

# **THE DIVINE LIFE**

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## **STEPS TO SELF-REALISATION**

**H.H. Sri Swami Sivanandaji Maharaj**

Often man wants to know the taste of a dish, before eating it; he wants to learn to swim without entering water! Theory is not experience; and, naturally disappointed, he turns away from truth, into the open lanes of aimless, purposeless, animal life.

Man is the image of God; and it is as true today as it was in Biblical times, in the Vedic period. Truth does not change; that is the criterion of truth. The quest for this truth is also eternal and ever fresh. In the heart of each individual there is this yearning to know the truth. But, to know the truth is to experience it, not merely understand it with the intellect. The latter is a wayside station, not the destination.

Man wants to know himself, to realise himself. He wants to understand the world around him. He wants to probe into the beyond, in space and in spirit. There is in him an unquenchable hunger to KNOW. He fashions the instruments with which he can acquire that knowledge. He is permanently satisfied with none. Of what use are external instruments and devices? They are but aids, often poor aids, to his own inner intelligence!

Psychology tries to analyse man's "inside." They that dare to go deep enough are staggered by the vastness of this inner field. They that graze on the surface grope in the dark. Man, the real man, remains the unknown.

The little hands of a babe cannot hold a book, nor can untutored mind read it. The little, finite, frail, impure intellect cannot realise the Infinite, radiant Self of man. A dirty mirror, thickly coated with dense soot, cannot reflect your face. Man's impure heart, thickly laden with the subtle impressions of countless lives of undivine life, cannot at all at once reveal the Divinity that is enshrined in it.

### **SELF-PURIFICATION**

First things first. Clear the soot and clean the mirror, instead of condemning the mirror or declaring that it is impossible to see one's own reflection in the mirror. Wipe the heart clean of its dross, of the impurity that has accumulated over it, with the brush of purity, of love and of spiritual aspiration. Let the babe grow into a youth and be educated, before the book of life is given into his hands. Man should grow out of his bestiality, grow out of even his mere human nature and become divine; he must be educated in the art and science of Yoga or divine life, before he can understand and realise his essential divine nature.

The ancient sages, the pioneers in this discovery of the soul of man, had seen what sort of equipment the seeker after truth would need, and what preliminary training and discipline would be indispensable if he desired to realise the truth. To ignore them is to forfeit the delight of Self-discovery.

Every religion in the world, every school of religious thought, every saint or prophet, has emphasised that man must purify his heart, must grow in selflessness, in self-restraint, truthfulness, humility and purity, before he can really, truly and fruitfully seek after Truth. But, man, proud of his discoveries and inventions in the plane of matter, and unwilling to shed the animal in him, vainly attempts to probe the spirit with his material instruments, and when these cannot find it, declares that it does not exist!

### **FAITH**

Yet, Truth does not suffer from such childish denial. It is man himself who suffers. Electric current is not switched off from a live wire by an ignorant man's denial of it; the foolish man receives the shock all right when he touches the wire. Even so, the ignorant man, who denies God, denies the soul, denies the existence of anything except the gross, "solid" world of matter, is rudely awakened to the existence of something beyond, by some unaccountable calamity or untoward event in his own life or in the life around him. Should he have waited for this to happen? Could he not have paid heed to the warning finger that is raised in the holy scriptures?

That then is the first and foremost prerequisite. Faith in the wisdom of the men-of-God, who have, by their own radiant example, by their own flaming renunciation of the world of

matter and disregard of material pleasures and possessions, silently taught the Truth: "The world is transient; rise above it and enter the Eternal Kingdom of God."

### **ACQUISITION OF VIRTUES**

Having acquired this faith in the men-of-God, one should equip oneself with the 'first things': virtuous qualities. Virtue is poison to the vicious mind! The mind will revolt. Faith is the rod that quells it; devotion is the whip that silences it; the sword of aspiration slays it.

The gymnasium, the playground, and other places exist to serve him as fields for the exercise of his body. Similarly, if he has to grow vigorous and healthy in mind, he has to learn from the men of wisdom and learning; he has to think and reflect over what he has learnt. He has to understand and assimilate. If he has to grow in virtue, if his heart is to expand, he has to enter the field of service, and engage himself in selfless, egoless, untiring service of humanity. It is in the field of such service that he will come face to face with his own inner nature, and, if he is sincere and introspective, he will know what virtues he lacks and what evils lurk within himself. Without yielding to despondency or depression, he will apply himself to the eradication of vices and cultivation of virtues.

Rooted in faith and devotion, as he grows in virtue, the vision of truth will also grow more and more distinct in him. He will perceive that the body is but the outermost covering, something like the dress he wears, that the mind itself is a thin veil which hides the light within, but, derives its own lustre from it, and that beyond the body and mind, as the substratum of everything, the Self or Reality dwells in his heart. He will realise that with it everything could assume an importance or value; without it nothing is of any value.

### **MORAL SENSE**

But, first things first. This realisation is possible only if the seeker is firmly established in self-control, in divine virtues. The moral sense must be ingrained in him. We can achieve this best by instilling the moral sense in the young. That is the best period to sow the seeds of ethical idealism, moral sense and righteousness. The young men and women in our schools and colleges must learn the fundamentals of morality and ethics. These have been beautifully summed up in the saying: "To help and serve others is virtue; to harm others is sin." This idea must be inscribed in the tablet of the heart of everyone of our students. Then and then alone can we hope that out of our colleges will emerge good and noble citizens of whom we, the nation and the whole world, will be proud.

Among such citizens will be found the noble patriot, the great social worker, the man of wisdom, the mystic and the man of God. For, once the foundation of a moral life is well and truly laid, then the inner spiritual aspiration will guide every seeker aright upon the path of Yoga, to the great goal of Self-realisation. Let us attend to the first things first.

## WASTE NOT, WANT NOT

Sri Swami Chidananda

Today the sharing will be waste not, want not. If you do not waste your time, you are always cool; you will not be in a hurry; and you will be able to accomplish all things without stress and strain and the likelihood of making mistakes. Because haste makes waste. There is a saying in Tamil: “*attirak kararnukku buddhi mattu.*” (An angry man lacks sense). Therefore, waste not, want not. Haste is likely to make you commit mistakes. A hasty individual is not fully focussed and concentrated. Therefore, time wasted is life wasted. Waste not and don't be wanting for time.

Similarly, we should not waste our nervous energy. It is required for positive and constructive things. We should not waste our nervous energy by constantly worrying, worrying, worrying—indecisiveness—what should I do? Worry is a great drain of our psychic energy, our nervous energy, of the brain, of the central nervous system. Therefore, one should not commit the mistake of depleting one's nervous energy by too much worrying, too much anxiety, too much tension. These are all wasteful negative ways of bringing about a psychological drain within oneself. This should be avoided.

And one should be thrifty. One should not be wasteful with regard to money. One should be charitable where it is necessary. When someone in need, when someone poor is confronting you, you may give everything you have. Empty your purse. That is a utilisation of money; your money is well utilised. Otherwise, some people have a tendency to go shopping every day. They buy unnecessary things and then later when they are in need of money for something very urgent, that is essential, they have no money. Therefore, do not waste money. God-given wealth should be utilised, not wasted.

Holy Master used to sharply condemn too much wasting of energy by garrulity, talkativeness, being a chatter-box. He used to call it lingual diarrhoea. The uncontrollable issue of words should be contained, thus preserving your energy. In his Twenty Important Spiritual Instructions, Gurudev says to observe *Mouna* daily for two hours. It is a way to conserve energy.

