mind, intellect and ego. They cannot be comprehended with finite senses.

When shall I be free?
When the "ego" ceases to be!

To understand or comprehend Omnipresence, Omnipotence and Omniscience, one must rise above all desires and annihilate the ego. What we need to know now is how to fuse Omnipresence, Omnipotence and Omniscience into One, without a second? Let us

see what KATHA UPANISHAD says in this connection:

"This ATMAN hidden in all beings, reveals Itself not to all, but is seen only by the subtle seers through their one pointed mind and subtle intellect.

"The wise should merge the speech in the mind and that mind in the intellect, in the great Self and the Great Self again, in to the Self of peace."

Hence, Sages of yore have said "SANTOYAM ATMA". The Atman is all Peace. It is waveless Peace. It is the Peace that passeth all understanding. It can be understood only by those few and rare souls who are silent, nay, who are dead to the world of senses.

BE DEAD THAT YE MAY LIVE. RECOGNISE AND BE SILENT. IT IS IMPOSSIBLE TO SERVE BOTH SOUND AND SILENCE AT THE SAME TIME.

Peace does not belong to the slaves of sound, but it belongs to the masters of Silence. Rare and precious are they who can feel the SOUND IN SILENCE and SILENCE IN SOUND. This is the blessed state that Gita teaches to see the activity in inactivity and inactivity in activity. These are mere finite words to the lay man and Pearls of Wisdom to the God-man.

Dear Loving Reader, in my own humble way, out of the fullness of my heart, my heart longs to serve you in some practical way, even with the help of these finite words, as far as possible, from my own personal experience of this fusion. May I share it with you now, the way I practice and how it helps me, leading us step by step towards the very Heights, the Supreme Waveless Silence.

When you are in a mood to be in tune with the Infinite, choose your own comfortable posture wherein you can forget the body. Kindly repeat the PEACE PRAYER three times. The first time feeling the Presence in the body; the second time in the world and the third time everywhere. This will give you an idea of OMNIPRESENCE lifting your mind, to a blessed state of elevation and inspiration. Then repeat only the powerful word OMNIPRESENCE a dozen times with ecstatic

feelings of realisation. In the OMNIPRESENCE, try to fuse the OMNIPOTENCE repeating the sacred word a dozen times. After a while begin to repeat the potential word OMNISCIENCE a dozen times or more, until you feel the Omniscience. .

These powerful words are the three aspects of the sacred syllable AUM

A.....Represents Omnipresence

U..... ..Represents Omnipotence

M Represents Omniscience.

AUM - the mystical word can never be bisected, divided or separated for it is One. It is the WORD OF GOD.

As the Bible teaches : "In the beginning there was the Word and the Word was with God and the Word was God.

Now let us meditate on AUM, the sacred syllable which represents OMNIPRESENCE, OMNIPOTENCE and OMNISCIENCE. You are centred, nay, steeped and saturated with the Interpenetrating Presence. In this blessed state of Divine fusion or Oneness, there will be no more need of any repetitions of even the Holy words. Waveless Peace will pervade and permeate the very cells of the being.

Do not disturb that Blessed State. Abide in IT as long as it is comfortable and possible for you. Verily, THOU ART THAT. Let me leave you now in THAT, forgetting all these finite words to drink that nectar of Immortality in all Silence.

OM TAT SAT OM!

GANDHIJI'S CENTENARY MESSAGE

Swami Omkarji

SATYAM, AHIMSA AND RAM NAM

Satyam, Ahimsa and Ram Nam are the trinity of life as well as of the world. They can be considered as Brahma, Vishnu and Maheswar--the Creator, Preserver and Destroyer of the Universe. As these Divine attributes or qualities represent the Universal whole, they can be taken as the Father, the Son and the Holy Ghost of the Christian religion or the Bible. It is not the meaning or significance of the Divine words that matters, but it is the assimilation and the understanding of these holy words and the practice of the same in our daily lives that counts. It is most important and essential that we express the trinity in thought, word and deed.

In these all important days of Sri Mahatmaji's Birth Centenary, the whole of India is filled with the fire of service. All are trying to do something in the honoured memory of Sri Gandhiji. The very name and memory of Sri Mahatmaji and great ideal and simple life of Truth and Non-violence, with love of God, has been a great blessing as well as a source of joy, strength and inspiration, not only to every Indian, but also to all the citizens of the world, both in the East and in the West. My heart rejoices to see on this blessed day that everyone from the biggest living saint to the weakest man, wants to commemorate the Centenary of Sri Mahatmaji according to his or her understanding and capacity, in his own way.

Some followers of Sri Mahatmaji are observing a day of silence. Some more are fasting, to be better fitted and to be fully worthy of the great Centenary. Some are getting ready to go on Pada Yatra, pilgrimage on foot from village to village. They will go all over the country, propagating Sri Gandhiji's teachings and noble ideals. Consciously and unconsciously, knowingly and unknowingly, these days my mind takes joy not only in thinking of the great spirit of Gandhiji, facing him within and without, but seeing him in one and all also. Every child of God is a living image of Gandhiji. Gandhiji is

alive now more than ever, expressing silently his living Message of Truth and Non-violence, slowly and steadily, near and far, all over the world.

Satya Meva Jayate

Truth Alone Triumphs!

As I introspect, merge within and meditate deeply, I realise now more than ever that Truth, Non-violence and Rama Nam are not three but One. One who has known the one in practical life, has also realised the other two. If one is centred in Truth, Satyam, he has also known and realised Ahimsa, Non-violence, and Ram Nam also. A truthful man can never be violent. Similarly a truthful and non-violent person can never be ungodly. The truthful man is always selfless, gentle and God-loving. In Ram Nam we have the highest Truth and the greatest non-violence. One who has realised one of the holy trinity has realised and known everything and all the other Divine attributes also.

Theory is one thing and practice is another. We all know how the man of the world, the average man, is running after the fleeting clouds of name and fame. Pitiably are the people who are selling their souls for a mess of pottage, for the perishable goods of the world. Some souls hold high positions and call themselves as Desha Bhaktas, World Reformers and Liberators. Yet, if the ego, the little self is not yet dead in them, they are a disgrace to Mother India, as well as to the sacred memory of the Holy Centenary of Sri Mahatmaji.

My heart longs to be simple, unknown and insignificant; but ever walking in the holy foot-prints of Desh-Pitha, the Father of the Nation. But alas, how difficult it is! The little self of name and fame, trying to be something and ignoring the other one, is still prominent in our lives. Where is the all-consuming Fire of Truth, wherein violence is consumed, and wherein Ram Nam is ringing within and without ceaselessly, wishing the Peace of all? Verily it is the Individual Peace that paves the way to World Peace.

In the memory of the precious Centenary of Sri Mahatmaji, let us first be reformers of ourselves and then of others. Let the ego,

the ignorant, selfish "I" be crushed, destroyed, burnt up and annihilated first, in memory of the Holy Centenary. Even chit-chatting and gossiping are a discredit to the memory of Gandhiji. Verily he who wastes moments, wastes all his life and that of others too. Indiscriminate eating or over-eating is a discredit to a Satya Grahi, to the one who is walking in the foot-prints of Mahatma Gandhiji. Let all the weaknesses, be they little like smoking or big like drinking, be conquered before we celebrate the Centenary. Let jealousy and strife be replaced by Love Universal and Peace Profound.

May God give us the strength to rise above petty differences of caste and creed, colour and nationality, in the memory of the Centenary. Let there be One Caste, One Creed, One Nationality. Let man in ecstasy exclaim:

The World Is My Home
All the people in it are my sisters and brothers
To love and worship them as one without a second
is my religion.

In conclusion, may this message Satyam, Ahimsa and Ram Nam be concluded with the Peace chant, wishing the Peace of all!

May there be Peace in Heaven, Peace in the sky,
Peace across the waters!
May there be Peace on earth!

May Peace flow from the herbs, plants and trees, May all the celestial beings radiate Peace.

May Peace pervade all quarters!

MAY PEACE BE UNTO ALL!

OM! OM! OM!

A humble offering to Sri Mahatmaji, in memory of the Centenary, with prayers for World Peace, invoking God's Richest Blessings, Goodwill among Nations and Peace on Earth

OM! OM! OM!

