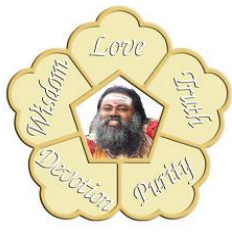




June 2025

PREMA ANANDA VAHINI



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“To understand the power of God you do not need money.”

- Swamiji



Satsang with Swamiji

We talk about God, wisdom and meditation, but what do these words really mean?

(The following satsang was given by Swamiji on November 19, 1993 in the Ashram)



These are words we use in the worship of God, to understand God and receive his grace.

God is just a name people have assigned to the Divinity, a name we use when we talk about Divinity, but what is God? What is beyond this word 'God'? Beyond the word is the formless aspect of the Divine, and I will tell you how to reach this formless aspect.

This is also what past avatars, *gnanis*, saints and sages of this country came to explain to people. Buddha did this by speaking about how to become mature through meditation and about the state of nirvana; Jesus Christ explained Sanatana Dharma beautifully in his own way, teaching people how to reach God so that they would find inner peace, and Mohammed Nabi taught that the path of love and brotherhood is only possible through spirituality and devotion to the formless and nameless aspect of God. In Hinduism, what Krishna said to Arjuna helped people understand the

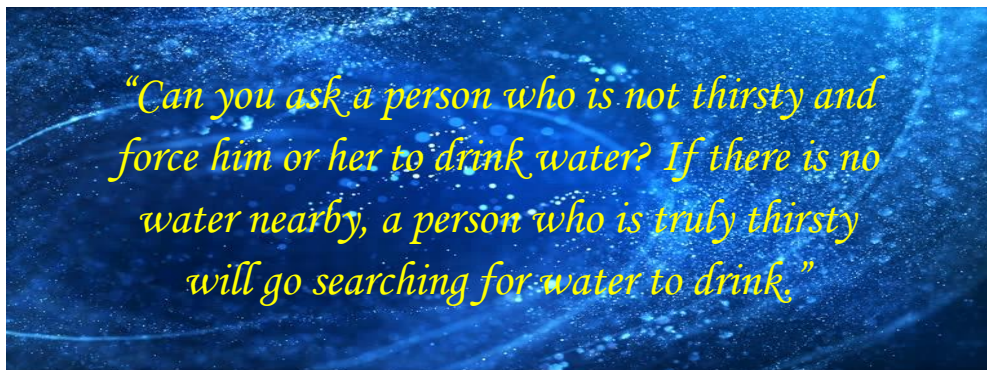
spiritual significance of truth and Sanatana Dharma.



Today Christianity, Islam, Buddhism and Hinduism are the major religions of the world. After Jesus Christ's life, some of his devotees came to this land to spread his teachings, and because of their great devotion for Jesus they came with his grace. Similarly, with Buddha's grace, some of his devotees talked about and spread his dharma in a beautiful manner. Devotees of Mohammad who had wisdom also came here. The number of such devotees of these masters, and the number of *gnanis*, can easily be counted on the fingers of our hands.

Islam has a set of rules and regulations. Buddhism and Christianity also have their rules and regulations. Therefore, there are some frameworks, dogmas and restrictions in all three of these religions.

Hinduism, on the other hand, is like an independent, free-flying bird, without strict rules, regulations or confines. It doesn't say that *this* is the way, *this* is the book, *this* is the explanation, *this* is the etiquette.



Not only that, but in Hinduism there will also be no one forcibly pushed into becoming a monk or nun. In Buddhism they say that it's a great thing if a person in your family takes the path of *sannyas*, because seven future generations will benefit from it.

Therefore, even at the age of seven a child may already be given robes and sent away to train to become a monk. In Christianity too, if someone wishes to become a priest or nun, they will first be given a good education and guidance, and they have to pass exams. They will even test them in various ways to determine if they are suited for that way of life, and will require that the person has at least a basic education.

