

## Peace – Outer and Inner 94-06-26

Om. Apayantu mamangani vak pranas caksuh srotram atho balam indriyani ca sarvani. Sarvam brahmopanisadam ma'ham brahma nirakuryam ma ma brahma nirakarot anirakaranam astu anirakaranam me-stu. Tad atmani nirate ya upanisatsu dharman te mayi santu te mayi santu. Aum. Shanti. Shanti. Shanti.<sup>1</sup>  
[Kena Upanisad 1:1]

May the different limbs of my body be strong. May my speech, vital energy, eyes, ears and all the senses be purified. All indeed is Brahman as taught in the Upanishads. May I never deny Brahman, nor Brahman, me. May there be unbroken communion between Brahman and myself. May all the virtues described in the Upanishads belong to me, who am devoted to Self-Knowledge. Yea, may indeed they all belong to me. Om. Peace. Peace. Peace.

The subject of my talk this morning is: Peace – Outer and Inner.

Usually peace is a mental experience. Even when there is a disturbance outside, we seek peace. And that peace is inner peace. We have... there is no end to outward disturbances, outward distractions. It seems that we are in a restless world. Wherever we see a little respite, a little calmness-- that little calmness is disturbed by other types of disturbances.

So peace is a very rare commodity in this world. Though without some sort of peace in our life, outside life and inside life, family life, our life at work... We need some kind of peace in order to sustain this whole universe. Looking from a metaphysical standpoint, this whole universe is noisy. But at the back of all this noise, there is peace. There is peace at night. Even at daytime when we are working, when we are busy, there is... at the background there is a peace.

All noise and distractions of this world are really resting on peace. What is that peace? That is the inner peace. Really it is coming from the Source of all peace, which is God. If our mind can be in God, then peace is naturally available to us. Even in the midst of thousands of disturbances and distractions, we find [a] touch of peace inside.

Vedanta says that the source of all peace is really within you. The peaceful reality, which is God, which is our True Self... there is no noise there. So if we can... the spiritual way is the only way by which we can find inner peace. Other peace, which we find, is temporary. It comes for a moment and then goes away. But inner peace, the peace that comes from the Infinite within -- that peace never goes away. And that person is blessed who has found that peace.

It is difficult. That peace does not come in one day. Through years of prayer and meditation and worship, our restless mind more and more comes under our control and for a little [time] five minutes or so, we are in a state of quietitude, a state of calmness. At that time, we forget our worries; we forget even our body. Even if [the] body is in pain, and that pain was making me restless, we forget that pain at that moment, when we are at peace with God.

So... but the normal person is... is seeking peace all the time, though he is not finding it. He finds a little, but that is disturbed by other sources of disturbance. You have children. Children are always lovable, but the children also disturb the peace of the mind. A mother.... The mother has to do so many chores in her family and the children make irrational demands on the mother. At first the mother, by sweet words, by giving the child a little candy, wants to pacify the child. But the child is not to be pacified. Over and over he comes to the mother and disturbs her.

We go to work and in the work we are under our supervisor, and [the] supervisor finds flaw in our work, scolds us, and that makes us unhappy. We lose the peace of mind. We come home, but the frown of the supervisor never leaves us, and we are sad. And this is the state of things in our normal life. We seek peace, but it is difficult to find the peace.

If there is a family where every member is cooperative, or every member is careful that the peace of the master of the house is not disturbed, then there is some consolation. My children, my wife -- the family understands the situation, of my mind. But a person who is... who has faith in God... He has read in scriptures: under all situations we should abandon ourselves to God. We should have self-surrender to God. If that attitude is prevalent, then our peace cannot be disturbed.

There is something very serious to disturb my peace, but I am not disturbed. I know, I am not really the master of the family. It is God, Who is the Master of affairs. If something which I want comes—that is the will of God, but I should not be too proud of that! It is God's grace. So, that man, is always humble. With great humility, he looks upon God as the Supreme Operator, but such persons are very rare. But that is the aim of our spiritual life -- Shanti!

