

Peace, love, and the Atma

The world today is suffering from selfish politics, nihilistic religion, and heartless competition. This is indeed a disgraceful state of affairs. People have completely forgotten their fundamental, divine nature. At such a crisis, what is most urgently needed is peace and divine love; they are the drugs that will cure this dreaded disease. No other specific can ameliorate the illness. Love is the only means to get peace. The fuel of love yields the divine flame of peace. Love brings about unity of all mankind, and this unity, combined with spiritual knowledge, will bring about world peace.

The discipline of the self is the basic foundation for successful living. Through that alone can one attain real and lasting peace. And, without peace, there can be no happiness. Peace is the very nature of the *Atma*. It coexists only with a pure heart; it is never associated with a greedy heart full of desires. Peace is the distinguishing mark of *yogis*, sages (*rishis*), and wise men. It doesn't depend on external conditions. It will flee away from the selfish and the sensual. It hates the company of such persons. It is the characteristic of the inner *Atma* —wonderful, unshakeable, and permanent.

Peace is full of spiritual uplift and the wisdom that is the natural accompaniment of bliss. Genuine peace is won only by control of the senses. Then, it can be called supreme peace. The experience of that stage is the “Stream of Supreme Peace”. Calming the mental agitation that surges like waves, leveling the swirls and whirls of likes, dislikes, love, hate, sorrow, joy, hope, and despair, peace is earned and maintained without disturbance.

Peace is of the nature of the *Atma*. The *Atma* is imperishable. It doesn't die, like the body and mind. It is universal, subtle; its very nature is knowledge. So, peace also partakes of these characteristics. Knowledge of the *Atma* destroys illusion, doubt, and sorrow. Hence, knowledge of the *Atma* confers the steadiest peace and, with it, holiness and happiness.

The *Atma* is not the object of knowledge; it is the very source and spring of knowledge. Spiritual wisdom (*jnana*) is that which shows the way to the ripening, the fruition, the freedom, the immortality, the eternal happiness, the eternal peace. Those who are carried away by the vagaries of the senses cannot attain the *Atma*. *Brahman* is the one Unchanging in this changing world. The *Atma* is untarnished by external transformations, changes, or modifications. The glory of the body is not the *Atma*; the *Atma* is, really speaking, indescribable and inexpressible. It is neither this nor that. It can be said to be only It, the *Atma*, *Brahman*. *Brahman* itself has become truth (*sathya*), love, light, peace, wisdom, and highest bliss (*Paramananda*). You can attain *Brahman* through any of these paths. Have no doubt about that; it is the truth.

The *Atma* is not the five senses, the intellect (*buddhi*), the vital airs (*pranas*), or the life force. It can only be described by what it isn't, not by what it is. No one can say it is thus, etc. If anyone says it is this or that, we can take it that they don't know the least thing about it. Much can be said about something unknown; anything, any name can be ascribed to it. In short, the *Atma* cannot be communicated by words. It is impossible to describe, whoever may try.