

The peace of the Supreme Being is within every human individual. This peace that passeth understanding, this peace that is supreme, higher than which there is nothing, is the truth about your inner Self.

The peace within is not felt because our gaze, our stream of thoughts, is constantly directed towards things other than ourselves. Practise turning the thought current towards the centre of your being where peace abides.

Happiness and peace are inseparable; you cannot have happiness unless you are at peace.

Swami Chidananda
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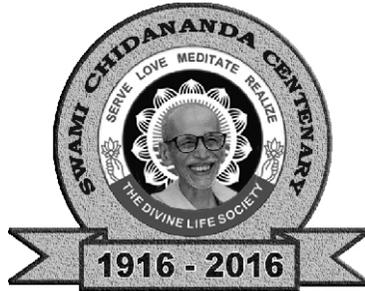
PRACTICAL STEPS TO INNER PEACE

Swami Chidananda

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PUBLISHERS' NOTE

These three talks by Sri Swami Chidananda were given at the Sangeet Kala Mandir Trust in Calcutta in 1990.

Swamiji was peace itself – vast infinite peace. In these pages we read many wonderful things about peace and are shown simple and logical ways of how to become peaceful ourselves. Enjoy it, follow it and be peaceful!

Om Shantih Shanti Shantih!

—The Divine Life Society

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1. PEACE IS EVER-PRESENT

Radiant Immortal Atman! Beloved brethren in the divine and my very dear fellow citizens of Bharatavarsha! This disciple and servant of beloved and worshipful Guru Maharaj Swami Sivanandaji is very happy to be amidst you all and have this golden opportunity of serving you by this three days' sharing.

Peace is essentially an inner state of mind. Whatever is being shared is not so much only for knowing but also for practising. If you want to gain a certain tangible outcome from anything, you have to work for it. Then only results start coming. Science students have theory classes in chemistry, physics etc. But they also have to go into the laboratory where the theories are actually proved. It is practice that ultimately leads to results. And continuous practice makes the results a permanent gain. Otherwise they can come, and they can also go.

A journey is a continuous activity until the destination is reached. Even if you are very enthusiastic to reach a certain place, you start by taking steps. But if you stop in the middle, your gains will be limited to that particular point. In this connection, I would quote for you two sayings: one very, very ancient and the other ultra-modern. The ultra-modern saying is given to us by Guru Maharaj

Swami Sivanandaji. I say he is ultra-modern because he lived to see the first Russian sputnik go into orbit. He was here when the negative outcome of scientific technology resulted in snuffing out 25,000 lives in the mid-forties, the result of nuclear fission. He knew what such atomic energy was. He knew what a test-tube baby was. Gurudev's saying is, "What you know is to be put into practice". The immediate starting should not be postponed. The more you postpone a beneficial process, the more you deprive yourself of its fullest gains. When your action is going to bring about some good to you, you must set about doing it immediately. You must have a concern about your own highest good.

Just as our ancients said, "You must be conscious of your own good and you must work out your own good". Why? Because, if you are in a good condition, you will be able to be of maximum benefit to humanity. That is the highest utilisation of life.

Now, willy-nilly man has come to realise, that it is not enough to be good only to fellow human beings and to other creatures for the sake of compassion. Compassion is the great passion of the human heart, and it is necessary to be kind and protective to all forms of life. They have now discovered that the entire fabric of life is one single, homogeneous, interconnected phenomenon. It is a delicate structure, where everything else affects everything else. And so, we cannot isolate ourselves as human society and ride roughshod over other forms of life; even moss and other legions that grow in water and moist places, they are part of a delicate ecological system within which

everything supports everything. They have found that all life is One, all life is totally interdependent. You cannot harm one aspect of this life and get away with it. It will ultimately have a repercussion in some totally unexpected way, even upon your own life. We are all totally interdependent. Therefore, our beneficial attitude and activity towards all living beings has become a must. They call it Para Upakara.

The total evaluation of our life is by trying to make ourselves fit instruments for doing maximum good to the maximum number of creatures in the maximum number of ways that we can, at all times, at all places and until the very last breath. This is the good life, and we should not postpone. Gurudev, who was a very modern saint, gave us the dictum: D.I.N. Do it Now.

More than anything, the desire of modern man in this concluding decade of the 20th century is for Peace. People are tired of war, violence, hatred. All want Peace. Everyone is intensely hankering for Peace. When people are too much tormented by the environment with its pressure and all that, they want to go away somewhere. They go and spend the whole day in Dakshineswar Temple and come back. Of course, this is an external method to enter into a state of temporary quiet. When they come back, they are in the same situation.

Sri Ramakrishna told a funny story, when someone asked him, "Thakur! If a bath in Gangaji absolves one from all sins, then everyone who takes bath would become freed from sin and he must be qualified for heaven?" Sri Ramakrishna said, "You see,

it is true. But then, just as you are intelligent, the other side also is intelligent. All the sins that are within a person become alert, 'Oh! This man is going to take a dip in mother Ganga, we will all be destroyed.' So as he starts going down the Ghat, they all get off and sit on a tree near the Ganga Ghat. They don't want to be destroyed. So this man thinks he is destroying all the sins by taking his bath, doing some Mantra and Arghya. But he is in a fool's paradise. After everything is over, cloth washed and squeezed and he comes back, as he goes under the tree all the sins once again get on his back and within him. So the sins do not leave him and therefore, Gangaji is not able to do anything because the sins are very clever." Therefore, we have to try to take such practical steps that are not of a temporary nature. It should be like homoeopathy or naturopathy or even better.

This great country has had two supreme ideals for which it has always lived and worked. Unwritten history, beyond known human historical times, proves it. Written history also will prove it. The unwritten history is the spiritual history of Mother India. And written history knows in how many periods great rulers of India have come to realise that war and violence only lead to greater violence, and greater hostility and enmity are no solution to any human problem. On the contrary, they keep the problem intact and worsen it. More than 2500 years ago, the enlightened world teacher Tathagata Buddha declared, '*Not by hatred is hatred overcome, but by love hatred is overcome*'. And the realisation in a very terrible sanguinary form came to the great Emperor Ashoka who was like any other

king, very ambitious, wanting to conquer and expand his territory. And it was during the Kalinga war, when he invaded the Kalinga territory, and his powerful army annihilated the soldiers of the opposing forces. But the Kalinga people were a very brave race of people, and they went on fighting. When the soldiers were annihilated, the civilians started fighting. And when the civilian youths were also slaughtered, then Ashoka's commander-in-chief was aghast when he saw coming towards his army old people with sticks and behind them women and children. The soldiers could not proceed, they stopped fighting. Then he tells an emissary, "Ask them, what they have to do in this place? This is a battlefield. Why are they here? Tell them to go away." When the emissary went and asked the elders, "What are you doing? Why are you here?" The elders replied, "Tell your emperor, your army has slaughtered all our forces, all our youth, only we are left. Therefore we come to confront your army because there is no one else." When this information was taken to Emperor Ashoka he started pondering, "Ah! I have slaughtered the flower. Our soldiers have not only fought with soldiers, but they have slaughtered even the youth, and there is no young man left, only old people, women and children." Then the shocking realisation come, and it is said that the Dhauli River ran red at that time. He realised the horror of what he was doing, and he said, "Never again will Ashoka cross his borders to conquer other territories. If he goes, he will go as a friend and bring harmony. Enough! I shall expand the territory of my heart and not the territory of my dominion and power." Warrior Ashoka became