In Hinduism no one will call or urge you to become a monk. On the contrary, if you decide to become a monk, they will ask you the reason why and will think you a fool or that you are not in your right mind. Furthermore, to become a monk in Hinduism there are no educational requirements. They will not ask you anything.



In Hinduism there is no rule that says you must wake up early in the morning to go to prayer, and a temple will not threaten to strike you from their list if you don't go regularly, or then deny you permission to marry there. They will not ask anything.

Now, in a lot of countries, we can say that we live in a free world. As a free person, you have come here to follow Sanatana Dharma of your own free will. In this Hindu Sanatana Dharma, no one will tell you that you must meditate or must go to the temple or apply vibhuti. They will not compel you to do any particular thing.

If you should press someone on it and ask them why they are applying vibhuti, they will probably say they do it just because everyone does it. If you were to ask Hindus in this country similar questions related to their spiritual habits, 75% of them will not know the reason why they do anything. If you ask them why they go to the temple, they will simply say that this is what their parents and grandparents did. There is no serious approach to their religion.

If someone were to claim that there is this or that spirit somewhere, they will go and listen to him, and watch and study that phenomena, but after a while they will hear that someone somewhere else is levitating and then they will go there and learn how to do that too. But if a person in meditation would rise above the ground and somehow get disturbed, they could very well break their neck! And for this kind of course they will ask a hefty fee. People will pay a large amount of money just to lift their backsides off the ground a few inches for a short time and bring it back to the same place! Why could they not just sit on a chair! I am not saying this is wrong. If you want to do it, you can.

Another person will say, "I will lay my hands on your head, bless you, and you will see light." The other will ask in amazement, "Really?" and will inquire as to the amount of the fee. They will be told it is £250 and then somehow find the money to try to see the light. Whether they then actually see the light or not, the money has already been paid and so they will say they saw it. Hearing this, others will also go and pay £250 to 'see the light'.

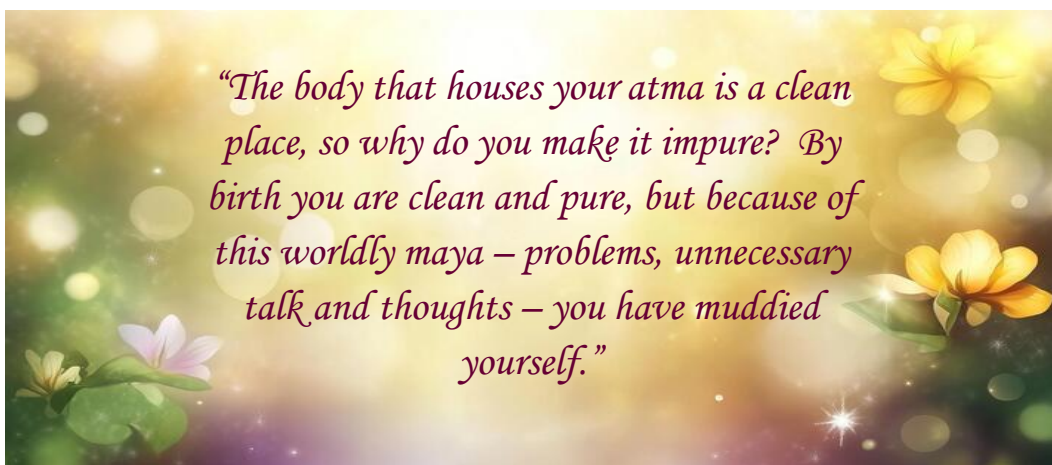
Someone else will say nectar is flowing from their mouth and will collect the nectar for you – together with a fee; still another will say that if they put their hands on your ears you will hear a divine humming sound. What I am saying is that there are many ways in which you can be cheated like this. Can I just stay quiet while you get cheated? To understand the power of God you do not need money. Money is only needed in this country to buy goods.