So the principle is waste not, want not—time, money, nervous energy, physical energy. In all directions where there is output and expenditure from our entire personality, it should be checked up so that you live a life of moderation, control, conservation and preservation. The energy thus saved can be diverted for more essential work.

Above all, the energy potential of a person thus conserved can be converted into the power of *Sadhana*, the power of concentration and meditation, the power of devotion. Waste not, want not, be wise and be the gainer in all dimensions of your life and become blessed!

## PURIFICATION PAVES THE PATH TO YOGA

**Sri Swami Chidananda**

Purity is the prerequisite to perfection. No spiritual progress is possible without purity. Purity is the bed-rock upon which an aspirant builds his or her spiritual life. Purified mind alone can take one Godward. Only a man of purity can strive in the path of Yoga steadily. Purification brings a thorough transformation of the individual and he transcends lower nature into Divine Nature.

The Supreme Self who is immaculate, Niranjana, pure and devoid of blemish can be experienced only in a purified mind. He could be realised only through one's consciousness that is of crystalline purity, because the Atman cannot be known through the mind or intellect as He is. He is beyond sense-perception. He can neither be known through the mind, nor the intellect, because knowing through the intellect and the mind involves some processes and He is to the product of any process. He is not the result coming out of any process, and so the perception of the Atman cannot be had and the only instruments which we have are mind and intellect. Intellect is part of the mind. The medium of knowing God is in a different level and that level of our being is our own Svarupa, Spiritual Eye, and they also call It Divine Eye. As long as our true identity is covered with Mala (impurities), God cannot be realised. As long as the inner eye or the eye of wisdom is too opened up, the divine perception is not opened up, or is too activated, and therefore we ultimately think and arrive at the great conclusion that God is not a perceived being. God is not someone to be known; He cannot be understood, and the Scriptures declare that He can be only experienced by the purified mind. He is in essence to be experienced, not to be seen or known or perceived, and for this experience they say one should attain purity of mind by right worship. This is the only method.

Do worship to draw closer and closer to God, nearer and nearer to God. Worship is referred to as Upasana or the process of drawing nearer to God. So if you want to attain Perfection and draw nearer to God, do right worship and then experience Him. In the ultimate stage, the actual experiencing is only when you become in nature like Him. You can have the ultimate experience through the acme of worship. Jnana and Samadhi are the highest forms of worship. The highest worship you can offer to God is direct communion with Him, in a state of deep absorption, total state of absorption in meditation.

There are different types of worship, long gradations of different types starting from the external nature, the worship through symbols, etc. The lowest form of worship or Tamasic worship is also a part of worship of God. Starting from the external, ceremonial and symbolic forms of worship, you go on ascending to various grades of spiritual worship until the highest worship within your consciousness in deep state of absorption in meditation is attained, which is Samadhi. Meditation is the highest form of worship and this supreme worship ultimately lead to Samadhi.

In the state of Jnana and Samadhi, the consciousness becomes divinised, totally spiritualised, totally diverted of all earthly elements. In that state of pristine purity you enter

into communion with God and thus when you have experienced Him and become established in Him, in that state, they say you actually become like Him. Going into His nature and starting to worship Him, you ultimately attain a state absolutely like Himself. *Brahmavid Brahmaiva Bhavati*—the knower of Brahman becomes Brahman—is the ultimate declaration of the Upanishads.

All processes of Yoga in their different varieties culminate and unify in this ultimate state of worship which is direct communion through meditation. Actually you will find that meditation is a point where all Yogas are unified. Though they start differently, proceed differently, progress differently and develop differently, ultimately they unify themselves in the state of meditation. Meditation leads to Samadhi.

If you make the study of the spiritual history of lives of various Saints and of the great mystics of the East and West, you will find that all prophets like Buddha, Christ and others, have meditated and attained Perfection. You will find that meditation is a common factor in the spiritual practice of all spiritual seekers all over the world.

All the great scriptures point to lust, anger and greed as veritable foes of a seeker. Anger is related to passion. Anger plays untold havoc upon the body, nervous system, the mind and the very spiritual fabric of the higher self. It is a *Vikara* of passion itself. Passion becomes transformed into anger. These are the great obstacles to meditation. These impurities have to be eliminated from the mind. The scriptures tell us how to do it. One need not turn to any other quarter to find out how to get over the enemies. These are the products of lower Gunas, viz., Rajas and Tamas. Therefore, by making the entire life Sattvic, by filling ourselves with Sattva, we can annihilate these enemies.

The only way to eradicate them from our nature is to adopt ourselves a Sattvic way of living, in all aspects. One can get rid of anger and passion by such a noble living. An aspirant should make every attempt to free himself from the clutches of these lower *Vikaras*. Nothing that is worthwhile is to be achieved without undergoing a corresponding amount of pain and suffering. No enduring ideal can be attained without toil and sweat. Any young seeker will have to go through similar and various other ordeals sooner or later. He should face these trials with the same uniform fortitude that our holy Master Swami Sivanandaji Maharaj displayed during his Sadhana period. The Path to Perfection demands rigorous Tapas and heroic endurance at one time or other. This has been the common experience of all such earnest souls who, fired by the ideal of Self-realisation, turn their back upon the world of vanity and folly, because the truth remains that the link between man and God is forged in the furnace of trial and adversity.

A grim endurance of all vicissitudes and a dogged resolution to persevere to the end are essential if one has to attain Perfection. I pray to the Divine that He may bestow upon you all wonderful health, all-round success in life and highest spiritual blessedness. This is my prayer too at the feet of the holy Master Swami Sivanandaji Maharaj.

# THE DOCTRINE OF THE UPANISHADS

**Sri Swami Krishnananda**

Human life is a composite continuum of varying phases of consciousness, of different processes of thought. It comprises a few links in the long chain of development, a few rungs in the lofty ladder of evolution. It is a series of conditions, becomings, events, which ever stretch beyond themselves and point to something remote, something wider and yet unattained. Life is, therefore, an ever-increasing organisation of consciousness, never resting in itself, never satisfied, but always hoping to be completed in a state of existence which is dimly foreshadowed in the present experience of the individual. Every condition of experience appears to be real and complete when it takes the role of being the one immediately above that which is directly being experienced in consciousness. It reveals its unsatisfactory character when it becomes the content of immediate experience. Unachieved ends seem to promise fulfilment and perfection, but they become pointers to another unachieved state when they are actually experienced. This shows that life is only a step, a stage, means, and not the final goal, destination or end of endeavour. Every lower stage of life appears to be unreal in a higher stage, though no stage is unreal from the point of view of its own temporary existence. Though all stages are real in a sense, they have differing values, and so we are to admit degrees in reality. The higher includes and transcends the lower, the higher is the fulfilment of the lower, the sense of satisfaction is more in the higher than in the lower. The aim of life is to experience in immediate consciousness the highest state of reality, i.e., the Ultimate Reality, where all aspirations find their consummation and the supreme purpose of life reaches its realisation.