That Shanti [or peace] can come through meditation. We are meditating in our heart [on] either the personal God or the impersonal God. We are meditating on the infinite reality, which is always peaceful. And that God -- we are meditating [on Him] in our heart. That God's peaceful truth has come in my heart, and we are meditating on Him. It has to be carried day after day. One day the meditation becomes very deep; we feel as if God is present in my heart. Other times God is as remote as ever. But that is the struggle of spiritual life.

Nothing happens in a moment, so spiritual fulfillment happens through stages. The wandering spiritual seeker should never give up, should never complain, that I am praying for so many years. I am repeating the name of God, I am doing japa for so many years, but nothing is happening. That is a mistake. We should not be impatient.

But the spiritual way is the only way by which we can really attain peace. But still we have to seek temporary peace sometimes... If we have too much trouble at home, we go to a quiet place, go to a riverside, or go to a mountainside, or ocean side and spend some time alone. That helps a lot. That helps a good deal. When in the family, if our members of the family are cooperating for understanding, they can contribute a lot to our peace. But without peace, if the master of the house is always peevish, peevish to his children, peevish to his wife, then they say, "What will happen to him? Well, he

has so many worries-- we should cooperate with him. We should keep him calm.”

In this way, outer peace [can come]. It is possible to find outer peace, but that is not permanent. To find real peace, we have to go inward. We have to know the source of all peace is in my body. In my body there is outside. There is our ego; there is our ego-centeredness. That is the source of all disturbance. If our ego is not strong, if our ego is submissive to God’s will, then even in the midst of suffering, in the midst of disturbances, we can maintain the peace of our mind.

But a spiritual person, he finds peace through his spiritual practices. He worships God with flowers and incense. It is something... mechanical, but through these mechanical practices, sometimes his mind goes deeper and in his worship, he forgets himself. He finds a taste of that inner peace.

We have our ego, in the front. That ego has to be subdued. Then we have this prana... Prana means our life principle. Life principle is operating in our organs and that is why the organs are restless. The eyes are restless. The ears are restless. And all other organs in the body are restless. So the spiritual seeker tries to apply his mantra, his holy name of God, to the restless senses. When the mind is restless, the mantra, the holy mantra, should be applied to these thoughts. Then the thoughts become ashamed. The thoughts become quiet. And when the thoughts become quiet, you attain... you have a touch of that inner peace.

After the mind, there is this vital energy, prana. The prana is operating in the eyes, in the ears and all the senses. And if the eyes are turbulent, I want to see that... see that... see that... then, with the help of the mantra, it is possible to quiet the eyes, quiet this prana. There is, after the prana, there is the buddhi, intelligence, which is always making plans. “I will do this; I will do that.” But a spiritual seeker should know: everything happens after the will of God. So he surrenders quietly to God.

This self-surrender is a royal road to peace. Whatever outer disturbance may be there, that is all calmed down by the power of the mantra, by the power of the Holy Name. The Holy Name has such power! The Kena Upanishad says, “Pratibodha-vidatam”<sup>2</sup> [2:4] “Whatever experience comes to your mind, you should know that any experience is really coming from God.” It is God who is working through our thoughts, through our vital energy, through our intelligence, through our bliss.

We are seeking bliss all the time, and that bliss is not permanent. See, if we want permanent bliss we have to, through our meditation, through our worship, through our prayer, we should try to go inwards and inwards and inwards. And we should know the Source of All Peace is in the heart. So we should meditate in the heart. We should pray to the Infinite in the heart. “Oh Infinite, Boundless Mercy, You please bestow a little mercy on me, so that I can find a touch of Your Peace.” That is inner peace.

So in our life we have this struggle, struggle between the outward disturbances and struggle between the disturbances of our body, our mind, our thoughts, our ego, of our desires: a great responsibility and a great task. But a

spiritual person should never feel helpless. He should never cherish negative thoughts, “Oh I am doing japa, for such a long time. Nothing is happening.” That is bad logic for a spiritual seeker. The spiritual seeker says, “God works in time; His scale of time is different from our scale of time. So [Still?], He is not deaf and dumb. If I sincerely pray to Him, surely He will respond to me.” That is the attitude of a spiritual seeker.

We should carry on our practices including study of scriptures, study of the Gita, study of the Bible, or study of other holy books – Upanishads-- very seriously. And while we study, see impressions gather in our minds. Our mind is the repository of many bad impressions, accumulated through many lives – different desires – different ambitions. These are accumulated. I have given shelter to these desires, through days, through years. But a spiritual seeker should... his path is different. He should pray to God to free his mind from... from base desires. The only desire that is permissible is: the love of God.