GANDHIJI'S LEGACY

Swami Omkarji

Fellow pilgrims of Truth, dear followers of Non-violence and lovers of Sri Gandhiji in East and West, in all the religions of the world! I am longing to share with you, out of the fullness of my heart, this out-pouring of mine, in the form of the following helpful and practical thoughts. Please accept them without the least prejudice, irrespective of the man-made distinctions in religions and nations, in the sacred memory of Sri Gandhiji who worked, breathed, lived and died in the name of Truth and non-violence for the sake of humanity.

As repeated in the Scriptures and sermons times with out number, that which exists is One and sages have called it by various names. The last Immortal words of Mahatma Gandhiji while bullets were piercing his abdomen were "HA! RAM! HA RAM" Those words are the legacy of Sri Mahatmaji, not only to India but to the whole world of devotees.

Let not Muslims or Christians say, "What have we to do with Rama?" In the hallowed words of Sri Gandhiji, Rama and Allah are one, Krishna and Christ are one. Peace and Heaven are one and Paradise and Love are one. Verily, that which exists is one. Thou art That. Here is the message for your kind perusal and assimilation. OM! OM! OM!

Science teaches us that matter is indestructible, sound registers and no vibration is lost. Then what has become of the last immortal words of Sri Gandhiji?

Man in ignorance and delusion forgets the Real, the Source and runs after the shadow and ephemeral. Yet, the Truth is Truth and it remains ever the same, changeless and eternal Truth, whether ignored or recognised. If recognised one's life is full of Power, Bliss and Peace and if ignored, it is full of weakness, misery and strife.

When there is nectar, when immortality is our Birthright why be content with poison and with the passing clouds?

Sri Gandhiji, his consecrated life and above all his last words while bullets were piercing his heart and abdomen, will ever remain immortal. His soul-full and undying words are the greatest legacy ever left by man, since the days of the crucifixion of Lord Christ. Father, forgive them for they know not what they do, has been the legacy of the blessed Christ, when he was nailed to the cross two thousand years ago. These inspiring words have always been a source of strength and comfort to many a man and woman in both East and West, in the trying tests and tribulations of life.

Now, here are the immortal words of Sri Gandhiji, uttered in agony, while amidst the cruel and dastardly tragedy. Perhaps, Sri Gandhiji was seeing Sri Rama Himself in the very assassin, who was pressing the trigger of the revolver. Is not every one and everything filled with God or Rama, unto Gandhiji? God pervades and permeates the whole universe from the tiniest atom to the biggest planet of the creation. As such, Rama or God fills all beings and creatures, including the forms of assassins as well as of devotees. Blessed is the one who can see himself or Rama or Allah, the living God even in those that hurt and crucify!

Our theme is concerned now more with the last parting words, rather, the immortal words of Sri Gandhiji. Where are they now? What has become of those vibrations? They can never be lost or disappear in the air as many suppose or think in ignorance. As I strain my ears, I can go back almost to that fatal day, the very hour and the exact minute of the tragedy. It is the 30th of January, 5-10 PM, I can see before my eyes the saddest tragedy and listen to the holy whispering words of Sri Gandhiji, HAI RAM! HAI RAM!

Now, I long to follow those life-giving and soul-awakening words. The mortal coil of Sri Gandhiji was finally laid to rest. On the 31st it

was offered as an oblation to the Almighty on the pyre at 5 PM, with all respect and homage. Prayers for the Peace of all, invoking God's blessings on the consecrated and selfless life of Sri Gandhiji, were held in the presence of several lakhs of mourning people. It was a heart-rending scene, unforgettable and unparalleled in the history of the world. Our query, the concern now is with the holy last words, Sri Gandhiji's spiritual bequest.

What have we done now, with Sri Gandhiji's immortal legacy? Is this immortal Treasure, the Soul of the world and the Goal of humanity, to be forgotten and neglected? Is this imperishable wealth to be burnt away with Sri Gandhiji's physical frame? NO! Our very existence, our very Soul, our future joy and Peace lies only in the assimilation of Sri Gandhiji's parting gift, the immortal legacy. Do we really love Sri Gandhiji? Do we sincerely wish to walk in his foot-steps? Do we honestly wish to commemorate his memory? If so, let his legacy, his God consciousness, express through us, in all our thoughts, words and deeds! Let us be the embodiments of Sri Gandhiji's Truth and Non-violence.

Dear Friends and admirers of Sri Gandhiji, whether you are near or far hearken to the last words of Sri Mahatmaji. Listen to his immortal legacy in the stillness of your devoted hearts, let not those God-embedded words drift into the air. Let us allow them to enter into our hearts. Let us try to make our lives rich, with the assimilation of this words of God-consciousness.

I feel Sri Mahatmaji's immortal legacy pervades and permeates the whole universe now more than ever. When the Rishi Vyasa was calling his son Suka by his name, the trees and hills were answering Vyasa, for Suka was a God-realised and disembodied soul. Similarly, Sri Gandhiji fills the whole universe now and always. Let us behold this spirit in everyone and everything.

Listen my friends, the waves in the ocean are singing the sweet

melody of HAI RAM! HAI RAM!. Even the stars in the sky are twinkling with the thought of HAI RAM! HAI RAM!. In the gushing wind there is the same vibration of HAI RAM! HAI RAM!, for all is filled with Rama or God. In the song of birds, in the play of the children, in the joy of the youth and in the solemnity of the aged it is HAI RAM! HAI RAM!. As I close my eyes, in the stillness of my heart-beat, with every heart beat it is HAI RAM! HAI RAM!. Verily, in the very breath Rama is flowing!

We are inhaling Rama and exhaling Rama. We inhale and exhale Allah or Peace or Love Universal. That which exists is one and sages have called it by various names.

It is time, high time for us to forget names and forms; and worship the ONE in Peace, Harmony and Silence. Sri Mahatmaji's Legacy is the living Christ consciousness, the Nirvana, the Peace that passeth all understanding, the Love Universal that excludes none but includes all from the tiniest atom to the biggest Sun. Let it be our life's basis and foundation of the Nation, paving the way to Peace among individuals and goodwill among communities. This is the earnest prayer of your brother Swami Omkar!

OM TAT SAT

OM! OM! OM! OM!

PRAYER OF DISCRIMINATION

Before Thy Illuminating brightness O Lord! let the shadows of ignorance vanish from our souls. May Thy Holy Spirit open within our hearts the treasure house of wisdom, that not only we may not be rich in Thy Grace, but share with all humanity our holy inheritance of Love divine, Immortality and Freedom

-Sister Sushila Devi

Om! Om! Om!

GATHERING PEBBLES AND SHELLS

Swami Omkarji

In the Waltair Ashram, it has become one of my habits to take joy in gathering pebbles and shells by the beach side. As I walk by the beach in the sand touching the rolling waves, unconsciously the hand goes towards the beautiful shells or coloured pebbles.

I often say to myself: "*Why look down into the sand, towards the earth, in search of worthless shells and pebbles, instead of looking above into the glories of Heaven, in search of PEACE, the Pearl of Great Price?*" but all the teachings seem to fail, for the moment I see a beautiful cowry or a shining shell, automatically and unconsciously the hand is stretched and the cowry or shell is picked up, in great joy and contentment, as if I found some precious jewel of great price.

In these beach side excursions often our little Shanti used to be my child companion and close friend. We both used to pick up all the beautiful pebbles and shells on the beach, vying with each other as if in a competition. Of course I was always giving her my collection of shells also, the toils of my walks by the beach.

Sometimes even when going alone I was often picking the shells for the sake of our Shanti, even after the demise of our Shanti--her mortal frame. The other day I was going by the beach-side to spend a few days in our Nirvana Ashram. Naturally, the old habit of picking shells was there. I was picking the shells automatically, but when I remembered that I do not have my little Shanti in the world with me anymore, to give her the fruits of my labours by the beach, namely the beautiful shells and pebbles, it made me sad and I threw them into the bosom of the ocean.

An after thought came thus: "Why throw the shells into the ocean? Is not Shanti all around you? Is she not in every one who is with you now?" After awhile when I picked up again a beautiful shell,

I gave it to an aged devotee of 72 years, the Musician of our Ashram, seeing Shanti in him.