Philosophy starts with the recognition of the inadequacy of the present state of life. It is the outcome of the discovery that something beyond human life does exist. Dissatisfaction with what is presented to the empirical consciousness is the source of all speculation and spiritual effort. The method adopted in realising the Supreme Being is dependent on the conception of it which one has. The conception of reality is a form of the mental consciousness objectified as the complement of the subjective need or the extent to which incompleteness is felt in the depths of the individual. Thus, conceptions of the nature of reality are bound to differ from one another, as different persons feel dissatisfaction in varying intensities. We have, therefore, to consider the views which directly influence the methods of approach to reality.

## EXISTENCE AND VALUE

The problem of reality has direct bearing on that of existence and value. Existence is what is independent of everything else, different from relations of every kind. Value is the nature of existence as it is related to a perceiving subject; it is the manner in which an external existence becomes a content of an internal consciousness. An object as cognised or perceived is, therefore, a value, and not an existence as such. But the true nature of the object, without being related to a cogniser, is its existence. The problem of perception involves the determination of the nature of existence and value. For, on this depends the worth of perceptive knowledge. What do we really perceive? Is it only an

illusion, an error, or is it a fact in itself? Do we grasp phantoms in sense-perception or do we have real and genuine knowledge of anything truly existent? The investigation of this phenomenon of the relation between existence and value, truth and error, leads one to various kinds of metaphysical and epistemological speculations. The Upanishads synthesise all empirical views of reality, dive deep into the facts of experience and proclaim what is most authoritative, direct and in harmony with the various phenomena of the universe. To understand the exact value of the philosophical position of the declarations of the Upanishads, we may proceed from the first views of things held by those who depend on what is given on the surface of human experience.

### **NAIVE REALISM**

There is a theory which is generally termed naive realism. According to it, what is perceived through the senses is the true nature of the object thus perceived. The datum of experience is identical with the reality that is presented to the perceiving consciousness in the form of the external object. There is no difference between object as perceived and object as it is in itself. The universe of objective perception is really in the very form in which it is experienced through the senses. The universe is material in nature, diverse in form and even mind which is the perceiver is a kind of modification of cosmic matter. This is, in other words, the materialistic view of reality. The great defect of this view is that it cannot account for the fact of error in perception. What is meant by erroneous knowledge? What is wrong perception? Why is it that sometimes we are unable to know things as they are, but are made to take a phantom as the given in experience? How can the perception of water in a mirage be explained, if what is experienced through the senses is the same as what is in fact externally in the world? The theory that reality is material and is as it is experienced individually is untenable for various reasons. That which is really material cannot be assimilated into one's consciousness, and what is thus not assimilated cannot be known by the consciousness on account of there being a gulf between the experiencer and the experienced.

If mind and consciousness are products of matter, they must be inherent in matter. What is not in the cause in some form or the other cannot be produced as the effect. If the cause is matter, the effect also would be matter. If mind and consciousness are facts of experience, and if they are said to be effects, they must have a conscious cause, too. How can something arise from nothing? The attempt to merge the entire individual experiencer in a material universe is bound to end in failure. Epistemologically and metaphysically the theory of naive realism is found to be unsatisfactory on account of its inability to explain facts of consciousness and experience of matter by consciousness.

What is the relation between the experienced object and the experiencing consciousness? Taking for granted that the object is material and is different from consciousness, we would be obliged to fall into a chasm of the unceasing difference between the given in experience and the experiencer. What is it that exists between the experiencer and the experienced? According to crude realism, it can be neither matter nor consciousness. For, if the relation is material, it would be indistinguishable from the object; if it is conscious, it cannot be separated from the subjective experiencer. If it is neither, the

relation remains unexplained, unless a purely arbitrary and unwarranted neutral stuff is brought forward as the explanation thereof. If the subject and the object are totally different from one another, there cannot be knowledge. Nor can it be said that the subject and the object are of identical nature, and this nature is material, for materiality being not the same as consciousness, there cannot be apprehension of anything on the supposition that the experiencer is material in nature. Matter is unconscious and it cannot know anything.

## **NAIVE IDEALISM**

There is another of reality which goes by the name of naive idealism. It is the view that what is experienced is the same as the real, and that this real is identical with the idea of the individual subject. This is equal to merging the whole cosmos in the idea or the consciousness of the individual. All the substance of the earth and the heavens is my idea; you all are contained in my conception or notion. There is no cosmos independent of the subjective idea. The world is the projection of the experiencing subject.

This view is quite good as far as it is confined to the private reactions which the subject manifests towards the objects of the universe in consonance with the interests which the subject cherishes on account of the presence of various kinds of desires and impressions imbedded in itself. But when this theory is taken to be metaphysical one, i.e., a theory of reality, it falls to the ground. It cannot be said that an individual can perceive external objects even if there is nothing at all outside in the form of some degree of reality. There cannot even be an appearance of externality if there is no support for this appearance. Appearance presupposes reality. Further, it is not true that the individual experiencer has full control over what is experienced outside as the universe. Experience shows that the individual is bereft of knowledge of and power over the vast universe and that the other individuals of the universe are not in any way inferior to their experiencer as far as their status as existence is concerned. All exist in the same degree of reality in a particular plane of existence; otherwise, there cannot be subject-object-relationship. If the subject is more real than the object, there cannot be interaction between the two, and there cannot be knowledge. This proves that the external universe is not subservient to the ideas of the subject. It has an independent reality which no individual can deny. The knower and the known are in the same status, on a parallel basis. There is no difference in degree of truth between the experiencer and the experienced. The theory of naive idealism, or subjective idealism, is not tenable.

## **BECOMING LESS AND LESS**

**Sri Swami Atmaswarupananda**

Over the years, one of the more common expressions that finds its way into Pujya Swami Chidanandaji's morning talks is the phrase "till the last breath in the body." Whether he is talking about doing good to others or any other spiritual practice, he will frequently add the words "till the last breath in the body."

In actual practice there are at least two reasons that we need to be reminded of this. One is because we so often consider God-realisation to be a goal like any other goal. Therefore, we put a time limit on it: "I will put forth great effort for so many months or years and then I will see the results." The other reason is that the older we get, especially after the age of 50, the same strength is no longer there. Memory is not the same. The sharpness of the intellect may not be quite the same, and we may be suffering from certain debilitating diseases. It becomes so easy to say, "I have put in enough effort." We begin to slacken off.

But then, it is a fact that we do get older, and it does become more difficult to keep up our regular practices. Another fact is that often we don't see the results hoped for, and how can we keep up our efforts if there are no results?

These doubts are due to a basic misunderstanding that the ancients of this land recognised very clearly. The goal of God-realisation is not like any other goal. We can have ordinary goals for the first half of our life, during the *Brahamacharya* and *Grihastha* stage, but then our outlook and approach to life is supposed to change. After accumulating sufficient wealth, raising our family, becoming successful, then, at the height of our success and abilities, we are supposed to retire to the forest, take up spiritual practices and turn our responsibilities and our authority over to our children.

This most of us are not prepared to do. And thus we try to maintain our spiritual life on the basis that the ancients did not recommend. They said make a break with the past. But we object, "Why can't we just keep going, keep trying to achieve, add the spiritual life to our other successes?" Because the spiritual life fundamentally is not a matter of attaining, but a matter of getting rid of. It is matter of abandoning what we have previously accomplished and becoming less and less.

Gurudev told us that the highest Sadhana is to bear insult and injury. No one in their full prime is going to easily bear insult and injury. It requires a totally new outlook on life. It means that we have to see that the purpose of the spiritual life is that we become less and less until we become a nothing, so that God can shine through our body and mind in all His Glory.

