



# THE DIVINE LIFE

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## KATHOPANISHAD

### CHAPTER II

#### *VALLI i*

येन रूपं रसं गन्धं शब्दान्स्पर्शाँश्च मैथुनान् ।  
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥३॥

3. To the Self, by which one knows form, taste, smell, sound, touch and the sexual pleasure, nothing remains unknown. This verily is That (Brahman which thou hast asked for).

## शिवानन्दस्तुतिः

(Sri Raghavacharyaji Founder-President,  
Sri Darshan Mahavidyalaya, Munikireti)

सकलभुवनरक्षापूर्णं स्वान्तो नितान्तम् ।

जनिपथपरिवृत्तेः सान्त्वनं कर्तुमीशः ॥

भगवति धृतचेताः प्रेमभारेण नम्रो

जयतु निखिल प्राणः श्रीशिवानन्द स्वामी ॥१॥

1. Triumph be to Sri Swami Sivananda, whose heart is full of the love for protecting all in the world, who is capable of stopping completely the turning wheel of birth and death, whose mind is centred in God, who is humble due to the weight of compassion and love, and who is like the very life of all living beings.

दिव्य जीवन संघस्य जन्मदातु सदाशिवः ।

आगतो भुवि स्वांशेन जीवातुः सर्व देहिनाम् ॥२॥

2. He is the Lord Sadasiva himself, the life of all beings, incarnated on earth

as a part of Himself for the sake of establishing the Divine Life Society.

जन्मोत्सवोऽयं तस्यैव महामहिमशालिनः ।

यस्मिन् शिक्षा गृहीतव्या यया स्यान्मुक्ति

भाजनम् ॥३॥

3. This is the celebration of his birthday who is of great glory, during which occasion lessons have to be learnt for the sake of becoming fit for the attainment of immortality.

श्रीमदादेशामासाद्य स्वकीयं दिव्य जीवनम् ।

संविधातुं यतन्तां वै परमानन्ददायकम् ॥४॥

4. Let attempt be made for the perfect living of one's Divine Life with this great one as the guide, so that supreme bliss may be partaken of.

### ESSENCE OF RELIGION

Love all. Serve all. Be kind, truthful, pure, humble, merciful and generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. In reality thou art the immortal Self—birthless, deathless, diseaseless. Thou art all Bliss, all Wisdom, all Knowledge. Feel this. Realise this. This is Divine Life.

—Swami Sivananda

**Ananda Kutir, 8th September, 1941**



## THE FIFTY-FIFTH BIRTHDAY MESSAGE

**B**eloved Immortal Self!

Religion is faith for knowing and worshipping God. It is not a matter for discussion on a club table. It is the perception and realisation of the True Self. It is the fulfillment of the deepest craving in man. Live every moment of your life for its realisation. Life without religion is real death.

Analyse your thoughts. Scrutinize your motives. Remove selfishness. Calm the passions. Control the Indriyas. Destroy egoism. Serve and love all. Purify your heart. Cleanse the dross of mind. Hear and reflect. Concentrate and meditate. Attain Self-realisation.

There is something dearer than wealth. There is something dearer than your wife. There is something dearer than your children. There is something dearer than your life itself. That dearest something is thy own Self (Atma), Inner Ruler (Antaryamin), Immortal (Amritam). This Immortal Self can be realised by incessant practice of meditation.

Hey Saumya! Dear Immortal Self! Be bold. Be cheerful, even though you are in the role of unemployment, though you have nothing to eat, though you are clad

in rags, thy essential nature is Satchitananda. The outer cloak, this mortal physical sheath is an illusory production of Maya. Smile, whistle, laugh, jump, dance in joy and ecstasy. Sing OM OM OM. Ram Ram Ram! Come out of this cage of flesh. Thou art not this perishable body. Thou art Immortal Soul. Thou art sexless Atma. Thou art that Atma who dwells in the chambers of your heart. Act as such. Feel as such. Claim your birthright, not from tomorrow or the day after, but right now from this very second. "Tat Tvam Asi—Thou art That." Feel. Assert. Recognise. Realise, my beloved Ram!

Find out your Centre. Dwell always in this centre. This centre is the abode of Supreme Bliss and Eternal Sunshine. This Centre is the Param Dhama or Paramagati or Supreme Goal. The Centre is your sweet original Home, the abode of Immortality and fearlessness. This Centre is Atma or Brahman. This is the Imperishable Brahmic Seat of ineffable splendour and glory.

*Sivananda*

## CALL UNTO DIVINE LIFE



**B**lessed Children of the Lord and devotees of Gurudev Swami Sivanandaji Maharaj,

Salutations and prostrations unto the Most High, the one Reality that dwells in the hearts of all beings. Greetings in Divine Life!

With great pleasure I send you this message for the holy Birthday Anniversary of Sri Gurudev.

Sages and saints of yore have emphatically declared that it is very difficult to get a human birth. Our Gurudev also sang thus: "It is difficult to get a human birth; therefore try your best to realise in this birth." Human birth is put down as the very rare gift of God, and having got a human birth, if you do not have a hankering to attain that state which will bestow on you eternal bliss and immortality, it means that you do not utilise this human birth to any purpose at all. Therefore, live in such a way that it will bring you perennial bliss. The attainment of this bliss is your birthright.

To live is to fight for this birthright. Life is conquest. Life is a series of awakenings. Become free from the bonds of birth and death by realising your Self. Never forget your Immortal Nature. Thou art Divine!

On this holy occasion I wish to remind you of a few spiritual teachings of Sri Gurudev. These teachings will greatly help you in treading the spiritual path.

O Man! Follow your own religion, but stick to its fundamental spiritual ideals. Draw up a programme for your life, and that shall constitute the preparation for the journey towards Divine Life. You do not live on earth for the sake of talking about the Why, What and How of God and religion, but to lead a virtuous spiritual life with a broad feeling, careful understanding, devotion to Truth and tolerance towards all beings.

Religion must educate and develop the whole man, his heart, head (intellect) and hand. Only then will he have perfection (Siddhi). There must be integral development. One-sided development is not commendable. You must have the head of Sankara, the heart of Buddha and the hands of Janaka. Vedanta without devotion is quite dry. Bhakti without Jnana is feeble. How can one who has realised his oneness with the Atman remain without serving the world, which is only the Atman. Devotion is not divorced from Jnana, but rather Jnana is exceedingly helpful to its perfect attainment. □ □ □

There is no hope of Immortality by means of riches. Such indeed is the emphatic declaration of the Srutis, '*Na karmana na prajaya dhanena tyagenaike amritatvamanashuh*' (Neither by rituals, nor by progeny, nor by riches, but by renunciation alone does one attain Immortality). Mere giving up of objects will not constitute real renunciation. Dear friends! Remember, remember this point well. True Tyaga consists in renouncing egoism, mine-ness, selfishness, Moha, Deha-Abhimana, desires and cravings.

Even the greatest of persons will in course of time become the lowest of the low. Countless kings, earls, barons and emperors have come and gone. Where are those distinguished poets, intellectual geniuses, reputed scientists with boasted intellects; where are Shakespeare, Kalidasa, Byron, Newton, Kant, Faraday, Gandhi, Kennedy, Nehru?

In youth you are enveloped in complete ignorance, in adult age you are entangled in the meshes of sex, in old age you groan under the burden of Samsara and debility. You eventually die and pass off from the scene. Being thus always occupied, when will you, my dear friends, find time to devote yourselves to the performance of virtuous deeds, Nishkama Karma, Bhajan, Satsanga, Vichara, Kirtan and meditation?

Why should you try to realise the Atman? Because Self-Realisation gives you freedom from the Samsaric wheel of

births and deaths, with its concomitant evils. Hear the emphatic declaration of the Sruti: 'This Atman (Self) which is free from sorrow, hunger and thirst, with true desires and true resolves—that is what is to be sought after, what one must wish to understand; one who has sought after this Self and understood it, obtains all worlds and all desires', said Prajapati to Indra.

Hear the forcible utterances of the Chhandogya Upanishad: '*Yo vai bhuma tat sukham, na alpe sukham asti, Bhumaiva sukham, Bhuma tveva vijijnasitavyah*' (The Infinite (the Great) is Bliss. There is no bliss in what is small (finite). The Infinite alone is Bliss. One should therefore wish to understand the Infinite). '*Kalau Kesava-Kirtanat*'—in days of yore, people had Self-Realisation by Tapas, Jnana, Yajna, etc. But in Kali-Yuga, when people lack in bold understanding, when people have not got strong, irresistible will and pure intellect, and when the vast majority of persons do not possess a strong physique to practise various Hatha Yogic Kriyas to awaken the Kundalini, Hari-Kirtan alone will help them in getting salvation easily.

Suka Deva, though a Brahma Jnani, did Sankirtan. Lord Gauranga, a master of logic, an intellectual giant, dedicated his life to preaching Kirtan throughout Bengal. Mira, Tukaram, Pavhari Baba of Punjab, Ram Prasad of Bengal, Rup Kala Bhagavan of Ayodhya,

all had Darshan of God through Kirtan and Kirtan alone.

Sankirtan purifies and elevates the mind. Sankirtan destroys Vasanas, old vicious Samskaras, cravings, three kinds of Tapa,—the Adhyatmika, Adhidaivika and Adhibhautika,—three kinds of diseases, and brings the devotee face to face with God. Tukaram, the reputed Maharashtra saint of Deo, was an illiterate Bhakta. He could not even sign his name. His inspiring Abhangas are texts for the M.A. students in the Bombay University. What a great miracle it is! Wherefrom did the unlettered, untutored Tuka derive his knowledge? Tukaram had communion with Lord Krishna through Bhava Samadhi induced by Sankirtan. His inner eye of intuition, Divya Chakshuh, was opened. He tapped the fountain of Knowledge. He penetrated deep into the very source of Knowledge.

Where is God? God is in your heart. He is in you. You are in Him. If you do not find Him there, you will not find Him anywhere else. God is Truth. God is Love. Speak the Truth—Satyam Vada. Love everyone. See God everywhere, in every face, in everything. You will realise Him quickly.

Dear brothers! Plod on. Push on. Live in Truth. Live in the Spirit. Fix the mind on God and give the hands to worldly activities without expectation of fruits and without the idea 'I am the doer'. Forget not the Source. Forget not the centre. Forget the body. Forget the

world. Forget friends, relatives and property. Forget the past. Do not look backwards. March straight to the Goal. A glorious future is awaiting you all. March courageously with Sraddha, Vairagya and taking the sacred Name of the Lord. Merge in Him. Dive deep in Him. Plunge deep into the self-shining Lord, in the chambers of your heart. He is quite close to you.

Lead a life of self-restraint, service, devotion, spirituality and meditation. Speak the truth. Do not injure any living being. Help your neighbour. This is Divine Life. Live this Divine Life! Realise the indwelling Divine Being. God grant you Peace, Bliss and Immortality.

May the Light of lights guide you in the path to the Eternal every moment of your life. May success be yours. May you attain God-realisation in this very birth and put an end to all misery and suffering!

May the choicest blessings of God and Guru be upon you all!

With deepest regards, Prem and Pranams,

Yours in Sri Gurudev.



Swami Chidananda

Sivanandanagar,

8th September, 1964.

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## SWAMI SIVANANDA'S 108TH BIRTHDAY MESSAGE

(Sri Swami Krishnananda)



Today we are at the commencement of the 108th birthday anniversary of Worshipful Guru Bhagavan, Sri Swami Sivanandaji Maharaj. What are we going to think in our mind at this moment? What would we like to think? Naturally we would like to think him, conceive him, and make him our own. But who was he? What was he? If these ideas about him are not clear to us, we may not be able to think him.

He was a super-person, not an ordinary person; a super-individual, not an ordinary individual; a superman, not an ordinary man. These persons of this characteristic, quality and category cannot be regarded as human beings. That is why we say they are superhuman. If that is so, their vision of life also is not human. They do not see things as we see them. They do not behave as we behave. They do not feel as we feel. They do not work as we work. And, their evaluation of things is quite different from our way of evaluating things. They are, to put it in the language of a great scripture, Mahakartas, Mahatyagis and Mahabhoktas. Their actions are great actions, not mere actions that produce some reaction. An

action that does not produce any reaction is a Mahakarma. But an action that produces a reaction, as in the case of all people, is ordinary karma that binds and causes suffering.

They are also not merely Mahakartas, but Mahatyagis. Their renunciation is not a renunciation of something, as in the case of people who imagine that they have done this kind of *tyaga*, this renunciation or that renunciation. Someone might have renounced salt or chilli, or a family or a pension, and so on. These kinds of *tyagas* also are known as renunciations, but Mahatyaga is a renunciation of everything. That is to say, it is a total renunciation of whatever we consider to be existing. The word Sannyasa implies a renunciation, but the word does not tell us what it is that is to be renounced. Without knowing what is the object that is to be renounced, people imagine that they have to renounce their family, their land and property, their bank balance, their relationship with friends, and this and that. But, this Mahatyaga does not mean this kind of small renunciation that we have in our minds.

It is the renunciation of the very idea of there being a world outside the sense organs. Who can have such a renunciation? Does the world exist before us? Even to a renunciate, the world exists in front of the eyes. But, in Mahatyaga, it does not exist in front of oneself. Where does it exist then? It has merged into the very perceiver's universal vision of life. This is impossible to conceive, because if the renunciation still maintains the consciousness of there being a world outside, there is a likelihood of, one day or the other, reverting to the belief that the world is worthwhile and it would not be improper to maintain some kind of personal relationship with it. This Mahatyagi has no necessity to maintain a relationship with the world, because he himself has become one with it. So, when he beholds the world, we do not know whether he is beholding the world outside or seeing himself as the world.

How many people in the world can think in this manner? And, it is also worth knowing whether there is any benefit in maintaining an awareness of this kind, or if this is only a scriptural dictum. If we have a little common sense and a little capacity to think impartially, we will know what a grand benefit it would be for us to make the world our own rather than keep it as a segregated object to be dealt with by our sense organs.

The world is to be renounced by being the world itself. We need to know

what kind of renunciation this is. Is it a renunciation at all? Yes. No renunciation can be equal to this, and nothing beyond this can be conceived. By being the world, one has renounced the world.

Such a person was this mighty being whose birthday anniversary we are observing today. They are Mahakartas, great doers of things, not little doers like people of the world. We do some good things here and there, a little bit of it, but they do a total good in the performance of their total action. This is the reason why we call them supermen. Total action is inconceivable; and, what could it be? We have some hint as to what it could be in the fourth and fifth chapters of the Bhagavadgita. Every being is All-being at the same time, because of the fact there is only one doer everywhere. The identification of the great Mahakarta with the Great Doer of all things is the reason why his actions also become all-actions. They are also Mahabhoktas. As everything is theirs, it can be said that they are also the possessors of all things—possessors of all things in the sense that the things are inseparable from themselves. To that extent, we may say they are the greatest enjoyers of things. They are enjoyers of all things because they themselves are the things. There is a difference between enjoying a thing while it is outside you and enjoying it when it is your own self. Do you enjoy yourself? Do you eat yourself? If that could be possible, that is the concept of the wonderful, inconceivable,

all-inclusive enjoyment of these great Masters.

Hence, Gurudev Swami Sivanandaji Maharaj, and many others of his category, have been designated as Mahakartas, Mahatyagis and Mahabhoktas. We call them Godmen, or sometimes we say Mangods. All the gods are within them, so we call them Mangods, because they look like man with all the gods inside them. So, they are Mangods; or, they are Godmen because God has entered them.