There was one person who came and said that what we do here is all a waste of time and that there is a course in Madras where, if you pay 2000 rupees, they will make divine spirits come into you and this will develop you spiritually. Another person said that your spirit can be taken from your body and transported to any place for a while and then brought back again. Another person said that with the help of spirits it is possible to go anywhere and see what other people are doing there. Can you believe all this? Then why should I be here? I am in the middle of all this trying to teach you about spirituality, but I will not even ask five paisa from you. You come



here and, if you have any desire to see God, I will put you in my spiritual bus and take you straight to God. If you want to go somewhere else then I will say 'salute' and let you go. (...) There is a way to see God in this world and there are also ways to see madness in this world. You are all good atmas. Don't give your good atma away to bad spirits. Hand your atma over to God.

Where is God? Can you force a person who is not thirsty to drink water? No, but a person who is truly thirsty will go searching for water to drink, even if there is none nearby. The same with a person who is exhausted, they will not need a comfortable mattress, they will fall sleep anywhere and won't go looking for a room with a nice bed, air conditioning and a good mosquito net. They will forget about the bed, mattress and mosquito net and will not listen to what I am saying, but they will naturally fall into a real, deep sleep. Why? Because they have become sleepy. But what will the person who is not really sleepy do? They will say "I can only sleep if I have a comfortable bed. Oh, and I if I have two pillows and a good net so that the mosquitoes can't bite." They will also scold me for continuing to talk and not letting them go to sleep. If I were to ask them why they are not sleeping – after all, they have all the comforts! – they would say "When I feel tired I will need these comforts in order to fall asleep." My point is that you *think* you are sleepy and yet you are looking for a net. However, if I told you that you will die tomorrow, will you keep a coffin ready in your house? No. What we want and expect in this world is comfort, excessive comforts.



Some of my devotees are well off – one is a judge, one a ship owner and another a minister – if I would ask them not to sleep on a bed, would they listen? No, they will go looking to find a comfortable bed, an air-conditioned room, a concrete building etc. If a mosquito bites them they will feel as if two liters of blood has been taken from them and beat the poor mosquito to death.

Think about the chickens, goats, cows or other animals you eat, will you let them go even if they think the same way about you as you think about the mosquitos? They also fear that all the blood is going out of them and that this evil fellow is eating them. But will you let them go? No, and if you even give it some thought, it will only be after the fact. You say you have a heart, but I wonder where it is. Sometimes, you become selfish, you throw your heart out and eat the chicken or goat. You will say that it's healthy, with plenty of multivitamins. Now the Americans



are saying it's not healthy for the heart to eat meat. It will only send you off quickly from this earth, so why do you want to eat it? It gives you too much cholesterol, which they say is not good for the heart, as it blocks the arteries. So, think carefully before you eat. I am thinking that if you don't have a heart, why should you even need to eat a goat?

Let me tell you something – when human beings die there are graveyards to bury them in. We don't like to go there because they say there are spirits there. But I say that the spirits are there in your own heart. If you have all these chickens, goats and pigs inside your stomach, isn't that a much bigger graveyard?

The cemetery for the five-sensed beings is here [in the stomach] and the cemetery for the six-sensed beings is over there. The sixth-sensed human being knows right from wrong; they can feel happiness and sorrow and can make choices. But we don't allow the five-sensed animals to express their feelings, we just take a knife and cut them up.

The body that houses your atma is a clean place, so why do you make it impure? By birth you are clean and pure, but because of this worldly maya – problems, unnecessary talk and thoughts – you have muddled yourself.

All of you here have this desire to see God. Although you have this desire you are not ready to do what it takes to achieve that.

The one who knows how to swim doesn't need to be taught to swim. If a person who doesn't know how to swim is pushed into the water by a good swimmer, they will somehow flap their arms and legs around to try to reach the shore, or else that person can have faith that the person who pushed them in will save them.



Similarly, when I push you into spirituality, I have no qualms, because I am an excellent swimmer in the sea of spirituality, and, if you get into trouble, I know exactly how to save you. I have confidence. So you need not be frightened, even if the water is deep.

