

Attaining the Ultimate Peace

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You will agree that for a peaceful person it is easy to be in good health, be in control of his emotions and tensions well. He will be time effective and his power of thoughts will be enhanced. On the other hand a person is peaceful when the health is good, when emotions and tensions are mastered, when he/she is time effective and when power of thought is bright.

Then let us see whether peace is Basement or Top floor? Is it cause or effect? The Peace is both cause and effect and also the process.

Peace helps well-being. Well-being helps peace. In well-being is peace. In peace is well being.

When we know how to attain peace we know how to be an overall effective person. “Attaining ultimate peace” is both highest and deepest. Like space it is within all and all are within it.

What is peace? Silence is peace. Let us observe two minutes silence. In silence you are at once in touch with your soul through your mind. Your Intuition becomes Strong, your Intellect becomes brighter and your Soul will be in Harmony. For “Empowering your Body, mind and Soul” silence is the license. Silence is the gate for Healthy Body, Harmonious mind and shining spirit. Peace is known as “Shaanti” “Shaanti” denotes peace, calmness and tranquility.

In India at the beginning and at the conclusion of a learning session or a knowledge session, peace is invoked. It is called “shaanti path”. The “peace Invocation”. Let us invoke peace now,

“Aum saha naa vavatu
saha nau bhunaktu
saha veeryam karavaa vahai
tejasvina adheetamastu
maa vidvisha vahai”
“Aum shanti shanti shanti”

Have you experienced peace? The silence was static peace. This praying together is Dynamic peace. Harmonious Action is peace. The Invocation says:

Aum All Universal Magnificence
Let us be protected together
Let us be nurtured together
Let us work energetically together
Let us learn with brightness together
Let us be without friction together.
Aum. Peace. Peace. Peace.

Being together is peace. Working together is peace. Learning together is peace. Being without friction is peace.

Then the “*Shanti*”, the peace, is uttered three times.

Why three times?

First is addressed to the spirits. Let the divine spirit be in peace so that our learning is undisturbed. This is called “*Adhi Daivika*”.

Second is addressed to the physical Elements. Let the five elements be in peace so that our learning is undisturbed. This is called “*Adhi Bhoutika*”.

Third is addressed to the Self. Let ourselves, our souls be in peace so that our learning is undisturbed. This is called “*Adhyatmika*”.

Let us see another peace invocation at the conclusion of this session.

“*Shaanti*” (Peace) is solution but “*Sangharsh*” conflict is the reality. What is the journey route from “*Sangharsh*” to “*Shaanti*”?

“*Sangharsh*” involves tensions. There are tensions in this world. In work places, in factories, in offices, in boardrooms, in families, in schools and everywhere tension does occur.

‘There is an effective process, a prescription to deal with tension.

TENSION → INTENTION → EXTENSION → ATTENTION → NO TENSION

When there is tension, first make “Intention”. Intention is In-Tension. Internalise the tension and convert it into Intention - the “*Sankalp*” - the resolve to solve the tension. Then there is no use in keeping it inside. Express it to outside through “Extension”

Extension is “Ex-tension”, Externalising the tension. Share the situation and cause of tension with colleagues, with people concerned. Share it with Seniors, Deputies, Colleagues or Family members. Then you will get more ideas to reduce or eliminate the tension.

Then Give “Attention”. Attention is “At-tension”. Attend to the root cause, the actual point of tension. When you give attention, there is no tension. Actually Non-attention is the cause of tension.

The “*Sangharsh*” and “*Shanti*”, The “Chaos” and “Order” the “Storm” and “Norm” and the “War” and “Peace” are connected. When peace is disturbed and deteriorated the war occurs. At the end of war peace is re-established. Destruction leads to the construction.

In Mahabharatha after war in “Bhishma Parva”, “Drona Parva”, “Karna Parva”, “Shalya Parva”, “Sauptika Parva” and “Stree Parva”, the “Shanti Parva” occurs.

“Shanti Parva” is the treatise on how to re-establish the order, stabilize the governance and attain peace.

At the end of war the Pandavaas approached the Great Bhishma and requested him to teach about the methods of re-establishing the peace and managing peace. Bhishma then tells them about three “Dharmas”, the “*Raja Dharma*”, “*Apad Diharma*” and “*Moksha Dharman*” consisting of “leadership processes for order” “leadership processes for critical situations” and the “processes for Liberation”.