This super-individual, this divine mentor of humanity, we remember today at this moment of the observance of his 108th birth anniversary. He is the life of every one of us. He is the being of every one of us. He is the breath of every one of us who are his followers, who are his devotees, who are his admirers, who endeavour to follow his footsteps in the way he lived in this world.

He used to tell some of us that his teaching consists in his behaviour. He did not speak much, and if anyone, any

*chela*, asked him, "Gurudev, please instruct us," he would say, "See what I do." Their being is a teaching, their behaviour is an instruction, and their doing is a path-maker to lead every one of the disciples along that direction of doing—which ought to be a comprehensive doing, and not a binding doing. It is necessary to work, but it is not necessary to work in such a way that work binds. It is necessary to do service in as many ways as possible, but not service that will affect one's welfare.

The great, masterly teaching of Sri Gurudev to all of us, which we have to remember at this moment, is: Keep God, the Creator of the universe, first in your mind, and everything shall follow you, because when the great universal comprehensiveness is in your heart of hearts, all that has been created by that Mighty Being also will follow you spontaneously. With this deep feeling of a mood of meditation may you spend your day today, for the benefit of you all.

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#### DO ALL THESE

Serve the poor, the sick and the parents.  
 Respect saints, teachers and elders.  
 Study scriptures.  
 Pray and meditate.  
 Sing the glory of God.  
 Remember Him at all times.  
 Recite His Name.  
 Be humble, simple, noble and gentle.  
 Love all. Love the Lord in all.  
 Behold the one Atman in all beings.

—*Swami Sivananda*

## REMINISCENCES OF SWAMI SIVANANDA

*(Sri Swami Vimalananda)  
(President)  
(The Divine Life Society Headquarters)*



**G**lory to God! Before I write this brief write-up, I pay my worshipful homage to the sacred Samadhi of Sat Gurudev Sri Swami Sivanandaji Maharaj of hallowed memory.

It was early 1953, when I was studying in Mysore, that I came across the book, "Sure Ways for Success in Life and God-Realisation." This book gripped my mind and captured my heart. The reading of this book was a turning point in my life. Since the reading of this book, I never lost hope to have Darshan of this great saint of the Himalayas.

This opportunity provided itself in a wonderful way. This itself is a miracle. I journeyed to the Himalayas in the year 1953 leaving everything behind. Upon reaching Rishikesh, I was living in a small cave near Dattatreya Temple. It was winter. Every day I used to go to the banks of the Ganga to take bath. One day, fortunately, I had Darshan of worshipful Sri Swami Chidanandaji Maharaj, the then General Secretary of The Divine Life Society, who spoke to me as my own mother. He then took me to Worshipful Gurudev Sri Swami Sivanandaji Maharaj and introduced me.

The moment I saw Guru Maharaj, I was electrified. I was not myself. The very first glimpse of Sat Gurudev sent a thrill all over my body. I was simply frozen with sudden fear. Fear was due to sudden devotion and reverence.

I felt that God suddenly gave His darshan. I was tongue-tied. I could not utter a single word; I became speechless. Then HE looked at me and said, "Ojee, stick to this place. Serve Swami Chidanandaji and you will attain everything." Since then I literally stuck to the Ashram and Worshipful Sri Swami Chidanandaji Maharaj. I served both the Masters until they merged in the Supreme.

I never missed Sat Gurudev's satsang from the time of my attaining his feet in the year 1953 until the year 1963. For ten long years I regularly attended night Satsanga and also used to have his Darshan in the morning hours in the office. What I have gathered about Worshipful Gurudev during that ten years period, I would like to place before the readers of this special September issue of The Divine Life.

Perhaps most of you might not have seen Guru Maharaj. He was a happy and cheerful person. Not only he laughed; he made others also laugh. In all my ten years association with Gurudev, one thing I specially noticed was that he made everyone happy. His very presence removed their sorrow. He brought much happiness and sunshine into their lives. Many devotees came to him full of sorrow due to sudden bereavement of their near and dear ones. Such people were brought to his presence. He listened to them silently, and gave them comfort and consolation with his kind words. Such people, exposed to his presence in Satsangs and daily Darshan during his office hours, gradually forgot their sorrow and returned to their home with peace. This I personally witnessed during my ten years with him.

No one was a stranger to Gurudev. In everyone he saw his own Self. Everyone who came to him felt that he was their own. Devotees flocked to him not only from India, but from all parts of the world. Everyone felt at home in his presence. People came from countries that did not speak his language, nor did Gurudev speak their language. Yet when they met, they felt as though they knew him all their life. Such was Gurudev's personality. By his kind and loving words, he made everyone happy, and they all felt at home in his presence.

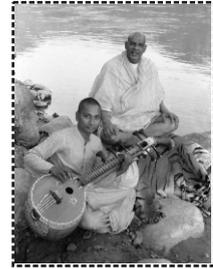
Worshipful Gurudev's name spread far and wide, not only within the country, but also overseas. People of every walk of life began to visit his Ashram on the banks of Ganga. Dr. Rajendra Prasad, the first President of free India, visited him in 1954/55 and paid his homage. Then, more or less at the same period, came Sir Dr. Radhakrishnan the Vice President of India. He came again as President of India in the year 1963, a couple of months before Gurudev attained Maha Samadhi. Before Dr. Radhakrishnanji came, Dr. V.V. Giri visited. So many dignitaries visited Gurudev and paid their homage to him. Then came political leaders, government officials, union leaders, student leaders, military generals, brigadiers, colonels, majors. All kinds of officials visited him and paid their honour.

In spite of receiving such honours and recognition, Gurudev ever remained simple and humble. He was like an innocent child. He ever remained calm and serene. Gurudev was a mine of Divine virtues. Even while serving in Malaya as a doctor, he had all these virtues. During his intense period of Sadhana, he perfected these virtues.

In my ten years of Seva to Gurudev, I observed all that I have mentioned in this brief write-up, and I am placing this before the readers of this magazine with all humility. □ □ □

## GOD AS DIVINE LIGHT

*(Sri Swami Venkatesananda)*



Whenever man loses the way of righteousness, the path of virtue, and whenever the undivine forces are overwhelmingly great, in the words of the Bhagavad Gita, God descends into our midst, to restore Dharma. Our scriptures describe various such incarnations of God, in which He came in various forms—as Fish, Tortoise, Boar, Man-Lion, Man, etc. (according to Dashavatara tradition). Even in the gradation of these Incarnations, there seems to be an evident evolutionary process. In any case, the Form suited the times and the need.

The present-day need is peculiar to the modern age. Space has shrunk. Man races with time itself. Speed is the spirit of the age. Democracy and socialism are rife in the very atmosphere: everything belongs to everybody! Therefore, whereas evil was personified in an Asura (demoniacal being) in days of yore, it is widespread nowadays. The same spirit of denial of God, of unrighteous actions, etc., that dwelt in one Asura dwells—may be with less intensity—in the heart of men all over the world.

To fight this evil, we do not need just another person. For he will have to be everywhere at the same time, and he must appeal to all men. What we need is

LIGHT. That Light will shine everywhere at the same time. It will illumine the path of all, irrespective of caste, creed, religion or nationality. Whatever be man's destination, the Light will guide him there, and at the same time, it will also reveal the true nature of the destination so that he might see and discriminate between the right and the wrong ends of life.

That Light has descended upon this earth and is illumining the entire world from Rishikesh. It enables man to grow into a divine being. It enables him to achieve integral perfection. It shows him the way to peace, plenty and prosperity. It illumines his path to success in life and God-realization. It enlightens his intellect so that he may divinize his entire life, spiritualize all his activities. Its beams, as they emerge from the supreme Source, spell the words SERVE, LOVE, MEDITATE, REALIZE.

In a world torn by strife, that Light reveals cosmic love as the supreme panacea for all ills. In a civilization characterized by selfishness and lust for power, position and sense-pleasures, it blazes the ideal of selfless service as the right expression of cosmic love, and limitless, spontaneous, overwhelming

charity and generosity, as part and parcel of this selfless service. To a restless world that Light points out that peace can be had only in the Atma through meditation and ultimately Self-realization.

Just as one sun shining millions of miles away is able to illumine the whole world, and give light and life to all beings, even so this spiritual Light is able to pervade and permeate the entire world

with its divine rays, though it dwells in a corner of the Himalayas. From here spread the streamers of priceless spiritual enlightenment. From here glows the symbol of divine life.

In human form that Light is Sri Gurudev Swami Sivananda. In the abstract form it is his Message of Divine Life. To the inner spiritual eye of the seer, it is God Incarnate. May that Light shine in our midst for ever! □ □ □

## SIVANANDA'S REALIZATION THROUGH 'BHAkti'

*(Sri Swami Sadananda)*

*(Professor of Raja Yoga,*

*Yoga-Vedanta Forest University, Sivanandanagar)*



**A**ncient classics like 'Srimad Bhagavatam' devote many pages to most illuminating disquisitions on Bhakti, Jnana, Karma and Yoga, and whenever I read them, I get a feeling of conviction that Swami Sivananda ought to have practised for several years the different disciplines relating to each one of these great spiritual paths (Margas), for I see in him unmistakable marks of advancement resulting from such pursuits. The real reason, however, for the rise of such a feeling in my mind is that whenever one gains proficiency in one of these paths, one invariably obtains the fruits possible of attainment through the pursuit of the other paths.

On close scrutiny, I detect in Swami Sivananda clear traces of an inner, perhaps subconscious preference or predilection for the path of Bhakti. It is just possible that through several previous births he acquired that ripeness of understanding which reveals itself through the sage who alone is described in the Bhagavad Gita (Chap. VII, verse 19) as the true and rare Mahatma because he recognizes that everything is Vasudeva. One can very well believe that Swamiji might have been, in previous births, a great scholar like his remote ancestor, Appayya Dikshitar and might have been immeasurably proud of his intellectual

eminence. This is revealed by the by-no-means infrequent sparks of Advaitic wisdom that illumine even his casual utterances. The Gita verse referred to above says that the learned man learns to worship the Lord only after many, many births. The true Bhakti that discloses itself in our Gurudev's daily life can thus be taken to be the result of spiritual experiences in his previous lives and because it is so, we are warranted in making the remark that he is the pattern or model of the true Bhakta.

#### **ABSOLUTE TRUST IN THE LORD**

Even a casual visitor to Ananda Kutir will come to know—for there are no secrets in the Sivanandashram—that no fund or permanent provision of any kind has been made to meet the ever-increasing daily expenditure and yet no want has been experienced at any time. There has never been an occasion when our Gurudev has bestowed even a moment's thought on this matter. One can easily see that Gurudev is filled with the conviction that God always looks after the needs of the Ashram, however great the needs may grow. Here we have the actual demonstration of the truth expressed by Lord Krishna in the 22nd verse of the 9th chapter of the Bhagavad Gita that He will look after the welfare of those who have exclusive faith in Him. Even this seems to be only an understatement because I think that Gurudev is convinced that he is

continuously and unceasingly getting all his strength and protection from the Lord. I feel that, like David, he is always telling himself, "The Lord is my strength and my shield! My heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth: and with my song I will praise Him." (Bible; Psalm XXVIII, verse 7) This verse seems to be literally applicable to Swami Sivananda, for, who does not know that his heart is always greatly rejoicing? And who has failed to see him praising the Lord ever and ever?

The one serious advice that Swami Sivananda is never tired of giving everyone is to sing the name of the Lord. He writes, "Take refuge in the Name of the Lord. Sing and chant His Name always. In Kali Yuga, singing the Lord's Name is the easiest, surest and safest way for attaining God-consciousness." When he says this, he is really giving us his own personal experience. We can have an idea of the intensity of his devotion to God if we read his Pushpanjali. He is of opinion that Bhakti-marga is preferable to Jnana-marga. In one of his 'Inspiring Songs' he writes: "Bhakti Yoga is crossing a river by a boat; Jnana-Yoga is crossing a river by swimming it"—and I don't suppose that one will risk swimming when one can have a boat. Again he says: "A Jnani gets knowledge by self-reliance; a Bhakta gets Darshan by self-surrender." And we know that he pines for the Darshan of the Lord even as the Gopis did. He sings, "Thy flute has

charmed the core of my heart. I have neither body nor mental consciousness. O, my Lord! Give Darshan.....I am Thine." In the song, he repeats these words four times.

### FERVENT YEARNING

In another song he says: "I cannot bear the pains of Samsara. Do not test me anymore. Shower Thy blessings on me. Thou art my sole refuge. You ate the fruits of Sabari. O Ocean of Mercy, why do you delay for me now? Come, come, come, my Lord." When I read such lines as these in his book of songs, I am reminded of the great Tamil saint, Tayumanavar, who is unparalleled among Tamil poets for the most passionate appeals to God for mercy and love. It is clear that when Swami Sivananda meditated upon God, tears must have flowed down his cheeks, for he sings, "I cannot suppress my tears however much I may try: they flow like streams and drench my clothes. I feel joy in Thy remembrance, happiness in singing Thy praise. I feel solace in my tears, pleasure in Thy Name."

Swami Sivananda knows that the love of the Lord can be won only by tears. He writes "The Beloved cannot be won by sweet smiles. Whoever has won Him has won with tears." All great writers on Bhakti speak of freely flowing tears as the mark of intense devotion to God. Narada says in Sutra 68 of 'Narada Bhakti Sutras', that Bhaktas talk to each other with voice choked with emotion,

their hairs standing on end, and tears flowing from their eyes. When Narada speaks of these external marks of the inner intensity of feeling, he is referring to the Bhakti which goes by the name of Prema in Sanskrit. That is the permanent form of Bhakti. It is an irrepressible passion for the Lord. When one is filled with such a passion, one can have direct communion with the Lord. One can go into the Lord's presence whenever one likes. Our Gurudev, I need not say, is one such Bhakta. It is seen from the direct way in which he approaches God and questions Him in one of his songs. He writes:

"Am I not singing Thy name, Ram Ram Ram?  
Am I not chanting Thy name, Om Om Om?  
Am I not working, breathing, living for Thee  
In every second of my life?  
Am I not feeling Thy presence everywhere?  
In trees and flowers, stones and chairs,  
In birds and dogs, in sun, moon and stars?  
Now then, O Lord, fill my heart  
With Prem, Prem, Prem."

The mental attitude of all true Bhaktas seems to be the same. We find David singing, "My soul thirsteth for God, for the living God—When shall I appear before God?" (Psalm 42). Saint Sundaramurti of South India makes God his friend and asks Him, "Why have you made me blind?" In other places he asks God to provide him with a stick and a pair of spectacles. Manickavachakar and Saint Appar make equally direct approaches to God and in their songs freely converse with Him. There are

many points of resemblance between the Tamil saints and Swami Sivananda so far as Bhakti goes. Well, he is a South Indian, too!

The song quoted above is valuable in making us know how Gurudev conceives of his Beloved, the Lord. He sees Him everywhere—in trees, flowers and stones. This is the Vibhuti aspect of the Lord and perhaps is the form in which God can be best meditated upon by a lover of Nature. But in another song Swamiji teaches us indirectly how to concentrate upon any one form of the Lord. As an example he takes up the form of Dattatreya and writes a song in His praise. It is a string of epithets—numbering as many as sixty—describing the different qualities or attributes of that deity. Swamiji knows that when a spiritual aspirant starts the practice of meditation, his mind will wander and therefore the only way in which concentration can be got is by making the mind dwell upon the different aspects or attributes of one and the same God. If the song that Swamiji has made is kept in memory, it can be repeated mentally when one sits for meditation and quite naturally the mind will get itself fixed on one and the same God. That is the beginner's stage. Afterwards, the mind can be made much more one-pointed.

