



The Vision

A monthly journal started by HH Swami Ramdas in 1933
DEDICATED TO UNIVERSAL LOVE AND SERVICE

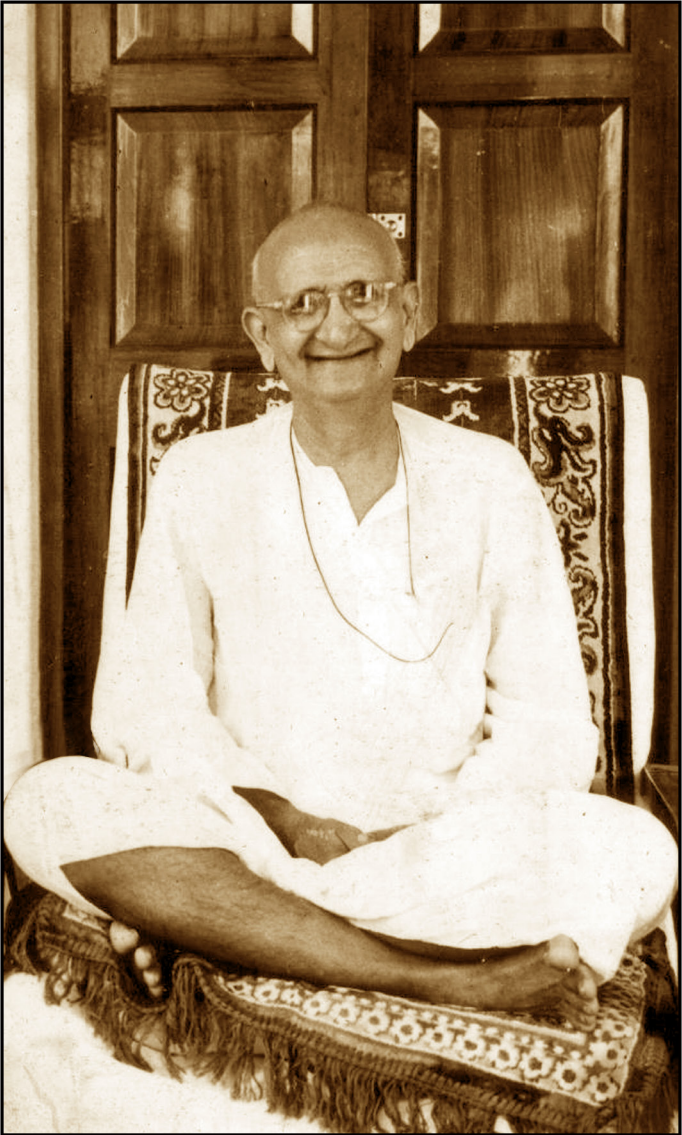
Vol. 90

JUNE 2023

No. 09



ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

KNOW THYSELF

At the close of day the curtain falls
 And we retire into silence of peace.
 The dawn brings into view gorgeous scenes
 And fills life with blissful activity.
 In the hidden depths of the Spirit
 There is the stillness of peace;
 In Its manifest expression
 There is the play of bliss.
 Life pours on us the Light Supreme:
 Every new day bids us to be free
 And dwell in peace and bliss
 O life! reveal thy glory —
 Know thyself as Spirit Immortal.

— Swami Ramdas



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THE VISION

A monthly Magazine

Published by

ANANDASHRAM

PO Anandashrama 671531, Kanhangad, Kerala, India

Phone: (0467) 2203036, 2970160, 2207403

Web: www.anandashram.orgEmail: anandashram@gmail.com

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FROM THE EDITOR



ur Master, Beloved Papa Swami Ramdas, said, “The Bhagavad Gita is a veritable mosaic of eternal wisdom. It has not left unsolved a single problem pertaining to the conduct of human life, both in its spiritual and physical spheres. For the highest truths of philosophy and also for a perfect light on the practical side of life, one has to go to this great work. The message of the entire Gita is to reveal the harmony and identity of the soul with God and of God with Nature.” However, an invaluable thing can be valued only when we search for it. If it comes to us without searching for it, it may lose its value.

The above-mentioned words of Beloved Papa, are the source of inspiration to try to connect the words of wisdom contained in various Shlokas of the Bhagavad Gita with challenges faced in our daily life. However, it is to be noted that going through all the Shlokas is not practically possible nor is it necessary. Hence, in the next few issues of THE VISION a few topics will be shared in this manner.