A person who doesn't know how to swim is afraid to go into the water because of their attachment towards their own life. A person on the spiritual path is afraid to proceed on that path because of their worldly attachments. You say you are ready to surrender yourself to God, but you don't *truly* want to surrender yourself to see God. On the one hand you are surrendering yourself, but on the other hand you want a comfortable bed and a good net, a nice cup of tea, fridge, and so on. Is this really necessary?



You are not yet ready to give up your attachments. Don't imagine that I am trying to stop you from spending your money, after all it's your money. It's okay to spend it, but spend it on real necessities, like food, bedding and a place to stay.

Would I tell you to spend it on things that could harm you? You may feel like smoking or drinking alcohol, and give the excuse that it's because you are tired. Why are you making this excuse? It's because you are not ready to change yourself. You will not live for 150 years in this world. So, during your stay, you should try to see God. And if you want to see God then you must pursue the path that leads to God.

If I want to go to Madras but get on the bus going to Madurai, will I arrive in Madras? I get on the bus going to Madurai and then scold the driver because he is not taking the correct route!

One thing you should understand is that if you want to follow the spiritual path you need to get on board the spiritual bus. If you want to go into the world, then take the worldly bus. But you get into the spiritual bus and then change over to the worldly bus; you take two buses and thus confuse yourself. For two days you take one bus and the other two days you take the other. Where are you going? Where are you going to get off? What are you going to achieve? How will you achieve it?

(...) Hindu Sanatana Dharma has no rule saying that you must worship God, no rule that you must merge with God. If you want to, if you are interested in knowing the truth, come and it will be shown to you, doors will open, truth will be revealed, you will attain wisdom and know devotion. But before knocking on the door, steady your mind so that you will not turn and look back afterwards.

Your world is beautiful, filled with even more beautiful people and many millions of animals – including human animals, human dogs, different species of human beings and also true human beings. Those living as true human beings live according to human values. Those not living according to human values, live like human animals.

Today, the point I want to make is that if a person wants to know the truth within, to see God, to reach God and to feel God, if they want to meditate so that they activate the kundalini and reach enlightenment, the only path is by attending satsangs, singing bhajans, doing abhishekams, rituals and pujas, and chanting God's name. You can take any of these paths and realize the Divine, realize truth or attain wisdom. Through doing pujas, through singing bhajans and attending satsangs, through meditation and awakening the kundalini – through all such practices one can attain a higher state. These are the many paths that ultimately reach to the Divine. You cannot reach God through healing power, not through going up and down by levitation, and not through spirits. By spending money on spiritual practices you cannot attain a higher state.

All of you here were born in different places, and it is God's power that brought you here. As I look at you all, what am I to do? I am thinking that you should all have a good life. I implore you



to get close to God, to go towards God. By getting close to me you are only getting close to a human body – even though God's power is in this body, it is still a human body. It is my duty to tell you how to reach God.

Always keep smiling; don't think too much! Don't read too many books; don't break your head unnecessarily. This book, that book; this saint, that saint – don't compare. All these are unnecessary thoughts. You have a good intelligence, good devotion and a good mind and heart. If they have been muddled by this world, you can clean them. The only way to clean them is through devotion.

Before you go, I would like to leave you with a message. This message is not my message, it is given by God. I don't want to make you believe that I am God. People are capable of living in a divine way. They say avatars are God, that great saints are God, but using the word 'God' is not necessary. By calling a person God, will they become as God? Be as an ordinary human being and cleanse your pure atma.

Why make of yourself a big man or woman in this world, saying that you are God and nothing is beyond you? What is God? What is an ordinary human being? If God takes birth as a human being, whoever it is, then that person is also an ordinary human being.

Jesus was born as a human being and so he was human. The world saw him as a human being, just as they saw Buddha, Mohammed and Krishna as human beings. Even though they had divinity in them, they did not show that and they lived as human beings. They lived human lives and acted like ordinary humans – Divinity living as ordinary human beings.