#### **DEVOTION AND SERVICE**

The peculiarity about Swami Sivananda's Bhakti is that he correlates

his devotion to God with service to humanity. That is because he sees God in all. His song on Nava-vidha Bhakti is an illustration in point. He writes: "There are nine modes of Bhakti—Sravan, Kirtan, Smaran, Padasevan, Archan, Vandan, Dasyam, Sakhyam, and Atmanivedan." Then he says:

"Padasevan is service of His feet.

Padasevan is service of country.

Padasevan is service of humanity.

Padasevan is service of the sick.

Padasevan is service of the poor.

Padasevan is service of parents."

After reading this song, the thinking man will understand that the free dispensary, the eye-hospital, the free kitchen and such other institutions that Swamiji has established in the Sivanandashram are not mere charitable organizations but are modes in which he shows his Bhakti in the form of Padasevan to the Lord.

The practice of Bhakti-Yoga during all his waking hours has enabled him to attain Samadhi or identification or absorption with the Lord. One of his songs explains what he feels in that state. It runs thus: "When you enter the silence, through deep meditation, the world outside and all your troubles will drop away. In this silence is the light of lights, and eternal bliss. In this silence is real strength and perennial joy... Go alone with the Lord and commune with Him. Enjoy the abiding peace in the silence."

Now the question naturally arises, "Should not a person entering into Samadhi at will have Siddhis or supernatural powers?" The only answer I can give is that when a saint does not choose to show his powers, even those who are most intimate with him can never know what powers the master has and what he has not. Yet we do find him writing in one of his songs about how strong his will is. He says, "My will is powerful. I can blow up the mountains; I can stop the ocean waves. I can command the elements. I can command Nature. I am one with the Cosmic Will. I can dry up the ocean like Muni Agastya.....I can give Samadhi by simple gazing. I can heal millions from a long distance."

Swamiji could not have written in this strain unless he felt that through communion with the Lord, he was receiving all the potency of the Lord Himself. That such a thing is possible is clearly mentioned in the 15th chapter of the 11th Skandha of the 'Srimad Bhagavatam'. There Lord Krishna explains to Uddhava how the different Siddhis or powers are to be acquired by

meditating upon the different aspects of the Lord. He says that clairvoyance, clairaudience assuming any form that one likes, making oneself present anywhere, and many similar powers can be had by the attainment of perfection in the quality of Sattva. In verses 27 to 29 of the same chapter, Sri Krishna says that by constant meditation upon the Lord, the mind of the Yogi becomes Para-sattva and thenceforth he becomes like the Lord Himself because he gets all the powers of the Lord and nothing is impossible for him.

Judging from the innumerable letters received by Swami Sivananda from people scattered all over the world, one has to conclude that though he does not make mention of it, he makes use of his powers to good purpose. And it is certain that these powers have descended upon him because of his unflinching vigilance to keep himself beyond the clutches of Maya and because of his steady practice of Sahaja Samadhi or unbroken communion with the Lord whom he sees in all living and even in non-living beings. □ □ □

**A MENTAL PROCESS, NOT A MUSCULAR EXERCISE**

Concentration is purely a mental process. It needs an inward turning of the mind. It is not a muscular exercise. There should be no undue strain on the brain. You should not fight and wrestle with the mind violently.

When you concentrate on any object, avoid tension anywhere in the body or mind. Think gently of the object in a continuous manner. Do not allow the mind to wander away.

**—Swami Sivananda**

## MESSENGER OF DIVINE LOVE

(Sri Swami Shantananda, Delhi)

It was just after dusk. That evening there were many visitors at our beloved Father's Kutia. One by one, when everyone had left, each laden with books, Prasad, and even with Japa Malas, our kind Master asked us to assemble for evening meals which got delayed that day due to the great rush of visitors. Three of us had our usual meals at his holy feet. After the meals were over, turning towards my humble self, he said, "You need not go up again as you will have to come down to attend Satsang." He added: "I think you wish to go for meditation. You may go to the Ganges bank and sit there" (pointing towards the nearest Ghat).

How magnanimously he loves and with what depth he understands his disciples. As I stepped along, I remembered his precious words: "Sit and pray. Prayer must be combined with utmost purity and faith. Pray fervently from the bottom of your heart. The aspirant will have to travel alone in the dark during meditation but the light of faith and the grace of the Guru will guide him. The strength of devotion will sustain him."

There I sat, on a block of stone by the holy river Ganges, in an atmosphere

calm and soothing, made solemn all the more after the last sun-beams had said "goodbye" and dusk crept in, enshrouded in divinity. Before I was put to a state of silence and bliss, I said: "O thou Mother Ganges! I bow to thee. Thou teacheth me the spirit of selflessness in doing good to others, expecting no reward, whatsoever, purifying even the filth they throw into thee!" Such exactly is the nature of our beloved Master. In that divine tenor has he tuned us, Sannyasins initiated by him, his humble children, with unshakable faith in him!

I knew not how time passed in that blissful state. As I got up, the last echo of the divine melody of the following lines from the holy Gita still rang in my heart:

*Sarvadharmaan parityajya maamekam  
sharanam vraja;  
Aham twaa sarvapaapebhyo  
mokshayishyaami maa shuchah.*

Swamiji, my beloved Father, this is exactly thy tune in thy beckonings to the afflicted ones, I thought. True, there are ordinary psychiatrists who understand a mentally afflicted patient and treat him. But can they afford to have an innate

interest in us, selflessly? Can they love us so devotedly and spiritually? Can they bring about such lasting relief? Keeping awake at nights, Swamiji prays sincerely and silently for us. But people know not the greatness and divinity of his service. He cures us of our real disease of ignorance. What does it matter to him even if people express no gratefulness to him!

Great is the ignorance of this materialistic age. Some approach saints with a doubtful, critically poisonous mind. They know not what and how much they miss. What of that to our Master! He possesses a large heart. He is so full of oneness. Does the rainbow look anything but uniquely beautiful with all its seven different colours? Similarly, our Master, Swami Sivananda, seeth unity in diversity. He owns up even the ignorant and the ungrateful and he does it with love that knows no bounds. In so many cases we find: off go the doubts of the sceptics, and, lo! they, too, own up Swami Sivananda and start adoring him.

“Samskaras are hard to be rubbed off! They crop up again and again every moment,” saying thus, Swamiji would forgive someone whom others may consider a “great culprit.” Such a personification of love and forgiveness is Saint Sivananda!

At the present age, when each one is vying with the other in ungratefulness

and selfishness, who can teach us divine love so selflessly and effectively than Swami Sivananda? Are we not fortunate to have been blessed thus with a divine messenger of love and peace? He guides us from darkness to light, saves us from a terrible fall into the deep ditch of materialism, lifts others up from a fallen state, carefully heals up all wounds with the warmth of his selfless, divine Love. We have not merely to watch and stare agape at Saint Sivananda on his physical face. That manner is not so fine, rather too external. Whatever he uttereth, let us listen through our hearts with faith and devotion. If we practise his teachings there is achievement glorious, the greatness of which is immeasurable indeed. His fundamental tenets are: “Be good and do good. Serve, love, give, purify, meditate and realize.” Herein is contained the quintessence of all the scriptures beautifully laid out in a graduated way.

Swamiji’s teachings are immortal. They will for ever continue to inspire and guide spiritual seekers all over the world. The merciful Lord has been graciously kind to have sent his chosen messenger of truth and love to guide the destinies of mankind and bring peace and solace to the afflicted, light to those who grope in the dark, faith in those who are sceptical, strength to the weak, hope to the despondent, and happiness to the grief-stricken. □ □ □

## BE BRAVE! BE BOLD!

*(Sri Swami Atmaswarupananda)*



As we pay homage to Gurudev on his 125th birth anniversary, we are reminded that Pujya Swami Chidanandaji frequently told us that a Guru is his teaching. He also used to remind us that Gurudev frequently said, "Obedience is better than reverence." Therefore true homage to a Guru is to imbibe his teachings and to obey them.

One of Gurudev's classic books of teaching, containing several thousand of his maxims, is called 'Voice of the Himalayas'. Pujya Swami Chidanandaji took it with him on his first world tour, 1959 to 1961, and quoted from it frequently. It covers all aspects of the spiritual life; and in one chapter of the book called 'Overcome All Obstacles', there is a real gem: "Face the worst bravely. Fight for the best boldly." What a powerful admonition!

But how do we do that when we are filled with uncertainty, timidity, doubt? How do we develop that courage? We know the final answer. The final answer is through God and God alone. But then, there is something important here. The key to our spiritual life has always been to remember that God alone is, which not only means that He is infinite, but

that He can be approached in an infinite number of ways.

Therefore, if we want to pray for the country, we pray in one way. If we want to pray for a family member, our prayers are directed to God in a slightly different way. And if we want to pray for inner spiritual strength to face the worst bravely and to fight for the best boldly, then we don't pray in the same way as we would for the country or another external situation. Rather, we want to be strengthened at our core.

What we really want is for the Indweller to shine forth and rid us of our inner timidity. That means, in practice, that our prayer must be an inner shift from our timidity to our inner strength. That strength is there now. It is a question of where we put our attention. Are we putting our attention on our failures and our timidity, or are we putting our attention on that inner spiritual strength that is a present fact that we need to pay attention to?

It takes effort; it takes determination. Not to be bold, not to be brave, but to pay attention to the boldness and the bravery that are already there. We fail so often because

we are trying to make the weak ego strong. It works for awhile and then it collapses. Rather, we must pay attention to the boldness and the bravery that are already there, and keep our attention there rather than on that part of ourself that is fearful and timid.

One of the ways that helps is repetition of God's name. God's name includes all strength, all bravery, all

boldness, because as Gurudev and all the great ones say, the Name and the One named are the same. Therefore, if we seriously contemplate Gurudev's powerful admonition, "Face the worst bravely and fight for the best boldly," and if we want to obey Gurudev, then we should find the bravery and boldness that is already there. And God's name mysteriously connects us to it.

### THE PURNA AVATARA

Lord Krishna was the highest incarnation of the great Vishnu. He was the Purna Avatara. He had all the sixteen Kalas or rays of the Lord. He was a noble scion of the illustrious Yadava dynasty. He was the world-teacher. He was the one Lord of love. He was the lover of men. His enchanting form, with flute in hand, holds the heart of India captive in chains even today.

The object of Sri Krishna's Avatara was threefold—to destroy the wicked demons, to take the leading part in the great war fought on the battlefield of Kurukshetra where He delivered His wonderful message of the Gita, and to become the centre of a marvellous development of the Bhakti Schools of India.

The purpose of the Krishna-avatara was not only to destroy Adharma, but also to reveal to the world the magnificence of God. Sri Krishna was the symbol of the Absolute, the representation of the mighty Sovereign of the universe. In His well-adjusted, symmetrical conduct of life is portrayed the majestic perfection of God.

Sri Krishna's life is the Bhagavad Gita in action. In Him are found the supreme knowledge and the supreme power blending to form the God-man of all times. In Him the highest Vidya and Vinaya coexist, as inseparable virtues of the Great Hero of the world.

Sri Krishna was a perfect Master. He was a Karma Yogi, Bhakta, Raja Yogi and Jnana Yogi. He preached Karma, Upasana, Yoga and Jnana. Lord Sri Krishna drove the chariot in the battlefield, and danced with the Gopis in the shady retreats of Vrindavana, and taught Yoga and Jnana to Uddhava and Arjuna. The four Yogas are blended in His Gita or the Immortal Song.

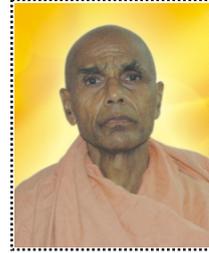
Lord Krishna was great in knowledge, great in emotion, great in action, altogether. The scriptures have not recorded any life more full, more intense, more sublime, more grand than His.

The Bhagavad Gita contains the teachings of Sri Krishna to Arjuna. It is a wonderful book for constant study. Aspirants study this book with great care daily. The first six chapters deal with Karma Yoga and represent the 'Tat' Pada of the "Tat Tvam Asi" Mahavakya. The next six chapters deal with Bhakti Yoga and represent the 'Tvam' Pada. The last six chapters deal with Jnana Yoga and represent the 'Asi' Pada.

—*Swami Sivananda*

## THE WAY TO PEACE

(Sri Swami Ramarajyam)



Swami Sivanandaji has given valuable advices to the seekers after peace. This write-up is based on what he says to help us attain this most cherished state of mind.

Man evolves and grows only when he leads a peaceful life.

Peace is not found in external objects. Peace is found in your practice of religion, in your practice of *sadhana* and in your attainment of God-realisation.

The ideal of world peace is meaningless until everybody is at peace with himself. Let every individual have peace and quiet. Peace will prevail in the whole world.

Peace is in the heart of a *sadhaka*. Peace is in the heart of the one who has conquered the enemies of worldly desires, greed, lust, jealousy, anger and egoism and slain them with the sword of discrimination and non-attachment. Peace is not in the heart of a carnal man.

Mere talking about religion will not bring about peace. Practise the teachings of God, of saints and sages. There will be peace everywhere.

### ATTITUDE-BASED CHANGE ASSURES THE EXPERIENCE OF PEACE

Have strong faith in God. Surrender yourself completely at His feet. Live and act as His instrument.

God is the ocean of peace. Open yourself to the inflow of this ocean through the practice of your *Sadhana*.

Be optimistic. Do not bleat like a lamb. Roar the Divine Name. Assert boldly—I am a child of God. Anything contrary to peace can never distress me.

Note that the words ‘cannot’ and ‘impossible’ are not in the dictionary of your life. You can face any adverse circumstance bravely and courageously, but at the same time you should not forget that the source of your bravery and courage is God with Whom you should be linked through your *sadhana*.

Watch your mind carefully. The mind has the tendency of exaggerating. Sometimes difficulties are not as formidable as you had thought and things come out better than what you had hoped.

Your restlessness is of your own making. It is the result of your wrong actions in accordance with a Divine Plan

shaped by the Will of God. Accept this Will without holding any grudges. Be convinced that whatever God wills is for the best. Your negative reactions to your restlessness will only increase your restlessness. Keep your distance from such reactions.

### BEHAVIOUR-BASED CHANGE PROPHESIES PEACE

Forget the injustice done to you by others.

Do not take revenge on the wrongdoer. Forgive and forget.

Mind your own business. Do not interfere in others' affairs.

To have evil thoughts about others is a deplorable conduct. This is no less than causing actual harm to them. The law of reaction shall make those thoughts rebound on you.

Always think what you can do for doing others good.

Love all. Speak well of all.

Pray to God for the welfare of all—known and unknown.

Do not cause injury to any creature in word, thought and deed.

Be charitable and kind.

Be liberal in your views. Be ready to listen to others' views.

Speak little. Speak sweet.

See and serve God in all.

Keep your mind occupied with the thoughts of God, service to others and performance of your secular and religious duties.

Don't be selfish.

Don't amass wealth indiscriminately.

Recognize the dignity of each and every human soul.

Not on worldly supports, but on God alone should you rely.

### CONCLUSION

Your heart should melt at the suffering of others. Your hand should be a giving hand. Your speech should be a kindly speech. Your life should be a life of service and love. Then you will be very close to God, Who is Peace itself.