The remarkable and wonderful thing is that no matter how old the body gets, no matter how weak the mind gets—we may no longer be able to attain anything in the normal sense—till the last breath in the body we can keep up the *Sadhana* of becoming less and less.

## **THE MESSAGE OF SILENT SOLITUDES**

**From the Book "Sivananda's Gospel of Divine Life"**

### **MEANING OF THE 'ANANDA' SUFFIX**

The Master called out to Sri X. to give him some instructions, but he began in an entirely different vein.

"Even before embracing the order of Sannyasa formally, you have added on the 'ananda' suffix. It is all right in a way, for you have been here for quite a considerable number of years now. But you should understand the significance of this term 'ananda'. It means that the bearer of the name has found, or at least is sincerely endeavouring to find, Ananda or bliss within himself, in his own Self. Well, to such a man, no external forces ever matter. Even if he is beaten with a shoe, he will only smile, for he has entirely dissociated himself from the body, and the inner Ananda is ever there.

"But the other day you lost your temper at a man calling you by an insulting word. Suppose he called you a donkey, will you at once develop four legs and a tail? Will you actually become a donkey? It is a mere sound. You should just smile and ignore it.

"It does not matter. Past is past. You should be careful. Watch the mind. If you had lost your temper a hundred times last year, and if you lose it fifty times this year, it is a great improvement. Perfection is not attained in a day. Always reflect on the significance of the 'ananda' suffix and the principles of Sadhu-hood."

The incident had occurred almost a month before, but the Master had studiously kept silent and did not open the topic until now.

### **SINCERE REPENTANCE**

A letter had been received from Sri N. Subramanian Unni of Trivandrum. He wrote:

"My prostrations at thy lotus feet. Having come to know of the Divine Life Society and Swamiji Maharaj through the local branch of the Divine Life Society, I feel myself blessed from that moment. I hope to be lifted up from the ocean of worldliness by Swamiji Maharaj. My eyes are now fully opened, and I realise how I have practically wasted my sixty-four years of life. I am now anxious to turn a new leaf and, taking refuge at thy feet, hope to be saved and taken to the goal in this very birth itself."

After reading the letter aloud, the Master remarked, "He is indeed a very sincere man. Look at the genuine repentance to which he has given expression in his letter. Even this does not happen to most of the people today, who lead a sensuous life right to the grave. They waste their entire life, and it will be a long time before they are granted a human birth again.

"Wiser is the man who perceives the dangers of old age, death and transmigration while  
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his senses are vigorous, and while he is enjoying the bloom of youth. Repentance in old age does not take one very far. It is better that the youth be trained to look at life from the right angle, and to take note of the fleeting nature of the pleasures of youth. One should take to the spiritual path while one is young. Such a one is a real hero. He will attain God if he follows the precepts of his Guru, and applies himself heart and soul to his Sadhana. And in youth this steady and tenacious application to Sadhana is easy.”

### **YOUTHFUL DISPASSION**

Yesterday the Master read a touching letter from an old man, who thought that he had lost sixty-four years in worldly life. Today there was a touching complaint from another old man, intimating the loss of his son from home. He sent a telegram to the Master, which read:

“Son Sushil missing. Wire if at the Ashram. Do not tell him about wire—Sundarlal”.

Wherever a young man joined the Ashram, the Master would ironically remark, “Your parents will abuse me,” and, after a pause, he would add, “Let them. I do not mind. I am here to bear such rebukes from thousands of parents if only at least one son renounces the world, becomes a Sannyasin and realises the Self.”

### **SADHANA FOR DOCTORS**

An aged doctor was with the Master in the office conversing with him. His problem was how to attain liberation.

“Liberation for a doctor is very easy,” began the Master. The doctor was amazed at this bold assurance.

“Renounce the desire to earn more wealth. Desist from accepting money from those patients who are poor. Do not extract money from anyone. Have the one pure motive of serving the Lord in the sick and the suffering. Reflect. Meditate. Find out the defects in the mind. Root out the subtle craving for sensual pleasures. They will goad you to place your service on a mercenary basis.

“You can render such service more effectively if you renounce the world and participate in the work of some good religious institution. Start a dispensary or a hospital as part of the institution, and begin serving the poor and the suffering. Always have the feeling that you are serving the Lord in the patients. Greet every patient as the Lord Himself, coming to give you an opportunity of purifying your heart. Take a genuine interest in the patient's recovery. When the service is over, offer everything—the actions and their fruits—as your love-offering unto Him. You will attain liberation soon if you serve in this manner.”

The doctor bowed with great reverence, determined to put into practice the Master's instructions.

## **NEWS AND REPORTS**

### **NEWS FROM THE HEADQUARTERS**

#### **IMPORTANT ANNOUNCEMENT ABOUT SRI SWAMI RAMSWARUPANANDAJI**

For the information and requisite action, we are hereby informing all our D.L.S. members, "Divine Life" readers and persons connected with D.L. Society headquarters and Sivananda Ashram, Rishikesh, in anyway whatsoever, THAT SWAMI RAMSWARUPANANDA SARASWATI though living in Sivananda Ashram, yet undertakes foreign tours in different countries in an independent manner upon his own initiative.

Neither the Trustees of the Divine Life Society Trust Board nor the D.L. Society authorities such as the President, Vice-Presidents and the General Secretary, are consulted or concerned in any way with these programmes of his. These tour programmes are independent personal activities of the Swami. His travels do not form part of the official activities of Rishikesh Divine Life Society headquarters. Therefore, we are neither connected with these programmes nor are we responsible in any way for his personal activities in the places covered by his itinerary. He does not go as a Divine Life Society representative officially deputed by the headquarters' authorities to carry out programmes sponsored by the D.L. Society.

All Branch personnel as well as persons connected with Sivananda Ashram in any manner whatsoever are hereby requested to take note of the above mentioned facts. They are requested to disassociate themselves from the Swami's programmes and hence forward refrain from inviting him to their Branch.

—*The Divine Life Society*

### **ANNOUNCEMENT**

#### **THE SIXTH INTERNATIONAL 24 HOUR NON-STOP JAPA YAJNA OF THE SACRED MAHA MRITYUNJAYA MANTRA**

*Om trayambakam yajaamahe sugandhim pushtivardhanam,  
Urvaarukamiva bandhanaan mriyora muksheeya maamritaat.*

At this critical juncture of human history, the Divine Life Society Headquarters is organising the Sixth 24 Hour global Japa Yajna of the sacred Maha Mrityunjaya Mantra to be offered for world peace and the spiritual upliftment of all mankind. It is hoped that all spiritually-minded people from the Divine Life Society as well as other institutions and faiths will come together to pray for the welfare of all humanity. The efficacy of prayer is well known to all traditions, and as Gurudev Swami Sivanandaji Maharaj once said, "Prayer has tremendous influence. It can work anything provided you are sincere. It is at once heard and responded to."

The Global Japa Yajna will be held on Sunday, January 11, 2004. The timing for the Japa  
*The Divine Life – November 2003*

Yajna will be from 0.00 a.m. January 11th until 12-00 midnight January 11, 2004. New York Time (EST). This is 10-30 a.m. January 11, 2004 until 10-30 a.m. January 12, 2004, Indian Standard Time (IST). Please indicate your preferred timings and supply the following information: (1) Name, or if you are a group, name of group, Centre, Branch or Family as applicable; (2) Number of participants if group; and (3) city and country; (4) After the Japa Yajna, we request you to send a short report to the e-mail address below or by ordinary mail to the D.L.S. Headquarters describing your participation and experience (with or without pictures). We hope to prepare a special booklet, which will serve as both an inspiration and a way of sharing with others worldwide.