Again, I picked up a few more beautiful shells and gave them to some others who are near by me, seeing Shanti in all of them. Thus I felt Shanti-Peace-within, and without by seeing Shanti in everyone and by sharing my pebbles and shells with Shanti who is now in the form of ALL

MAY PEACE BE UNTO ALL!

OM! OM! OM!

IN THE HOURS OF SILENCE

**MARRIAGE OF THE CHILDREN - BLIND LEADING
THE BLIND**

Swami Omkar

A passing thought comes whenever I get all the marriage invitations, these days. Even the learned people are not concerned with the Soulculture of their precious children. They are more worried and concerned with the education and marriage of their children, rather than the assimilation of God consciousness, the goal of the precious human birth. The main reason of the indifference over the Soulculture is that some of the parents themselves, are disinterested, because they have forgotten the goal of the rare human birth. How can the blind lead the blind? Even for the sake of our innocent children, we must open our eyes and show them the way.

The Maya is so deep and thick, that it makes the Real unreal and the unreal Real, even to the learned and wise. As Scriptures teach only he who encourages and guides his children to attain Self-realization is the real father. May God help all His children !

OM! OM! OM!

GLAD TIDINGS

Swami Omkarji Maharaj

What other news is more welcome and happy than the news of the dissolution of Swami-the tiny ego? The Swami is dead and the Omkar is alive. I would love to shout this happy news from the house tops, nay, from the mountain tops, especially now, from Mt. Kailas, for the happiness of all.

What is the death of a tiny body, before the existence of myriad's of worlds? What is the dissolution of a little bubble in the limitless expansive ocean? What is the merging of a tiny ray in the effulgent Light? What is the disintegration of the tiniest atom before the creation of mighty worlds?

One should be happy whenever an ego is annihilated or dead. One should be sad whenever an ego is born. To be born is to suffer and to die is to live in the spiritual sense. The Swami is dead for good, and the OMKAR lives eternally for the good of all, as the hope and strength of the world. Glory! Glory! Glory!

Swami is finite and OMKAR is Infinite.

Swami is mortal and OMKAR is Immortal.

Swami is a bubble and OMKAR is the Ocean.

Swami is a ray and OMKAR is the Sun.

Swami is an atom and OMKAR is the mighty Substratum.

Should we not be happy at the Happiest News of the finite merging in the Infinite, the mortal becoming Immortal, the bubble dissolving in the Ocean and the tiny ray going back to the Sun, the Source of Light, above all the tiny atom dying to integrate itself into the mighty substratum, the Soul! of all existence?

The very thought that Swami is dead and OMKAR is alive is

consoling and comforting, nay, it is life-giving and soul-awakening, for it is the life, Soul and Goal of all humanity.

Blessed are they who are dead to the finite world of senses and alive to the infinite world of Cosmic Glory! ***There is but one reality and that reality is thyself or Omkar, who has neither a beginning, middle nor an end and all else is a hallucination or a long dream.*** Bodies come and go but the Soul neither comes nor goes.

May all Glory be unto that ***Universal soul-the Existence absolute, Knowledge absolute and the Bliss absolute.*** What other news is happier than this glad Tiding of the dissolution of the Swami-the tiny ego and the recognition of the Living Truth, of the One Indivisible and Indestructible Presence, the Light of the Sun of suns, the ***A-kara, U-kara and Ma-kara*** - the ***A U M*** of the Unmanifested!

May all Homage be unto the Incomprehensible!

OM! OM! OM!

YOUR DESTINY

A certain devotee had written a book entitled, "India's Destiny," A copy was presented to the Master, who thanked him and then asked, "What is your destiny?"

"My destiny.... My destiny...."

The devotee fumbled for words, drawing smiles and muffled laughter all around!

SHANKARACHARYA JAYANTI

- Mata Jnaneswari

Sri Sankaracharya Jayanti is celebrated every year in the presence of Pujya Sri Swamiji both in the head quarters – Shanti Ashram , Totapalli Hills as well as Kotagiri with the great fervour and devotion.

Lord Siva himself has taken birth in Bharata Varsha, in the village called Kaladi in Kerala State to the holy couple Aryamba and Sivaguru, to establish righteousness.

At a very young age, when he requested his mother to give permission to take sanyasa, she denied him by saying that there will be none to take care of her in her old age. But one day when he was taking bath in the river he was caught by a crocodile. Then he calls out to his mother “Mother a crocodile has caught hold of my foot and I might die. But if you give me permission I shall take Sanyasa and it will be like a new birth and I will be saved”. Under those circumstances Aryamba gave her son permission to take Sanyasa.

Shankaracharya travelled all over the country on foot at a very young age. He is a great intellect who wrote commentaries for Prasthan Trayi, Vivekachudamani, Bhajagovinda slokas, Aparoshanubhuti and also many metaphysical texts. He put an end to all the evil practices of different castes and creeds and established the six fold path of religion. He conquered in debate Mandanamisra who held that the Karma Siddhanta is supreme. But his wife Ubhayabharati did not accept her husband’s defeat. She challenged Shankara and said unless he defeats her and answers all her questions his victory is not complete. She questioned him about Kama Shastra and since Shankara took sanyas as a young boy he could not give a rejoinder immediately. He needed some time to give proper reply to her questions. During his travel he came to a kingdom where the king had just expired. Since Shankara knew parakaya Pravesh Vidya (ie, entering a dead body and bringing it to life) he entered the body of the king, entrusting his own body to the care of his disciples, who were to protect the body keeping it in a cave. The disciples were also instructed that if there was any danger they should come

to the king's court and report immediately. The queen and the subjects rejoiced that their king is alive. Through this body Shankara experienced the conjugal life. But in course of time the queen and the subjects realised that it is not the soul of the original king that is present in the body of the king but the soul of some great saint. The queen ordered that if there are any unburnt bodies in the kingdom they should all be destroyed as the present spirit should reside in the body of the king permanently. When the king's soldiers discovered the body of Shankara they tried to set it on fire. The disciples came running to the court indicating the dangerous situation. Immediately Shankara left the king's body and entered his own. By then the fire has done some damage to his limbs. He then sang Lakshmi Nrisimha Karavalamba stotra and regained his limbs. He was then ready to face Ubhayabharati and ultimately defeated her in the debate. Both the husband and wife became his disciples. Mandanamisra took sanyas and he was addressed as Sureswaracharya and he was installed in Sringeri as the first Acharya. Shankara established the four seats of learning in all the four directions of India. Sringeri, Dwaraka, Puri and Jyotir math.

A very important incident every one should remember in his life is the way he showered his grace on an old poor woman who could not offer him any bhiksha, by reciting the Kanakadhara stotra and bringing down a rain of gold gooseberries. Though in her previous birth she never did any charity, which resulted in abject poverty in this birth, because of Shankara's plea to Goddess Lakshmi, that in this birth she had offered him a dry gooseberry Goddess Lakshmi showered her blessings on the old lady.

This incident proves that unless we do charity we cannot get anything even in the form of grace from God. We all should utilise the golden opportunity given to us by God in helping the needy with love. Swami Omkar used to say that this is the way to lead a blessed life. By empathising with others in difficulties and helping them wholeheartedly with love, we can bring about the Rama Rajya, Gandhiji's dream, which will be an Ideal for the entire world.

MAY GOD BLESS ALL.

(From Shanti Magazine of May 1982 in Telugu)

BHAKTI

Gist of the lecture delivered by Swami Smrananda giri, Yogada Satsang, Ranchi on 3-2-2016, on the occasion of the Centenary Celebrations of Sri Santi Ashram.

Visiting temples and performing puja is an external demonstration of Bhakti. True devotion is within. The deep longing to know God is true devotion. When we say to Know God it does not mean repeating the qualities of God - that he is an embodiment of love, an ocean of knowledge etc., but to become one with him, that is true devotion. To know him is to merge into him. I have come from God and I must become one with him - this yearning is true devotion.

Mrunalini Mataji, the president of Yogada Satsang asserts that if one wants to make progress in the spiritual path one has to follow three things.

1. Yama, Niyama - to lead a moral and ethical life.

2. Follow the instructions of Paramahansa Yogananda for sadhana. It can be dhyana or chanting the name of God - n a m a - smarana.