Dharma Ashoka. He took the Buddha Dharma for himself. So we have a tradition of a great Emperor whose empire covered the whole of India, the great empire of Ashoka. His edicts are found everywhere from far South until far North. So here we have the adoption of Shanti (Peace) as a political policy.

And the Jagadguru Sankaracharya of Dwarikapeeth in Gujarat said, "The name Bharatavarsha indicates that this is a country that has great love for Prakash, Jnana, light: light of wisdom, light of knowledge, light of highest Brahma Jnana. *Jyotishaam api tajjyoti tamasah parama ucchyate* (That, the light of all lights, is said to be beyond darkness.) He said, "Many people say Bharatavarsha got the name from King Bharata. It is a land where the people are great lovers of light. 'Bha' means light and 'Ratah' means those who are engrossed in light. Therefore, the land where people have intense love for wisdom is Bharatavarsha." The culture of such people is Bharatiya Sanskriti. Our religion stems and originates from the mass of ancient wisdom, the Vedas. And the Vedas declare that attaining divine wisdom alone can liberate the human soul from this wheel of birth and death. All that the Jivatma is undergoing now, this Samsaric experience, is due to Ajnana, Avidya (ignorance). And the only solution is Vidya (knowledge). Darkness can go only through light. Therefore they insisted upon this truth that only the experience of that supreme principle, which is Kevala Jnana Swarupa (knowledge absolute), can liberate the human being from the state of bondage and Tapatraya (threefold afflictions). If we ponder our culture, our Satya

Sanatana Vaidika Dharma, we see that we have essentially been a wisdom-based and a wisdom-destined race, so you are all peace originating and peace destined beings. If there is one Tattva which is held far above all other values, it is Peace.

Our Upanishads start with the ultimate declaration: everything seen, heard, tasted, smelt or touched is only a temporary vanishing experience. This world is a great carnival of vanishing names and forms; they were not there before, and they will not last into the future. That which is eternal, without beginning, without end, is the ultimate reality and it is the Atma Tattva. And everything else exists, no one denies it. Even Sankaracharya did not deny its existence. But he said it exists only for the time being. Therefore you cannot rely upon it. It is Asat (unreal). Sat Tattva is something that persists in all the three periods of time — past, present and future — without the least alteration. You can rely upon it 101%. It never changes. That is the classical Vedantic definition of Sat (real) and everything else is Asat. Nothing comes up to this very clear-cut definition. When those who had turned away from the temporary rose into the direct experience of that great reality, they discovered that there is no word to describe it. But they discovered that it is profound peace—infinite, immeasurable peace! *Shanto Ayam Atma!* That Atman, that supreme non-dual principle, one without a second, called Brahman, is absolute peace. And where there is that absolute peace, there is supreme joy, supreme Bliss. Peace and Bliss are the obverse and reverse of the same coin. So those who are hankering for peace are actually in search of

happiness. Happiness is the ultimate quest of all life. Happiness can only exist in a state of absolute inner peace.

Thus, our great country long ago discovered that peace and bliss abide in that supreme reality, not in lesser things. Tyagaraja, the great saint and founder of Karnataka music and who has given innumerable compositions in Sanskrit, Telugu and Kanarese, sings, "There is no happiness without peace". And in Geeta Jnana Upadesha, Bhagawan Sri Krishna very pertinently draws our attention to this particular truth, through a query, "*Oh Arjuna, ashantasya kutah sukham?*" (How can there be happiness for one who has no peace?)

Peace is absolutely necessary. If you are a slave to your senses, you cannot obtain peace. If you are self-controlled, you can obtain peace. If you fill your mind with innumerable desires and cravings, always wanting this and that, then you will always be agitated. The greater the multiplication of desires, the greater is the agitation of the mind. And therefore, one who has conquered desire, he has got the key to peace. Peace is the very centre of our culture. We all are peace oriented people. There is no Upanishad chanting, no Vedic chants or ceremony and no meditation upon the transcendental reality without Shanti Path. There is no Karma Kanda Kriya, no Jnana Kanda, Dhyaana, Upasana or Swadhyaya without chanting the Shanti Path: desiring for peace here, peace within the teacher, peace within the pupil, peace for his studies, peace for all life. They did affirm Peace for everyone, for the earth,

for the five elements, for the celestial spheres, for the supreme abode of Brahman also.

So we have this great tradition of commencing all activities by affirming Peace, Peace and Peace and concluding once again by affirming Shanti, Shanti Shantih. It gives an idea what supreme value they attached to Peace. Peace established in the heart and mind of the human individual makes possible harmonious relationships. In our approach to life, we give it a priority and we insist upon it, we constantly hold it in our mind and give it the highest value. This is what Bharatiya Sanskriti is, a culture filled with peace, with a great heritage founded on peace.

And in our immediate past, the one who lived by Peace, swore by peace, is our Rashtrapita Bapuji Pujya Mahatma Gandhiji. He is the giver of the Swatantra Bharata (Independent India) to us. He has become known as an apostle of peace throughout the world. He was a pacifist par excellence, and he brought this philosophy of peace even into politics. He had the courage of his conviction to say, "This doctrine of peace can also prevail effectively in the international field of relationship between all nations." He said that it is not something confined only to individuals, amongst the members of the family, amongst the members of the locality or different sectors of human society of a country, but even upon the international field peace can be practised, peace ought to be practised. If human beings are to live and grow as human beings and not to be human only in form and animal in their activities, peace is essential. If you leave the ideal of peace, the

whole world will be converted into a jungle of ferocious, fierce beasts of prey. That is actually what is happening. Ignoring this philosophy or not giving it the serious consideration that it fully merits in terms of human welfare and safety, has brought us to this point where we have everything, but we do not have peace, we have everything but we have no happiness.