You may choose any time that suits you to chant the sacred *mantra*. If you have an Internet Connection, you may send your timing directly to Swami Suryadevanandaji whose e-mail address is [swamisuryadevananda@yahoo.com](mailto:swamisuryadevananda@yahoo.com). If you do not have an Internet Connection, please send your preferred timing again to The Divine Life Society Headquarters in Rishikesh and we will send the same to Swamiji. Your timings will be posted on a 24-hour schedule in The Divine Life Society, Headquarters web pages specified for this purpose. ([www.divinelifesociety.org](http://www.divinelifesociety.org)). Although your timing will be posted on the schedule up until two hours prior to starting time (10.00 p.m. Jan. 10, 2004) if possible we would appreciate it if you could send in your timings two weeks to one month ahead of time.

—*The Divine Life Society*

### **SEVA THROUGH SIVANANDA HOME**

The D.L.S. Headquarters has been extending its service to the sick and needy people through Sivananda Home, situated near the Laxman Jhula. It is a place of refuge and shelter for people in need of medical care, who have neither anybody to take care of them nor any place to go.

Looking back upon the last six months, one can see a steady development going on in Sivananda Home. Actually the word DEVELOPMENT itself is quite interesting. It can be approached from a quantitative point of view: one has become bigger, more cases, more admissions, extension of the building, increase of staff, etc. The development in Sivananda home however is of a different type. It looks like the character of the Home is gradually unfolding itself. Whereas during the last few years many cases were referred to a General Hospital, mostly for operation, nowadays most of the patients are in need of a long-term treatment, either psychiatric or physical. The Home just observes and tries to make arrangements for the needs of each and every patient, in whose form the Lord Himself has come. Last month for example, an extension was provided for a special bathroom for paralysed patients who need to be lifted by at least two people. In addition to that, a provision was made to prevent patients, especially mentally retarded people, from falling over the wall. One can see an increase of female destitute patients, mentally deranged, brought from the roadside and desperately in need of security and protection.

During September 2003, two new lady patients were admitted. One of them is still so

anxious, that no talk is coming from her lips and her eyes are restlessly roaming around. She was brought from the nearby Laxman Jhula Road, without any luggage, not having one single Paisa and wearing only a short upper dress. It looks like she is anemic, but a blood sample could not be taken yet, since her anxiety comes out in aggressive behaviour. For patients like this mother, a separate room is available, which she may need for a couple of weeks. Only God is aware of all the suffering she had to undergo, to land up in a stage like this. But God also knows her heart, her needs and her prayers and has not forsaken her. Besides regular medication, it is attention and love, the warmth of a touching hand, the sound of soothing Bhajans, which are instruments in her recovering process. She is not mad at all, but she had to face certain circumstances which were too hard to deal with and this hardness of behaviour was only a mechanism to defend herself.

In the treatment of mentally deranged patients LOVE and DISCIPLINE both play an important role; to soften the hardness to make one feel at home, and as a loved person; also, at the same time, a strict regulation in food, day and night rhythm, re-training in one's personal hygiene and a certain duty to perform. One has also to be made to learn social skills again, for example hunger often makes people fight for their food, steal it from others, or even eat stones. This process of regaining one's self-esteem can take many years, but one thing is for sure: Gurudev Himself brought each and everyone of us here, and he will not stop taking care. With whatever history; for Him there is no good or bad, no fool or mad. The admission of a small child a few weeks ago is the positive proof. The boy was roaming around near the Ashram all-alone. His age must be around 3 years, though he looked as 18 months only, with a weight of 6 and a half kgs, bones like twigs and a full bloated abdomen. Hungry for food and attention, he has increased his weight already by one kg and enjoys the loving care and attention from new mothers, sisters and brothers.

The development in the Home is not an increase in the number of patients or operations, but it is the showering LOVE of Gurudev and His mercy, which turns a cry into a smile and a beating arm into a helping hand. May His choicest blessings continue to pour upon all of us!

***“FEED THE HUNGRY. CLOTHE THE NAKED. SERVE THE SICK. THIS IS DIVINE LIFE.”***

**-SWAMI SIVANANDA**

## **ANNOUNCEMENT**

To all our honourable Readers we wish to make this Announcement on behalf of Most Revered and Venerable Sri Swami Chidanandaji Maharaj. Due to his old age, a somewhat undesirable heart condition and certain specific physical health problem associated with his old age Swamiji is not in a position to make himself available to visitors who wish to come and meet him. Swamiji Maharaj has instructed his assistants to discourage visitors and reply in the negative to telephone calls requesting for time to meet Swamiji. He is mostly confined to bed. He rarely leaves his bed except to go to the adjacent bathroom either for bath or toilet or for cleaning and brushing his teeth. Even then he takes the help of a walking stick. He is approaching his 87 years of age. On

certain occasions only he permits people to meet him briefly. Upon such occasions he is taken in a wheelchair from his bedroom to the central hall. This also it is upon SUNDAYS ONLY. The other six days in the week he sees no one except certain people on medical grounds or those who have come for Official consultation and direction regarding some important and urgent matters connected with the Divine Life Society Headquarters.

Unfortunately the above situation is misinterpreted by some devotees who have taken it to mean that Swami Chidanandaji Maharaj meets everyone on Sundays. They have taken it for granted that he is available to the public once in every week on each Sunday. This is a gross mistake and totally a wrong idea. Actually, Sri Swamiji Maharaj is not in a condition to meet anyone at all. But, despite his illness, out of his consideration for others he makes certain exceptions. For example, if a devotee has come for his Darshan from a distant foreign country like America or Australia or some country in Europe like France, Germany or Italy etc or UK, then Swamiji gives them some time. BUT ONLY ON SUNDAYS.

Therefore, in the light of the above, please note that Swamiji's Sundays availability is not in the nature of a routine weekly program for the general public. But, it is meant for the above indicated exceptional people for certain special reasons with his permission only.

*Personal Secretary to: Sri Swami Chidananda, President, The Divine Life Society Headquarters.*

## **ANNOUNCEMENT**

### **ANNAPURNA ANNAKSHETRA MOOL-DHANA FUND**

We wish to inform all our Readers, Members and Devotees that the above Mool-Dhana which exists since about twenty years has not been able to reach even half of its target figure. This is mainly because of two reasons. Firstly, contributions to this Fund are not being received as much as the contributions to other Funds. Secondly, the public is not aware of its importance and its indispensability. The term MOOL-DHANA means a Corpus Fund. Monies that constitute a Corpus Fund cannot be spent. A Corpus Fund cannot be spent. They have to remain untouched and deposited in a bank like State Bank of India or otherwise invested in some sound public sector investment. Only the interest accruing out of the deposited amount can be spent. One of the duties of the management of Sivananda Ashram (which is the International Headquarters of the Divine Life Society) is to provide food to

a) Its resident Sadhak inmates who are engaged selflessly in carrying out the work of the different important Departments of the Society's Headquarters.

b) The number of visitors to the Ashram who visit us all the twelve months round the year for varying periods of stay for Peace, Spiritual Sadhana and Satsanga on the

holy banks of the Sacred River Ganga.

c) The paid staff of the Society employed in the Printing Press, Kitchen-Cum-Dining Department, Sivananda Charitable Hospital.

d) Junior staff serving in other Departments like the packers in the Publication Department, the errand boys in the Accounts Department, certain personnel who work for salary plus food, and the Kitchen staff. A recent calculation shows that the daily expenditure at the Kitchen-Cum-Dining Hall works out at approximately Rs.15, 000/- per day. This totals to or this means Rs.54, 75,000/- per year expenditure. This amount indicates the annual interest that the CORPUS FUND must yield. The Annapurna Annakshetra Mool-Dhana (Corpus Fund) must be an amount that will yield an annual interest of the above mentioned sum of Rs.54,75,000/-.