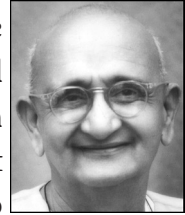
This month’s issue is focused on ‘Peace’. Everyone, at the end of the day, wants to have peace of mind. Let us see how Peace is dealt with in this holy text, and what various saints have said about it. □

— **Editor**

PEACE

By Swami Ramdas

Dour search is for peace. Peace is an internal state of the soul acquired through the realisation of the highest Truth, which is inherent in every human being. Peace relates to the Eternal. The transient and the ephemeral things of the world are incapable of granting peace. If you would have peace, turn your mind to the Immortal Source of your life — the deathless and changeless Reality. By constant contemplation and meditation, tune your thought to this Reality, ultimately sublimate it into that Divine existence and thereby attain to a peace which knows no change.



God is peace, Truth is peace. So be the devotee of God, if you long for peace. Live and act for the sake of this peace and having possessed it, spread its cooling radiance around, bathing all about you in its blissful floods. First, gain the God of peace for yourself. Be liberated from the clutches of a restless spirit which has thrown the soul into darkness and chaos.

Raise every thought and emotion towards the supreme seat of light, power and peace. Enter into

the deepest realms of utter silence and repose of the Godhead. Associate in all manner of ways with this transcendent, all-pervading and static being of the Godhead. By entire dedication be one with Him.

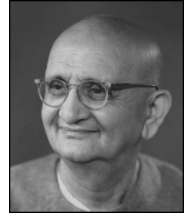
Soar up with the wings of burning aspiration to the immortal throne of peace and find there the tranquillity and calmness for which you have struggled so far. Nowhere else can you attain it, for nowhere else does it exist.

O lovers of peace, everlasting peace is your birthright. The kingdom of peace is within you, nay, you are the very mould and expression of that immutable Truth. Seek not outside for this greatest consummation of life. Taste the nectar of peace in the recess of your being. There resides the heavenly light that lends splendour and beauty to all things.

Fill your heart with the pure emotions of love and compassion. Illumine your intellect with the light of eternal wisdom. Surcharge your actions with the spirit of spontaneous service and sacrifice. Then only the Divine peace that passeth all understanding will be yours unto eternity. You will then be the very embodiment of Absolute Peace. Your life will shine like the full moon in a cloudless sky. You will reach the sublim acme of life's attainment! □

WORDS OF BELOVED PAPA SWAMI RAMDAS

Attachment to impermanent things will give us only impermanent happiness. Only if we attach ourselves to the permanent, we shall have permanent happiness.



Whatever we see before us is subject to change and ultimate destruction. This is known to every one of us from the experience we have gained in this life.



If we leave God out of calculation, we will not live a life of peace. If we want real peace, we must think of God, talk of God, do all our actions in the name of God and live in God. There is no peace in the world because people have forgotten God. Once a friend asked Ramdas why there is so much misery in the world. Ramdas' reply was that the world has lost faith in God and that if only the world remembers God, there would be a better state of affairs. Actually, we could bring heaven on earth.



If you want peace, repeat Ram Nam and worship God in your own heart. Getting things of the world makes your mind more and more restless. If you want

Jnana, then worship God in the heart. Take your mind inward. Make it lose itself in your Real Being through concentration, meditation and absorption or Samadhi.



When we repeat the Mantra with love, we are charmed with the sound of it. The rhythm produced by it brings a strange peace to us; the vibrations caused by it have a healing effect upon the mind.



Lord Buddha says that unless you become pure in thought, word and deed you cannot attain Nirvana. So all the great Teachers declare that we must be pure and innocent and then only we shall attain liberation and Eternal Peace. This supreme state is achieved by repeating Ram Mantra.



A man strives to get external things only when he has no peace within. He tries to get some joy by satisfying the senses by contact with external objects for obtaining which he is prepared even to commit bad or sinful actions. When you are in communion with God and are enjoying the bliss of that union, you do not need anything external to give you joy.

You are happy yourself and make others also happy. You are then a vehicle of God on earth for spreading the power, peace and glory of God.