And therefore, today's thesis brings your mind to focus upon one important thing. If an industrialist wants to put up a factory, he starts by first of all considering what he wants to manufacture, and then he sets about consulting experts about the different aspects of his project; and then little by little, they start implementing the carefully designed plans, and gradually the entire project begins to take shape. Similarly, if a man wants to grow an apple orchard, he carefully begins to plan, "I've got about 250 acres of land, how much water consumption will this entail, how many wells should I have and what type of irrigation should I make." Then, out of it, he slowly starts the orchard, but there are no fruits may be for two or three years. But he keeps on working towards that end, and ultimately the fruit does come, and it must come, and it does. Why? Because he has planned carefully, giving attention to all the details and worked it out in a scientific way. Now, we all want the fruit of peace. How many of us are carefully planning and making our life in such a way that its ultimate outcome will be peace?

So, desiring peace, are we trying to give it our full thought, "In what way should I order my life, my

character, my conduct, if I wish to have peace at home, peace with my wife and children, my parents, my brothers and sisters, peace in my neighbourhood, peace in the place of work where I have to go every day and spend eight hours.” Is anyone doing this? If you’re not doing it, you better set about thinking about peace in these practical terms. Simply desiring is of no use. A person may desire health, but he does everything that is contrary to health... Just as agriculture, horticulture is the culture which has to be done carefully, so for Peace also you have to work. Our life should be carefully planned, ”What are the things that cause restlessness and peacelessness? How can I eliminate them?” You must create a peace oriented pattern of living. Give thought to it upon a very constructive manner, and if you put this into practice, then peace will come.

In this connection, I just give you three things to ponder. One is, whatever comes out of us, will come back to us. So one of the ways to obtain inner peace is to see that we do not disturb the inner peace of others. Nothing that we say and do should put people into agitation. No! If you behave in such a way that you destroy the peace of others, you cannot expect peace for yourself. Secondly, peace is an interior experience, and you should not allow yourself to react in an agitated manner to everything that comes to you, anything that someone says or does. You cannot control and change the world around you. But you are the master of your inner being. You can change yourself in such a way that you do not extremely react.

Thirdly, if there is any one thing in this world which exists in inexhaustible abundance, that is Peace! Peace is never absent. Peace is always present everywhere in inexhaustible abundance. Because Peace is the basis of everything. It is the only reality. Peace is the one and the only reality that IS. Do not be blind to this fact. If you go out in the summer, the one reality that is bright is the dazzling sun in the blue sky. So is peace in the inner life of the individual. Within ourselves is the source of inexhaustible Peace. Try to know the art and science of tapping it by connecting yourself with That.

Hari Om. Peace! Peace be unto all beings in this Universe and peace be unto you all and the joy of the indwelling presence of the divine. Hari Om Tat Sat!



2. CAUSES FOR LACK OF PEACE

Blessed Immortal Atman! Salutations to you all!

Every nation seems to be filled with restlessness, and the government of every nation seems to be confronted by numerous problems. They are not administering, they are wrestling with problems. And a great deal of manpower, time and resources are thus spent in this negative process. How many of these problems are really created by our own lack of thought and control over ourselves? That is something no one seems to be interested to research. Teams of researchers should go into the background of national problems and find out, "Is this problem really there? Or it has been created by our own lack of foresight and our great fault in not utilising the wisdom that is our birthright and heritage from our great past?" Every nation has inherited something very useful, something very precious. And if one fails to utilise it, then one deprives oneself of a great benefit. Perhaps it is this failure, perhaps it is wanton neglect and wanton rejection of our cultural heritage that is one of the causes for which nations pay a dear price.

We enter into the last decade of this 20th century. A century filled with much progress, much technological advancement and a miraculous transformation of things and places, but without a

corresponding transformation of man's nature. Man has lost his moorings because all his activities are governed by ambition and ego and not by ethical and moral principles and norms, which is a must. Human conduct should result in ennobling and elevating human nature and improving human conditions.

Today we have to take up the question of what exactly Peace is and why it is not experienced by modern man in spite of his possessing many desirable things. All problems, all situations have various solutions put forth by different thinkers and people concerned. But they seem to be temporary and palliative. The situation of problems and solutions has always been dealt with upon the outer plane of man's observation. He tries to see the nature of the problem as it appears and then starts to remedy the form of the problem and not the content. However, the underlying causes have to be searched for and identified. And it is the removal of the prime causes that constitute the ultimate solution to any problem of the human individual. We have a very nice word, 'Nirmoolam', and the corresponding word from Latin is 'eradication' ('radics' and Moolam both mean 'root'). The problem has to be uprooted. Otherwise, just like the Peepal trees that sprout on temple tops, roofs and terraces, however much you may cut it, it will go on sprouting; because the root is still there.

We concluded yesterday's talk by saying Peace is never absent, and it is inexhaustible. We live, move and have our being in immeasurable Peace. Peace is the one truth, the ever present reality. That profound Peace

is the ultimate discovery of that fraternity of heroic souls, who were not satisfied with this universe of temporary appearances. They found that the entire Universe and everything in it is just a carnival, an ever-changing show of vanishing names and forms. Is there no permanent reality? Have all these things come out of nothing? It did not seem logical that something could come out of nothing. And therefore, they pursued this quest. And they began to probe the mystery of the universe, of life and existence. Ultimately, our great ancestors and the spiritual fraternity of mystics all over the world declared the truth, "We have discovered that great Reality beyond human thought and intellect, behind this visible show of changing things, and that great Reality is Ananda, absolute Bliss. Or, it is indescribable, supreme Peace. *Anandam brahmeti vyajanat* (he understood Bliss as Brahman) *Shanto ayam Atma* (this Atman is absolute Peace).

Nothing can exist without this Adhishthana, this support. No forest, no mountain can exist without Mother Earth. Therefore, she is called Dharani. She is the support of all things that exists in this physical universe. Because of Earth, all mountains, rivers, forests, everything exists. Therefore, the Supreme Being as the protector and the preserver of all existence has two goddesses on either side. One is Sridevi - all aspects of prosperity and plenty without which life cannot flourish on earth, and therefore she is 'Sri'. The other is Bhudevi. Unless you have a stage, you cannot perform dramatic performances, dance recitals, musical recitals. The entire miracle of this universal life process is because of Bhudevi, and the Adhishthana

for this human world is Bhudevi. But the Adhishthana of everything, of countless millions of such universes is the supreme, imponderable reality, and that reality is Peace profound.

Then why is man in quest of Peace? How has man successfully deprived himself of this Peace? This is an interesting question. What has been created and by whom – that comes between you and ever present Peace?