3. The deep desire to know God and merge into him. If one does not have such devotion, whatever type of sadhana one does, be it yoga, japa, pranayama, or leads a life without keeping in mind ethical and moral values, one cannot make any progress in the spiritual path.

God is the Lord and Master of creation. So there is nothing he lacks. But he looks forward to the love of his devotees. His only desire is to receive our love. When we truly love God we experience real bliss.

Devotion is a feeling and an idea. When our prayer is answered, or when we go on a pilgrimage or when we participate in a spiritual conference we experience immense satisfaction and happiness. This we consider as devotion. But this happiness is the outcome of a sense of gratitude. This feeling will not last long. When we are in

trouble this joy is totally forgotten. True devotion is like radium ever glowing - even in the dark. When one is undisturbed and happy even when one is in difficulties - that is the expression of true devotion. Accepting and facing any problem, be it economic, health, family matters, cheerfully, and still loves God - that is true devotion. Let us recall, an incident in Swami Vivekananda's life. When he was young he had to face a lot of financial problems. He did not have job. He asks his guru Sri Ramakrishna for a solution. The Guru asks him to appeal to Mother Kali. But when Vivekananda goes to Dakshineswar to the Kali Temple he does not ask her for a solution to the economic problem but instead he asks her to bestow Bhakti and Vairagya (devotion and detachment). He repeatedly asks her for devotion and total detachment. Similarly we too should pray like Vivekananda for deep devotion. We should constantly strive for spiritual progress. That should be the goal of our life.

Even if we do not see any obvious results, we must do puja, japa, dhyana regularly without a break. Problems and blessings go hand in hand. Instead of complaining about the negative aspects of life one should hold positive view and express gratitude to God for all that one receives. By giving up laziness and gossiping, reducing ones sleep, one can make progress in the path of devotion .

Narada Bhakti Sutras define devotion as the joy one experiences during the divine worship. True worship is when one is able to dedicate oneself totally - body, mind and soul, Trikarana Suddhi.

Just as we relish our food so should we enjoy the worship of God or Japa or meditation. Children take delight in listening to fairy tales, similarly we too should derive great joy in listening to the stories about God.

In our daily life we discharge many duties as social obligations. Likewise for the purity of being we should chant the name of Lord worship him and meditate upon him. If we are unhappy when we do not do sadhana regularly, if we shed tears for God then it is true Bhakti. We relish and enjoy certain types of food. Similarly we should cultivate taste for the divine name and yearn to realise God.

When not fulfilled, worldly desires might cause disturbance

and disappointment. But the desire to attain God bestows peace. We take food thrice a day. Sometimes the food is tasty and sometimes it is not. But still we never miss a meal. Similarly when we sit for meditation some times we are able to meditate without any disturbance and sometimes we get deeply disturbed. But still we should not stop meditating. We should meditate regularly, continuously inspite of all disturbances.

While chanting the name of the Lord we should bring to mind the form and the attributes i.e the qualities of God. Chanting should not be merely lipdeep and mechanical. It should be done wholeheartedly. Meditation and devotion are closely linked. When one meditates one's devotion deepens. There are nine ways to express one's devotion.

- 1 Satsang at home. Be associated with saints, and holymen. Read spiritual books written by holy men.
- 2 Listen to the stories of God.
- 3 Serve the Guru. Put into practice the teachings of your Guru. Participate in spiritual conferences; worship in the temple of the Guru; give financial help to the ashrams. These form part of Guru seva.
- 4 Recitation of stotras and singing bhajans.
- 5 Chanting of God's name with deep faith.
- 6 Giving up worldly social activities and participating in spiritual programmes.
- 7 To have an equal vision towards one and all and to realise that God is all pervading.
- 8 To be content with what one has. Not to find fault with any one.
- 9 To be straight forward and pure in ones dealings with others. To be full of enthusiasm and joy always.

Even if one does not follow all the nine tenets atleast if one adopts any one path sincerely he will be dear to God. All that one needs is sincere heartfelt longing to attain God. If we keep the doors of our heart open and sincerely wish for God to enter the portals of your heart, he will definitely come.

SANTI ASHRAM - AN ADVAITA ASHRAM

Gist of the speech delivered by Pujya Sri Kapaleesana, Ramakrishna Math, Rajahmundry on the occasion of the centenary Celebrations of Sri Santi Ashram on 4-2-2016.

When one visits Santi Ashram amidst Totapalli hills, the silvan surroundings and the peaceful atmosphere makes one feel that God has gifted to us this enchanting and delightful abode through Swami Omkarji. This place is pollution free - both externally i.e. air and water and internally with pure thoughts. It is a great joy to meet you all who reside in this unpolluted atmosphere.

In the Ramakrishna tradition Swami Turiyananda established an Ashram of peace in America during the life time of Swami Vivekananda. Has Swami Omkarji too established Santi Ashram based on the same model of Swami Turiyananda? Or has he thought of it independently? We do not know how this idea came into Swami Omkarji's mind. But after reading the Autobiography of Swami Omkarji and after visiting this place, I feel that the concept and design behind both these ashrams is the same.

When Swami Turiyananda lived in the Ashram in America, he neither delivered lectures nor expounded any scriptures. He just observed silence. He meditated. Inspired by his very presence many westerners visited the Ashram and were benefitted. After he came out of samadhi what ever he spoke was the essence of Upanishads and Vedanta. Many devotees were drawn to him and made spiritual progress. Similarly many Indians and Western devotees were drawn to Swami Omkarji and made progress in their Sadhana. It is heartening to know that even today people come here and get inspired.

Mandukya Karika declares that the world does not exist. All the Upanishads state that there is no world, It is all the creation of the mind. What there is, is only absolute stillness. This Truth is experienced in this Ashram. Then why do we undertake so many tasks and activities? We worship (Gods, deities, and human beings too), we read books. When the world does not exist why do we toil? It is because all these activities lead to the purification of the mind.

When the mind is pure we do not need anything. When all the thoughts cease stillness IS. Then one experiences the great silence - maha mouna.

It does not matter even if you do not have a bath, even if you do not pray, even if you do not perform puja. But sit quiet. You will attain knowledge. If the mind is steady without any thoughts there is no need to do anything. This is the message of Swami Omkar. Why do you wander about physically and mentally? Be quiet and peaceful. All the worldly activities that we perform are only to quieten the mind.

Let us take an incident from the life of Buddha. Buddha sat still. He was quiet. Everyone was waiting for him to give a sermon. A little girl came to him and offered him a rose flower. The Buddha started gazing at it. Time was ticking away. Everyone was in deep thought. Unable to take the silence one by one walked away from the place. Anand too was there. He was full of joy laughing and dancing away. Anand had the vision of God. He was the only one who understood silence. That is true knowledge. And it was easy to acquire this knowledge. We might read a lot, talk a lot (giving discourses). All this come under the banner of Satsang. One cannot attain knowledge by these methods.

As it is very difficult for a common man to understand this high philosophy, Swami Vivekananda gave lessons in practical vedanta. Whatever work you do, be alert and conscious - and then withdraw from work. Even a cobbler can attain God by discharging his duty properly. To be onepointed and not to allow the mind to wander is meditation. Ramakrishna Math established Advaita Ashram in Mayavathi. In that Ashram there is neither a place of worship nor a place of meditation. There are a few books and some programmes take place. Swami Omkar's Santi Ashram also belongs to this category. I feel like coming here to spend a few days in meditation. Usually we go to Mayavathi in the Himalayas to observe silence and experience quietitude. But now that I have visited this place, I feel one need not go so far away, but can come to Totapalli Hills, to Santi Ashram. I wish I had known this place earlier.

Yes now let us come to the topic of the mind. How does one control the mind? It is always wandering. One should have dedication

and unshakable faith. We have to follow a discipline. We are in the presence of Swamiji. Atleast for a brief spell we should not allow our mind to wander. Make it still. When we visit Ramakrishna's bedroom in Dakshineswar we feel his presence there. Therefore try to spend as much time as possible in the Omkar Mandir and feel his presence.