When the light of God shines within, you are really happy and peaceful. Therefore remember God. Whatever action you do must be done with the object of keeping your mind in tune with God. God-thought, God-remembrance and self-surrender alone can save you and nothing else.



When the peace of God enters you, the turmoil of the mind leaves you. So, when the antagonistic forces are subdued and substituted by the Divine forces you attain perfect peace. Therefore, think of the glories of God and fill your mind with His light. □



Life is a perpetual adjustment and readjustment — it is an ever-changing movement on the surface — but in its depths it is perfect calmness, peace and stillness.

— Swami Ramdas

WORDS OF PUJYA MATAJI KRISHNABAI

What do people feel when they first come to the Ashram? They feel a sort of peace and stillness of mind that is simply indescribable. They feel so much peace that they are drawn to this place irresistibly and cannot bear the thought of going away from here. When I first came to Papa, I felt the same kind of utter peace within and without.



(To a European devotee) You can attain peace and knowledge wherever you are — in your own country or in any other country. Real peace and knowledge is realised within and does not depend upon external environment. Christ (God) is seated in your own heart. He is the source of everlasting peace and true knowledge. When you remember Him intensely, He grants you all that you aspire for.



Guru is eternal and infinite and his chief quality is his state of emptiness, his utter void. When the devotee goes to such a Guru and makes a clean breast of all his worries, thoughts, etc., all his troubles

cannot but vanish, dissolved into Guru's emptiness, leaving the devotee clean and pure. It is a fact that when you are prepared to open up your heart to your Guru, you come to enjoy true and lasting peace of mind.




Papa alone can give you what you want — peace — from within you. Go to Papa. He is always waiting for you. He has given you the Adhikar to seek His company. Instead, you seek peace outside thinking that Nashwant (transitory) objects will give you peace. Shashwat Sukh (eternal happiness) can be got only from Papa and by Ram Nam. The more Ram Nam you do, the closer you will draw to Papa and, finally, merge in Him.

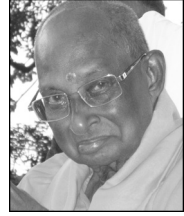


W*hen the mind rests in peace by a complete self-surrender, the heart's desire is realised without any delay. The longing ceases by a perfect self-abandonment, and then no time is lost for its fruition. This is the secret of realisation.*

— Swami Ramdas

WORDS OF PUJYA SWAMI SATCHIDANANDA


 od's power is absolute. No other power is there and as such, whatever happens — the smallest thing to the biggest — all happen by His will only. So, if we live always in a state of absolute surrender, we will have peace and happiness.



The little 'I' in us tries to come up again and again and disturb the peace that we are having. This can be removed only by intense Sadhana; whatever Sadhana it is. In our case, as Beloved Papa has taught us, it is the chanting of Ram Nam constantly and training the mind to accept that everything happens by the supreme will of God.



A Sadhaka, should not harbour any ill-feeling towards anybody who has ever done great harm to him and other members of the family. Instead, he should forgive them and give them all his love. This is absolutely necessary for making his mind pure and to remain at peace.



God cannot be proved in a laboratory, but earnest seekers can experience the presence of God if they go and sit before a saint in all humility. In the presence of the saint, they will be able to enjoy peace and bliss of the Eternal even though for a short time.



Incessant chanting of Ram Nam gives us constant remembrance of the Divine. With this background, peace and tranquillity is maintained. But, suddenly, something happening outside makes us forget God and we react to the situation very unfavourably — either by getting angry or by becoming depressed. To avoid this, we should try to maintain our equilibrium by practising not to react to any situation immediately.



We have no patience. We lose our peace. We get angry. We blame others for that. All these happen because we have no faith that it is done by God's will or that it is done by God for our good. Instead, if we have God-remembrance constantly, we will be able to feel that everything has happened by God's will only and that must be for our good. Then, either we may keep quiet, or take action as prompted by God at that time. By this practice we will be able to maintain peace always in all walks of life. □

BHAGAVAD GITA: THE FOUNTAIN OF PEACE ETERNAL

PEA**C**E stands for tranquillity, equanimity, calmness, quietude, serenity, positive indifference, freedom from disturbance, anxiety, distress, conflict, depression and dispiritedness.