Dear readers, these advices are not meant for reading alone. They should be translated into the actions of your daily life. □ □ □

The man who serves the world really serves himself. That man who helps others really helps himself. This is an important point. When you serve a man, when you serve your country, always think that the Lord has given you a rare opportunity to improve, correct and mould yourself by service. Be grateful to that man who has given you a chance to serve him.

—Swami Sivananda

## SIVANANDA: THE HYMN OF HARMONY



*(Prof. J.N. Asopa, M.A.,)*

*(Retired Professor and Head of the Dept. of Philosophy, Jodhpur University, Rajasthan)*

**S**ivananda, the Sage of Ananda Kutir, the Hermit of the Himalayas, the Modern Messiah, the Buddha Benign, the Tathagata True, is to my mind first and foremost a living Hymn of Harmony—a harmony that shall reconcile the human with the human and the human with the Divine. He is descended to achieve on this earth the ascension of mankind into the divinity of Godhead. He is come to rid us of our malady and madness. He is a Kevala-Advaitin, transcendently. He is a thorough pragmatist, terrestrially. He is come to reveal to Man, once more, the latter's abiding essentiality that is Sat-Chit-Ananda. Swami Sivananda is the harbinger of a higher harmony which makes our follies and feuds, our crises, chaos and confusion, our strifes and struggles, troubles and turmoils mere ripples on the ever-blissful Brahman that is the reality behind the whole show that our world of sense and smell and colour and callousness is. He has come to tell modern mankind that the world has already wasted itself worse in wars and that now is the time to prosper in peace.

Humanity is today thirsting for peace. We swear by peace and profit by war. Ours is the agony and irony of being the crown of creation. Man was fashioned after the image of God. He has made of himself a Caliban. The mind of man is running riot. We are pining for peace individually and longing for war collectively. It appears as though we are living by proxy. Our disease is deep-rooted. In our anxiety to preach peace louder and louder, we have so sadly forgotten to practise it ourselves. Sivananda has come to teach us how to live it: "Serve. Love. Give. Purify. Meditate. Realise. Be good. Do good. Be kind. Be compassionate." That is his cure. Eureka! Eureka!! This, this is the plan for peace.

Mankind has known peace-makers in the past also—not the pseudo peace-makers of politics, not the professionals, but the inspired ones, men and women of God. What availeth a mere scrap of paper? Peace must live, move and have its being in the human heart. It must be permanent. It must be plentiful. It must be perfect. It must not

be the peace that prevaieth today, a peace that has been characterised by Swamiii as “the peace of fear and the peace of preparation.” It must not be the pitiless peace of poverty and paucity and bankruptcy. Let us then look for light that leads lovingly. Let us look to the Lord Himself:

*“Yada yada hi dharmasya glanir bhavati  
Bharata  
Abhyutthanamadharmasya tadaatmanam  
srujamyaham.”*

Many a time has the Lord Himself come upon earth to rid us of our ills and to lead us to the Promised Land. Buddha and Christ and Gandhi have come and gone. They were all great peace-makers. And so is Sivananda. But, Swamiji’s greater glory lies in his living contact with us. I see men and women from all over the world flocking to him for peace. They all seem to say that they searched for peace, but nowhere could get at it. They found only pell-mell wherever they turned. And when they come to Swamiji, they are greeted by the wise saying:

“Rest in the Silence of your Soul.  
Peace is just here! Sing ye the Song  
of Silence. Hear ye the Symphony of  
thy Soul. All else is vanity.”

Thus does Swamiji bring peace to many a man, to the countless, nameless ones, to the failing and the falling, the trembling and the tottering, the sinning and the despairing.

Come, brothers! Come to Ananda Kutir! Welcome, one and all. Have a

heart-full of the coolness of Ganges, feed on the frugal food of the ‘Langar’, sit at the feet of the Master and find ‘peace’—peace within, peace without, peace below, peace above. Find peace with man and peace with God. I do not know ‘how’, but surely ‘somehow’ your weeping and wailing and gnashing of the teeth shall be resolved in a strain of harmony. Discord will disappear in concord. The Master Mysterious! The Tathagata True!

Mankind shall never know peace the way our missile manufacturers and thermo-nuclear devastators would have us believe. It shall be found and attained only through the way of the Buddha, revived and replenished in the Saga of Sivananda. Sayeth the Seer:

“Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest.”

“Peace comes from prayer, Japa, Kirtan, meditation.”

“Nothing can bring you peace but the victory over your lower self.”

“Speak, move, act in peace. Peace is the happy, natural state of man. WAR IS HIS DISGRACE.”

Sivananda’s message has reached many homes. It has yet to reach many more. It is incumbent upon us all to carry it to the core of every man’s heart. We shall be pioneers of peace and goodwill among men. Let us build upon firm foundations. Let us re-shape and

re-make mankind. The future can yet be ours. Let us include Sivananda's books in our scheme of education for the young and bring up prosperity in his tradition. Let us renovate religion and raise morals above manners. Let us further fulfill man's mission on earth. What need to despair? The saviour is by our side. Let us abide in this prophet of peace. He is the moving monument of our finest hour that is yet to come. He is the consummation of all that the human

race has so devoutly wished these centuries long. Let us live in him. Let us banish war and preserve peace that is joy and glory. Is it not becoming of man's majesty to sing with Milton, "And what is else not to be overcome?" Let us then recast this world of ours nearer to our heart's desire, dedicated to the felicity of mankind below and to the glory of God above.

"The Infinite itself is pouring in this moment."

### THE POWER OF SATSANGA

Satsanga helps a long way in the attainment of Moksha. Satsanga with a sage even for a minute is much better than rulership of a kingdom. It gives all that is desirable and good. It overhauls worldly Samskaras and vicious thoughts, and gives a new spiritual turn of mind to the worldly man. It destroys Moha. It instils dispassion. It leads one to the right path and causes the sun of wisdom to shine upon one's mind. If you can have Satsanga, you need not go to any Tirtha. It is the Tirtha of Tirthas. Wherever there is Satsanga, the sacred Triveni is already there.

There is nothing so inspiring, elevating, solacing, and delightful as Satsanga. Satsanga is the greatest of all purifiers and illuminators of man. Faith in God, in scriptures, attachment and devotion to God, slowly develop in those who are regular in Satsanga. Satsanga is unfailing in its results. The effect of saintly contact is unerring or infallible.

First comes keeping company with the righteous and good men, and serving them. By such company and service, there dawns the knowledge of the essential nature of one's own self, and of the Divine or Supreme Self. Then comes Vairagya or a total disgust for everything of this world and of the next, with a yearning for the Lord. This is Bhakti. When Bhakti becomes strong, the man becomes the beloved of the Lord, and because of such dearness to Him, he is chosen by Him. Then comes the direct vision of the Lord.

Those who hear the life-giving words of good men have their hearts that are tainted with evil, purified. They ultimately reach the lotus feet of the Lord. Rogues Jagai and Madai, dacoit Ratnakara, were all transformed into saints by Satsanga.

—*Swami Sivananda*

## LIKE UNTO A MOTHER

(Dr. Padma Mudholkar, M.B.B.S., M.R.C.O.G., Bombay)



The highest truths contained in our scriptures are presented by Swami Sivanandaji Maharaj in the most easily comprehensible form. Just as nature provides mother's milk containing all the essential nutrients for the young infant, so does our Gurudev, our spiritual mother, provide us—the spiritual infants—with the spiritual food in its most easily assimilable form through his vast literature.

Had it not been for Gurudev's books, I and millions like me would have been denied this source of real bliss and happiness.

Gurudev's soul-stirring books slowly transform us. They bring about a total change in the angle of our vision. Living in the same surroundings, under the same circumstances, life assumes a different meaning, due to the most miraculous change wrought in us by Gurudev's teachings and grace.

Our Gurudev is a unique author. Not only does he write books for our benefit, but he has them printed and published under his own supervision; and he sends them to us unasked, free of cost. Just as the ever anxious mother first prepares the food for her young child and then feeds the child with it at

the appointed time without the child asking for it, so our revered Gurudev, our spiritual mother, is ever busy in preparing spiritual food for us in a number of delicious soul-elevating books and periodicals. Just as our mother cooks the same potato in a variety of ways to encourage us to eat more, so does our Gurudev present the same spiritual truths in his innumerable books, in several different ways to suit us all.

Three years ago, I was fortunate enough to come across one of Gurudev's books—'Stories from Yoga Vasishtha'—in the Ramakrishna Mission Library at Nagpur. After reading that book, I wanted to possess it. So I wrote to Gurudev asking for a copy of it and also expressed a desire to get some of his other books. Since that day, I have been inundated with Gurudev's books; they come quicker than I can read them. No month passes without my receiving one or more parcels of books and periodicals. Gurudev's commentary on the Bhagavadgita has become my most constant and loving companion and guide. I have derived great benefit from Gurudev's following books as well: 'Mind—Its Mysteries and Control',

‘Concentration and Meditation’, ‘Principal Upanishads’, ‘Guru and Disciple’, ‘Voice of the Himalayas’, ‘Practice of Yoga’, ‘Yoga of Synthesis’, ‘Spiritual Experiences’, ‘Sadhana’ and several others.

It is said that an ounce of practice is better than tons of theory, but these repeated reminders from Gurudev in the shape of his blessed literature do make us practise a little. Gurudev’s motto

seems to be to make us practise at any cost and that is the reason why he spares no efforts and no funds to produce and reach the literature to us.

May Lord Almighty grant us an equal amount of enthusiasm to spare no efforts in putting into practice the noble teachings of our revered Master. May he live long amongst us and continue to guide us birth after birth till we reach the Goal!

### THE SUPREME COMMANDMENT

Be truthful. All righteousness is contained in this one commandment.

Whatever you do, be true to yourself and to the world. Hide not your thoughts. Be frank. Be sincere. Be candid. Be straightforward. Be courageous to express your views.

Be faithful to your trust. Deceive not the man who relies upon you. Keep up your promise even at the cost of your life. Your life may go, but not the given word.

Do not hastily give your assent to anybody, to anything. Think deeply. Cogitate. Reflect. Say, “I shall think over the matter and talk to you later on.” Thus you will not be entangled.

Do not make promises, but say, “I shall try. I shall think over the matter.” You are saved. You will not be caught in the whirlpool of troubles, repentance, and sorrow.

To tell a lie is a great sin. He who utters falsehood loses the faith of other persons. People will not believe him even if he speaks the truth. The habit of telling lies becomes deep-rooted by repetition of lies. Man tells several lies to cover up one lie.

A lie concealed by another lie leads to more lies. A sin concealed by another sin leads to more sins.

A liar is a coward. Uttering falsehood is a certain mark of cowardice. Speak truth. You will become courageous.

—*Swami Sivananda*



## GROWING UP AT GURUDEV'S FEET— AN UNFORGETTABLE EXPERIENCE

*(By Amar Nath Ram)*

I  
In the parched and dry plains of North India, that year the intense unrelenting summer had set in early. In the aftermath of my just completed high school examination in Lucknow, the stillness of the atmosphere seemed to reflect the unease of my mind, receptive to being molded for an unimagined higher purpose. The summer of 1955, unquestionably, was a turning point in my life.

II  
After the pre-mature passing away of my father, Prof. V.S.Ram, an internationally acclaimed scholar and educationist, in January 1951 my mother, Vani Bai Ram (Sivananda Vani), understandably felt completely distraught and helpless about coping with the challenge of raising a family of six without much support, financial or otherwise. I recall that she immersed herself in "Ram Naam" and preferred to remain in seclusion, wondering perhaps as to what life had in store for her. In the initial years of her struggle she even started music classes for girls in the neighbourhood, for reasons of mental

peace and hopefully for financial supplement! At 15 I was not able to fathom the state of her mind, much less to help her or share her travails.

III  
In April 1955 hope arrived in the shape of another long letter from Gurudev (H.H. Swami Sivanandaji Maharaj) with "Prasad" and his inimitable words of comfort and encouragement, suggesting that she visit his Ashram with her children for spiritual solace and peace of mind. Mother, who had been in frequent correspondence with Gurudev (my father too had known Gurudev and had visited Sivananda Ashram in the late 1940s), saw this as the Lord's command and clung on to Gurudev's message of hope as a drowning person would to a floating twig! For her, Gurudev was to become Master and source of knowledge, spirituality, salvation, hope and anchor at whose feet she would discover God and find strength and courage to face the challenges of life. Gurudev represented that higher force that could unburden her of her cares and anxieties by showing

her the path to God realisation. He filled that vacant space in her that was yearning for awakening. For us, carefree and young, the prospect of spending summer at the Ashram on the banks of the Ganga was a welcome distraction.

#### IV

We arrived at a deserted Rishikesh Railway Station early in the morning of a hot May day and took a "Tonga" to Sivanandanagar, passing quaint markets, crowded ghats, temples, Dharmashalas and Sadhus in their orange robes. The first view of the rapidly flowing and bountiful Ganga is a sight etched in my memory. Geeta, Swarg and Parmarth Ashrams, across the river, formed a picture postcard image of a place that embraced within itself thousands of years of tradition which continuously has nourished the soul of India. I felt an insignificant part of this unbroken chain, a speck in the boundless cycle of time and space. Sivananda Ashram represented that eternal truth that reminded me of man's unceasing quest for discovering himself and the purpose of his being. Many questions were competing in my mind for which I needed to find answers. My journey of discovery had begun.

#### V

We were welcomed at the Ashram with great warmth and ushered to our austere family room below the Bhajan Hall and Sivananda Pillar, not far from

the block which was the Nivas of H.H. Swami Chidanandaji Maharaj, Swami Madhavanandaji, Swami Krishnanandaji and other luminaries. Their overawing presence in our vicinity was at once a matter of inspiration and trepidation. Their very names evoked submission and respect for their enormous attributes of head and heart, full of compassion, spirituality, renunciation, scholarship and erudition. A little beyond were the Kutirs housing revered Swamis Vishnudevanandaji, Venkatesanandaji and other learned Sadhaks and Sevaks, the jewels of the Ashram of the 1950s, who were to shape and influence my young mind for the next many years under the grace and guidance of Gurudev himself.

#### VI

That evening, as always in the coming weeks, we attended the "Satsang" when we were privileged to receive the first Darshan of Gurudev. The Master, an imposing and serene personality in sage's simple robes, was escorted by his close disciples to the excitement and anticipation of the assembled devotees who hailed his arrival. After Mother presented us, I took my turn to pay respects and obtain the blessings of Gurudev who magnanimously offered me a fistful of nuts and dry fruits, a practice which he graciously continued throughout our stay both in the morning and during the evening Satsang. For the first time in my life, I

could feel the impact of his divine presence, and I knew that something extraordinary had touched me. Involuntarily I felt like submitting myself with my unconcealed ego to his imposing and overawing presence; he seemed to tell me that he would look after my cares and wandering mind and help me to navigate the future; 'Saashtaang' at his feet was an electrifying experience of complete bliss and happiness. I did not know what had happened, but it was clear that I was transformed in the presence of someone who would guide me towards understanding the purpose of life. Gurudev made me feel at ease by asking me a few questions about myself. For once I was tongue-tied and seemed to suggest that he already knew all about me. He asked me to come back the following morning. I went back to our room thoughtful and in a contemplative mood. My mind was full of questions that needed answers.