Kabir says, “I am made to laugh seeing that fish are going thirsty in the waters.” *Machali ko pyaasa lagaa. Arey, koyi sunega to hasega. Asambhava baat hein ye.* (If anyone hears that a fish is thirsty, he would definitely laugh and say it is impossible.) So seeing this phenomenon of fish being thirsty, Kabir describes the human situation in these poetical words: ‘Strange! Fish going thirsty in waters? Looking at this, I am made to laugh.’

*Jala mein meena pyaasi
Dekha kabira aawata haasi*

This is our human situation.

Peace is not merely quiet. Peace is not merely absence of noise. Truth is a positive, living experience which is so powerful that nothing can touch or disturb the person who is established in that Peace. All disturbances will be like a line drawn upon the surface of water. The ocean is full to the brim, and innumerable rivers come and join it. But the ocean is not perturbed. Whereas, if a sudden rush of water comes into a

small pond or a well, they will become agitated and will overflow.

*Apuryamaanamachalapratishtam,
Samudramapah pravishanti yadvat
Tadvatkama yam pravishanti sarve,
Sa Shantimaapnoti na kamakami*

Lord Krishna says in the Gita, “Just as waters come from all directions and enter the ocean, and this ocean remains calm, in that same way, one whose heart is full because he has realised the foolishness of cluttering up his nature with innumerable desires for momentary things, such a person attains Peace.” Various desires seem to come into him; because when he is hungry, he will have the desire to have food, and when he is experiencing the heat of summer, may be he takes a fan; but if the fan is not available, he is not agitated.

Sa Shantimaapnoti na kamakami – Such a sage attains peace of mind but not the man who is full of desires. So a hint is given. Desire is the enemy of Peace. But desire is part of human nature. Our human nature is what it is, because of the mental faculty — thinking, feeling and reasoning. This mental faculty constitutes the essence of human nature. And desire is one of the main functions of the mind. Due to the outgoing tendency, it becomes attracted by the outer glitter of the objects created in this Maya Bazaar. And desire goads the mind to go out and act in a manner that the desire is fulfilled. That being the case, man is desire. Desire is the root cause of restlessness.

But then, we have to carefully distinguish between three types of desires. We do not say that desire is the direct cause of lack of Peace. But desire disturbs the balance of the mind. Desire throws the mind into a state of restlessness. And in that state of restlessness, you cannot experience peace. To experience peace, you require a tranquil, serene state of the mental content. However, desires arising out of our physical nature: desire for rest, desire for comfort, desire for drinking to quench thirst, desire for eating to appease hunger, desire for getting rid of a painful condition, desire for heat in the biting cold of winter, desire for coolness in the torrid heat of summer - they are all the necessities of life itself, and you have to pay attention to them. Basically, they are neither good nor bad; they are neither ethical nor unethical. They are there. But then, if they should not disturb the peace of mind, they should not be exaggerated. They should be kept to the limit in which they have been made to be present by nature as such.

Secondly, there are desires generated by our vital nature. Biologically it is said that man is an animal. But this inner psyche is the seat of all desires. The moment a Jivatma is born as a human individual, it is automatically related as a child to mother and father, brothers and sisters, to uncles and aunts and to the grandparents. And as the individual grows, natural spontaneous desires arise relevant to these various human relationships. Of course, man has artificially multiplied them, like having a special diary where we jot down the birthday of each and every one, so all the 365 days you have to keep on sending greeting cards in

addition to the normal greeting periods of Basant Panchami, Dussera, Diwali, New Year and Christmas and what not!

To fulfil those legitimate desires has been given as a part of man's duties, and this particular duty gets the very significant name Kama. Manokamana means desire of the mind. Fulfilment of desires becomes a legitimate function of the human individual, arising from his connection with other individuals; and if one engages to fulfil these desires in a correct way, a way that does not contradict, all is well.

For example, Ratnakar desired to look after his wife and children. So no one had anything to say against this. But the method he employed to look after his family was to station himself at a strategic point in a lonely part of a forest, and when travellers were passing, to pounce upon them and break their head and take away all their possessions and out of that he ran his family. So he became a Paapi (sinner) because of the way in which he tried to fulfil a very legitimate desire. It is the Kartavya Karma (duty) of a Grihasthi (householder) to look after his wife and children. Therefore, desire is accepted as a part of human nature and the fulfilment of the desire is also accepted as a value, and the necessary exertion to discharge one's obligations and duties is also accepted. But the means should be in accordance with ethical conduct. Lord Krishna says, *Dharmaaviruddha bhuteshu kamosmi bharatarshabha*—"In beings, whose life is not in contrary to ethics, I am present as desire". That means, "I am present as an auspicious desire, good desire,

proper desire". Therefore Mahatma Gandhiji laid such great emphasis upon means. We have made lot of progress, we have created wonders externally. But we have gone off the track because we have not accepted this important dictum that we should do everything only upon moral principles. Without the foundation of ethics and morality, action leads to chaos.

Now we come to the crux of why man has no peace! The third desire, the desire merely for the sake of sense-indulgence and petty pleasures, is the downfall of man. We have bid adieu to peace because we have the wrong notion that we are here to enjoy. Who gave this idea to the human brain? God only knows. Life is a long evolutionary process that is to steadily take the human individual higher and higher until he reaches the pinnacle point of absolute perfection and shines as a radiant being endowed with all that is auspicious, blessed and beautiful. That is our concept of life, no less, no more. Man has got the potential in him to shine with divinity because already he is a part of God. And in that part of his being, there is intense potentiality for everything: *Satyam*, *Shivam* and *Sundaram*. All that is beautiful and blessed and true, and life is given to you to work out that process. How fast or how slow is up to you, but work out you must. Otherwise you are flinging away this wonderful gift of life, and your prime purpose is mistaken to be enjoyment, rushing headlong into the pursuit of pleasure, accepting the hedonistic philosophy that we have come here to eat, drink and be merry. They argue very nicely (because intelligence is there), why has God created all these things if it is not for human beings to

enjoy? If you go into an art gallery, can you take all these things? You have to put your hands behind and enjoy it. Let the thing be there as it is. Who asked you not to enjoy? There are different levels of enjoyment. If you go to the botanical garden, you cannot enjoy by grabbing flowers. You enjoy it as God made it. When you see a beautiful rainbow or a beautiful sunset or sunrise, you enjoy it. You are elevated, but not because you have put it into your pocket. So, why don't you try to change your concept of enjoyment? If a beautiful thing is there, "All right! Let it be where it is, and I shall be happy for its presence in this creation". But man's concept of enjoyment is, "If I get it and taste it, then alone it is enjoyed. God has created it for me and it should not go waste. If other people are enjoying, I am not satisfied. Only if I enjoy it, then God's purpose is fulfilled". This very egoistic, very self-centred concept has made the human individual commit the blunder of thinking that, "I am here in order to enjoy things." So if you take a pleasure oriented approach to life, you have set up a factory of Ashanti (peacelessness). That is the root cause of all peacelessness. Because wherever you go, you turn a pauper. When you think, "I will get enjoyment and happiness out of it, you find that finite things are not capable of giving you happiness.