All Masters, based upon their experiences, have unanimously declared that unless the intellect practices sensory discipline, yoked to the Subtle and Mysterious Power — the Atman — through a meditative approach, there cannot be **Peace**, and without **Peace** there cannot be happiness.

Swami Ranganathanandaji said: “Without Shanti, where is happiness? Mind is constantly in a disturbed condition. Then where is happiness? Happiness is a wonderful state. You are serene, you are calm, you are fulfilled, then only happiness comes. Therefore, if happiness is the objective, you have to handle this mind; to handle the mind, you have to handle the sensory system which is below the mind; then a disciplined inner life sets in.”

Points From The Chapter-wise Study Of SRIMAD BHAGAVAD GITA

With this perspective, as prompted by Him from within, a chapter-wise study of the Bhagavad Gita

was undertaken, and the following points emerged:

Chapter 1:

Any conflict in action which denies the presence of **Peace**, stems from the feeling of **'me' and 'mine'**.

Chapter 2:

To get over this conflict, one has to operate from a mental state of equanimity along with deep contemplation on the transient nature of the sense of 'me' and 'mine' encased in the body. Here comes the relevance of values:

- control of the senses;
- not expecting the fruits of actions;
- excellence in all actions; and
- dedicating everything to Him — GOD, who is the Great Provider.

It is only then that **Peace** emerges from within.

Chapter 3:

Nobody can exist without performing actions. Converting all actions into offerings unto Him is called Karma Yoga. This will ultimately bring **Peace**.

Chapter 4:

It is only by erasing the sense of doership from all of our thoughts, words and deeds, can **Peace** be experienced.

Chapter 5:

While dwelling on these lines, a doubt might arise and make us think: ‘instead of going through the above process, why not relinquish the conflict-ridden-action itself by moving away from the common field of action, which is normally understood as Sannyas?’

This is not possible for all because even if the external field is renounced, the mind with all its pulls and pushes remains the same. Only a few can overcome this hurdle. So, the option for the ordinary persons is to change the attitude towards the actions on the lines of Karma Yoga, which is dedicating all actions to the Lord, and thus experiencing **Peace**.

Chapter 6:

Needless to mention, sense control, one-pointedness, moderation and equanimity, followed by practice and dispassion help in actualising Karma Yoga, thereby leading to **Peace**.

Chapter 7:

Probing into the Source of all creations, including Maya, the Life Force, the Eternal Seed of all Creation, Gunas, etc., offers clarity on the varied manifestations. Bhakti — devotion to God, as expressed by four types of devotees (Arthis, Artharthis, Jignyasus and

Jnanis) — is an easily relatable method to realise the God-dimension. Of these four types of devotees, becoming a Jnani is the safest passport for ultimate **Peace**.

Chapter 8:

God — the POWER behind everything — is eternal. At the same time, our sense of individuality — comprising of the body-mind-intellect complex (BMI) — and all forms and creations are transient. If we are not alert about this fact, we will associate ourselves with our transient identity and the world at the superficial level. Only through constant remembrance of the eternal nature of that Power and the ephemerality of the creations can we ensure **Peace**.

Chapter 9:

Absolute surrender to the Supreme Power is the Royal Path in spirituality. Handing over the sense of doer-ship, enjoyer-ship, sufferer-ship, and ownership to the indwelling and all-pervading Reality is the 'expressway' to **Peace**.

Chapter 10:

Becoming aware of the grandeur of the Reality is an aid in the spiritual journey. The vast creation is like God's book: everywhere in the book the Name of

the Lord is written in beautiful letters. When we start seeing Him in the grandeur of HIS manifestations, automatically **Peace** sets in.

Chapter 11:

By dwelling on His All-Inclusive Form, by relating everything — good, bad, beautiful, ugly, positive, negative, constructive, destructive, all pairs of opposites — to Him, we become free from agitations, and this results in experiencing **Peace**.

Chapter 12:

Having understood Him as everyone and everything, one cannot but interact with love and compassion towards all. This in turn leads to **Peace** within and without.

Chapter 13:

Studying the inseparable relationship between the sense of individuality — the Kshetra — and the Reality within — Kshetrajna — and reiterating the transient nature of the BMI, the immutable Reality strengthens the eternal values like humility, modesty, non-injury, forbearance, uprightness, service to the Guru, purity, steadfastness, self-control, dispassion, equanimity etc., all of which help in unearthing the latent **Peace** within.