Ramadatta was a very close devotee of Sri Ramakrishna. He was a witness to many miracles that took place in Sri Ramakrishna's presence. Yet one day he lost his faith. He was confronted by the question "Is there God?" When the Sun rises in the morning the stars become invisible. But that does not mean that there are no stars. Similarly you cannot deny the presence of butter in the milk. When one follows discipline one can attain or achieve anything. So faith first and then the effort.

When a Westerner asked Vivekananda "you tell us so many things about God. How can we believe?" Swamiji promptly gave her the Gayatri Mantra and asked her to repeat it eight hours daily, for a week. She came back and reported the wonderful experience she had, which is beyond the mind and the body. She later became his disciple.

The mind should always be alert. It should have discipline. Once Sri Ramakrishna was performing Kali puja. Rani Rasamani (who built the Kali temple) came to attend the puja. After the puja Sri Ramakrishna got up and slapped Raniiji as her mind, instead of concentrating on the puja, was wandering; and she was thinking of her worldly problems. He felt that it was an insult to Kali Ma as she was brooding over her difficulties instead of feeling the presence of Mother. Had Sri Ramakrishna been alive now he would have slapped people hundreds of times. Therefore at least when you are in a temple, keep a check on your mind and avoid thinking of worldly matters. At least for ten minutes be alert and quiet. This would help us in our upward march in the spiritual path. This Ashram is the right place to enjoy solitude, observe silence, control the mind, and meditate. Personally my visit to this Ashram has enabled me to have a beautiful experience. I am thankful to all those who have invited me for this great occasion.

OM TAT SAT

HOLD ON TO THE REAL/TRUTH

Prahalada Subramanya Sastry

What education did a spider have? What Mantras (prayers) were chanted and what worship was done by Tinnadu? How did they have the vision of God? It means real education is to allow the mind to rest at the feet of God. The rest ie. Chanting mantras, performing puja, acquiring degrees is not the real education.

The six enemies (Arishadvargas) keep coming into our life one after the other without respite like the waves in an ocean. Just as it is difficult to find a time when there are no waves in the ocean so is it with us. We cannot bring these six enemies under control. It is usually said that it is very difficult to meditate or to do Japa while one is leading a busy life either doing a job or studying or participating in the politics. Some feel that meditation and Japa are meant for a person who has retired from active service or a job.

As Adishankara states in the Bhajagovindam hymn, one spends one's childhood in play, one's youth in the company of women and old age in worries. That is, whatever be the stage in one's life one is involved only with worldly matter. Therefore just as waiting for the waves in a ocean to subside so that one can have a bath, is futile, so is it to think that it is not yet the right time to think of God.

Even after the advaitic experience Vivekananda did not know how to solve his domestic problems. Then Sri Rama Krishna advised him to approach Mother and place his problems before Mother so that she will take care of everything. He also assured him that he will bequeath all his powers to him. But he should not want to a sanyas, sit under a tree and meditate. God has ordained him to be a saviour. His experience of bliss is meant not exclusively for himself but that he should share it with the rest of the world, by removing their ignorance and helping them to have the advaita siddhi or experiencing their oneness with the universal being.

In a peaceful atmosphere when one meditates, pure/sacred vibrations emerge it can be experienced only by the mind/manas.

Just as many drops of water make a mighty ocean, when a few people mediate together in the presence of a saint the spiritual vibrations spread all around.

Mediate in solitude. What ever work you do be vigilant. Every work done is a service to God. What ever you do even eating is to be considered as service to God.

*Vidya Vinaya Sampanne brahmane gavihastini
Shunichaiva swapakecha panditah samadarshinaha*

Though we might be involved in many activities, we might be meeting many people still our mind should be fixed on God says the Gita. Once Sri Ramakrishna went out for a walk. On the way he saw a small boy sitting with one leg over the other, which reminded him of little Krishna. Immediately Pramahansa went into Samadhi. Similarly what ever we do, where ever we go, our mind should be only on God. This we should practise. As stated in the Mahabharata (in the incident when Pandavas were asked by Yaksha to answer questions), man is under the delusion that he is immortal and will never die. Even Mandukya Karika has a similar statement. We should pray that our mind should always be fixed at the feet of Narayana. In all the three states wakeful state, dream state and deep sleep state – in all the stages of life ie. childhood, youth, manhood, and oldage what remains as a constant factor is I. Try to know this I. In deep sleep state every thing disappears even in the external world. But one says I slept well, I experienced joy. One has to leave behind the relations that come with the body and the nature of the body. One has to catch hold of Brahman firmly.

Hari Om Tat Sat

THE TRANSCENDENT LIFE

Edited by Sista Subbarao

(continued from June 2016)

Knowing the Divine Heart within, all hearts are known, and the thoughts of all men become his who has become master of his own thoughts; therefore the good man does not defend himself, but moulds the minds of others to his own likeness.

As the problematical transcends crudity, so Pure Goodness transcends the Problematical. All problems vanish when Pure Goodness is reached; therefore the Good man is called "The Slayer of illusions". What problem can vex where sin is not? O! thou, who strives loudly and resteth not! retire into the holy silence of thine own being, and live therefrom. So shalt thou, finding Pure Goodness, rend in twain the veil of the Temple of Illusion, and shalt enter into the Patience, Peace, and transcendent Glory of the Perfect; for Pure Goodness and Original simplicity are one.

The good man, having put away all resentment, retaliation, self-seeking, and egotism, has arrived at a state of equilibrium, and has thereby become identified with the Eternal and Universal Equilibrium. Having lifted himself above the blind forces of passion, he understands those forces, contemplates them with a calm penetrating insight, like the solitary dweller on a mountain who looks down upon the conflict of the storms beneath his feet. For him, injustice has ceased and he sees ignorance and suffering on the one hand, and enlightenment and bliss on the other. He sees that not only do the fool and the slave need his sympathy, but that the fraud and the oppressors are equally in need of it, and so his compassion is extended towards all.

The great man is always the good man; he is always simple. He draws from say, lives in the inexhaustible fountain of divine Goodness within, he inhabits the Heavenly Places; communes with the vanished great ones; lives with the invisible: he is inspired and breathes the airs of Heaven.

Entering into the Infinite is not a mere theory or sentiment. This is a vital experience which is the result of assiduous practice in inward purification. When the body is no longer to be, even remotely, when all appetites and desires are thoroughly subdued and purified, when the emotions are rested and calm and when the oscillations of the intellect cease and perfect poise is secured, then, and not till then, does consciousness become one with the infinite; not till then is child-like wisdom and profound peace secured.

Men grow weary and grey over the dark problems of life, and finally pass away and leave them unsolved because they cannot see their way out of the darkness of the personality being too much engrossed in its limitations.

When a man has yielded up his boasts, his opinions and prejudices, he has entered into possession of the knowledge of God, having slain the selfish desire for Heaven, and along with it the ignorant fear of hell; having relinquished even the love of life itself, he has gained supreme Bliss and Life Eternal – the life which bridges life and death, and knows its own immortality. Having yielded up all without reservation, he has gained all, and rests in peace on the bosom of the Infinite. Only he who has become so free from self as to be equally content to be annihilated as to live, or to live as to be annihilated, is fit to enter into the infinite. Only he who, ceasing to trust his perishable self, has learned to trust in boundless measure the Great Law, the Supreme Good, is prepared to partake of undying Bliss.

The immortal man remains poised and steadfast under all changes, and the death of his body will not in any way interrupt the eternal consciousness in which he abides. Of such a one it is said “He shall not taste of death” because he has stepped out of the steam of mortality, and established himself in the abode of Truth. Besides, personalities, nations, and worlds pass away; but Truth remains, and its glory is undimmed by time. The immortal man, then is he who has conquered himself; who no longer identifies himself with the self-seeking forces of the personality, but who has trained himself to

He who would be great, let him learn to be good. He will therefore become great by not seeking greatness. Aiming at greatness, a man arrives at nothingness; aiming at nothingness he arrives at greatness. The desire to be great is an indication of littleness. The desire to be great is an indication of littleness of personal vanity and obtrusiveness. The willingness to disappear from gaze, the utter absence of self-aggrandisement, is the witness of greatness. Littleness seeks and loves authority. Greatness is never authoritative, and it thereby becomes the authority to which the after ages appeal.