*Ye hi samsparshaja bhoga dukhayanaya eva te,
Aadhyantavantah Kaunteya na teshu ramate budhah*

Lord Krishna says in the Srimad Bhagavad-Gita, "A wise person never runs after these fleeting sense pleasures. They are the sources of suffering and sorrow. Therefore, don't go after it." But we are very

forgetful when it comes to wisdom. All other things we remember. We know this warning by Lord Krishna, but when we are confronted by sense pleasure and sense objects, the wisdom is not there. Mind forgets it and rushes after them and then....

Our ancient sages said, "Desire that has arisen in the mind of man can never be subdued by the satisfaction of the desire. On the contrary, the more you go on satisfying the desire, the more intense and fierce this fire starts burning within you. And when this fire of desire is burning within you, there can be no Shanti." This is the third type of desire, neither legitimate due to your duties, nor arising due to the nature of your gross body. But it is the creation of the desire principle in the human being. And this desire principle, when it is merely directed to Bhoga (enjoyment), is the enemy of peace.

Now there is another important aspect of the source of Ashanti. If we consider the practical steps to inner peace, we have to find out the sources of what militates against peace. What robs us of our peace? Most people jump to the conclusion, "Our peace is disturbed and we are deprived of peace by other things, other people and situations". The whole world is in turmoil. What is it to you? But you put everything into your head and become agitated. And also: "My mother-in-law is the main cause for my Ashanti"; my daughter-in-law, ever since she came into my house, I have lost my peace; why did my son bring this girl?"; "my brother is the main source of Ashanti"; "my neighbour is a terrible curse upon me, playing upon my

life”; “my superior boss is a terrible person. I’m quite all right at home. I have got a very good wife, nice children, but the moment I go to the office, finished. For eight hours a day, I go through hell.” And the boss will say, ”Oh! I’ve got terrible staff. I cannot transfer them, I am helpless, and they simply plague me, they torture me.” So, the boss is tormented by the subordinates; the subordinates say that the boss is the cause of their restlessness. We always attribute our restlessness to something outside of us, situations, people and things. How much of this is true? How much of this requires a second look, requires a careful scrutiny?

Our ancients were very frank and very forthright. They said, “Look here! You have come here to this earth as a human individual for attaining something indescribable. It is the highest gain; greater than that, there is no other gain. Focus your attention upon That. And let us tell you, this world is a place of trouble. Don’t expect, don’t hope for anything here.” They have not concealed anything from us. They said, “Look here, you have come here as a result of certain causes you yourself have created. Every cause has an effect. That effect is inevitable and you have to face it and go through it. One dimension of your coming here is by your own actions. You have created causes; you have now to experience the effects. And while you are here, in order to work out this Karma, let us tell you, this is a place filled with poisonous creatures, parasites, germs, viruses and also wild beasts, bedbugs, mosquitoes, flies, and you have no real happiness here. Also natural calamities of the play of elements are beyond human control, we cannot do anything about it. Cyclones, tidal waves, torrential rains or famine, sudden fires,

epidemic wars. This is another kind of torment, and it is out of our control.

More than all these things you create your own torture from inside. That is Adhyatmika. You yourself are the cause of your restlessness. Your ego, your Abhimaan, your anger, your greed, your passion, your overwhelming ambition, jealousy, envy - Kama, Krodha, Lobha, Moha, Mada, Matsarya, Irshya, Trishna, these work havoc from within your own nature. They destroy your peace, they create restlessness; even in your dream they can torment you. These things we can attend to.

First of all, attend to the source of Ashanti in your own nature. Turn the gaze within. See how much of this absence of peace is due to your own foolishness, your lack of self-management or neglect of self culture. This is the field we shall enter tomorrow. To a great extent it is Svajanita - self-created. Upon the other two aspects of human suffering, we have not much control. But upon this, we have full control. And if only we recognise this inner source of restlessness and try to do something about it, in the midst of all cataclysms, in the midst of all other Tapatraya, we can pass through life serenely and with an iron strength and stability. Our peace is undisturbed. In the midst of a storm, like a rock, you can serenely pass through life. That is the main theme of many of our Scriptures also. And a very direct picture of it is given in the second chapter of the Srimad Bhagavad Gita which contains the quintessence of the entire wisdom of the Vedic religion. Because the entire wisdom is given in the Upanishads. All the 18 Puranas are only elaborate commentaries upon the Upanishads, and the Gita contains the quintessence of the Upanishadic wisdom. And in the second chapter of the Gita, the nature of one who is

established in that inner centre has been given to us by Lord Krishna. Mahatma Gandhiji took great delight in listening to this description every day until the very last day. It is the Stitha-Prajna Lakshana in the second chapter of the Srimad Bhagavad-Gita.

Peace be unto all. Peace is your birthright. You can claim it, and you can obtain it, right here and now, not in a post-mortem stage. So how to be established in that great Peace right now, as you are, in whatever situation you are, that will be our consideration tomorrow. When we have discussed the main causative factors of peace, it means we have already given a clear indication of what steps we have to take. That itself is something which can set your mind working in a positive manner. And tomorrow you may come with pad and pen. We will go down right from the very beginning into the practical steps of how to bring about that state of inner peace. Om. Hari Om Tat Sat!



3. PRACTICAL STEPS TO INNER PEACE

Beloved Immortal Atman! Blessed children of the Divine!

Close to the portal to the Himalayan shrines, Gurudev settled down on the banks of Mother Ganga in 1923 and spent 10 years in deep meditation and Tapasya, and in 1936 he brought into being 'The Divine Life Society'. It is as a representative of that spiritual institution and in the sacred name of Guru Maharaj, that I am here to carry on this Jnana Yajna.

We were considering the theme of Peace, which seems to have become the most urgent need of global mankind. Forces all around us threaten in every way and seek to destroy the peace of the individual, of communities, of entire nations and upon the international scene also, despite earnest efforts of well-meaning people to preserve peace.