The Society has a Corpus Fund for the Annapurna Annakshetra Department and requires your help and generous contribution of your donations for the Corpus Fund so that the interest may be utilised for the expenses of the Annapurna Annakshetra Department.

The Readers, Members and Devotees can also approach financially well-off persons in their local areas or cities and appeal to them to contribute to this Corpus Fund by sending their donations directly to the D.L.S. Headquarters. *It may be noted that nobody is authorised to collect Funds from them on behalf of the D.L.S.* The contributors may kindly send their donations directly to the Headquarters, specifying ANNAPURNA ANNAKSHETRA MOOL-DHANA FUND in their communication.

—The Divine Life Society Headquarters.

## REPORTS FROM THE D.L.S. BRANCHES

### INLAND BRANCHES

**Ahmedabad Usmanpura (Gurajat)** During the month of August 2003, the Branch conducted Yoga class daily, Paduka Puja on 3rd August and Gayatri yajna on 10th August.

**Ambala (Haryana)** The Branch had daily Satsanga and Mahamantra Kirtan; and on Sundays collective chanting of Mahamrityunjaya Mantra was added to the daily Satsanga. Recitation of Sri Hanuman Hymns was done on Tuesdays and Saturdays. A Bhajan book was released by H.H. Sri Swami Premanandaji Maharaj on the death anniversary of Revered Sri Swami Vedantaprakashanandaji Maharaj. Two special Satsangas were organised on Sri Ganesha Chaturthi and Sri Goswami Tulasidas Jayanti and also a special Matri-Satsanga. The daily Homeopathy clinic continued to help patients. The Branch gives free Jal Seva at the Bus-stand and a place of crossing.

**Balangir (Orissa)** There was the Saturday weekly Satsanga at the Branch, and also two

mobile Satsangas at residences of devotees. A special 3-hour programme was organised on Sri Krishna Jayanti.

**Bangalore (Karnataka)** The Branch conducted Paduka Puja and Swadhyaya on Thursdays, and on Fridays Matri-Satsanga which included recitation of Sri Vishnu-Sahasranama and Sri Lalita-Sahasranama. A special monthly Swadhyaya of Gurudev's teachings was arranged on 3rd August. Akhanda Kirtan was done for three hours on 17th August. On the occasion of Sri Krishna Jayanti a Bhagavat Saptah was organised.

**Barbil (Orissa)** In addition to the weekly Satsanga on Thursdays, the Branch held three Satsangas at the Branch and one at the residence of a devotee. On Sri Krishna Jayanti, a 12-hour Akhanda Kirtan, as well as various programmes were organised in the morning and evening. Sivananda Homoeopathy dispensary gave treatment to 485 patients during the month.

**Bellaguntha (Orissa)** Besides the 2-hour Brahmamuhurta prayer-meditation session, the Branch held the weekly Satsanga on Sundays, and weekly Matri-Satsanga. In the Matri-Satsanga on Ekadasis, recitation of Sri Vishnu-Sahasranama, Sundarakanda, Sri Hanuman Chalisa, etc., was done. Apart from the monthly Sadhana Day on the 17th, the Branch organised the District level Sadhana Day on 10th August under the able guidance of Revered Swami Sivanandagurusevanandaji and Revered Swami Ramapremanandaji. 450 devotees from various Branches participated. Sri Krishna Jayanti programmes began at 4 a.m., and continued till midnight.

**Bellary (Karnataka)** The Branch conducted twice-a-day Puja, Paduka Puja on Sundays, and the weekly Satsanga and Swadhyaya. Narayana Seva was organised in a Leprosy colony on 8th and 17th August.

**Bhongir (A.P.)** A special Satsanga was arranged by the Branch on Sri Krishna Jayanti.

**Bikaner (Rajasthan)** In addition to Puja twice-a-day, the Branch conducted Satsanga and Swadhyaya for two hours daily. The monthly Matri-Satsanga was held on 12th August. Special Puja, Satsanga and various programmes were organised on Sri Tulasidas Jayanti, Sri Krishna Jayanti, Sri Ganesh Chaturthi and on the last Monday of holy Shravana. A Yajna was performed with Mahamrityunjaya Mantra on 24th August. A special Satsanga was arranged on the visit of Revered Swami Bhajananandaji. Yogasana class, Chidananda Health Service, Chidananda Education Aid and Sivananda library continued their useful and valuable social service.

**Boudh (Orissa)** The Branch conducts recitation of Sri Hanuman Chalisa on Tuesdays, Sri Suktam on Thursdays and Sri Shanaischara Stotram on Saturdays in the daily Satsanga. A special night Satsanga was held on Sri Krishna Jayanti.

**Chatrapur (Orissa)** Over and above the daily and weekly Satsangas, the Branch held four mobile Satsangas also. Recitation of Sundarakanda was done on Saturdays. On 8th

and 24th August Paduka Puja and Mahamantra Kirtan were done. Special Puja and other programmes were organised on Sri Tulasidas Jayanti, Sri Ganesha Chaturthi and Sri Krishna Jayanti. Akhanda Kirtan of Mahamantra was also arranged on Sri Krishna Jayanti from 6 p.m. to midnight.

**Dehra Dun, Jeevan Jyoti (Uttaranchal)** The Sunday Satsanga of the Branch included Swadhyaya of one chapter of Bhagavad Gita. A special Satsanga and Havan were organised on Purnima. Yogasana-Pranayama classes were held daily in the morning as well as evening.

**New Delhi, Amar Colony, Lajpat Nagar** The Branch conducted meditation class five days a week. Collective Mahamrityunjaya Mantra Japa was done on Sundays, and recitation of Sundarakanda, Sri Vishnusahasranama and Bhagavad Gita was done on the first, second and third Sundays respectively. On the fourth Sunday Paduka Puja was performed. On Sri Ganesh Chaturthi a special Satsanga and discourse by H.H. Sri Swami Premanandaji Maharaj were organised, and was followed by a Bhandara.

**Dharamgarh (Orissa)** In addition to the daily Puja of the deities and Gurudev, the Branch conducted daily Paduka Puja for one month from Guru Purnima to Shravana Purnima and special Paduka Puja on Sundays. The weekly Satsanga was held on Thursdays. A 5-day programme of Bhagavata Katha by Revered Swami Sivanandagurusevanandaji was organised from August 11 to 15. On Sri Krishna Jayanti, one lakh Archana with the Mantra 'Om Namoh Bhagavate Vasudevaya' and other programmes were arranged.

**Gandhinagar (Gujarat)** The regular features of the Branch activities are: the fortnightly Satsanga on 8th and 24th, Yogasana training from 1st to 10th; Homoeopathy clinic on 2nd and 4th Thursdays; and Spiritual Book Library.