## VII

I woke up early and couldn't wait for Gurudev to arrive. There were about 20-25 devotees waiting for his Darshan. Soon, noticing me with Mother, Gurudev summoned me and gave me instructions about how I should organise my time at the Ashram, counselling me to enjoy the pursuit of learning. The 'morning glory', as he called the dry fruits he gave in blessing to the devotees, became an unflinching part of his magnanimity

towards me. My first task was to get to know my prospective teachers at the Yoga Vedanta Forest Academy. While Swami Vishnudevananda ji gave me initial lessons in Yogasanas at the Bhajan Hall every morning at 5 am, later in the day he inculcated in me interest in handling the camera, often with langoors, monkeys, birds and even flora and fauna as subjects. After Yogasana, I would go to the empty meditation room to learn the technique of controlling the mind. The morning routine was never complete without helping Dr. Roy at the Eye Clinic and the OPD. The afternoons were usually spent in academic pursuits. Books authored by Gurudev like 'Mind, its Mysteries and Control', 'Bhagavadgita', 'What becomes of the Soul after Death', 'Upanishads', 'Voice of the Himalayas', 'Self Realisation' and other all time classics greatly influenced my young mind and made me even more inquisitive. Summoning courage, one afternoon I dared to intrude into the august presence of H.H. Swami Chidanandaji Maharaj, Swami Krishnanandaji and Swami Madhavanandaji to clarify my doubts and find answers to my questions. I was encouraged to do so by their graciousness and willingness to forgive my impertinence. I went back to them many, many times as I progressed with my discovery. One of the highlights of my adolescent recollection is the rapt attention in which I listened to the pearls of knowledge and wisdom from these highly evolved Swamis. This rare

privilege I continued to receive in my regular future visits to the Ashram, my spiritual home and inspiration. The evening "Aarati" at Sri Viswanath temple completed my day's routine. The symphony of prayers accompanied by a myriad temple bells from all directions lent serenity and beauty to the evening, as did the setting sun; the devotees offered Aarati to Maa Ganga by floating lamps in the fast flowing water. I recall rushing down the stairs to witness this unforgettable experience at the Sivananda Ghat. There was no more beautiful sight than this in the entire universe! Of course, swimming, chasing the logs sent from upstream for transportation downstream and diving in the opulent Ganga from the Ghats was one of the most enjoyable pastimes of my daily routine.

### VIII

Gurudev always encouraged youngsters by giving them a chance to develop what he perceived to be their flowering talent. In my case, he frequently asked me to speak on any subject of my choice at the evening Satsang, in the process encouraging and refining the potential he saw in me. During one of my future visits to the Ashram he conferred upon me the title of 'Prasanga-Praveena', an honour which profoundly shaped and sharpened my potential and no doubt, defined the contours of my future profession as a diplomat. The prayers led by Gurudev

himself, the resonance of the recitation of his Universal Prayer, the invocation of the Lord by repeated recitals of 'OM Trayambakam', 'Hare Rama, Hare Krishna', followed by Gurudev extolling the assembled devotees to "serve, love, give, purify, meditate, realise, and be good, do good, be kind and be compassionate", have since become the anchor of my life. The occasional 'Pada Puja' to which I accompanied Mother, taught me the value of surrender, humility and devotion,. In a sense, my real education had just begun. Sensing my anxiety about my High School exam results, Gurudev blessed me saying that all will be well. Surely, all went well with Gurudev's blessings and I belatedly learnt through a letter from a friend, after unsuccessful visits to Haridwar to check from the newspapers, that I had secured a First class! First hand, I experienced the power of Gurudev's blessings of 'Vidya, Tushti, Pushti and Divine Aiswarya' which has sustained me for the rest of my life.

### IX

After a few years of regular visits to what had become my second home, I was with Gurudev's blessings selected to serve in the Indian Foreign Service necessitating living and working abroad. I recall Gurudev's message reminding me about the noble purpose of public service. But my direct communication with Gurudev and visits to the Ashram had to become infrequent and irregular.

Gurudev personally blessed Shanti and me after we got married and visited the Ashram to seek his blessings. His gift to us of his unmatched book 'The Bhagavad Gita' remains the most enduring lesson on an individual's duties and responsibilities in life through rough and smooth times. I treasure this volume, autographed by Gurudev himself, as the beacon light of my life.

**X**

Thirty six years later, after retirement from the diplomatic service, the overpowering call of Sivananda Ashram remains unconquerable. The

longing to rediscover my most enduring 'roots', the call of the Ganga, the evening Aarati at Sri Viswanath Mandir and at the Sivananda Ghat, the sight of Sadhus, Swamis and Sadhaks, the prayers and Satsang, draw me irresistibly towards the Ashram. His Holiness Sri Swami Vimalanandaji's graciousness has made it possible for me to rekindle my life sustaining links with Gurudev's Ashram. For me, the essence of my continuing discovery is the abiding and unchanging truth spoken with such simplicity by Gurudev. I seek his blessings to give me the strength to follow his teachings.

**THE FOUR PATHS**

The four main spiritual paths for God-realisation are Karma Yoga, Bhakti Yoga, Raja Yoga, and Jnana Yoga. Karma Yoga is suitable for a man of active temperament, Bhakti Yoga for a man of devotional temperament, Raja Yoga for a man of mystic temperament, and Jnana Yoga for a man of rational and philosophical temperament.

Karma Yoga is the way of selfless service. Bhakti Yoga is the path of exclusive devotion to the Lord. Raja Yoga is the way of self-restraint. Jnana Yoga is the path of wisdom.

Karma Yoga is the exercise of the will. Jnana Yoga is the exercise of the intellect and reason. Bhakti Yoga is the exercise of the emotion. Will consecrates all activities through complete surrender to God. The intellect realises the glory and majesty of the Lord. The emotion experiences the bliss of divine ecstasy.

The three eternal truths are: Jnana, Karma, and Bhakti. God is love, goodness, and truth. God is experienced by the devotee as love. God is experienced by the Karma Yogin as goodness. God is experienced by the Jnani as truth.

Some maintain that the practice of Karma Yoga alone is the means to salvation. Some others hold that devotion to the Lord is the only way to God-realisation. Some believe that the path of wisdom is the sole way to attain the final beatitude. There are still others who hold that all the three paths are equally efficacious to bring about perfection and freedom.

## SIVANANDA MY GURU

(*Padmini Mani*)



It was a hot day in Lucknow in June 1953, I was nine years old when my mother (Amma) announced that we would be visiting an Ashram of a great Swami in the Himalayas over our summer holidays. “Where are we going?” I asked. “Rishikesh”, she replied. “Where is Rishikesh? Is it a big city?” “No, it is located at the foot hills of the Himalayas,” she said, “a holy place.” In that one moment my imagination came alive with beautiful snow-clad mountains touching the skies. Who is the Swami? We asked. What does he do? All these questions assailed us, while Amma kept her silence for us to see for ourselves.

We arrived at Sivananda Ashram Rishikesh after a tiring overnight journey by train from Lucknow. We had heard about Swamiji’s grace and wisdom from his letters to my late father Dr V. S. Ram, (Lucknow University). We were greeted by the sacred blue Ganga flowing placidly at the feet of the Himalayas. Amma was eagerly waiting to have his Darshan while we wondered what was in store for us!

It was 8 a.m. on a bright hot summer morning, when I was treated to the sight of an imposing man, with glowing skin, walking towards us. He

was dressed in ochre robes surrounded by reverent followers also dressed in Kashaya. The great big man looked at us directly with a beaming smile his radiant face glowing in the sun. “Vani Saraswati Vakdevi has come,” he said. This was Swami Sivananda Saraswati we would know as Swamiji. I looked up to see his welcoming, loving glance. Was he my Tata (grand-father)? I thought. Swamiji asked us whether we had been given a comfortable room, had we taken our break-fast. Then, he directed an inmate—who later I was to learn was Swami Satchidananda who served Swamiji with great devotion—to make sure we were well taken care of. I had a feeling of having known Swamiji, the resplendent head of this ashram for a long time. Later, we followed Amma (Vani Bai Ram) to Swamiji’s office. It was not a very large room and Swamiji’s massive presence took up almost the entire space. He was sitting at a large desk, busy attending to official ashram work at the same time addressing some devotees, gazing upon him with awe and reverence. All at once he summoned me and signaled Amma, my sister Mohini and my brother Badri to sit down.

“You are Padmini. So Padmini, what do you want to be when you grow up?” he asked. I wondered how he knew my name. “A doctor,” I replied not knowing at that time that he himself was a medical doctor par excellence. “How do you know if a man is alive or dead?” he asked. “If the heart beats, a person is alive. If it stops beating then he is dead” I answered.

He nodded at this answer, but over the decade of our visiting the Ashram from that summer in 1953 until the time of his Mahasamadhi in 1963 I always recall this first conversation, later understanding that he had planted the seeds of Atma Vicharana or spiritual enquiry in me and that this, in fact, was my very first lesson in Vedanta from a great Vedantin. Through Swamiji’s simple teachings and nudging over the years I would learn that the body alone perishes, while the Atma lives on evolving in its journey to attain Moksha and merge with the divine.

That evening of our first day so long ago seems to me like yesterday ... there was Satsanga. Over the years I would participate in these “gatherings of the wise” which commenced daily at 6 pm. When we arrived at the big open courtyard with a stage in the centre facing the Diamond Jubilee Hall, (in front of his small office where we were seated that morning), it was already packed with an audience waiting expectantly for the arrival of Swamiji. Suddenly a hushed silence fell as

Swamiji entered resplendent in his Kashaya Vastra. He spoke to the gathering enquiring after their health needs and other small requirements. The Satsanga began with a Bhajan “Jai Ganesh, Jai Ganesh Jai, Ganesh Pahimam” Swamiji’s voice leading the congregation. He sang in his melodious clear voice and we all followed enthusiastically. Even at the age of nine I would be elated by experiencing a sense of peace and happiness at Satsanga. Swamiji’s teachings were always small and crisp and delivered often in the form of songs. That June evening almost sixty years ago there was a program put on by two young boys. I remember how they demonstrated through drama the value of service to others, Nishkamya Karma, that service to others is, in fact, service to oneself because we ourselves are an embodiment of that divine Brahman our true transcendent identity. Later in the Satsanga of Gurudev we would be taught by practice the value of karma yoga, he quoted the example of men like Janaka a great king who performed action and attained perfection Samsiddhim

*Saktah karmanyavidmamso yatha  
kuruvanthe Bharata;*

*Kuryat vidvan tatha asaktah cikirsuh  
lokasamgraham—3.25*

‘As the unenlightened, attached to work, act, so should the enlightened act, O descendent of Bharata, but without attachment desirous of the well-being of the world.’

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This first simple message has been pivotal to my actions as I grew older—our school, Satyasurabhi, became possible because of what I learnt as a child from Swamiji—though admittedly patience is something I always have to work on! ...

As though willing us to follow, that evening Swamiji sang in his clear voice,

Serve, love, give, purify, meditate, realize, be good, do good, be kind, be compassionate. Enquire ‘who am I?’ ... know the self and be free. Adapt, adjust, accommodate, bear insult, bear injury, highest sadhana!

At that time I did not understand the ethos and philosophy of these potent Vedantic words. I only enjoyed the rhythmic music and the beautiful voice, and soon learnt the song. Even to this day when people ask me Swamiji’s message I sing to them this refrain, as it pours out spontaneously. As I grew older, and faced responsibilities, insecurities and other negative thoughts, this refrain would help me seek higher ground.

Swamiji’s simple philosophy of Nishkamya Karma—service to others is service to self—was brought home to his audience - when you serve others you receive instant reward ... dynamically in the smile of satisfaction; service to others is a discipline to be cultivated as we are all a part of the Brahman, the vast self of the universe. These seeds of the wisdom

of service, love and giving gradually became an integral feature of my adult life which was the inspiration for the creation of a service oriented school (My School Satya Surabhi) in a rural area in Tamil Nadu.

On that first summer we witnessed Swamiji treating leprosy patients who came to the Ashram. He would wash their wounds and treat them. These patients would sit along the slope of the hillside, there would be Bhajan, “Hare Rama, Rama Rama, Hare hare” ... Swamiji leading the group of singers ... while hot meals ... would be served by the Master himself. We would try to follow in Swamiji’s footsteps ... which was tiring for us young ones ... yet we were constantly learning and imbibing human values. His medical camps were another learning experience for us. Swamiji would personally attend to the patients who came from places as far as Devaprayag. We, as young assistants eagerly took on the role of ‘compounders’ while Swamiji and senior swamis would do the investigations and diagnostic documentation. My first lesson in documenting and filing was given by Swamiji himself. He would say that records are important as they are good reference material.

Thus by example he taught us lessons in Karma Yoga. What a pragmatist. He taught us the need for action—Karma—as it helped us to

organise ourselves—since keeping busy was one way of keeping away the sloth of idleness. His beautiful songs conveyed the message of the Bhagavad Gita easily and succinctly. He would sing in his enchanting voice, ‘Get up at 4 a.m Brahma Muhurtam practice daily one chapter of Gita’. Swamiji would say, “Practice the Gita, don’t just read it and put it away!” His thrust was on duty, Dharma and Karma. He said a Sannyasi is not just a person who wears Kashaya Vastra and does penance in a remote cave. A Sannyasi is one, who, living in the world faces its challenges, practices Karma Yoga, is kind to his fellow beings and compassionate towards others—such a person is a true Jnani, a true Sannyasi.

Our first trip to the Ashram in the summer of 1953 left such an indelible impression on us, siblings that this sojourn became a regular annual feature: come summer- vacations in the satsang of our great Swamiji, Master and Gurudev! The harsh June heat of the Rishikesh valley was no deterrent; in fact, we would look forward to jumping into the ice-cold waters of the Ganga so wide, clean, clear and pristine! My first lessons in swimming and keeping afloat, were given to me by no other person than the all-time great Hatha Yogi the renowned Swami Vishnudevananda Maharaj, a close and dutiful disciple of Swamiji. Later Swami Vishnudevananda

would travel to the west – to deliver the message of Gurudev, indeed a pioneer of yoga in the west, He set up a beautiful Ashram in Valmorain, Canada. In the summer of 1954 on our usual annual visit to our ashram, Amma went on a pilgrimage to Badrinath accompanied by my younger brother Badrinath, leaving the rest of us in the divine care of Gurudev! One day he noticed my older sister who was just about thirteen years old becoming impatient and pulling at me while combing my long hair! Immediately Gurudev came over to her and gently showed how to plait my hair and patiently combed my long tresses. This was a lesson in patience for Mohini, no job is beneath us and it has to be well done ... his compassion and kindness towards all was remarkable.

So the years passed and I was in my teens. Our visits to the Sivananda Ashram were steeped in life-skill experiences, personality development, and spiritual growth. Swamiji the great master taught us all this, by example, so that we imbibed these values which would remain our life line anchor, during turbulent times!

In 1962 Amma, sought Gurudev’s advice for a marriage proposal for me, Swamiji chirped in “Padmini will marry a fine boy from my place, so do not worry much about her future”. This divine Guru who had attained yogic powers would never reveal them overtly but

would subtly reveal forth coming events. Indeed, I married Ram who supports my social service roots in keeping with Swamiji's dictum service before self and to my later amazement I realized that Swamiji was quite prescient, In fact Ram, my husband hails from a mere distance of five miles from Gurudev's village Pattamadai!

A year before our marriage on July 14, 1963 at 11.15 P.M Amma who was called Sivananda Vani by her Gurudev lost her divine guardian. On the evening of July 10, 1963 she had a call from the Ashram that Gurudev's health was failing. She requested Colonel M.S. Rao an eminent physician and a good friend, to accompany her to Rishikesh to examine Gurudev. There after Gurudev showed signs of recovery.