The wisely loving heart commands without exercising any authority. All things and all men obey him who obeys the Highest, He thinks, and lo! he has already accomplished! He speaks, and behold! A world hangs upon his simple utterances. He has harmonised his thoughts with the Imperishable and unconquerable Forces, and for him weakness and uncertainty are no more. His every thought is a purpose; his every act an accomplishment; he moves with the Great Law, not setting his puny personal will against it, and he thus becomes a channel through which the Divine Power can flow in unimpeded and beneficent expression. He has thus become Power itself.

To refrain from all participation in evil and discord, to cease from all resistance to evil, and from the omission of that which is good, and to fall back upon unswerving obedience to the holy calm within, is to enter into the inmost heart of things is to attain to be living, conscious experience of that eternal and infinite principal which must ever remain a hidden mystery to the merely perceptive intellect. Until this principle is realised, the soul is not established in peace, and he who has so realised, is truly wise; not wise with the wisdom of the learned, but with the simplicity of a blameless heart and of a divine manhood. There is one Great Law which exacts unconditional obedience, one unifying principal which is the basis of all diversity; one eternal Truth wherein all the problems of earth pass away like shadows.

direct those forces with the hand of a master, and so has brought them into harmony with the causal energy and source of all things.

Unbroken sweetness of conduct in the face of all outward antagonism is the infallible indication of a self-conquered soul, the witness of wisdom, and the proof of the possession of Truth. A sweet and happy soul is the ripened fruit of wisdom, and it sheds abroad the invisible aroma of its influence, gladdening the hearts of others, and purifying the world.

If you would have others true, be true; if you would have the world emancipated from misery and sin, emancipate yourself; if you would have your home surroundings happy, be happy. And this you will naturally and spontaneously do as you realise the good in yourself.

The man who, fearing the loss of present pleasures or material comforts, denies the Truth within him can be injured, and robbed, and degraded, and trampled upon, because he has first injured, robbed, and degraded and trampled upon his own noble self; but the man of steadfast virtues, of unblemished integrity, cannot be subject to such conditions, because he has denied the craven self within him and has taken refuge in Truth. It is not the scourge and the chains which make a man a slave, but the fact that he is a slave.

He who resolves that he will not rest satisfied with appearances, shadows, illusions, shall by the piercing light of that resolve, disperse every fleeting phantasy, and shall enter into the substance and reality of life. He shall learn how to live, and he shall live. He shall be the slave of no passion, the servant of no opinion the votary of no fond error. Finding the Divine centre within his own heart, he shall be pure and calm and strong and wise, and will ceaselessly radiate the Heavenly Life in which he lives-which is himself.

Sink thyself compassionately in the heart of humanity, and thou shalt reproduce the harmonies of Heaven; lose thyself in unlimited love towards all and thou shalt work enduring works and shalt be-

come one with the eternal ocean of Bliss. Man evolves backward to the central simplicity. When a man discovers that it is mathematically impossible for him to know the universe before knowing himself, he then starts upon the way which leads to original simplicity. He begins to unfold from within, and as he unfolds himself, he enfolds the universe.

To detach oneself from every outward thing, and to rest securely upon the inward virtue, this is the Unfailing Wisdom. Having this wisdom, a man will be the same whether in riches or poverty. The one cannot add to his strength, nor the other rob him of serenity. Neither riches can defile him who has washed away all the inward defilement, nor the lack of them degrade him who has ceased to degrade the temple of his soul.

To refuse to be enslaved by any outward thing or happening, regarding all such things and happenings as for your use, for your education, this is wisdom. To the wise, all occurrences are good, and having no eye for evil, they grow wiser every day. They utilise all things, and thus put all things, under their feet. They see all their mistakes as soon as made, and accept them as lessons of intrinsic value, knowing that there are no mistakes in the Divine Order.

Meakness, Patience, Love, Compassion and Wisdom –these are the dominant qualities of original simplicity; therefore, the imperfect cannot understand it. Wisdom only can apprehend wisdom, therefore the fool says “No man is Wise”. The imperfect man says “No man can be perfect”, and he therefore remains where he is. Though he lives with a perfect man, all his life, he shall not behold his perfection. Meakness he will call cowardice; Patience, Love, compassion he will see as weakness; and wisdom will appear to him as folly.

Faultless discrimination belongs to the perfect whole, and resides not in any part. Therefore men are exhorted to refrain from judgment until they have themselves manifested the Perfect Life.

Error is involved in the darkness of unfathomable complexity, but eternal simplicity is the glory of Truth. Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer, and more abiding bliss. Says Carlyle, "There is in man a higher than happiness. He can do without happiness, and instead thereof find blessedness.....Love not pleasure, Love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him".

He who has yielded up that self, that personality, that most men love, to which they cling with such fierce tenacity, has left behind himself all perplexity, and has entered into a simplicity, so profoundly simple as to be looked upon by the world, involved as it is in a net work of error, as foolishness.

The mountain bends not to the fiercest storm; but it shields the fledgling and the lamb; and though all men tread upon it, yet it protects them, and bears them up upon its deathless bosom. Even so is it with the meek man who, though shaken and disturbed by none, yet compassionately bends to shield the lowliest creature, and though he may be despised, lifts up all men, and lovingly protects them.

As glorious as the mountain in its silent might is the divine man in his silent meekness; like its form, his loving compassion is expansive and sublime. Truly his body, like the mountain's base, is fixed in the valleys and the mists; but the summit of his being is eternally bathed in cloudless glory, and lives with the silence.

The meek man shines in darkness, and flourishes in obscurity. Meekness cannot boast, nor thrive on popularity. It is practised, and is seen and not seen, being a spiritual quality, it is perceived only by the eye of the spirit. Those who are not spiritually awakened see it not, nor do they love it, being enamoured of, and blinded by, worldly shows and appearances. Nor does history take note of the meek man. Its glory is that of strife and self aggrandisement; his is the glory of peace and gentleness. History chronicles the earthly, not the heavenly acts. Yet though he lives in obscurity, he cannot be hidden

(how can light be hid?); he continues to shine after he has withdrawn himself from the world, and is worshipped by the world which knew him not.

He who imagines he can be injured by others, and who seeks to justify and defend himself against them, does not understand meekness, does not comprehend the essence and meaning of life. "He abused me, he beat me, he defeated me, he robbed me." In those who harbour such thoughts hatred will never cease-for hatred ceases not by hatred at any time; hatred ceases by love. What sayest thou? Thy neighbour has spoken falsely? Well what of that? Can a falsity hurt thee? That which is false is false and there is an end of it. It is without life, and without power to hurt any, but him, who seeks to be hurt by it. It is nothing to thee that thy neighbour should speak falsely of thee, but it is much to thee that thou should resist him, and seek to justify thyself, for, by so doing, thou givest life and vitality to thy neighbour's falseness, so that thou art injured and distressed.

Happy in the eternal happiness is he, who has come to that life from which the thought of self is abolished. Already, even now and in this life, he has entered the Kingdom of Heaven. He is at rest on the bosom of the Infinite. Sweet is the rest and deep the bliss of him who has freed his heart from its lusts and hatreds and dark desires; and he who, without any shadow of bitterness or selfishness resting upon him, and looking out upon the world with boundless compassion and love, can breathe, in his inmost heart, the blessing.

"Peace unto all living things", making no exceptions or distinctions - such a man has reached that happy ending which can never be taken away, the fullness of peace, the consummation of Perfect Blessedness.

- from the *Book of Meditation for everyday in Life* by James Allen, published by Geeta Pracharaka Sangham, Secunderabad, Telangana State India.