**Gumergunda (Chhattisgarh)** The daily activities of the Branch include 3-time Arati, morning prayer session, evening Satsanga and Yogasana class. The regular weekly programmes are Paduka Puja on Thursdays and recitation of Sri Hanuman Chalisa and Sundarakanda on Saturdays. Special Puja was performed on Sri Naga Panchami, the last Monday of Shravana Purnima and Sri Krishna Jayanti. A 24-hour non-stop recitation of Ramacharit Manas, Ramayana was done on August 11-12. On Sri Krishna Jayanti, 12-hour Akhanda Kirtan of the Mantra 'Om Namoh Bhagavate Vasudevaya' and other programmes were also organised. Independence Day was celebrated with appropriate programmes.

**Jaipur (Rajasthan)** The Branch continued with its regular activities which were: (1) Swadhyaya of Sukhasagar six times a week and of Bhagavad Gita four times; (2) the weekly Satsanga on Sundays and the weekly Matri-Satsanga on Mondays; (3) Recitation of Sundarakanda and Sri Hanuman Chalisa on Saturdays; (4) Sankirtan of Mahamantra and Sri Hanuman Chalisa on Tuesdays; (5) Collective Japa of Mahamrityunjaya Mantra for 1 1/2 hours on Thursdays; (6) Swami Sivananda Homoeopathy Clinic—two honorary doctors, Dr. J.D. Saxeva and Dr S. S. Dalecha examined 1564 patients and gave medicines were given free during the month; (7) Smt. Sarala Singhji conducted daily

Yogasana-Pranayama class; (8) Sivananda Library; (9) Distribution of food grains, sugar, edible oil and tea in a leprosy colony; (10) Poor feeding—average daily beneficiaries about 300; (11) Distribution of Rs. 2500/- to 23 poor widows; and (12) Monthly scholarships to 75 poor students.

Special programmes during August 2003 were: (1) Two special mobile Matri-Satsangas; (2) Special functions at the Branch on four days with new-born Krishna in a swing decorated with flowers; (3) A trip to religious places by 62 devotees; (4) Sri Krishna Jayanti celebration with four beautiful tableaux depicting different episodes of the Lord's Lila and various programmes and midnight Arati; (5) And two Nandotsava celebration programmes.

**Kantabanji (Orissa)** The weekly Satsanga of the Branch included Swadhyaya of Bhagavad Gita, Pranayama and meditation. Recitation from Srimad Bhagavatam and other programmes were arranged on Sri Krishna Jayanti.

**Kurnool (A.P.)** Besides the daily session of Bhagavad Gita Swadhyaya and meditation, the Branch conducted Satsanga on Sundays. Special Puja and other programmes were arranged on Sri Krishna Jayanti and Sri Ganesha Chaturthi. Special prayers were offered to the departed soul of Sri P. Surya Narayana Garu.

**Moirang (Manipur)** The Branch had Satsanga on Sundays regularly. It organised a special function on Sri Krishna Jayanti.

**Nalgonda (A.P.)** the Branch held the weekly Satsanga on Wednesdays with various recitations and Swadhyaya of Srimad Bhagavatam. A special function was organised in a village 60 km away on the Independence Day, and clothings were distributed to poor, and sweets and various prizes were given to 300 students. On Sri Krishna Jayanti, a special Satsanga was arranged from 8-30 p.m. to past midnight, in a village 40 km away. A third village, 50 km away, was chosen for Gayatri Yajna on 24th August.

**Nandini-Nagar (Chhattisgarh)** Recitation of Sri Vishnu-Sahasranama and Sri Hanuman Chalisa was a regular feature of the weekly Satsanga of the Branch. Akhanda Kirtan of Mahamantra was done for six hours on 3rd August. The Ramayana Path was done by the Matri-mandali on 8th August. Various programmes were organised for five hours on Sri Krishna Jayanti Special Puja was arranged on Sri Ganesha Chaturthi and tree plantation was also done. On the Independence Day, sweets were distributed to the school children of the adopted village.

**Ningthoukhong (Manipur)** The Branch conducted Paduka Puja daily and Satsanga on Sundays. On Sri Krishna Jayanti, various special Public programmes including a big procession with Vasudev carrying the newly-born Krishna, etc.,- were organised throughout the day. A large number of devotees participated.

**Panchkula (Haryana)** In addition to the daily Satsanga and study of Srimad Bhagavatam, the Branch arranged weekly mobile Satsangas. Special programmes were organised on

Sri Krishna Jayanti.

**Pattamundai (Orissa)** The Branch held mobile Satsanga on Sundays.

**Rourkela (Orissa)** The Branch conducted Puja in the Viswanatha Temple and Bhajan Hall twice a day. On Thursdays, Paduka Puja was held in the morning and Satsanga in the evening. Paduka Puja was performed on the 8th, 24th and 25th August. Besides the mobile Satsangas on all the Sundays, a mobile Satsanga on 24th August, the monthly Satsanga and the monthly Satsanga in the Blindmen's School were also arranged. On Sri Krishna Jayanti, various programmes were organised from 7-30 in the morning till past midnight. Free medical examination and medicines to the blind students was continued.

**Rourkela, Steel Township (Orissa)** The Branch had mobile Satsangas on Sundays and special prayer sessions on 8th and 24th August. Sri Krishna Janma Mahotsava was celebrated for nine days. On Sri Krishna Jayanti various programmes were organised from 8 a.m., till past midnight. And on the following day, Nanda Utsava was also celebrated.

**Salipur (Orissa)** The Branch regularly conducted 2-time Puja. In the weekly Satsanga, spiritual talks were also given on the first two Sundays. The fifth Sunday being Sri Ganesha Chaturthi and also the foundation day of the Branch, special programmes were organised. Recitation of Bhagavad Gita was done on 3rd August, and of Sundarakanda on Sri Tulasidas Jayanti. A special function and a discourse were arranged on Shravan Purnima. On Sri Krishna Jayanti, programmes were organised in two sessions. A special mobile Satsanga on 24th August drew a large number of devotees.

**Sambalpur (Orissa)** The Branch conducts Puja regularly in Sri Viswanatha temple. A mobile Satsanga was held on 9<sup>th</sup> August. Various programmes were organised on Sri Krishna Jayanti. Narayana Seva on all Mondays and service through Sivananda Charitable Dispensary are continued.

**Sunabeda (Orissa)** The 2-hour daily Satsanga of the Branch included recitation and study of the Valmiki Ramayana. Paduka Puja and Satsanga were held on Thursdays and Sundays. Special Puja and other programmes were arranged on Sri Tulasidas Jayanti, Sri Varaha Jayanti and Sri Ganesha Chaturthi. And on Sri Krishna Jayanti, chanting of the Mantra 'Om Namoh Bhagavate Vasudevaya' was done from morning to midnight, and simultaneously, recitation of various stotras and other programmes took place. On the next day, Nanda Utsava was also celebrated with gaiety. Discourses on 'Kriya Yoga' were also organised. The Sunday medical camps continued to render invaluable service to poor, uneducated tribal people. Yogasana-Pranayama class in two separate batches for men and women continued regularly.