However this was short-lived. Back in Delhi (Amma was the deputy Chief Producer Music All India Radio) Amma received the sad news of Swamiji's demise. The world seemed to collapse around her. Gurudev's words came to her mind to carry on the work of Divine Life. She immersed herself in working towards this goal. Her desire was to establish a center in Delhi for disseminating Gurudev's teachings, thus came up the Sivananda Satsang Hall in Amar Colony New Delhi.

With my marriage came responsibilities of home and hearth, I

was also travelling to other countries with Ram, therefore was unable to frequent my ashram. How fortunate I have been to live in the life and times of Gurudev. The wonderful spiritual and practical teachings I received from Swami Chidanandaji Maharaj, (in fact he was my earliest teacher in the art of public speaking), Swami Vishnudevandji, from whom I learned yoga, Swami Venkateshanandji and Swami Nadabrahmanandaji who patiently listened to my singing and instilled in me the love for music. These childhood memories have carried me through thick and thin. I wish to express my pranams and gratitude to all these saints who have shown me the way. Although they are not present in their physical form I sense their guiding force. Now I am old and my heart yearns to revisit this heaven on earth. Fortunately my wish has been realized. I have only now returned from this pristine heaven where I could feel Gurudev's presence in every tree, leaf and stone. He is ever present in the very air that we breathe guiding and showing us the right path. I look forward to many more home comings.

My respectful thanks are due to Swami Vimalanandaji Maharaj and Swami Padmanabhanandji for welcoming me once again to this abode of bliss. May the blessings of Gurudev be showered on them.

HARI OM

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## MEMORIES OF SWAMI SIVANANDA

*(Mrs. B. Anasuya Rao)*

**M**y husband and I have been Bhaktas of Pujya Guruji Swami Sivananda since 1956. I am alive today because of Swamiji. I firmly believe that he alone saved me from a critical illness. We were introduced to Swamiji by Mrs. Vani Bai Ram and I believe she interceded on my behalf.

When we first met Swamiji, my five year old daughter kept whispering to me: "Ask Swamiji, "Ask Swamiji." Swamiji asked "What is she asking?"

"I want to do Tapas" she said. Swamiji replied "Say Ram Naam—that is as good as Tapas."

With Swamiji's grace, all my children have done well. All four became doctors. My husband who was also a doctor in the AMC went on to become the DGAFMS.

Many years ago, there was a function at Rishikesh, attended by Shri V.V Giri, who was then Governor of UP. I attended the function along with Mrs. Vani Bai Ram, Mrs. K.L. Rao and Mrs. Lakshmi Raghuramiah. I took with me a friend and her daughter, a young girl who was sent home from college as she was getting fits. This girl went swimming in the Ganga. At lunch time, after Shri Giri had left, we were relaxing on the

Ashram premises. I was anxiously waiting for the girl to return. Others in the group were getting annoyed that I had made Swamiji wait for lunch. I felt bad that Swamiji had to wait for an ordinary person like me but Antaryami Swamiji knew why I was waiting. With Swamiji's blessings after that, the girl became alright and never had fits again.

Swamiji continued to take care of us. When my husband, then a Colonel, was posted to the Congo, with the UN troops, I was terribly afraid because of the wars going on. I wrote to Swamiji. Swamiji wrote back "Do not worry. Your husband will come back safely." Without asking, whenever there was illness, a medicine would miraculously appear along with the periodical literature. The divine doctor would send his prescription without being asked.

I would also like to share a small experience regarding His Holiness Pujya Swami Chidanandaji. After my husband General Rao retired, we settled down in Secunderabad. One of our close friends had a child with a neurological problem with continuous nodding movements of the head. This affliction miraculously disappeared after Swamiji's Darshan.



## A GURUDEV—FATHER—LIVES ON

(A. Lolakshi Rao)

To my mind the stories in the scriptures had one main characteristic, i.e. whenever the saints and sages were angry with some person, they would put that person under a curse or spell. With this understanding I was leaving for Rishikesh along with my husband, Sri A.V. Sakaram Rao, and my three naughty sons and one angel daughter. There was great fear, apprehension and anxiety in my heart, as to what would happen if the children misbehaved and were punished? As a mother it was something I would never want to happen. I felt taking children was a great risk, but my husband insisted they come along and that it would be beneficial to them.

It was in May 1962 that I had the great fortune of going for the first time to North India, the land and abode of sages and saints. We were headed directly for Rishikesh, Sivananda Ashram, to meet Gurudev Sri Swami Sivanandaji Maharaj in person. Swami Sivanandaji had written numerous letters to Sri Raoji asking him to bring the children and me to the Ashram. We reached in the night, and as we got down from the taxi we could hear Kirtan and Bhajan. Sri Raoji asked us to rush immediately and have

Darshan of Gurudev, because after Satsang Gurudev would retire to his Kutir and we would only get his Darshan the next day.

We rushed to the open Satsang area on the terrace of the then Langar, opposite the office of Gurudev. As soon as we met Gurudev, he said, "Oh! I have been waiting for a long time to see you. I have been writing to Sakaram Raoji to send you and the children at least once!" Alas, how were we to know that this stay would be the last time we would have Gurudev's Darshan in the mortal body? We were given the first floor of the world renowned Ananda Kutir facing Gurudev's Kutir.

My father had passed away when I was 5 years old, and my Mama (uncle) became the father figure to whom I looked up. After my marriage to go to my native place Mangalore and see him was not a regular occurrence. But Gurudev's words made me feel that I had come to my father's abode after such a long absence! During our stay Gurudev made us feel that way only. Whenever I sat near him, tears of joy poured down my cheeks continuously at Gurudev's mere Darshan. Not for a single moment did Gurudev let me feel that I had no father.

Every day Gurudev asked someone to keep Aasans for us and made us sit near His chair during the Satsang. I felt awkward and undeserving to sit on an Aasan and that too in front of Gurudev. As Gurudev's eyes were always closed during Satsang, I would sit beside the Aasan. But Gurudev with closed eyes would call my name and tell me to sit on the Aasan. Then I would take the edge of the Aasan and put it under my legs so I would not disobey Gurudev. Gurudev again with the eyes closed would ask me with his resounding voice to sit correctly on the Aasan, which then I promptly did.

Gurudev showered lots and lots of blessings on us and made our stay unforgettable. Daily we would receive Mahaprasad from Gurudev's plate, which prompted both Ashramites and devotees to ask for how long we had been coming here. To their utter awe we told them that this was our first visit. Every day apart from the Mahaprasad we also received lots of fruits, biscuits, sweets and toffees for the children, and when we tried to give to others, they would say, it's Gurudev's Prasad and it is meant for you only. We feared that it would spoil and hence had to practically force it on others. Such was the love and blessings of Gurudev that everything was always in abundance. It was like being in the King of Kings' Darbar.

There was a tradition during those days that whenever someone would be returning back home, there was a send off in Gurudev's Kutir in the afternoon.

Hence when we were leaving, we too got a send off. On reaching Gurudev's Kutir we found that all seats in front of Gurudev were either booked or occupied. Hence we had to sit in the side veranda, but at least we were inside. Then when the serving was over, Gurudev sent special Prasad to us only, from his plate. Our joy knew no bounds and we looked at each other and smiled; this was Gurudev's way of showering blessings. All of us were given clothes; we had the privilege to perform the Pada Puja of Gurudev. I was given Mantra Initiation right in the presence of everyone during the Satsang.

In all the letters Gurudev had written asking us to come to Rishikesh, one thing was always there. Gurudev assured Raoji that if he was busy, then he could just drop us and go back and arrangements would be made for someone to accompany us up to Delhi. This was exactly what Gurudev did. Swami Tejomayanandaji was deputed to accompany us to Delhi. Even as we were leaving, Gurudev kept looking up to the road where the taxi was standing, and till the last moment someone would come running with Prasad like fruits, sweets, packed lunch for the journey etc. It was a sendoff fit for a King or a Queen, and we surely felt like that. It was the final *adieu*, as Gurudev knew that we would never get His Darshan again in physical form, so blessings poured down in abundance, and they continued to this day. Tears flow down even now when I remember the love and blessings of

Gurudev and the precious time spent there during that visit.

Today at 81 years, when I sit on my bed and remember those precious moments spent with Gurudev in 1962, I can visualise them as clear as if it happened yesterday. Even today Gurudev is with me and gives me Darshan. For people Gurudev may have taken Samadhi, but for me Gurudev is always here with me. To understand the significance of my point let me narrate a vision that I had in the late 1980's, although it was more of a dream.

In the vision I was talking to Gurudev in Gurudev Kutir, and he told me, "Ohji, nowadays they do not serve me curd. They bring it and keep it on the shelf but do not serve me. Come let me show you." Saying this Gurudev took me

to the inner room and there a bowl of curd was kept with its lid closed. The next time we went to the Ashram I narrated the vision to Swami Devanandaji, who looked after Gurudev Kutir. He was shocked and surprised that the curd was not being served and called the Sevaks and scolded them for their lapse and assured that the curd would be served to Gurudev without fail. I went to the inner room to check if any cupboard was there, and to my astonishment it was the same cupboard that I saw in the vision.

This made my belief very strong and does so for all those who feel that Gurudev lives and touches the lives of the devotees and takes care of them, just as Gurudev does for our family.

### **DO NOT BE SUSPICIOUS**

Suspicion clouds the mind. It creates rupture among friends. It loses friends. It is a defect not in the heart, but in the brain.

Suspicion is the mark of a mean spirit and a base soul. A noble man suspects none.

Suspicion checks business, disposes kings or head of states to tyranny and irresolution, husbands to jealousy and hatred.

Freedom from suspicion promotes happiness in man. Suspicion is an enemy to happiness.

Ignorance is the mother of suspicion. Attain knowledge. Suspicion will vanish.

Suspicion is the poison of true friendship.

If suspicion enters your mind, love and confidence will go out.

Suspicion among thoughts is like a bat among birds; They ever fly by twilight.

**—Swami Sivananda**

## GOLDEN JUBILEE OF OUR VISITS TO THE ASHRAM

(*Sri Nitya Rao*)

The auspicious occasion of the 125th Birth Anniversary of our beloved and worshipful Sadgurudev Sri Swami Sivanandaji Maharaj is a double joyous occasion for me and my family as it marks 50 years—the Golden Jubilee—of our frequent visits to the Ashram.

In 1962 we were young children who accompanied our parents to Rishikesh and visited for the first time Sivananda Ashram. I vividly remember how, as we got out of the taxi my father, A.V. Sakaram Rao, asked us to rush and have Gurudev's Darshan as the evening Satsang was going on. He did not want us to miss even a single opportunity of having Darshan of Gurudev.

Being a young boy I remember only a few things, and some 'memories' are due to the photos taken during that time which we kept seeing later and also from our parents who kept telling us tales of the visit. It is sad that due to the building repairs in 2000 most of the photos were destroyed.

We were given the room in 'Anand Kutir' first floor—which today is the last room of Reception facing the Ganges. Sadgurudev used to go for walks in the evening and would halt at the top of the

steps next to the Hospital on the road level. Satsang was held just below where we lived, and after Satsang we would wait till Gurudev reached his Kutir and then would go to our room. This was the daily routine. We were very lucky as Prasad used to flow daily like the Ganges—steadily and continuously. Over the years we have seen the Ashram grow from the Ganges level upwards to its present state, but one thing never changed till 1987: the continuous flow of Prasad! It always came from the Ashram through post—be it the Badam Halwa which we loved or Ayurvedic medicine. Gurudev's grace never stopped pouring in some form or the other. After 1987 as the parents spent 6 months in the Ashram, they would bring the Prasad personally.

There has been a chain of Sanyasins in our Ashram—some moved on, some passed away and very few returned to the world. Sadgurudev never allowed the lineage to discontinue and saw to it that each one contributed to the Ashram in some form or the other. Today very few direct disciples and devotees who have

had Darshan and blessings of Gurudev are still around. Our family and some others are fortunate to have had the privilege and honour of being at the Ashram during Gurudev's holy presence on this earth plane.

My father had been associated with Gurudev through correspondence in the mid 50's. Gurudev kept reminding him to come with the family to the Ashram. In 1960 father first visited Sivananda Ashram. Being overwhelmed by the holy presence of Gurudev, my father decided to bring us to the Ashram. Later he had the great fortune to visit the Ashram in 1963 and participate in the Maha Samadhi functions of Gurudev.

Gurudev had asked our parents to keep visiting the Ashram, so we were spending most of our holidays and many Diwalis there. During that time Satsang took place in the Bhajan Hall, and after the Satsang Swami Chidanandaji, Swami Krishnanandaji, Swami Madhavanandaji, Swami Dayanandaji, Swami Devanandaji and many other senior Swamijis would bring crackers for us and help us burst them near the Sivananda Pillar.

Very few know that the Ashram after Gurudev's Maha Samadhi was not in a very good financial condition and lots of devotees came to help. My father would come every year during Guru Purnima to attend the celebration and bring Dhotis for all in the Ashram. He also contributed to the entire electrification of

the Ashram: tubes, wires, fittings etc. were given by him till 1984.

In the 60's to the 70's there were no trains or planes going from Delhi to the South directly, and one had to change here at Mumbai. We had the privilege of the visits of all Swamijis of Sivananda Ashram both in India and from abroad as they would pass through Mumbai. G.V Parmeshwar, who introduced us to Sivananda Ashram, and family were the hosts. We always had a holiday and would all gather, and it was a family Satsang and get-together both in one.

During the early 70's father built a place for our stay in the Ashram which was named Gokul Kutir. Swami Sreenivasananda was a regular visitor, and then the atmosphere of our house was filled by his soul stirring Bhajans. Swami Sreenivasanandaji wanted to give Pattamadai, the birth place of Gurudev, its due importance and strived to work there and obtained the house in which Gurudev was born. Later Swamiji got the street named as Swami Sivananda Street. Not being satisfied with these achievements Swamiji wanted to build a Temple and a Satsang Hall in the same street. He approached Father who readily agreed and so did Shivnarayan Kapurji. Both were good friends and readily sponsored the two projects and attended the Inaugural ceremony. Today Pattamadai is in the minds and hearts of Gurudev's devotees, and that is due to the devotion, Guruprem, tribute and

efforts of Swami Sreenivasanandaji. A structure is built in his memory behind the Hall at Pattamadai.

In 1984 a fire broke out in our factory and destroyed it. That was a great shock for Father, and the stress of rebuilding the factory led to a heart attack – but his faith in Gurudev never diminished. He took it up as an opportunity to slowly slip into ‘Vanaprasta Ashram’. His visits to the Ashram increased and during the Birth Centenary of Gurudev Sri Swami Sivanandaji Maharaj he decided to stay 6

months in the Ashram and 6 months in Mumbai. It is Gurudev’s blessing that everything went smoothly for him, and as per his inner wish he breathed his last in October 1994 at Gokul Kutir, after returning from Vishwanath Mandir, where he attended Devi Archana and Aarti.

It is now the duty for us children to continue this spiritual legacy. We pray to both Swami Chidanandaji and Sadgurudev to help us to continue this great tradition started by our parents.

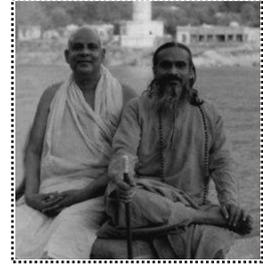
### **PERSEVERANCE: THE PRICE FOR VICTORY**

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this that distinguishes the strong soul from the weak. A man of perseverance never meets with failures. He always attains success in all his undertakings.