Medha Suktam

Swami Tattvavidananada Saraswati

त्वया जुष्ट ऋषिर्भवति देवित्वया ब्रह्मागतश्रीरुत त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणोन मेधे ॥

*tvayaa jushhta Rishirbhavati devi tvayaa brahma
gatasriruta tvayaa,
tvayaa jushascitram vindate vasu saa no jushasva
dravinona medhe.*

2

Rishirbhavati, the one blessed by the Goddess becomes a seer. *Rishi darsanat*, one who sees the truth is a *rishi*. *Rishi* does not mean a person with a long white beard sitting in a cave. A person is a *rishi* by virtue of his wisdom and not his appearance. Anyone who has gained wisdom is a *rishi*. Some people believe that at present there are no *rishis*; this is not correct. There are a few *rishis* in all societies at all times. Visvamisra, Aryabhatta, Varahamihira, Sir Isaac Newton, Albert Einstein, etc. are all *rishis*. Varahamihira, the most revered of the ancient astronomers of India, refers to some Greek scholars with veneration in his work, the *Brhatsarsamhita* (2-14):

म्लेच्छ हि यवनास्तेषु सम्यकशास्त्रमिदं स्थितम् ।
ऋषित्वूजनीयास्ते किं पुनर्वेदविद्विजः ॥

*mleccha hi yavanaasteshu samyak saastramidam sthitam,
rishivatpujaniyaaste kim punarvedavidvijah.*

The Greeks are Europeans. They have the right knowledge of science (of astronomy). They have to be revered as *rishis*. What to say about a twice-born scholar of the Vedas?

The word *mleccha* is a geographical term here, much like the word 'European,' though it later acquired a derogatory connotation. It is clear

that the ancient Indian astronomers must have come into contact with some Greek astronomers.

'O Medha devi, whoever you bless with wisdom becomes a *rishi*. A person blessed by you with wisdom becomes *Brahma*, meaning Brahmin. One should claim the status of being a Brahmin on the basis of knowledge, not birth. Brahma can also mean the Creator, who is not only the author of this creation, but also the originator of knowledge in the form of the Vedas . Lord *Vishnu* bestowed the knowledge of the Vedas to the first born, *Brahma deva*, who subsequently created the universe based on that knowledge. Thus, the knowledge of the Vedas is the basis of this creation. The very first verse of the *Srimadbhagavatam* says:

तेने ब्रह्म हृदा आदिकवये ।

tene brahma hrida aadikavaye.

Lord Vishnu bestowed the knowledge of the Vedas upon *Brahma deva* through mere will.

Thus, *Brahma deva*, the Creator and the first teacher of the universe, was blessed with *medha* before He created the universe.

The mantra can also be explained differently. The moment any person knows the truth of his own innermost Reality, he becomes one with *Brahman*. As declared in the Mundakopanishat (3-2-9).

ब्रह्म वेद ब्रह्मैव भवति ।

brahma veda brahmaiva bhavati.

The knower of *Brahman* becomes *Brahman*.

Atman, namely, the essential nature of a human being, is *Brahman*, the cause of the universe. This truth is unknown to the individual. The moment a person comes to know this truth, his apparent isolation from the Whole ends. This Self- knowledge, which liber-

ates the person from the thraldom of ignorance, is gained by the blessings of Goddess Medha. Therefore, students of Vedanta regularly recite this *sukta*.

Knowledge is virtue, according to Socrates. The modern world, a knowledge-based economy, proves that knowledge is also wealth. Anyone blessed with knowledge gains riches.

While some people inherit wealth, a person of knowledge creates his own wealth. For example, Bill Gates has become one of the wealthiest men in the world because of his knowledge. Knowledge not only brings wealth to a person, but also helps the person enjoy that wealth, while riches without knowledge may even ruin a person. Knowledge is particularly necessary for the wealthy, so that they can use their wealth judiciously.

Citrarm vasu, a variety of riches. Wealth is not economic prosperity alone. Good understanding and love between different members of the family, well-behaved children, good health, and peace of mind are all part of the spectrum of wealth. Interestingly, the Sanskrit word *citram* means *spectrum*. The word *dravinona* means *dravinena*, with riches.

- from *Medha Suktam, Vaidika Sukta Manjari; Tattva Prakasaka* by Swami Tattvavidananda Sarswati

SAMBHUTI-ASAMBHUTI-VIDYA

(Meditation on Hiranyagarbha-cum-Isvara)

Swami Brahmananda

andham tamah pravisanti ye asambhutim-upaasate,
tato bhuya iva te tamo ya u sambhutyam ratah. (12)

anyad-ahuh sambhavat anyad-ahur-asambhavat,
iti susruma dhiranam ye nas-tad-vichachakshire. (13)

sambhutim cha vinasam cha yas-tad-vedobhayam saha,
vinasena mrityum tirtva sambhutyam amritam-asnute. (14)

Those who meditate on the 'Unmanifested' enter into blinding darkness, but those who meditate on the 'Manifested' will enter into greater darkness. We have heard from the wise men who have explained it to us that results of the meditations on the unmanifested' and the 'Manifested' are different. He who combines the meditation on these two [the 'Unmanifested' and the 'Destruction' (the Manifested)] crosses over death through 'Destruction' and attains immortality through the Unmanifested'.

The above three verses of the Isavasya-upanishad instruct on the meditation of *Asambhuti* and *Sambhuti* together. The meditation prescribed under Vidya-avidya-upasana is with reference to the microcosm, while this one under the name of *Sambhuti-asambhuti-vidya* is from the viewpoint of the macrocosm. *Asambhuti* refers to *avyakta*, *prakriti*, *Isvara* state of consciousness; and *Sambhuti* refers to *Hiranyagarbha*, also referred to as *Vinasa*, destruction. The former is the unborn cause for the born *Hiranyagarbha* who is the effect. In other words, the cause of *Hiranyagarbha* is *Isvara* or *prakriti*-the equilibrium state of the three *gunas* (*sattva*, *rajas* and *tamas*) and the ultimate cause of the five subtle elements: sound, touch, form, taste and smell.

By a combined meditation on *Hiranyagarbha*, (the effect) and *Isvara* (the cause) as non-different, one gets gradual liberation . One

should leave off one's wrong notion that the effect is different from the cause. Can anyone by any stretch of imagination find out any real difference between a pot and the clay out of which the pot is made? No, for clay remains unchanged even when it is given the shape and name of a pot. Even when the pot is changed into a jar or a plate, the clay remains unchanged. There is nothing in the pot except clay. When I touch the pot, I touch clay alone. Take away the clay and there is no pot. Pot is only an idea in the mind. Thus, the effect is non-different from the cause; the former is a mere unreal name, while the latter is the only real entity. Applying this example, we must meditate on the non-difference of *Hiranyagarbha* and *Isvara*. *Hiranyagarbha* is the first-born *Purusha*. He is in the subtle state of *Cosmic Prana*, which is the same as *Cosmic Intelligence* and the *Cosmic Mind*, before he manifests himself as this gross universe. He is known by the name of *Brahma*, the creator, in the *Puranas*.

The result of meditation on *Isvara* is merging in *Him-prakriti-laya* in the language of Sage Patanjali's *ashtanga-yoga*. This is not the final liberation. The manifested world merges in *prakriti*, only to be projected again in due time. The world does not completely dissolve as in *sadyo-mukti* through Supreme Knowledge. The world remains in a seed form in *prakriti-laya*, even as a big banyan tree remains in an unmanifested state inside the small atomic seed. It is like the deep sleep state that everyone experiences daily, when the whole gross world of the waking state as well as the subtle world of the dream state remain in an unmanifested form, only to come out again when one comes into the waking state or goes to the dream state. The meditator who enters into *prakriti-laya*, comes out again in his original condition when the creation starts. Because there is rebirth again in this world, it is said to be entering into blinding darkness, the darkness of ignorance.

In the meditation on *Sambhuti* or *Hiranyagarbha*, though it is cosmic in character, it is still in the realm of the relative world, from the stand point of the Absolute.

Acharya Sankara in his commentary on these verses says

that the result of meditation on the *Sambhuti*, (the 'Manifested') comprises of the *siddhis* (supernormal faculties) such as the powers to become atomic in size, to expand to vast magnitude, to become very light in weight, to assume enormous weight, to control others, to enter into another's body, to attain the desired objects, to take any form and rule over others. These powers are really obstacles to the attainment of the highest goal by the spiritual aspirant. All of them are within the realm of ignorance and should be shunned ruthlessly by the seeker after Liberation. The Upanishad therefore warns the meditator that he should not be caught up in these powers by the meditation on the *Sambhuti* alone, which by itself is not the direct means to attain the Supreme. Only when *Sambhuti* or *Hiranyagarbha* is taken as one with *Asambhuti* or *Ishvara* (its cause who pervades it like the thread in a cloth) and meditation is done on the whole, it leads to *krama-mukti*. The world, which is the connotation of the word *Sambhuti*, should not be considered as distinct from God (*Ishvara*, the *Asambhuti*).