And it is strange to think, that only in the human world there is Ashanti, pervasive violence, conflicts, discord, clashes and conflicts. Whereas in the animal kingdom, the lifestyle and the conditions prevailing in their communities continue to be more or less as it was millennia before. What is the reason for this? Why is it so?

Someone said, “Man in the 20th century shines with the distinction of creating wonders as far as the ends are concerned, but is committing great blunders as far as means are concerned.” We ought to perhaps think, that due to this advancement in knowledge and having controlled Nature, made so many inventions, man must now be in a position to manage all his affairs in the most perfect way. There should be peaceful and cordial relationships between great countries, between sections of his own species and he should work in close coordination with others and bring about world welfare, common weal. But man has made a mess of global affairs. And he is not able to know what to do now. There is a very expressive expression in Sanskrit: *Kimkartavya mudhatvam* (being ignorant of what to do).

People are tired of war, people are tired of violence. Everyone wants Peace. And all can provide themselves with comforts and conveniences more than their necessities. Nevertheless, no one seems to be in a position to come up with a solution for getting absolute peace. The reason is not far to seek. It is twofold.

Firstly, man’s abilities, capacities and powers are being misdirected and misused.

Secondly, our ancients were themselves established in great peace. They had evolved a system of living which would succeed in bestowing peace to the individual. They studied deeply human nature, human life, human behaviour and saw very clearly what led to discord and disharmony, clash and conflicts. And they declared the knowledge that leads to peace and joy.

They formulated a certain system of life and gave us the concept of Dharma. They declared with firm conviction: “If you live your life in accordance with Dharma, we assure you that you will find peace. You will be in a position to give peace to others. You will be able to make peace prevail in this human world.” To that end, they gave us the concept of Dharma.

We have not realised the worth and necessity of Dharma. We think it is some old, outmoded concept of bygone prehistoric times. What is its relevance in these modern times? The whole world may change, there may be spectacular transformation of environment and life around us, but the basic unit, ‘man’, is still the same. His nature is what had been discovered long ago. And therefore, the concept of Dharma and the ethical and moral principles and laws are as valid as they were, maybe 10,000 or 20,000 years ago. And they will continue to be valid and relevant and necessary, even after tens of thousands of years. There are certain eternal values, certain unchanging truths about man and his life. Therefore, they gave us a way of life within the context of our Vedic religion which, if followed, would fulfil these principles, and the fruit of it would be Peace: peace to oneself, peace to others through ourselves and peace all over.

This is the area where we have to correct ourselves. It is our power of discrimination, Buddhi, that ought to know and tell us what is the right way and the right direction. And to this end we have to go to the Dharma Shastras. They are the accumulated wisdom of selfless sages, endowed with great love for entire life.

They were “*Sarva bhutahite ratah*” – constantly engaged in the welfare of all beings.

**Sarvesham Svasti Bhavatu
Sarvesham Santih Bhavatu
Sarvesham Purnam Bhavatu
Sarvesham Mangalam Bhavatu**

(May auspiciousness be unto all!
May peace be unto all!
May fullness be unto all!
May prosperity be unto all!)

**“Sarve bhavantu Sukhinah
Sarve santu niramaya
Sarve bhadrani pashyantu
Ma kaschid dukhabhag bhavet**

“May happiness be unto the whole world!
May all become happy.

Let no one be afflicted by diseases.

May everyone come across auspicious things.

Let no one be subject to pain, miseries and afflictions.

We have to recognise this value and see its relevance today and the indispensable necessity of applying it, if we wish to attain what we are seeking for.

The best guide to attain peace, inner peace is to observe your own life. Be aware and awake, and every day can bring to you many valuable lessons and pointers. You will grow in your knowledge of how to attain inner peace if you observe yourself. Each day will reveal to you what are the things that disturb your peace, what are the things that help you to retain peace

and perhaps enhance the peace that you already have within yourself. You will day by day become richer in your knowledge of the art of retaining inner peace. Upon the basis of the knowledge that you just obtained, formulate a certain philosophy of life. A philosophy of life is a must. Without a philosophy of life, you cannot hope to attain peace or happiness. We are most richly endowed as far as a proper philosophy of life is concerned. We must know our heritage and make it part of our life.

I give you two small examples. Gurudev used to say, "What is your Vedanta? So easily you are upset? When you give discourses, or when you discuss Vedanta, you say, 'Oh! Jagat Mithya'. Everything is a dream. Everything is temporary in time and space. Therefore, nothing is ultimately real. You quote Sankaracharya:

*"Shlokaardhena pravakshyami
Yaduktam granthakothibhi
Brahma Satyam, Jagan Mithya,
Jeevo Brahmaiva napara"*

(I shall tell you within the compass of half a verse the quintessence of the teachings expounded in innumerable scriptures and that is: Brahman alone is real. The world is unreal. Jiva is none other than Brahman.) And yet, for little silly things you become upset. When Jagat is Mithya, how can a Mithya Jagat upset a Vedantin like you? What is your lip Vedanta? Throw it away." Like that, Gurudev used to make fun of people who speak lofty Vedanta, but in small things, they do not live Vedanta. Gurudev used to say:

“Teen kaal mein Jagat Nahin, Daal mein namak nahin—
In all three times there is no world; in my Daal is no salt!” This is not what Vedanta was given to you as your rich cultural heritage. It is to be applied. You must be a practical Vedantin. What does it matter, if there is no salt in the Daal? Enjoy it. This is also a taste.

Supposing someone abuses you, calls you all sorts of names and in front of others also, your blood pressure rises, your entire biology becomes upset. What is this foolishness? Gurudev used to say, “Sound in the air”. Plenty of sound is going on all around you, produced by so many agencies, and this is also some sound in the air. Gurudev used to say, “If someone calls you a donkey, do you immediately sprout two big ears on your head? He is showing the level of his culture, he is lowering himself in the eyes of people. You are not going to be affected”. So Gurudev used to say, “Why don’t you apply this philosophy of life. If sound is coming in the air, why should you be upset? Dismiss it as nothing.” That is the test, whether your philosophy is real or just shallow? Have a philosophy of life!