When you start any work, you should not leave it till you attain complete success. Pursue it resolutely. A man of diligence, vigilance and strong resolution grows into a genius. The nerve that never relaxes, the eye that never blenches, the thought that never wanders—these are the masters of victory. Victory belongs to the most persevering. Perseverance gives power to weakness, and opens to poverty the whole wealth of the world. With steady perseverance, great difficulties come to an end.

—*Swami Sivananda*

## TRIBUTE TO SIVANANDA'S MYSTIC PEN



*(Maharshi Shuddhananda Bharati, Yoga Samaj, Madras)*

Einstein's pencil ruled over Science;  
He found out E=MC<sup>2</sup>  
Siva's Pen rules human Conscience;  
He too found out E=MC<sup>2</sup>  
Earth Life is the square of Mind and Con-  
scious Soul.

I kiss the Pen of my Beloved One—  
It has created a vernal garden  
With the floral perfume of Yoga Vedanta;  
It animates the heart of every one.

Seated on the tranquil rock of Rishikesh,  
Closing His mental doors,  
(and few are His words)  
He moves His Pen with lightning speed  
And His Pen moves the world.

From Brahma Sutras to Bazaar Drugs;  
From How to Realise the Self  
To How to Get Rich...  
From How to Meditate to How to Sleep;  
From the highest Samadhi  
To 'Eat a little'...  
His Pen has streamed with the songful

Ganges  
To pour out wisdom to all mankind.

He is really Shankar and Appayya  
Radiating Knowledge in modern English...  
His Gita, Upanishads, Vedanta Sutras,  
His analects, couplets are all outlets  
Of His inner ecstasy decorated  
In a charming courtesy...

His Yoga-Volumes are masterpieces  
Clarifying all other sister-pieces...  
Hatha, Raja, Mantra, Tantra, Bhakti, Karma,

Jnana, Laya Yoga series  
Are haloed glories  
Of India's crowning spiritual profundities.

He was a healer once with English drugs—  
God has made him now a healer with Books  
Written in simple English.

All of us wish..  
He lives long, long, long, to prolong  
His daily gift of prose and song...

## MY GURUDEV



*Swami Prashantananda (Sri Sivananda Pannalal, Amritsar)*

**T**wenty years ago, in the Mill in which I am working, I had an associate called Sri Durgadasji Khanna. In his company, I went once to Haridwar, at the time of Kumbha Mela. Then I was quite ignorant about Sri Swami Sivanandaji. I had also little inclination towards spirituality, though my parents were devoted to Lord Shiva and took immense interest in devotional practices.

It was at that time that my friend Sri Durgadasji gave me some pamphlets on Bhakti Yoga and Karma Yoga, written by Swamiji. I was much impressed by them. Sri Gurudev's 'Bhakti Yoga' had great effect on me. I at once resolved to become the disciple of the sage-author. I developed an intense desire to have Swamiji's Darshan; but the difficulty was that even my friend was not acquainted with Swamiji. He told me that he had heard Sri Swamiji's Kirtan in a Lahore temple and that the audience was spell-bound by its charm.

I was 22 or 23 years old. My salary also was poor. We both decided to be disciples of Sri Swamiji, but did not know how to do that. Where there is a will, there is a way—so the proverb goes. We, along with another friend Sri Jnanchanda, wrote to Swamiji that we

wanted to be his disciples. We collected one rupee each and sent a Money Order of three rupees to Swamiji. To our happiness and wonder, we received his reply soon: "I have accepted you both as my beloved disciples. Thou art dear to me, because thou art attempting to tread the path of Truth. I shall serve you nicely. You must realise in this very birth."

Then I purchased 'Japa Yoga' and 'Practice of Bhakti' from Lahore. By studying them, I developed more faith and devotion towards Swamiji. I had the first Darshan of Swamiji in 1940. The two friends were also with me. When we introduced ourselves to Swamiji, he said, "O Ji, you three together wrote a letter to me." He at once called Paramanandaji, the then General Secretary and asked him to look after us carefully. We enjoyed the warm affection of Gurudev and other Guru-bhais during our stay. We experienced a unique joy in Swamiji's presence. We had very little to offer at the feet of Swamiji, but Swamiji welcomed our ordinary offering with great delight.

Once a unique event took place in my life which brought me very close to Swamiji. During the Second World War, I was in a fix regarding my service. My

brother had given up his service and he advised me to do likewise. I came straight to Swamiji to seek his advice. Swamiji first asked me to do Japa and, when I was about to return, he gave a slip with the following instruction: "Stick to your present work. This is my instruction. If you want to open an industry, do on your own responsibility. Do more charity if there is more profit."

I was overwhelmed to know that Swamiji had taken complete responsibility of my life. I surrendered to him and regained peace of mind.

Though Swamiji is a perfect Vedantin, he lays emphasis on Bhakti for the majority of people. His Bhakti, however, is always mixed with Jnana. He asks us to see the Lord in all forms and all forms in the Lord. One should not

confine one's Ishta Devata to the image only, but should see Him everywhere.

The same case holds good with Guru Bhakti also. One should see Guru in all, because Guru is the manifestation of God Himself. Disciples attain the fruit of devotion according to their Bhavana or feeling.

Swamiji is an embodiment of service and love. He never allows a single opportunity of service to slip from his hands. Swamiji has saved thousands of people through his inspiring books. Many have been transformed. His books inspire vigour and courage in the hearts of the readers. Sri Gurudev is thus rendering a great service to the world through his books and through other manifold ways of service.

### WHY WORRY?

Worry kills a man. It destroys his joys of life. It is a canker or cancer that slowly eats away a man. It wears you out. Do not worry over what is past. Forget it. No one has yet been able to claim any good thing through worry. Do not worry about things which are likely to happen; so often they really do not. Sufficient for the day is the evil thereof. The surest antidote or penicillin injection for worry is to keep busy. Do always something useful. Do your best and leave the rest to God. Do not worry. You are indeed blessed now. Hard work with a peaceful, harmonious mind will never kill any one. It builds up the system and prolongs life, but worry kills a man. It shortens life.

—*Swami Sivananda*

## SIVANANDA LITERATURE AND THE SACRED GANGA

(*Swami Arpanananda—Sri Chaman Lal Sharma*)



An image is not just a piece of stone; a Guru is not a mere human being; Ganga is not just a river—His Holiness Swami Sivananda's works are not mere literature. Just as the Universal Mother descends from heaven as the river Ganga, so does Goddess Saraswati reveals herself through Swamiji's speeches and writings. Like Ganga Jal, Gurudev's words—spoken and written—sanctify all whose hearts they touch. Like the ceaseless flow of waters in the mighty Ganga, sacred literature flows in unending stream from Sivananda's powerful pen. People of all castes and creeds, all races and faiths, saints and sinners alike, can drink of the holy Ganga; so is Sivananda Literature open to all. Rather, the sinner, the unbeliever, the atheist stands in greater need of both Ganga Jal and Sivananda Amrit. Swamiji knows this and if such a person visits him, Swamiji at once loads him with an extra-heavy bundle of his sacred literature. Even a cursory glance inside one of its pages works on the mind of the visitor like the magic drop of Ganga Jal which refreshes and invigorates. The powerful God-realised soul that Swami Sivananda is, every

single word of his goes straight into the depths of the reader's heart and moulds his character then and there.

The Ganga flows down from the Himalayas, into the plains, through many states, making the land fertile. Even so, Sivananda Literature from the holy Himalayas finds its way into every household through the length and breadth of the land, making the minds of men fertile and opening up their inner vision. In the mine of Swamiji's wisdom, some seek solution for their problems; others find solace and consolation for their burning hearts. They find practical suggestions for lasting peace amidst mundane miseries. And this experience is not limited to the borders of Bharat. Just as Ganga Jal is sent overseas through ships leaving Calcutta Port, crates and crates of Sivananda Literature are sent by sea and by air to satiate the burning spiritual thirst of spiritual seekers abroad. The work began by Swami Vivekananda and Swami Rama Tirtha is now being carried on with manifold vigour and widened scope by the sage that dwells in Rishikesh.

The divine author, having the heart of Buddha, the head of Sankara, the hands of Arjuna and the tolerance of Ashoka, caters for all temperaments without disturbing their native faith and talent. Sivananda Literature serves as a model for all, as its author combines in himself the qualities of a Sthita Prajna (Gita, Ch. II), a Bhakta (Gita, Ch. XII) and a Gunateeta (Gita, Ch. XIV). It abounds in practical guiding principles and useful suggestions for all people and for all time. It stands all tests, like Ganga Jal. If Ganga Jal serves for the worship of

deities in temples, Swamiji's teachings transform readers into ideal Karma Yogis who worship the Lord in all through disinterested service and strive to reach the Goal thereby.

May this harbinger of peace continue to pen more, for many, many years, for spreading cosmic love and justify for Bharata Mata the title of 'World Preceptor'! May he continue to shower his grace on thirsty souls and enable them to benefit by his invaluable, inspiring and thrilling works!

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### JIVANMUKTA

A Jivanmukta is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the Supreme Self. He is Isvara Himself. He is a God on earth.

The Jivanmukta or full-blown Jnani is full of pure love, compassion, mercy, exquisite gentleness, and hidden power and strength. Love and lustre shine through his brilliant eyes.

The Jivanmukta has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows and anxieties under all circumstances. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them and their antithesis. He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt in toto. He shines in his own pristine glory, in his own essential nature of divine consciousness. He radiates peace and joy everywhere.

The true greatness of a realised Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnanimous, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

—Swami Sivananda

## SIVANANDA, THE LIGHT OF MY HEART



*(Swami Brahmajnanananda—Yogi Sivananda Rudrani, Sivanandashram,  
Penang, Malaya)*

**S**ivananda, the dispeller of the ignorance of darkness from my heart, the bestower of immortal peace in me, is my only God in the “three worlds.” He is Brahma, Vishnu, Siva, Rama, Krishna, Govinda, Murugha, Kali, Saraswati, Lakshmi, Parvati and the innumerable gods in the heaven. I see him now in all forms, at all times, in all places, though I came to know about him as Swami Sivananda as recently as 4th November, 1956 at my home at 123, Ansen Road, Penang. At Rishikesh, in the peaceful abode of my Lord, I have enjoyed eternal peace and joy.

O Maya, you can never delude me any more. Sorrow can never touch me. The so-called worries of the world have flown miles and miles away from me, never to return. Fear left me in the twinkling of an eye. Heat and cold have no effect on me. I could bathe there in the cold Ganges at any time. I went there with an empty heart but my Lord filled it with immortal peace and bliss. I have not given him any material offering. Only a very simple gift I have presented him.

The cost of it is nothing in the eyes of the world.

I came to Gurudev with a heart wet with pure love and devotion and he filled it with infinite bliss and peace. Where else on earth can anyone find such a kind and compassionate being? His is not the love like that of parents or relations or friends. It transcends all human love. It is inexpressible. It is one homogeneous bliss. It is beyond expression. You have to taste it and experience it by yourself.

O brothers and sisters, do you want to enjoy eternal peace and joy or are you satisfied with the mundane pleasures of this world that drag you down every moment and, as a consequence, give you only knocks at every step? Any amount of scripture-reading is of no use to you until you behold for yourself this great world Guru, Sri Swami Sivananda, the beacon-light of the Himalayas, who is ever ready to serve the suffering humanity.

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## SIVANANDA IS TRULY SIVA

*(Her Holiness Sati Godavari Mata)*

*[President of the Upasana Kanya-Kumari Sthan Sakori]*



**O**H! What an auspicious day, a day for supreme rejoicing and thanksgiving! This day witnessed the advent on earth, in a pious family, of a great saint who was destined to shed glory and lustre, not only on our beloved Motherland but over the whole world for the spiritual benefit and good of thousands of aspirants and devotees.

The keen intelligence of Sri Sivanandaji was manifest even from his very childhood. He had adopted the medical profession and therein could have easily amassed wealth and secured all sort of worldly happiness. But no. The life-mission and work of Sivanandaji were of a quite different order. His concentration, when performing Japa, was so deep and intensive, it resulted in loss of physical consciousness. On occasions his charitable proclivities were prominently displayed.

To attain supreme and permanent happiness and peace he left hearth and home. His powers of endurance reached their culmination through the ordeals experienced in visiting places of pilgrimage.

Sivanandaji is truly 'Siva' incarnate. What need was or could there be for him,

to perform Tapasya? None. Yet lives of great Saints are fashioned to set ideals before humanity and for its instruction, advancement and benefit.

By diving into the torrential waters of spiritual knowledge ever rushing from the divine lips of Swami Sivanandaji, the spiritual path of thousands of seekers is rendered smooth and easy and the world, too, is uplifted. This knowledge born of Self-realisation enables Sri Swami Sivanandaji to propound high spiritual truths and principles with the firm confidence of conviction and personal experience. There is no glamour of words in Sivanandaji's teachings and they provide light, inspiration and strength to the seeker in his march along the path.

"Siva" is the embodiment of knowledge. Having himself actually attained the state of perfect knowledge and bliss, what lack could there possibly be? This knowledge is not mere material knowledge but the highest spiritual knowledge, elucidating the deepest and subtlest problems pertaining to the spiritual life.

Perfect bliss permeates the Ananda Kutir through and through. Here there is

the visible confluence of the holy and sanctifying Ganges and the vast reservoir of knowledge in Swamiji's person for the salvation of the ignorant. Rishikesh is truly a holy place of pilgrimage. The close proximity of the mighty Himalayas, the holy atmosphere of the banks of the Ganges and the abodes of a number of Rishis, all make one large-hearted, righteous and spiritual. In these charming surroundings and in the sweet and loving company of saints like Swamiji, qualified seekers thirsting for lasting happiness and peace achieve their end in no time.

The world exists and its existence continues simply because saints like Swami Sivanandaji take birth in it out of compassion and love for ignorant human

souls. But for them, there would be no end to human miseries and sufferings.

It was Swami Vivekananda of blessed and revered memory who, nearly sixty years ago, unfurled the flag of the Hindu religion at the first great World Parliament of Religions, held in Chicago. Revered Swamiji, in the present times, convened another World Parliament of Religions of the same nature at Rishikesh. May we not say that Swami Vivekananda has appeared again in the form of Swamiji to complete the work that was left unfinished? In this Parliament, Swamiji's rare personality, his humility, universal all-embracing love, equanimity and serenity of mind, his hospitality and depth of knowledge, all came into full play and extorted admiration, nay, reverence of all present.

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### BECOME THE KING OF KINGS

Be equal in pleasure and pain, in life and death, in praise and censure, in honour and dishonour, in gain and loss. Thus enter into the Infinite or the Supreme Silence.

Renounce all desires through detachment and discrimination. Renounce the objects of the world. Renunciation of desires will follow. Thereafter live happily wherever thou pleasest.

A distaste for the objects of senses is freedom and attachment to the objects is bondage. This is wisdom.

Blessed is he who is established in his own Satchidananda Svaroop. He is an Atmasamrat, (Self-King). The whole world will pay homage to this Sage.

The mind in a Jivanmukta ceases to function. He is free from delusion and inertia. He experiences indescribable state of wisdom, and immortal Bliss.

O Mokshapriya! Attain wisdom of the Self and become a Jivanmukta now and here. Be sincere in your endeavour.