Is it possible for us to understand the truth behind this? In time you will understand. Let us continue this tomorrow, now you are getting sleepy. Your bed is calling you and your mind is begging you to take some rest. So rest your body and mind.

Think about what I said – if you find it good, then take it, otherwise let it go.

Don't let it confuse you. Always be happy; live with a joyous smile.

Keep your mind pure. Even if you feel angry, don't show it.

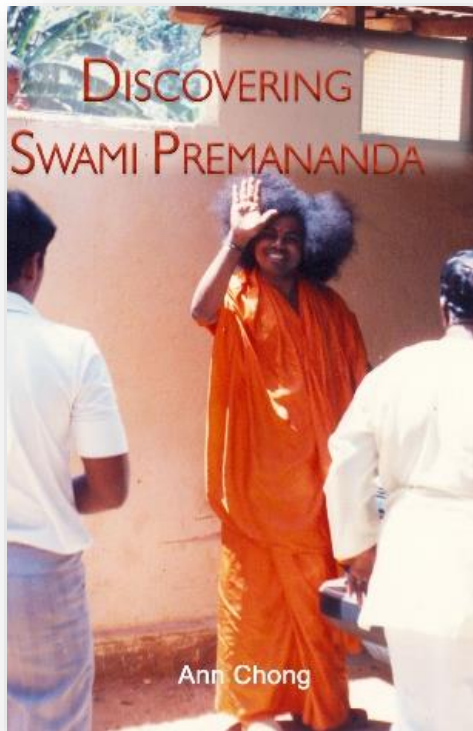
Don't show any egoism. Don't find fault with others; don't increase enmity.

Spirituality is bliss; bliss is grace!



My experiences with Swamiji

*An excerpt from the book
“Discovering Swami Premananda”
written by Ann Chong*



In this little book the author, who is from Singapore, recounts the amazing time she spent with Swamiji in Sri Lanka in the early 1980's, as well as something about his life and teachings, and several fascinating accounts of the experiences of some longtime devotees with Swamiji.

It is presently only available in English.

Who is Swami Premananda?

I was in Whitefield, Bangalore, when I first heard of Swami Premananda. The photo of him that was shown to me was a small snapshot of a teenager. Although I had heard a little about his divine gift, I couldn't visualize its range nor could I imagine that I would ever be lucky enough to actually see miracles performed at close view.

I also could not possibly anticipate that I would one day be a fervent devotee. I simply had no idea of what meeting him would be like. I had never really spoken to a Hindu religious teacher, and certainly not to one with such a divine gift.



It was only after meeting Swami a few times that I fully understood how lucky I was the first time I met him. As I related earlier, it was a meeting that could not possibly have taken place so easily and conveniently if not for divine destiny. Was it then fated that we would meet?

I remember that first meeting very clearly. It's a vision I recall and play back many a time, whenever I sit down to meditate. In the early days, whenever I started to meditate, the memory of this darshan (occasion of seeing a holy person) would bring on an inexplicable flow of tears. These weren't ordinary tears because my eyes were never swollen nor did I feel any smarting sting. Later, when I had the pleasure and privilege of meeting Swami Shantananda, who has many followers all over the world, he explained my tears as being a purification of my soul and that, although disturbing, they would go away as I became more adept at meditating. Swami was to give me the same explanation when I visited him in 1980.



*"Sarva Matha Shanti
Nilayam" – Swamiji's
Ashram in Matale, Sri Lanka*

On December 13, 1979, I arrived at the home of Mr. C. Shanmuganayagam, at Hultsdorf Street, Colombo, where Swami was then a guest. Mr. Shanmuganayagam received my companion and me and we exchanged a few casual remarks. Then Mr. A. Sivagnanam joined us. He was not yet Swami's secretary at that time but merely a close devotee, as he still held the government post of Chief Electrical Engineer. Mr. Sivagnanam announced that Swami would be coming down to join us shortly.