Chapter 14:

Deeply contemplating on the genesis of the three Gunas (Sattva, Rajas and Tamas), which are responsible for the nature of the sense of individuality and feeling of separateness from others, reduces the stress caused by our interaction with events and individuals. **Peace** can be had only by knowing that He, the Core of our being, is separate from the Gunas.

Chapter 15:

Deep introspection on the Creation, its cause and the Supreme Power who is the substratum of both, can alone reveal that everything happens only by the will of that Supreme Power. This knowledge ensures **Peace**.

Chapter 16:

Very often there is a tussle in our mind between the upward and downward-pulling tendencies. Commitment to practicing personal, social and spiritual values helps maintain equanimity and **Peace** at all times.

Chapter 17:

None of us can live like islands; we are all interconnected and interdependent. So, our sense of individuality can be used as a means to faithfully payback to Mother Nature and society through

Yagna, Dana and Tapas. **Peace** becomes everlasting when our environment is also peaceful.

Chapter 18:

To have the final liberation, i.e., the realisation of Peace Eternal, the development of total surrender of the sense of individuality to the Supreme Reality is necessary. For this, an elaborate study of the Gunas, respect for the division of labour that ensures the healthy existence of society, and finally the recognition that all of life is a pre-scripted play of the Divine is necessary. In other words, we should become zero. Let there be the Lord and Lord alone in the Universe, who is **PEACE ETERNAL**. □



The one predominant hunger of the soul is for Absolute Peace and Bliss. You can have this Peace and Bliss only when your mind rests on the bosom of the Infinite Reality. So, a constant contemplation or thought of the Great Truth, whose attributes are immortal bliss and peace, can alone completely satisfy the yearning of the soul.

— Swami Ramdas

SHLOKAS ON PEACE FROM THE BHAGAVAD GITA

The Shlokas in the Bhagavad Gita are pregnant with profound truths, which when reflected upon enable us to get a peep into the inexhaustible treasures contained within its pages. A few Shlokas highlighting Peace are reproduced here:

Chapter 2, Shloka 64:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64॥

rāga-dveṣha-viyuktais tu viṣhayān indriyaiśh charan
ātma-vaśhyair-vidheyātmā prasādam adhigachchhati

Translation: The self-controlled person, moving among objects, with his/her senses under restraint, and free from both attraction and repulsion, attains peace.

Chapter 2, Shloka 65:

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65॥

prasāde sarva-duḥkhānām hānir asyopajāyate
prasanna-chetaso hyāśhu buddhiḥ paryavatiṣṭhate

Translation: By Divine grace comes peace, through which all sorrows are annihilated. The intellect of a

person who has such a tranquil mind, soon becomes firmly established in the Self.

Chapter 2, Shloka 66:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ 66॥

nāsti buddhir-ayuktasya na chāyuktasya bhāvanā
na chābhāvayataḥ śhāntir aśhāntasya kutaḥ sukham

Translation: But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God. For one who never unites the mind with God, there is no peace; and how can one who lacks peace be happy?

Chapter 2, Shloka 70:

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वात् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ 70॥

āpūryamāṇam achala-pratiṣṭhaṁ
samudram āpaḥ praviśhanti yadvat
tadvat kāmā yaṁ praviśhanti sarve
sa śhāntim āpnoti na kāma-kāmī

Translation: Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires.

Chapter 4, Shloka 39:

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39॥

śhraddhāvānllabhate jñānaṁ tat-paraḥ sanyatendriyaḥ
jñānaṁ labdhvā parāṁ śhāntim achireṇādighigachchhati
Translation: Those whose faith is deep and who
have practiced controlling their mind and senses attain
Divine knowledge. Through such transcendental
knowledge, they quickly attain everlasting supreme
peace.

Chapter 5, Shloka 12:

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12॥

yuktaḥ karma-phalaṁ tyaktvā
śhāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa phale saktō nibadhyate

Translation: Offering the results of all activities
to God, the Karma Yogis attain everlasting peace.
Whereas those who, being impelled by their desires,
work with a selfish motive become entangled because
they are attached to the fruits of their actions.

Chapter 5, Shloka 29:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29॥

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśhvaram
 suhṛidaṁ sarva-bhūtānāṁ
 jñātvā mām śhāntim ṛichchhati

Translation: Having realised Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds and the selfless friend of all living beings, My devotee attains peace.