**Sunabeda, Ladies Branch (Orissa)** Besides the daily Mahamantra Sankirtan for one hour, the Branch conducted Satsangas on Wednesdays and Saturdays, and Satsanga for children on Sundays. Paduka Puja and recitation of Sri Vishnu-sahasranama Stotram were done on Ekadasis. The concluding ceremony of the month-long programme of daily

recitation of Srimad Bhagavatam was organised in a grand manner on Shravan Purnima. Various programmes were held throughout the day on Sri Krishna Jayanti. Narayana Seva was rendered on all Tuesdays.

**Tiruchirapalli (Tamil Nadu)** The Branch conducted weekly Satsanga and classes for Bhagavad Gita and Sanskrit. As per Tamil Calendar, Gurudev Swami Sivanandaji Maharaj's Birthday celebration programmes were organised from August 22 to 25. Discourses were arranged in a college of Engineering, Sivananda School and two other educational institutions. Along with this, special Satsangas were also arranged at the residences of devotees during these four days. Discourses on Bhagavad Gita by Revered Swami Swaroopanandaji of Madurai were held at Srirangam. Sri T.K. Raman, Secretary of Tirunelveli Branch and other speakers also gave talks on Gurudev's life and teachings.

**Vadodara (Gujarat)** The Branch held non-stop group chanting of Mahamantra on the 3rd, of the Mantra 'Om Namoh Bhagavate Sivanandaya' on the 8th and of Mahamrityunjaya Mantra on 24th August for nine hours on each day. Spiritual talks were arranged on Mondays of the holy month of Shravan. And on 28th August a discourse on Srimad Bhagavatam was organised. The top ten students in the High School and Higher Secondary School Board examinations were honoured at a special function on 23rd August.

## OVERSEAS BRANCHES

**Bristol (U.K.)** The monthly Satsanga of the Branch was held on 17th August. A bookstall of the Divine Life Society publications displayed the books during a community fair. Free Literature was distributed and explanations and guidance were provided.

**Batu Caves (Malaysia)** The Branch had its Golden Jubilee celebrations in a grand manner. It organised special functions on the birth anniversary of H.H. Swami Pranavanandaji Maharaj and Sri Ganesh Chaturthi. H.H. Sri Swami Nirliptanandaji, Vice-President of D.L.S. International Headquarters who visited the Branch in connection with the Golden Jubilee, gave talks on both the occasions and also gave two discourses at the Branch on Bhagavad Gita and discourses on some other topics. Swamiji also visited many sub-branches and gave spiritual discourses and guidance. The Branch organised various programmes on Sri Krishna Jayanti from 6-30 p.m. to midnight. The monthly ration distribution to the poor took place after prayers and Satsanga on 10th August.

**Rose Hill (Mauritius)** The regular activities of the Branch were: (1) Paduka Puja on Thursdays; (2) Group study thrice a week; (3) Satsanga at Mahebourg on 24th August; (4) Havan on 3rd August; (5) Mahamantra chanting, Paduka Puja, feeding of the poor on 8th August Sivananda Day; (6) Mahamantra chanting, study of Bhagavad Gita and Satsanga on Yoga Day, 17th August 2003; and (7) Daily Yogasana Class. In addition, special activities during August were special Satsangas on Sri Krishna Jayanti and Sri Ganesha Chaturthi.

## **SPECIAL REPORTS**

### **RELIEF WORK IN FLOOD AFFECTED VILLAGES IN ORISSA**

Revered Swami Sivachidanandaji, Revered Swami Dharmaprakashanandaji and office-bearers of some D.L.S. Branches of Orissa promptly visited flood affected villages of Kujanga Block, and found many houses were under waters. Sri Swami Sivachidanandaji along with four devotees of the Khandagiri Branch camped at the site and the Bhubaneswar Branch with the help of 29 sincere and dedicated workers arranged to distribute cooked food to 2500 people in four villages for six days. In addition the team gave monetary help to Hansura Branch and arranged relief work in that area also. The devotees of D.L.S. Cuttack Branch also participated in the work. The D.L.S. Branches of Bhubaneswar, Cuttack, Khandagiri, and the students of Sivananda Centenary Boys' High School Khandagiri, contributed Rs. 70,000/-for financing of the relief work.

### **SIVANANDA SCHOOL OF YOGA, JOHANNESBURG, SOUTH AFRICA**

A few sincere devotees of South Africa were inspired by Gurudev Swami Sivanandaji Maharaj himself, and Sivananda School of Yoga was soon established at Park-view, Johannesburg in 1956. Gurudev mentioned about it by its present name, 'Sivananda School of Yoga'. A team of dedicated devotees—Revered Swami Iswaramayanandaji, Revered Swami Ramanarayanananda Mataji, Revered Swami Karunananda Mataji and others—helped it to blossom into a leading institution of education, Yoga and spiritual activities through their untiring selfless service and dedication. Thanks to these and other unassuming workers who often clean the Ashram premises and do even sterling manual labour, the Ashram has not only adequate buildings, beautifully designed garden, public address systems in the halls, but is also able to organise multifarious activities very efficiently. Gurudev's blessings worked in a distinct way and induced many Participants of the Satsanga with spiritual leaning to join the School as teachers. This made it possible not only to run the School in an ideal way, but to also to start the Boksburg Branch, which has now completed more than thirty years of its operation successfully and satisfactorily.

The regular activities at the Ashram which are carried on throughout the year are: (1) Daily Puja; (2) Morning meditation and prayers daily; (3) Satsanga on Saturdays; (4) Vedic Philosophy and meditation class on Mondays; (5) The weekly session of meditation and prayers on Wednesdays; (6) Yoga-Nidra and informal Satsanga twice on all Thursdays; (7) Daily Hatha Yoga class; (8) Pranayama, Group Japa, Trataka and meditation on Tuesdays; and (9) Sanskrit classes; and (10) Seva by way of donations of cash, food, clothing, etc., to the salvation Army, Princess Alice Adoption Home, etc., operation of a healing sanctuary and confidential traumar counseling.

In addition, special programmes are organised on all important festivals, such as Sivaratri, Guru Purnima, Sri Hanuman Jayanti, Christmas, New Year's Eve, Pesach, Easter, and Birth Anniversaries of Gurudev Swami Sivanandaji Maharaj, H.H. Sri Swami Chidanandaji Maharaj and H.H. Sri Swami Venkatesanandaji. The Branch also organises Sadhana Days, holds public and private Satsanga at other places, and attends to speaking

engagements.

May God and Gurudev bless all those who have contributed selflessly to this glorious chapter, in the spirit of love and service.

## **AUDIO-VIDEO CASSETTES/CDs AVAILABLE**

### **Just Released and Long Awaited!**

I. Only recently the Sivananda Audio-Visual Department unexpectedly unearthed an astounding treasure chest-one that had been lying buried and almost forgotten for the last 40 years or so. These were a number of original, never-before heard, audio-recordings by beloved Gurudev Sri Swami Sivanandaji Maharaj. "Whatever modern technology was available here was used in a concerted attempt to improve and enhance these recordings to the point where they became audible. This took 200-300 man-hours for an hour of original recording from our dedicated Sadhaks and San-nyasins. Restoring the sound quality of these tapes has been a mammoth task-and an offering of pure love for all concerned. Today, we take great delight in bringing before you this hidden treasure of the Holy Master's wisdom teachings, in His own voice, as our humble Premanjali at the Master's lotus feet.

The following are the new releases containing Sri Gurudev's sacred voice:

### **LIFE IN GOD**

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