If by God’s grace, love of God descends in our heart, then the problem is solved. We do not care whether there is peace or not. There is bound to be peace! A devotee when he sits for worship or meditation, he is in the midst of peace. He looks to his organs, he looks to his eyes and says, “Your eyes, don’t be turbulent. Think [of] everything as the glory of God.” This vast universe with its multifarious objects: some are small. Some are big. Some I like. Some we do not like.

These tensions of the mind, likes and dislikes: these should be got rid of. That is the spiritual path, and in this process, he is bound to have peace. His eyes sometimes become, gradually become transformed and when after meditation he looks at this world, he sees that it is God’s world – as it is – beautiful with the beauty of God. If there is any power, it is God’s power. God takes hold of our life. And so our little ego goes to the background. The more we can throw our ego to the background, the more capable we are to experience that peace of mind, inside.

Others will not understand, but the spiritual seeker, he has this experience. He knows that this is – any movement that is happening in this world, outside or inside—it is God’s power. So, he surrenders himself to God. He remains a servant to God, a child to God. And the more we can submit ourselves to God, surrender ourselves to God, the more we can experience that peace. That peace sometimes – even what we call outside disturbances, all those disturbances melt away by the touch of God experience.

So when we seek peace, we are really seeking God. Slowly, through our usual practices of japa... Japa means repetition of the Holy Name of God... through singing. When a person is too much disturbed, he should sing to himself a devotional song; he should hum a devotional song. And the result will be marvelous; he will see that the mind, the restless mind is becoming quiet through that music, that divine music.

So for a spiritual seeker, he does not even speak of peace. He tries to develop the essential character[istic]s of spiritual life, namely non-attachment, truthfulness, dependence – self-dependence. These are the traits of character, which we should develop in order that our spiritual life may be peaceful. And

when our... more and more... through these experiences, we come near God in our heart, then there is no question of peace. It is always peace, because the little ego is almost dead and in place of ego, we won't allow anybody else to disturb our peace. We won't allow our thoughts to interfere with our peace. We should know that this whole body of ours is peaceful -- not only of our body, but all bodies. In all bodies is the divine: God, as impersonal or personal, is abiding.

After his meditation, he tries to see, he automatically sees, the touch of that peaceful[ness] in meditation. He sees the little grass as peaceful. He sees the big tree as peaceful. He sees the mountains. He sees the ocean. He sees human beings. All are carrying that peace in their heart.

Sometimes when I am... my heart is not... is restless, is not feeling any peace, one simple practice is to think of the peace of others. Not all people are restless at the same time. There must be some people who are enjoying peace, either through meditation or through yoga, or through prayer and we should send our mind to those people's heart and borrow their peace! [Audience chuckles with him.]

Through the ages, from the beginning of creation there have been people – not all [have been] restless people. There have been people who we call saints, who we call sages, who we call bhaktas. They must have felt peace. So send your mind to those regions, and borrow some of their peace! Even when we are meditating, that is an issue. Swami Vivekananda mentions this in his Bhakti Yoga-- that before beginning your meditation send good will in all directions. Send good prayers in all directions. Make yourselves cosmic. If you want to remain a petty individual, then there will be no peace for you. Your individuality should be cosmic. And that is true! Just as I have my god within me, so, every person has god within him or her. So, he should think...when our mind is too restless—"Withdraw, take your mind from your little ego, from your little body, and extend it to other bodies, and [you will] find that there is peace."

The positive outlook is to think that this world is peaceful. With all its noise and clamor, there is "at the background, there is an eternal, peaceful real Light." "Sathyam Sivam sundaram."<sup>3</sup> And we have to think of that. In this way we can... somehow we have to rise above our little individuality. It is our little individuality that makes us restless. If we can: through our prayer and through our contemplation extend this individuality to other persons.