An oft-quoted verse says: "*aisvaryasya samagrasya viryasya yasasah sriyah, jnana-vairagyayos-chaiva shannam bhaga iti'rana-Bhagavan* or *Ishvara* is said to be He who has the six attributes: infinite auspiciousness and wealth, power, fame, prosperity, knowledge and dispassion." Another verse declares: "*utpattini pralayam chaiva bhutaanam-agatim gatim, vetti vidyam-avidyam cha sa vachyo bhagavan iti*. He who knows creation and dissolution, the coming and going of beings, and *vidya* and *avidya*, is called *Bhagavan*, *Ishvara*." In these verses as well as in many other places in the scriptures it may appear that *Ishvara* is depicted as though He were distinct and separate from oneself and the world. This meditation on *Hiranyagarbha-cum-Ishvara* does away with this apparent distinction. Although all distinctions and individuality vanish even in the state of *Hiranyagarbha*, still from the point of view of the unconditioned Absolute, it is said to be tainted with the concept of universality and subtlety. This is removed by merging it in *Ishvara* and meditating on that Consciousness wherein the distinctions between cause and effect, God and the world, subject and object, do not exist. Even a trace of

distinction or separateness is an obstacle to the final Liberation. In the Kathopanishad the Lord of Death himself says to Nachiketas: "O Nachiketas, you are greater than even me, the Lord of Death who can swallow all the three worlds in an instant. Even after knowing that everything here is perishable, I practised meditation on the *Vaisvanara-agni* (Universal Fire) and as a result have attained my present position as Lord Yama. Whereas you have rejected even my position - which is praiseworthy, being universal abounding in all divine faculties, the eight super-human powers-and have opted for that which is unconditioned and beyond all this relative phenomena" (1-2-x and xi).

In all such meditations the meditator is instructed through various means to avoid the common mistake likely to be committed by him in meditation which is nothing but conceptualisation of the object of meditation, making it an 'object' in space and time, and thereby treating it as different from and external to the meditator. This error, which cannot be avoided in the early stages of meditation by the neophyte, has to be rectified as he proceeds higher and higher, if he wants to reach the ultimate goal. And that is done by following the instructions of one's guru who initiates the meditator into a particular vidya, and by the grace of God whom he wants to attain, and through the blessings of his own Self who is not different from God and guru. Whatever one attains is through self-effort and not otherwise. God is the Self and Self is God. The distinction between Self and God is only verbal. It is the Self in the aspirant that generates in itself devotion to God. The aspirant obtains from God, who is his own Self, the boon of Self-enquiry, and through such enquiry attains Self-knowledge. It may be said that one attains Self-knowledge through Self-enquiry undertaken through self-effort. It may also be said that self-effort manifests as devotion to God, who is also the Self, and thus one attains enlightenment.

-from the book Supreme Knowledge revealed through Vidyas in the Upanishads, a DLS publication, Rishikesh, Uttarakhand.

ASHRAM NEWS

Kotagiri News

The Centenary celebrations of Sri Santi Ashram continued during the month of May 2016 with the divine blessings of Pujya Omkar Swamiji, Pujya Jnaneswari Mataji. Sri Saibaba, Secretary, Kotagiri Ashram welcomed Pujya Sri Hari Haranandaji of Sivananda Santi Vanam, Nilgiri Hills on 7-5-2016. During his discourse swamiji emphasised that everyone should surrender to God and pray with pure mind, sraddha and belief. Sri Saibaba honoured Pujya Swami Hari Harannadaji. Brahmachari Sri Tadvan Chaitanya, from Kanneri Mukku, Nilgiri, who came with his disciples conducted a musical programme that day, the programme was enjoyed and appreciated. Sri R. Narasimha Raju garu of Hyderabad honoured the party.

On the occasion of centenary celebrations of Pujya Swami Chinmayanandaji, Pujya Swamini Sheelananda of Chinmayaranya visited the Ashram on 8-5-2016. A documentary film about the Life and achievements of Swami Chinmayananda for a period of 40 years, his dedicated service to the world was screened to the Ashramites. On the same day Brahmachari Bhagavat Chaitnya of Siddhagiri, Nilgiri along with his 50 disciples conducted bhajans and Kirtans. He was honoured by Sri R. Narasimha Raju garu.

On 9th and 11th May Swamini Vinamra Mataji performed Poojas for Nrisimhaswami and Adi Sankara respectively. Swamini Sheelananda gave a discourse on Sri Adisankara, his establishing shanmatas and the four Sankara Maths in four directions of the country and their necessity and how he re-established dharma.

On 12th May Sri Kasi Rajan of Ooty a retired postmaster, inspite of his age conducted a music concert of Tyagaraja Krities. He held the audience spell bound for two hours through his singing and the explanation of the meaning of the Kirtans. Pujya Mataji was extremely pleased and honoured Sri Rajanji. Viswasanti Vidyalaya held a photo exhibition on the Life and Teachings of Swami Omkar on 21st May. The students also organised a cultural programme. The students of Totapalli Ashram too participated in this cultural programme under the guidance of the music teacher Smt. Rukmini, The students performed Sivatanandava dance. She also set Annamacharya Krities

for a dance performance. The teachers and the students were felicitated.

The foremost disciple of Paramapujya Tulibaba, Sri Bhishmaji, Anbin Kudil, Erode gave a discourse on Rhibhugita. He said that Rhibhugita is a boon for mankind. He also said that one should follow dharma. Even God will have to face punishment if he violates dharma. Pujya Mataji honoured him.

The results of SSLC for the year 2015-16 were declared on 25th May. All the 99 students who appeared for the exam have passed. Chy. Ridhika secured district first rank and state fourth rank with 496 marks. Chy G. Manasvini secured district fourth rank with 494 marks.

On 29th May Satyasai Bhajan Mandali of Nilgiri conducted Kirtans of Satyasai. Sri Guruswami of Kotagiri spoke on Swami Omkarji's Life and Teachings. Sri Venkata Subrahmanyam of Coimbatore gave a talk on Brihadaranyaka Upanishad. He explained the philosophical significance of the upanishad with innumerable examples. Sri Rama Mohan of Nilgiri made a comparative analysis of the teachings of Swami Omkarji and Sri Satyasaibaba.

On 30th May Sisters Linda of Emarita holycross, Martina of Sayabrida hermitage and father Dipin Das a Carmelite of Kotagiri conducted Bible service and sang hymns. Pujya Mataji honoured them all after the prayer meeting.

On 31st May Hanumat Jayanti was performed and the necessary Puja was done by Brahmacharini Suhita Chaitanya. Pujya Mataji along with Sheelananda Mataji and Vinamara Mataji participated in the Puja. The same afternoon Sri S.M. Md. Rafi and Mr, Hakeem of Sannat Jamaat Bari (Big Mosque), Kotagiri held prayers in the Ashram. They expressed their joy at being invited to the Ashram, which they considered as a unique experience. Pujya Mataji felicitated them.

On 1st June 2016, the new calendar year for 2016-17 for Viswasanti Vidyalaya was celebrated. Swamini Vinamra Mataji, Sri Bhojarajan and Sai Baba along with students chanted the Universal prayer and the National Flag was hoisted. Vinamara Mataji praised all those students who secured ranks, the school management and

the teachers who have made all efforts for the development of the school to reach this level of achievement.

Pujya Jnaneswari Mataji was all praise for the unstinted effort and dedication of the management and staff in the brilliant performance of the students. The rank holders were given cash prizes. The programme was concluded with a cultural programme.

Thotapalli Ashram

During June 2016, Brahmachari Sri Vamsi Chaitanya Saraswati and Pujya Sri Swami Stairyananda Saraswati, from Pranavasram, Gudivada visited the Ashram and gave discourses. Pujya Sri Bhikshmayya Guruji from Satya Sai Dhyanamandali and Charitable trust Vijayawada, Pujya Sri Jayadevanandagiri, Gitamandir, Itikala, Kurnool and Pujya Sri Sudhitananda Saraswati of Sri Ramakrishna Tapovan, Upparapalli, Cuddapah visited the ashram and gave their anugraha bhashanams.

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