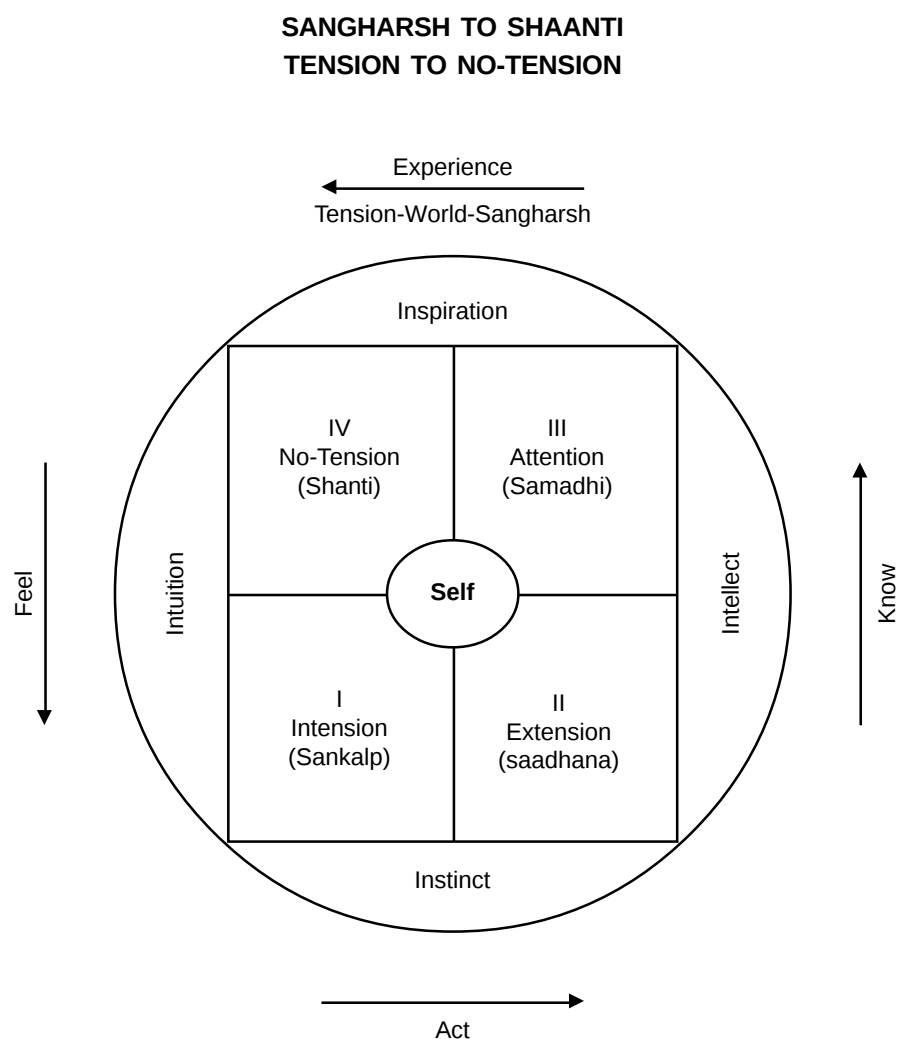
Thus the ultimate peace is in the processes and states of ensuring order, clearing the chaos and being in freedom.

Peace has, in essence two facets. The “Stable peace” and The “Dynamic peace”.

Silence, Concentration and Meditation are stable placid peace. Acting, moving and being Kinetic with alignment, Harmony, purpose and determination is Dynamic peace.

Lake is placid. Ocean is Dynamic. “*Sarovar*” is Serene, calm and tranquil. “*Samudra*” is deep, moving and kinetic.

Human beings can be both like “*Sarovar*” and “*Samudra*”. The lamp in the recess and the center pinion in a grinding stone are examples of the two aspects of Stable and Dynamic peace. The Stable peace is described in Gita.



*“Yadaa deepo nivatastho
Nengate sopamaa smritaa
Yogino yata chittasya
Yunjato yogam aatmana”*

Gita VI-19.

Compared with peace steadiness
of the lamp in place that is windless,
is the peace of the yogi's mind
which is called self-aligned mind.

When the mind is steady, and bright without being affected by the winds of desires, that mind is peaceful mind.

At the same time Gita also describes the Dynamic peace

*“Yuktah karma phalam tyaktvaa
shantim aapnoti naishtikeem
ayuktah kaama kaarena
phale sakto nibadyate”.*

Gita V-12.

Leaving fruits of works, self-aligned one
Attains peace with work well done
Desiring fruits of work, non aligned one
Is bound by the fruits, peace is none.

Govindapada and Shankaracharya, Ramakrishna Paramahansa and Vivekananda, Gopalakrishna Gokhale and Mahatma Gandhi, Shramana Goutama and the Goutam Buddha are the examples of Stable peace and Dynamic peace. Night and Day, planning and concentrated work, woman and man, wife and husband and the stability and flexibility are the examples of stable peace and dynamic peace.

**The real peace can be attained along with dynamic action,
when the desire of self-interest is mitigated.**