Chapter 6, Shloka 7:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7॥

jitātmanah praśhāntasya paramātmā samāhitaḥ
 śhītoṣṇa-sukha-duḥkheṣhu tathā mānāpamānayoḥ

Translation: The Yogis who have conquered the mind rise above the dualities of cold and heat, joy and sorrow, and honor and dishonor. Such Yogis remain peaceful and steadfast in their devotion to God.

Chapter 6, Shloka 15:

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15॥

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ
 śhāntim nirvāṇa-paramāṁ
 mat-sansthām adhigachchhati

Translation: Thus, constantly keeping the mind

absorbed in Me, the Yogi of disciplined mind attains Nirvana, and abides in Me in Supreme Peace.

Chapter 9, Shloka 30:

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30॥

api chet su-durāchāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

Translation: Even if the vilest sinners worship Me with exclusive devotion, they are to be considered righteous because they have made the proper resolve.

Chapter 9, Shloka 31:

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31॥

kṣhipram bhavati dharmātmā
śhaśhvach-chhāntim nigachchhati
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati

Translation: Quickly they become virtuous, and attain lasting peace. O son of Kunti, declare it boldly that no devotee of Mine is ever lost.

Chapter 12, Shloka 12:

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12॥

śhreyo hi jñānam abhyāsāj jñānād dhyānam viśhiṣhyate
dhyānāt karma-phala-tyāgas tyāgāch chhāntir anantaram

Translation: Better than mechanical practice is knowledge; better than knowledge is meditation. Better than meditation is renunciation of the fruits of actions, for peace immediately follows such renunciation.

Chapter 18, Shloka 62:

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 62॥

tam eva śharaṇaṁ gachchha sarva-bhāvena bhārata
tat-prasādāt parāṁ śhāntim
sthānaṁ prāpsyasi śhāśhvataṁ

Translation: Surrender exclusively unto Him with your whole being, O Bharat. By His grace, you will attain perfect peace and the eternal abode.

Source: www.holy-bhagavad-gita.org



S*urrender is the only way to peace. So, in all circumstances of life, submit to the will of God, and be free from the touches of worry and anxiety of every kind. All happen as determined by the Lord.*

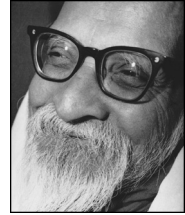
— Swami Ramdas

PEACE ATTAINED THROUGH AKARMA

By Acharya Vinoba Bhave



man is not like a lump of wet clay to which you can give any form you like. He has a mind of his own, which must be receptive to assume that form. If there is no cooperation on the part of his mind, all efforts to educate him would be in vain. Cooperation of the mind is, therefore, extremely necessary irrespective of the means adopted.



Outward performance of Swadharma and the inward mental Vikarma — both are necessary. Outward work is, of course, necessary. The mind cannot otherwise be tested. In the stillness of early morning, we feel that our minds have become calm. But the moment a child cries, we lose our calm and it becomes clear that the peace of mind is illusory. There is, therefore, no point in avoiding outward work. The true nature of our minds, the real quality of our minds is revealed through outward work. Water in a pond appears clear, but throw a stone in it and the dirt settled at the bottom will immediately rise up. That happens with our minds too. There are heaps

of dirt at the bottom of the mind's lake. They come to the surface when disturbed by an external agent.

When a man gets angry, it is not that the anger comes from without; it was already there within him. Otherwise, it could never have shown itself. Our action too talks. It proclaims whether we are given to selfishness or to anger or something else. Action is the mirror that reflects our true form. We should, therefore, be grateful to it. If the mirror shows that our face is unclean, would we smash the mirror? No. We would rather thank it and wash our face. Likewise, should we avoid action because it reveals the dirt in our minds — our defects and weaknesses? Is the mind going to be pure simply by avoiding action? In fact, we should continue to act while trying continually for the purification of mind.

A man living alone in a mountain cave, cut off from all human contact, may imagine that he has attained perfect peace of mind. But let him leave the cave and go for meals to somebody's house and let a child playfully rattle the bolt of the door there. The innocent child may be absorbed in the music of that sound, but the recluse will find it jarring and curse the child in his mind. His stay in the isolated cave has made his mind too weak and over-sensitive to stand

even the slightest disturbance. His peace of the mind may get disturbed by just a little rattling noise. It is not good that one's mind should be in such a weak state.