When you go to a flower garden, instead of just saying, "How beautiful, how beautiful," stand there a little. Touch the flowers a little and try to feel the peace, the peace of the flowers, the peace of the sky. In this infinite sky there is peace. It is all – not noisy. There are planes moving, no doubt, but there are also, at the background of all this, there is peace, which we find when we are deep asleep. When we are deep asleep, there is absolutely no disturbance. There is peace! So even when we are in the midst of our daily duties and responsibilities, from time to time we should repeat our holy mantra, the holy words which are connected with God, which are a symbol of God.

We have the Om symbol here. Like that, those who are followers of Christ, a follower of Krishna, follower of Rama, they should repeat the holy names, and the holy names will humble down our selfish, superficial ego, and will

give us an experience of peace. So, outer peace and inner peace, these are just words. Really there is one peace and that is the peace of God. And that peace of God is within me. And is possible for me, if I am spiritually interested, through my japa, through my prayers, through my contemplation, we can... have touch of that peace.

But [or possibly “that” as in prior sentence] peace is so important. Without peace, our life cannot function. We may have wealth, we may have grandeur, we may have many things, but peace – real peace -- is wanting. Real peace can come only from God. And God is too willing to give us that peace. [To] give... and God’s peace, when we experience God’s peace, we experience that peace in this wide world, as also in my little world here. We experience God’s grace, God’s power, in our little ego, in our mind, in our thoughts, in our desires. We experience that peace.

So peace is possible! Particularly for the spiritual seeker, when he is seeking peace, he should... he or she should know, that peace is bound to come. Whenever I am meditating, when I am worshiping, when I am plucking some flowers for worship, there is peace. So our work, our movement, everything should be on the peace. And that peace is the peace of God. And that is never wanting! Just as God has no birth, has no death, so God’s peace has no birth, has no death. It is always available to us, if we carry a touch of that peace through our self-surrender to God. “Oh God, Thy Will be done.” It is being done everywhere in this world, and let it be done in my body, in my surroundings, everywhere. And we should cherish no ill will to anybody. See?

We are coming in contact with many people and normally we have likes and dislikes. We like somebody. We do not like-- [we] hate-- somebody. That is a mental habit. That is the habit of the ego. But that habit of the ego should... should go. Let God be the supreme master of my life, not merely in meditation, but even in everyday action. Let Him be the supreme!

Om. Madhu vAtA R^itAyate madhu xaranti sindhavaH.  
 mAdhvlrnaH santu auShadhIH..  
 madhu naktamutoShaso madhumat.h pArthivam.h rajaH.  
 madhu dyauH astu naH pitA..  
 madhumAnno vanaspatiH madhumAm.h astu sUryaH.  
 mAdhvlrgAvo bhavantu naH..  
 Om madhu madhu madhu<sup>4</sup> [Rg Veda 1:90, 6-7]

Sweet blow the winds and the very oceans give forth blessedness. May the herbs and plants bring us health and happiness. Sweet unto us be the nights and dawns. May every particle of Mother Earth be charged with blessings and may the heavens shower us with benediction. Sweet unto us be the noble forest trees. Sweet unto us be the shining sun. Sweet unto us be all living creation. Om. Sweetness, Harmony, Peace.

1. Kena Upanisad [1:1] in The Principal Upanisads, ed. by S. Radhakrishnan. New York: Harper & Brothers, c. 1953, p. 580. And from Nine Principal Upanishads, text, transliteration, translation and notes from the teachings of Swami Satyananda Saraswati. Bihar School of Yoga: Munger, Bihar, India. C. 1975, 2004, p. 37.
  2. Kena Upanisad [2:4] in The Principal Upanisads, ed. by S. Radhakrishnan. New York: Harper & Brothers, c. 1953, p. 586.
  3. Spelling check – Sathyam Sivam Sundaram... Website on the Live of Bhagavan Sri Sathya Sai Baba. <http://vahini.org/sss/sss.html> Accessed October 24, 2016.
  4. [Transliteration of Rg Veda verse is taken from [http://satsangh.tripod.com/pujatexts/satya\\_baskegar.html](http://satsangh.tripod.com/pujatexts/satya_baskegar.html)] accessed June 26, 2012.
- Alternate version of prayer with somewhat simpler spelling  
<http://www.sacred-texts.com/hin/rvsan/rv01090.htm>  
 madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ |  
 mādhvīrnaḥ santvoṣadhīḥ ||