We had not been waiting long when I heard footsteps on the wooden stairs. We were seated in the hall and, from where I sat in lotus position, I could see the stairway clearly. I looked at the medium-framed figure coming down. I saw a dynamic young crimson-robed man with a bristling crown of curly hair and a short curly beard moving briskly and surely down the stairs. He walked to the hall, hands cupped together and resting on his stomach.



We stood up. I placed my hands together and greeted him as I would greet any Indian elder. He immediately put us at ease and we started talking. I remember asking him if he really knew my future. He told me that not only did he know my future but that he also knew my past.

Then he spoke on people's unawareness of what is beyond and attainable. To illustrate, he stretched out his right hand and materialized first sandalwood powder and then a short sandalwood stick, which were passed round for a close inspection and later given to me.

As I listened to him, I felt very composed and calm. I did not feel any awe and spoke to him as if he were an old friend. My friend was more deferential. Later he chided me and said that Swami treated me like an indulgent parent treating a child. Perhaps he sensed our rapport and felt left out.

Whether this was so or not, my holiday plans were disrupted as I forsook tourist pastimes for visits to the ashram in Matale. Swami humored me by being present whenever I called on him. Towards the end of my visit to Sri Lanka I stayed at the ashram for three days and when I left it was one of the saddest moments of my life. I cried and Swami comforted me with the prediction that I would be back for his birthday celebrations the next year.

Coincidentally, the next year my school vacation fell on his birthday. During my six-week stay in the ashram I met many Sri Lankan devotees and a few foreigners.

The devotees were eager to relate their experiences with Swami and I was particularly interested in knowing more about the earlier days when he had started the ashram.

So we spent many pleasant hours—they talked and I listened and questioned. Like me, some of the foreigners there had heard of Swami while they were at Whitefield or Puttaparthi in India. Others had heard of Swami upon arriving in Sri Lanka. They had all come to see Swami and some stayed for months before leaving for home.

Whenever it was time for them to leave, they felt sad. Perhaps they anticipated missing his physical presence and found it a wrench to tear themselves from a spiritually gifted man who found time, albeit not when you dictated it, to talk or help them personally.

Many foreign devotees leave in tears to count the days until their return because of their missing the joy of being in his presence. The foreigners would often ask me my thoughts about Swami and I found it extremely hard to voice them.

Whenever my family and friends learned of my impending plans to go to Sri Lanka, they never failed to ask me the reason for my taking yet another trip.



In most cases they could not understand; perhaps it was because I failed to convey my feelings for the magnetism of Swami and the ashram that drew me to Matale, forsaking personal and home comforts for a kind of living that was foreign to my lifestyle in Singapore.

Mr. Sivagnanam used to remark to me quite often that in some previous life I must have come to India and Sri Lanka and known Swami. Whatever it was, I must have done something good in this life or previous lives to have merited this close association with Swami.

During my stay I was treated like a family member and it was an intimacy that I did not expect. I got to know Swami much more than I thought was possible. He permitted me to be close to him.

He is an extraordinary man. He has boundless energy, running the ashrams in Matale, Puliyankulam and Jaffna, and seeing to the welfare of all under him. Whatever is asked of him is normally given and he tries hard to accommodate all the visitors, disadvantaged children or orphans in need of a home. He is both a father and a mother to the latter and he ensures that they receive an all-round education by supervising them closely.



Swamiji in Sri Lanka

Swami is also playful. He loves playing tricks and teasing. I was the butt of many of his pranks and he would always explain that every action of his had a meaning behind it. Sometimes it was difficult for the on-lookers not to intervene when they saw Swami teasing me.

One instance was when they saw him suddenly drenching me with water. I did not know why but later I learnt that the drenching was his way of performing the “bathing rites” on me.

This meant that all that was required to complete my initiation was the laying of his hand on my forehead while reciting a mantra. This was a manner of initiation that I had not expected. Was it to provide me with another experience to remember whenever I am away from the ashram?