To sum up, Karma is very much needed to enable us to understand the state of our minds. We can remove our defects only when we become aware of them. If we are not aware of them, all efforts for progress and growth will come to naught. It is while doing work that we become aware of our defects. Vikarma is then to be employed to get rid of those defects. With ceaseless application of Vikarma inwardly, we will gradually come to know how to remain detached while performing Swadharma, how to remain beyond desires and passions, anger, greed, temptations and delusions. When there is a constant endeavour to purify Karma, pure Karma will follow naturally and effortlessly.

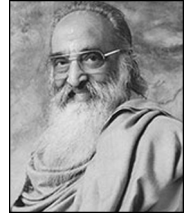
When detached and passionless action begins to take place frequently and effortlessly, we would not even be aware of its occurrence. When Karma becomes effortless and burdenless, it is transformed into Akarma. Akarma means effortless, burdenless, natural Karma. □

Source: Talks On The Gita

PEACE EXPERIENCED THROUGH EQUANIMITY

By Swami Chinmayananda

He alone — who, with perfect self-control, goes through life among the infinite number of sense-objects, each impinging upon him and trying to bind him with its charm, approaches them with neither love nor hatred — comes to enjoy PEACE. By running away from the sense-objects, nobody can assure for himself any inner peace; because, the inner disturbance depends not upon the presence or the absence of the sense-objects in the outer-world, but essentially upon the mind's agitations for procuring the desirable objects, or for getting rid of the undesirable objects.



But a Master-of-Wisdom, with perfect self-control, moves among the objects of the world with neither any special love, nor any particular aversion, for them. Wherever I go, my shadow must play all around me according to the position of the light; but the shadow can neither entangle me with love, nor can it destroy me with hatred! The outer world-of-objects is able to whip that man who lends the power to the objects to smother him!

Supposing there is a lunatic who is whipping himself and weeping in pain; his sorrows can be ended only when he is persuaded not to take the whip in his hand. He could be advised, even if he kept the whip in his hand, not to swing his arms in the fashion in which he is doing!

Similarly, here, the mind woos the objects and gets beaten. It is told, as an advice, that an individual who lives in self-control, will no longer lend his own life's dynamism to an object to persecute him — through his own sentimental aversion to, or love for, that object. When the lunatic is taught not to wield the whip and strike himself, he is immediately saved from the sorrows of the whip.

Similarly, when a mind is trained in these two aspects: (a) to live in self-control, and (b) to move among the sense-objects, with neither an attachment for, nor an aversion to them, the disturbances and agitations in the mind caused by the sense-enchancements are all immediately brought under control. This condition of the mind is called tranquillity or peace. □

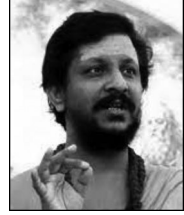
Source: The Holy Gita



ABIDANCE IN PEACE

By Ramanacharanatirtha Sri Nochur Venkataraman

Tranquil-mindedness is the goal of a Sadhaka. The mind must somehow become peaceful.



Peace is the very nature of the Self. It is the mind that clouds over that peace.

When the mind becomes quiet, peace is uncovered. A mind free of sensory cravings is pleasant and glides easily into the beyond. It quickly reposes in the Self. To attain this Supreme Realisation, we need not run away from the sensory objects. What needs to be done is to train ourselves to live our life without attachments or aversion. We should habituate the mind to remain in Yoga, even while working in the world. This is the way. Such a one will have the feeling of fulfilment, blessedness, and the feeling that whatever had to be done is done.

Like the infinite space, that mind abides as the Self. When the seeker recognises his Self, he comes to know that he is body-less, mind-less, egoless, he is the Immeasurable. Only when the limitations are gone, suffering ends. Fulfilment is possible only in the Infinite. “When you do not see the other, it is Infinite.

When you see the other, it is finite, pettiness, death,” say the Sruti. When the mind is filled with thoughts, we fail to recognise the Substratum. When the mind becomes peaceful, the ‘I’ is no more localised; it is no more the limited ego. It reveals itself as the Supreme — Ishvara. That is Supreme Abidance.