Still higher, the supreme thing is what they call Ram Baan or Brahmastra (unfailing, divine weapons). If you invoke this, then there is no power on earth, nothing in this world that can ever disturb your inner peace. If someone is experiencing Ashanti and wanting to know what are the practical steps for inner peace, first of all, try to investigate whether that being really exists! They say, “There can be no headache without a head.” And if there is headache, you take it for granted

that there is a head. First of all, if you are experiencing Ashanti, try to find out, 'to whom is this Ashanti'? It is for me. You have investigated and tried to know about everything in this universe, but you have never taken up a study of "Who am I?" And that was the main subject of study by our ancients. They pursued the study to its ultimate end and discovered that this being, who thinks he or she is going through the gamut of earthly experience, really does not exist. It is a dream of joy and sorrow and pain and pleasure. That being does not exist. Then, am I non-existent? No one says that you do not exist. Certainly, you do exist. As a matter of fact, you alone exist. But there is that shadow, a spurious impostor that has come into your consciousness, shoved you out and taken the central place and is ruling the roost. That impostor does not exist. That impostor is the experience of all so-called earthly experience. And that impostor is not you. Neither are you that silly little being who struts on the stage of earth playing "I. I. I." That being is only one modification of the mind principle. That is, the ego of the transient human personality has no real valid existence. That is the quintessence of Vedanta. The ego principle 'I' has no real existence. Therefore, the entire range of experience—the so-called earthly experience—is really irrelevant. You exist. And your experience is always Paripurna. You are Sat Chit Ananda Atma. You shine eternally at the very centre of your Being. But, you have alienated yourself from that awareness. You have turned away from that consciousness and have entered into a lesser ego consciousness, entered into a false identity awareness. This is the commencement of

your Ashanti. This error is the root cause of all evil of man.

One great Anubhavi Vedanti, Bhole Baba, put it into a most telling verse in Hindi. It is one of the verses of his Vedanta Chhandavali:

*Isa deha ko mein manana
Sabse bada yaha paapa hein
Saba paapa iske putra hein,
Saba paapa kaa yaha baapa hein."*

Considering this body as 'I' is the greatest sin. It is the begetter of all other sins. Thus, this is the real original sin. Moving away from your radiant real nature and becoming involved in a temporary, ever-changing false identity, becoming identified with a body/mind complex which is of short duration, which did not exist previously, will not continue to exist, that is the great problem created by the Jivatma. It is the Jivatma. You as an Atma-Tattva are timeless, because you are a part and parcel of the Paramatma-Tattva, the Universal Soul. You are beginningless and endless. You never were not and never will you cease to be. You are always the same.

Naasato vidyate bhaavo naabhavo vidyate satah

The Sat **IS**. There is no Abhava for it at any time. And Asat, it never exists. You are the eternal Existence-Consciousness-Bliss principle of Paramatma. You are an Amsha of Sat-Chit-Ananda. You abide resplendently, gloriously in the centre of your being as that Sat-Chit-Ananda principle and that Sat-Chit-Ananda principle has been forgotten; you

have turned away and become involved in this false identity. That is the commencement of your earth experience.

How to correct it? That correcting is the Alpha and Omega of Vedantic Sadhana. And that is the most precious Truth that we have inherited as our cultural treasure. This spiritual process means disassociating yourself from the non-self and establishing your awareness in the centre where you are what you are; in that centre of consciousness where you are the Sat-Chit-Ananda-Atma, you abide firmly, and from that supreme vantage point you look upon what is going on as a calm, unaffected, witnessing consciousness, witnessing it but not affected by it.

Supposing you are on the seventh floor of high-rise building, and there is some rioting going on in the street far down below. Two groups have clashed and come to blows, and they are shooting and knives are flashing, something very terrible and fearful is happening. Supposing, you were on the street, what would have been your condition? But you are far removed from it and you are only a Sakshi-Chaitanya, you are witnessing awareness, knowing what is going on, but not directly involved and therefore not affected by it. This is your actual position within this little thing called your human status. The human personality is a framework in which you shine as *Shuddha Sakshi Chaitanya Kevala* (Non-dual Pure Witness Consciousness). You will be like a person who is sitting in a movie theatre, seeing some scenes going on upon the screen. You are allowing your emotions to have a little

enjoyment. But actually you are unaffected. You are comfortably seated, and all the things that are going on, no matter how very active and dynamic they are, they are not seriously affecting or upsetting you. You are only a witnessing awareness.

This entire earth phenomenon is actually such a cinema show or a carnival, unfolding before your eyes and many a time you have come and seen this and many a time you have gone back. And like you, hundreds or millions of people are witnessing this great show. But basically, you are something out of it. This is the truth. This is the central truth of life. And the credit goes to our ancients that they discovered it, experienced it and then expounded it in a very systematic manner. The reality was lost sight of and that which was only a temporary phenomenon was thought to be the only reality. They corrected this error, when they knew this Truth. And they have given us this great revelation, Anubhuti.

This is what we have got, we the children of Bharatiya, a nation that is a worshipper of Light or wisdom. This is the Ram Baana or the Brahmastra. If we refuse to identify ourselves with this spurious little 'I' personality and identify ourselves with what we really are, then Ashanti will become a thing of the past. You are yourself *Param Shanti Svarupa Atma*. You don't need anything at all. You are in a position to give Shanti to the whole world if it wishes to take it from you. This is the truth.

Now, this is the ultimate solution for being established in permanent inner peace. But until we

come to that state of spiritual consciousness, when we are still in a state of psychological consciousness, we know ourselves only as 'so-and-so', As long as you are fast asleep and you are dreaming, you know of no other reality except the dream experience. In the same way, when you are still bound up in this small human transitory personality consciousness, we have to take the temporary to be valid and give you a few pointers of how to reach that supreme state of your real consciousness. Upon that field, what are the practical steps to inner peace?

First and foremost, to know a little more about yourself is absolutely indispensable, "What part of this Ashanti is contributed by external factors and what part is being contributed by me. I am a manufacturer of Ashanti—not only to myself but to others also." Therefore, first let us decide how much is self generated, *Svajanita Ashanti*. There we can do something; but for external factors that interfere with inner peace there is a limitation. Therefore, the very wise saying:

"Lord! Give me the strength to bear those things which are inevitable and cannot be changed. And give me the courage to change that which can be changed. And give me the wisdom to know the difference."

And through this wisdom I realise that something is inevitable, and I accept it. That which is inevitable, let me accept it. Is it an abject surrender? No! I know that it is inevitable; therefore I shall not be affected by it. I shall conquer it by refusing to be affected by it. Therefore it is overcoming and attaining victory by

generating so much inner strength from within, and you have potential for infinite strength. Generating that already present inner strength and facing the inevitable bravely, that is the formula given by Lord Krishna. The world does not owe anything to any individual. And therefore Lord Krishna says,

*Maatraasparsaastu kaunteya sheetoshnasukhadukhadaah;
Aagamaapaayino'nityaas taamstitikshaswa bharata.*

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain have a beginning and an end ; they are impermanent, bear them bravely, Bharata. This one thing, Titiksha (forbearance), you must develop. Refuse to react. Bear that which is inevitable. As a matter of fact, the state of absolute Ashanti, extreme agitation that Arjuna was in at the commencement of the Gita Jnana Upadesha, is something to which none of our states of agitation can compare. He was in absolute agony. He was being tortured and tormented, his whole mind was burning. And the opening Adesha (command) and Upadesha (teaching) of Bhagawan is,

Asochyaan anvasochastwam—"You are grieving for that which should not be grieved for." And a little further He says:

Tasmaad aparihaarye'rthe na twam shochitum arhasi.—"Therefore, over the inevitable thou should not grieve." That which cannot be changed, you have to bravely face; and you must refuse to react, refuse to be affected by it. We have to face life as it comes. Peace is something more precious.