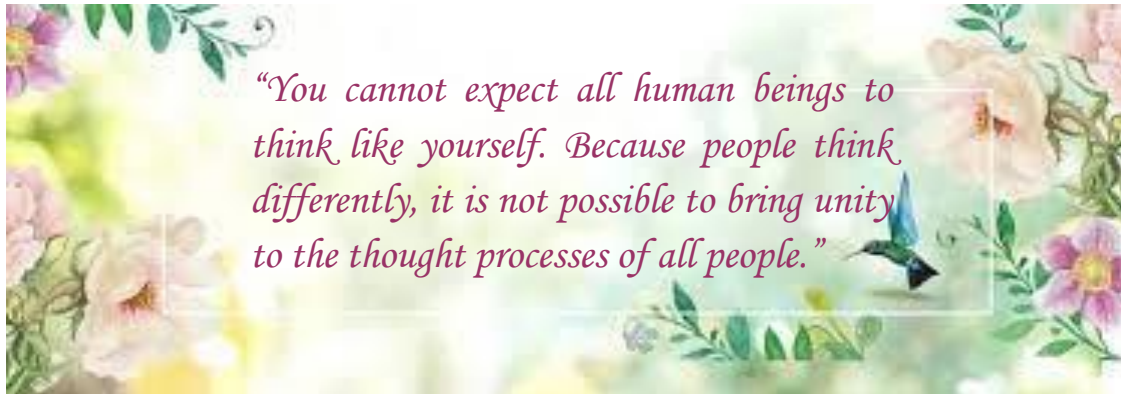


Swamiji Answers Your Questions

How does one know when one's karmas are finished?

Hindu philosophy deals extensively with karma and ties up with the Darwin theory of evolution. There are various ways in which a human being can evolve. Having attained a human birth, if a person is attuned to God all the time, there cannot be a future birth. That is why it is said that if you go to the holy town of Benares and bathe there in the sacred River Ganges, that you will not have any future births.

The deeper meaning of this is that, ideally, on such a pilgrimage you would be constantly thinking of God and taking the holy bath to purify yourself of your karmas. The very fact you are doing this purifies you, because you are so fully immersed in thoughts of God. Therefore, when a person is totally immersed in the Divine, he or she will not be born again and karmic effects are nullified.



If a person continues to do wrong things in life, is it because it has been predestined by God, because of karma, or because they have little control over their mind?

There are many millions of human beings in the world and each individual thinks in a different way. No two people think alike. Therefore, you cannot expect all human beings to think like yourself. Because people think differently, it is not possible to bring unity to the thought processes of all people. Whatever one person may think, another will contradict or find fault with it. Each person acts according to their own conscience and believes that what they think or do is right. Since one person's behaviour does not conform to the standards you have in your mind, you will criticize them simply because they do not think as you do.

Therefore, my answer to your question is that it is not the effects of their karma or the effects of past deeds, nor is it their mistake. That is simply the level to which the person has developed. They think in that way because they are at that stage of life. You are unable to understand the



particular level each person is at and therefore you find fault. If you were advanced enough to understand, there would be no problem.

If sins are forgiven by God, why should karma exist?

All religions speak of confession of sins and forgiveness by God. What place, therefore, has karma in the life of the human being? That which cannot be solved by the human being is karma, but we must not forget that there is one being that can solve this karma, and that is God himself. If there is one who created us, one who directs us, one who is the source of all our actions, then it must be possible for that one to change our being, attitudes and ways. That is why we ask forgiveness of our wrongdoing from God, yet we mostly repeat the sin and subsequently bring yet further sin upon ourselves. Obviously, if after asking forgiveness we do not repeat the sin, then the consequences of further (uncommitted) sins are not incurred.

If we commit a great sin without our knowledge, there is forgiveness for that, but if we commit premeditated harm with evil intent then we must suffer the karmic effect of such an action. Do not think merely that because you ask for forgiveness from God that all your karma has come to an end. It will persist, but you must remember that if you think of God and proceed on the path of prayer and devotion, it is possible that you will not commit too many wrongs. In a spiritual environment the chances of doing wrong are lessened.