Until one attains the state of complete cessation of sorrow and feels the blessed state of peace, the spiritual journey has not reached its conclusion. As long as even a trace of the ego remains, spiritual practices are necessary. When the ego is extinguished completely, the Sadhaka disappears, and that is Nirvana. That is the supreme state of abidance of the Self.

Source: Srimad Bhagavad Gita — Elixir Of Eternal Wisdom



The Cosmic Vision held out in the Gita alone can enable you to attain Universal Love. This Vision or Love grants you never-fading joy and peace.

— Swami Ramdas

PEACE

By Swami Sivananda

Perfect security and full peace cannot be had in this world, because this is a relative plane. All objects are conditioned in time, space, and causation. They are perishable. Where then can you look for full security and perfect peace? You can find this in the Immortal Self. He is an embodiment of peace. He is beyond time, space, and causation.

Real, deeper peace is independent of external conditions. Real, abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of Divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motor-cars may roll on the streets; boys may shout at the pitch of their voices; railway trains may run in front of your house; several mills may be working in your neighbourhood — and yet, all these noises will not disturb you even a bit. □

Source: Bliss Divine



DEAR CHILDREN

The Two Birds

When we turn our gaze from the world to God, we grow into His likeness and become one with Him. Otherwise we are subject to all kinds of anxiety and miseries. Here is an example.

On a tree were two birds. One was seated on the top-most branch of the tree, still, calm, serene and peaceful. The other bird on the lower branch was hopping from branch to branch, in pursuit of the fruits of the tree. It would once eat sweet fruit and feel happy and at another time eat raw or sour fruit and feel unhappy. It was restless and running about constantly for objects that yielded it momentary joy and grief. At last, it aspired to achieve a peace and joy which never changes. So it turned its gaze upward in search of that blessed state. It now saw the bird on the uppermost branch seated in a state of perfect joy and peace. That very instant, the bird of the lower branch vanished and now there was only the one on the top branch. The lower one had become one with it.

Source: Stories As Told By Swami Ramdas



EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...When the Name begins to work in the mind, automatically peace settles upon it. All actions proceeding from this calm state of mind become naturally pure and therefore beneficent. ...A constant watch upon our actions is still necessary, lest we might do such acts as would throw us into forgetfulness of God. ...Let us not fret over situations that God has given us... It is a mistake to think that by mere change of situation or activity we can attain to peace... Ramdas, by His will, now stays in a newly built Ashram, called 'Anandashram'. As usual, Ramdas is swimming in a veritable ocean of love and joy. His kindness and love are boundless...

Ramdas



IN MEMORIAM

- Smt Premakumari (aged 73), an ardent devotee of the Ashram from Bangalore, who was mother of Shruti (an inmate of the Ashram) and the wife of Sri SN Range Gowda, was called by Beloved Papa on the 21st of April 2023.

- Smt VV Thailambal (aged 87), an inmate of the Ashram since almost 2 decades, was also called by Beloved Papa on the 5th of May 2023.

We pray for Beloved Papa's blessings on the dear departed souls for eternal rest and peace at His lotus feet. □



ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of April is 200 crores. The grand total of the Japa done so far in this round now stands at 15276 crores. □



T *True it is that until a man or a woman has found in his or her heart the beloved Lord of the Universe, there can be no real peace and liberation for the struggling soul.*

— Swami Ramdas



HOMAGE TO PUJYA SWAMI SHUDDHANANDAJI

The month of June reminds us of the Samadhi of our dearest Swami Shuddhanandaji who will always be remembered for his childlike nature, innocence, simplicity and straightforwardness. Swami Shuddhanandaji through his very life has taught us that while carrying on with devotional practices and selfless service, one can always lead an innocent and simple life.

While remembering him on the 2nd of June 2023, his Mahasamadhi Day, let us try to emulate these noble qualities that he epitomised.

ॐ
श्री राम जय राम जय राम
THOUGHT FOR
THE MONTH
ANANDASHRAM

The peace you crave
for is ever within
you. If you seek for it
without, you will never
have it anywhere. This
is a great truth which
very few realise.

— Swami Ramdas

Edited and published by: Swami Muktananda on behalf of
Anandashram Trust, Kanhangad.
and printed by him through: Prakash Offset Printers, Mangalore.