One of the most prolific causes of the restlessness of the mind is too many desires and cravings. The more cravings and desires you have, the greater is the Ashanti. Therefore, simplify your life, and you will find yourself on the road to inner peace.

We have to move amongst people. All people affect us. There are four categories of people. People who are more than us in wealth, status, power, authority, learning, in so many ways; and the subordinate always feels nervous when he is confronting someone much higher. There are people of your own status. It is here that the spirit of envy, jealousy, competition comes and vitiates relationships. There are people less than you: less in age, in status, power, wealth, children, uneducated people and deformed people. And there is the fourth category, whose only occupation is doing evil. Otherwise they do not have an appetite for dinner. There are such people; they are part of life, just as scorpions and snakes and so many other poisonous creatures. Patanjali Maharishi said, "You have to move in a world filled with these kinds of people, and if you go on being agitated by your contacts with them, you lose your peace of mind." So he gave a formula. With those who are higher than you, develop an attitude of serenity. Cultivate a subtle state of equanimity and serenity. With those who are equals, do not have envy and jealousy and power of competition. Have a friendly attitude. If you both are trying for something, and that person succeeds and you fail, rejoice in it. What does it matter? He is my brother. I will not be vexed, I will rejoice! So, have a state of loving friendship. With those who are lesser, have a state of compassionate kind-

ness: for children, poorer people, illiterate people, inconsiderate people, sick people, weak people. And towards evil doers be indifferent, don't unnecessarily get agitated. So Patanjali said, with equanimity towards the higher ones, loving friendship towards your equals, compassion and kindness towards the lesser ones and indifference towards evil doers, you will retain your peace of mind.

Then, you cannot get rid of the ego by flying off into high Vedanta. Therefore, what is the alternative? Trim the ego! Make the ego Satvic. Let it be a humble, simple ego which does not want to assert itself and become big. Then 90% of Ashanti will go away. It is because this ego is arrogant and wants to dominate, that it is always agitated. Make the ego Sattvic, and make it completely humble and simple... The lesser the ego, the greater the peace of mind; the bigger the ego, the greater is Ashanti. It is in direct proportion. This is the principle, so act upon this principle.

Morning, noon and evening, set apart a little time to visualise the entire universe, all the worlds, and wish Peace for all. Wish peace for all from the bottom of your heart, from the very core of your being, wish peace for everyone. Gradually, peace will come to you. You will be established in peace.

*Yogasthaha kuru karmaani, Sangam tyaktva
dhananjaya.*

What a wonderful advice? Lord Krishna says, "You have to act here, carry on your Karma, but establish a constant inner connection with Me." That is Yoga. Establish a permanent connection with Me, and carry

on your activity. Connect yourself with God, who is the infinite ocean of inexhaustible Peace. As this connection develops, you will begin to experience peace. And do not keep any resentment or grudge in your heart; it will go on working and working like a canker and completely destroy your peace. It is not worthwhile. Even if you have been wronged, unjustly treated, it is inevitable. Human nature will feel hurt. But human nature is also intelligent and can say: "OK, now I am upset! But I can throw it away. I will no longer allow it to pollute my inner being. I will not keep this grudge." Then you will have peace. But, if you nurture and keep on this resentment, you will be your own enemy. Forgive and forget.

And then, practise the presence of God. Every atom of matter, every speck of space, within and without, every cell of your being, He fills with His presence, and He is absolute Peace, absolute Joy! Cultivate diligently this truth, this great divine fact of life. God IS in all His fullness, and in His wondrous peace He ever prevails within and without. If you have God, there is peace. If there is peace, you have God. God and peace are interchangeable terms.

And never entertain that green eyed monster of envy and jealousy within. Envy and jealousy are poison. They are the main enemies of inner peace. Another commonsense adage is: "If you want peace of mind, M.Y.O.B. Mind Your Own Business." We interfere too much, we think too much about others, keep on criticising others, finding fault, always agitating ourselves about what other people are doing.

Therefore, if you decide upon this principle, "I shall mind my own business", immediately it will start paying dividends in terms of peace of mind.

As far as possible, try to be self-reliant. Don't depend upon others for everything. Dependence is misery. Only when it is inevitable, you will have to depend upon others, when you are helpless. Self-reliance is the road to peace. Independence is the road to worry.

The habit of worry is one of the great enemies of peace. And worry never solves any problem. Worry makes you less efficient to solve problems. Therefore, worry is an inveterate bad habit of the mind. So, launch upon a systematic self culture to eliminate worry from your life. 'How to stop worrying and start living' is a very intelligent book written by Dale Carnegie. Take a look at that book. And through Vedanta, through intelligent self suggestion, get rid of vague phobias. Unnecessarily we are beset with so many fears. We must say, "No! When the situation which I fear comes, then I will face it." 'Do not cross the bridge before you come to it.' Why unnecessarily live in a state of fear? These vague phobias should be got rid of; they are habits of the modern man.

And two important things Patanjali has said, "If you want to get rid of things that agitate your mind and make you Ashanta (restless), cultivate the practice of taking a focal point and fixing your attention upon it. It is called Ekatattva Abhyasa. As an external alternative to it, they cultivate in the West some interesting hobby and give all their attention to it. It may be gardening, it

may be photography, golf, but it should be creative and absorb your attention. Then Ashanti cannot touch you.

And without fail set apart two or three periods every day, and practice deep meditation. Meditation thus practised day after day will bring about a change in your entire psyche; it will make it so strong and so well established in a state of stability and peace-fullness, that nothing can agitate you. So for Shanti, daily meditation without fail is a sure, effective and unfailing method.

These are the things I have been prompted to share with you. I am very happy for this occasion and very happy for your presence and patient hearing. I wish that you put it into practice. God bless you all. Peace be unto you, now and always and the awareness that you are yourself of the nature of profound Peace. Hari Om Tat Sat!