What is the spiritual effect of singing bhajans?

Just like the effect eating healthy food has for the body, singing *bhajans* is like good food or a “tonic” on the spiritual path. As we think of the Lord’s name and sing *bhajans*, all the bad qualities in us are eliminated. Thinking of the Lord’s name as we sing will bring us peace of mind, and thus *bhakti* increases and we develop further spiritually. Also, by singing the names of God, you create certain vibratory effects in your home that will help you and the environment in which you live.

Singing *bhajans* is an easy way to go closer to God and develop *bhakti*, or devotion. There are several people who have become self-realized through singing *bhajans*, for example, Mirabai, who brought Lord Krishna to her by her constant singing of devotional songs with the greatest *bhakti*.

Singing *bhajans* helps one avoid unnecessary talk and thoughts. Even if we listen to *bhajans* sung by others, it gives us an inner feeling of peace. *Bhakti* is a great state of being. To know this state you must taste it for yourself. You cannot understand a taste unless you have experienced it yourself. If you drink very hot milk, you cannot taste it and it hurts the tongue. You must learn to drink milk by first letting it cool and then tasting it. You must boil it, but you must also allow it to cool. Because you are in such a hurry you don’t allow it to cool and so you drink it hot. In the same way, a person is like hot milk that needs to cool down. Through the singing of the Lord’s name, the mind will cool down; singing *bhajans* has this cooling effect.



Premananda
International Youth



Message for the Youth



In order to achieve something, you have to give something up, and only then will you achieve it. However, if you only dream of achieving something, all the while experiencing false happiness and not giving anything up, you will fail to achieve anything, even when you try your best.

This is true in your worldly life and also in meditation. Give up what you have to give up, and do what you need to do. Then you will succeed.

You may have done many higher studies and acquired a lot of knowledge, but it is still good to gather experience from your life. The different qualities of others will give you life experience, and the best way to learn about people is through your own understanding. If you read about



the lives of great and learned people, you will find that many of them were disillusioned and fed up with the worldly life. In this way, worldly desire gave them a gift.

Observe everything carefully. The Divine is in every experience.

As young people you may have suffered in many ways in your social lives, and may have developed in different directions. You may have allowed yourself to follow a direction that your mind incorrectly led you to. Let the past go and take a decision. Reflect on your life, and then slowly, slowly take a step. Pursue good moral conduct. Then, with patience, commit yourself wholeheartedly to learning.

"An elder's words relay a hundred times more experiences than what could be found in these books. Whenever they give you advice, please listen to them carefully. Then you will also become wise."

Above all, worship God daily. Consequently, when you look at your face in the mirror, you will see a renewed beauty in your reflection. And, when you turn to the side, you will see ugly faces speaking without virtue, and looking at you with great sighs. Leave the short path and forge a long path, and follow that.

This change of yours will even decide the coming yugas.



"In order to achieve something, you have to give something up. (...) This is true in your worldly life and also in meditation. Give up what you have to give up, and do what you need to do. Then you will succeed."





Every month we highlight a great quality of a Premananda Youth

This month:

Smiling the Premananda smile!

First you need to be positive. Think – we can do this together! You all like Swamiji and you believe what he says to you because he is a common-sense man. So, first you have to think that you can do what he advises. You can do it! Smile! Your first thought can be a smile. Think of me – I am always smiling the Premananda smile! The happy smile that stems from a heart brimming with love for everyone. See all the pictures of saints from all religions – are they making unhappy faces? No, surely they are smiling and peaceful. Pictures of deities that make you feel devotion – are those deities miserable? No, they are certainly smiling with love or they have a peaceful expression. Here is another of my secrets – when you sincerely smile at everyone you are disabling their negative qualities and creating a favourable atmosphere for positivity.



“When you are tired of this world, tired of running in all directions, then tether your mind to the Supreme One and you will merge as one with his divine grace and wisdom.”

- Swamiji