—*Swami Sivananda*

## FROM SIX TO EIGHT AT THE OFFICE OF SAINT SIVANANDA

*(Sri Pushpa Anand, M.A.) [Principal, Mahadevi Kanya College, Dehra Dun]*



Saint Sivananda is not the British Queen who can be viewed from the balcony of the Palace more often than amidst the crowd.

Siva's office is open to all seekers of truth, help, consolation and guidance, and even the deceitful, lovers of importunity, idle talkers and the fallen in every way as well as those that are sincere and faithful, are welcome there.

Here dwells the Sage, the child of all times, who sees to the physical, mental and spiritual needs of every individual in personal capacity.

Early dawn breaks around the office which is going to function from 6 a.m. to 8 a.m. The saint is expected to leave his abode a few minutes prior to six. Hundreds of eyes are running up and down the pathway to have a glimpse of Siva, the Enlightened.

The passage is proud in its own way, for it gets sanctified in the early dawn before it has to bear the burden of the trampling of others throughout the day. Inside the office several hands have hooked their hold on the rope of the punkha unwilling to leave it—for it is to

fan the great sage so long as he is in the office.

The type-writers are doing silent Japa to burst forth in their rhythmical homage immediately as their lord comes in. Ganapati and Gopal are ready in attendance. These two names are uttered repeatedly by Gurudev for all kinds of errands and instructions, and rightly he once remarked "I have to do Japa of Ganpat and Gopal."

The greatest pilgrimage centre is under Siva's large table, for here dwell the feet of the Saint.

Siva, coming out of his Kutir with Satchidananda as the 'Pilot A.D.C.' thrills the innumerable hearts of the awaiting throng of devotees.

People start paying homage even while Swamiji is on the way. Some prostrate at his feet and others bow deep. Siva is not quiet. He is the first to greet all. 'Jai ho,' 'Om Namah Sivaya,' 'Jai Satchidananda,' 'everything all right?' are some of his pet phrases with which he greets his devotees.

Here is one man bowing down in full prostration before the sage. Another one

touches his feet in reverence, while others await their turn to pay homage to their Guru.

Siva marches on slowly and gradually, greeting and bowing to all, until he finally reaches the office and occupies his chair.

A worker brings the replies to the aspirants' letters. Siva goes through them, signs and adds a few lines to some. He then autographs book after book which are to be sent out to various persons. Meanwhile more visitors are pouring in. Siva must give them books even without their asking. Some one asks for a rosary. Siva rolls the beads silently repeating some mantra and presents the rosary to the eagerly awaiting and happy devotee.

What next? A patient enters. He is suffering from some disease and relates his trouble. Siva speaks kindly to the patient, asks him to repeat the tryambaka mantra and sends him to the Ashram's charitable hospital.

Must the photographer also come in? Yes, he is there with some photographs which were taken on the previous day—Siva in the company of some visitors. These have got to be autographed by Siva before they are dispatched to the persons concerned.

Then he attends to his mail. The letters are many in number and various in type. Some ask for medicines, others for spiritual help, whereas a few have got personal problems like seeking a job, frustration in life and so on. Siva has to

reply to him as well who says "I have decided to marry but no decision is made by the other side!"

Swami Paramanandaji is ready with a file of foreign correspondence. He had worked the whole night before in typing out replies to various letters from abroad, which he now places before Siva for signature.

Siva's way of picking out mistakes out of hundreds of letters is something beyond intellectual grasp.

Siva is feeding us physically and mentally, too. Every now and then he is sending Ganpat to fetch tea and milk, and Satchidananda is asked to distribute cashew nuts. And then Siva might sing a song of instructions.

People going to Badri-Kedar are pouring in to get Siva's blessings. Some of them ask for blessings loudly but quietly put in a word for financial help.

Siva's heart is infinitely spacious. An innocent smile runs on his face and he helps the pilgrims in different ways.

Is that all? No. Look at that Sadhu who comes and begs Siva for a piece of cloth or a blanket, and his request is complied with; for Siva is an ocean of mercy.

Behold the astounding memory of Siva. A visitor comes in and says, "Swamiji, I came here in 1944."

Siva astonishes him by saying. "You had given an article on diet, didn't you?" The visitor takes a few minutes to recollect, and then finally says that it

was so. He had completely forgotten that he had given any article to Siva and remembered that only after being reminded of it.

What about the parcels of books which are despatched daily from Ananda Kutir to different parts of the world? Siva is keen to check the addresses and quickly points out the mistakes, if there be any.

See how Siva teaches us. All of a sudden he asks a Sadhu to do namaskar to some one. The Sadhu replies, "Swamiji, I always do namaskar to so and so mentally." "Do you take food mentally?" is the immediate remark of our great teacher. Siva's orders are carried out at once. He employs the most effective and appealing methods in imparting lessons to all.

What humility, spirit of service, adaptability and prudence mean are clearly brought home to every mind

through the simple actions of Siva. Even when he gets up to go back to his Kutir to allow himself the much needed rest, some visitor comes and introduces himself by a long, boring account of his worldly connections and so on. Siva listens to him patiently and asks him to stay and engage himself in Sadhana.

If a person comes to ask permission to go home after a few days' stay in the Ashram, Siva says that he is welcome here at any time.

"Wherever you go, you must come back to this place like the bird flying back to its nest," says he.

The company of the holy sage is sacred and sanctifying. All those who come to him never fail to get spiritual inspiration.

May Saint Sivananda live long!

\*The office hours referred to apply to the summer season only. □ □ □

### DO NOT VILIFY

When your friendship with some other person terminates by some slight rupture, quarrel or misunderstanding you should never, never advertise and circulate the evil qualities or wrong doings of your friend whom you have loved for a long time. If you do this, this will bring harm to yourself and to your friend.

Drop the matter at once. Forget all about the unhappy incident. Always speak well of every body. Speak well even of that man who has done serious injury to you. You will help that man. This is nobility. This is the nature of a Mahatma. Even if you are a worldly man, now you must become a Mahatma in this very life.

—Swami Sivananda

## THE LOVE THAT WILL SEARCH YOU OUT

*(Adhyatma-Ratna Sri Satchidanand Prasad, Gardanibagh, Patna)*

**A** Brahmanishtha Guru possesses an unusual type of magnetic power through which he absolves all the sins of those who come to his feet. He has got the capacity of bringing of Jiva before Siva; but this can only be experienced if a Sadhaka is sincere and possesses a high type of faith and devotion to his Guru. Just as only a high power radio catches the voice on all waves, similarly a wholly dedicated soul can only gain series of experiences when he tunes his soul with his spiritual Guru.

My Guru Bhagavan Swami Sivanandaji Maharaj possessed all these qualities. In the following lines I am writing a few experiences which I have gained since I have come in close contact with Guru Bhagavan. I am sure this would help the Sadhaks to learn how Guru Bhagavan guided his devotees, who physically reside at various remote places but are mentally at Rishikesh. In the field of spiritual Sadhana I feel myself a mere baby, but when I ponder over the experiences which I have gained, I feel myself to be in some wonderful dream-land.

The first experience which I gained was at the time of receiving Mantra Diksha from Guru Bhagavan. Before

that occasion, I had a series of most undesirable questions arising in my mind and I had a doubt whether Guru Bhagavan would accept me as his humble Sevak. I longed like Goswami Tulsidasji Maharaj, who said in his famous 'Vinay Patrika', "Whether there would be any occasion when Lord Rama would kindly place that Hand over my head by which he made fearless a timid man by uttering His holy name only once". My real long-cherished desire came true when I received a written letter from Guru Bhagavan that He would surely initiate me in the name of the Lord. On receiving the letter I felt myself to be most fortunate. I, at once, ran to Rishikesh and on the occasion of Holy Guru Purnima of 1958, I received Mantra Diksha from Guru Bhagavan. This is a memorable day in my life.

It is not known to me as to what is the case with other people at the time of receiving Mantra Diksha but what I experienced was that as soon as the Ishta Mantra was whispered in my ears and the sacred hands of Guru Bhagavan were placed over my Head, I felt, as if, some very powerful current passed through my head to foot. I felt somewhat lighter and realized that I was a changed

man. My angle of vision was changed since that day and I felt that all my sins were washed away and all the questions which were haunting my mind vanished.

I have often heard some Sadhakas saying that they could not progress in Sadhana because their Gurus were living at a very remote place; but to me it seems totally untrue. Since the day of receiving Mantra Diksha, I tried to follow the instructions of Guru Bhagavan as far as practicable but I have never experienced that he was far away from me, rather I feel as if he was close to me and guided me with His loving advice. Series of such experiences and miracles have happened in my life since then and they are still happening. Some of these miracles have been published in the Book "Miracles of Sivananda" and elsewhere. I would like to narrate a few of my experiences which would indicate as to how Lord Sivananda guides his disciples in course of their spiritual Sadhana.

At the time of self-introspection I felt one day that I was developing a temperament of anger in a great degree everyday. I tried to get rid of this troublesome disease. But I could not succeed. One day at last, at the time of meditation I offered prayer to my revered Guru Bhagavan for guidance and strength to have full control over this enemy. It is surprising enough to note that I got instruction to increase Japa, develop the power of forgiveness, leave the place and practise 'Mauna'.

Next morning I wrote a letter to Guru Bhagavan about these happenings and requested him to let me have more light. But I could not receive any reply and I presumed that my letter could not reach his Lotus feet. But one day when I was engaged in thinking over this matter, I received a packet of a few leaflets from Bangalore Branch of the Divine Life Society. There was an article "How to control Anger". I went through it and tried to follow the instructions as far as I could. Today I feel that I am in a better position. Guru Bhagavan remembered always his Sevaks. Once in the year 1961 I suffered from an abscess in my right leg accompanied by severe pain and high temperature. My friends advised me to take shelter under the doctors in the hospital. I thanked them for their heart-felt advice and very politely said that I was under the treatment of doctor of all doctors, my Guru Maharaj. They simply laughed and took me to be a fool. One day the pain in the abscess was so acute that I fell senseless. When I regained my senses I offered prayer to Guru Bhagavan that if he had the necessity of this body he might rid me of the trouble and to my utter surprise, I was at once told that I should do Mahamrityunjaya Japa. I started it at once and I felt much relief immediately.

As a result I had a sound sleep during the whole day. It was a Chaitra Sankranti day. I had a pleasant dream. I saw that Guru Bhagavan had come with

some one and had operated my abscess and got it bandaged and when I enquired whether this body would have to be kept for some years more, he replied with his smiling face “Oh, by all means” and he left saying “everything is now O.K.” I awoke from my dream and I felt quite well. To my utter surprise I found that a lot of pus and rubbish came out on my bed. My fever had come down. I was quite normal. On the third day I received a written letter and Prasad from Guru Bhagavan in which he had asked me to do Japa of Mahamrityunjaya Mantra. This was the only tonic. I acted upon it and I recovered fully in course of one and a half months.

After recovery my friends came to know of my welfare and enquired about the name of the doctor under whose treatment I had been. I replied that I was under the treatment of the supreme doctor, Dr. Sivananda. They wanted to

know where he lived and I replied that he lived at the holy bank of Mother Ganges at Rishikesh. I narrated them the whole story. Still they were not very much convinced. Alas! They could have realised the Truth. Guru Bhagavan guided his Sevaks at all times and at all places. It matters little where one lives. How it all happens is a mystery. A Sadhak must have a firm and devout faith in his spiritual Guru and must surrender to him completely and depend upon Him. These are the few keys to the solution of the problem. One who wants to lead the life of a real aspirant must possess these qualities. Unless one practises sincerely one cannot experience the fruit of blissful joy.

I fervently pray to God that He may allow Lord Sivananda to remain in spirit for long on this mortal plane to guide his humble devotees and Sadhaks. Om Namah Sivaya. □ □ □

## THE DOCTOR AT MALAYA

(Srimati Tulasi Parasuraman)

### FORTY YEARS AGO

**I**t was in the year 1921 my father Sri C.G. Subramania Iyer was at Johore Bahru and came in contact with Dr. P.V. Kuppuswamy, our Gurudev. When my mother was unconscious at the time of my birth, Sri Gurudev gave the best treatment and sent her home from the hospital. But I was detained at the hospital as I had to be attended very carefully.

I am further told that for weeks my father used to visit the hospital and see my progress. My mother used to perform Thulasi Puja from her young age. Our Gurudev was quite observant about these and told my father that the child on return home must be named as 'THULASI' to fulfill my mother's desire. This is how I got my name from our Gurudev.

Gurudev took great pains in bringing me up. He used to massage me and prescribed various tonics for my health and made me a very healthy child. On my first Birthday, Gurudev was immensely happy. It was published in the newspaper and my father was taken by a pleasant surprise.

Both my father and Sri Gurudev are descendants of Sri Appaya Dikshitar. In

1924 Gurudev gave up his career in Malaya and left for India. So great was his affection for me that on the day of his departure he kept me by his side. My parents used to adore him and tell me of his greatness, He used to call my father "Thodi Subramania Iyer", as my father sang that Raga very well. They performed Bhajans regularly.

### THE YEAR OF ENLIGHTENMENT

After Swami Sivananda left the shores of Malaya, years rolled on and we had no news about Sri Gurudev. The year 1960 was full of enlightenment for me and I saw my Revered God-Father once again after a period of about 35 years. It was a divine call and how happy was He to see me. I was extremely overjoyed when I had His Darshan. I felt that I was in Paradise. The atmosphere was calm and still, and I heard the non-stop OM vibrations from the Himalayan peaks and the Ganges.

### MEETING OF OLD FRIENDS

The year 1961 is another interesting period in my life when my father at the age of 85 expressed his desire to have Darshan of Gurudev. My husband and myself escorted him to Rishikesh. News

went to Gurudev about my father's arrival and he called us to his Kutir immediately. Their joy of meeting after so many years could not be expressed in words. The next day I took my father all round the Ashram and he was delighted to see the miracles done by Gurudev and declared that his future will be with Gurudev at the Ashram. On the next day

Pada Puja was performed. In the evening Gurudev called us to his Kutir and for nearly three hours he was enthusiastically talking with my father. My father was initiated into the Order of Sannyasa with the name Swami Ramananda Saraswati and thus all desires of my father were fulfilled by the Grace of Sri Gurudev. □ □ □

### HOW THE JIVANMUKTA LIVES AND WORKS

A Jivanmukta is not a whimsical man. He is not bound by the rules of Sastra or society. And yet, he will not deviate from Dharma. All that he does will be in strict accordance with the scriptures or sacred books. He spontaneously does only what is good. An expert dancer never makes a false step. So is a Jivanmukta when he works.

The sage works without effort, without agency, without egoism, attachment and desire. Like a child, his conduct is neither good nor evil.

The Jivanmukta acts only like a child. The sense of right and wrong will be natural in him independently of scriptural teachings. He has destroyed all egoism. He is above Karma, and Karmas cannot touch him. He may, for the instruction of the world, perform works or refrain from forbidden acts.

The Jivanmukta does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.

His mark or characteristic is an internal mental state. It cannot be perceived or detected by others. The Lord uses him for His divine work.

—*Swami Sivananda*

## MASTER OF MIRACLES

*(Sri Alakh Kumar Sinha, M.A.) (Retired Inspector General of Police, Bihar)*

It is meant that the life history of our revered Gurudev, His Holiness Sri Swami Sivanandaji, should have been published by a large number of his devotees. I make no attempt at describing him just as I would not try to describe the Sun. That my family and I look to His Holiness for divine help when in difficulties, either spiritual or material, would show what he is to us.

What he is to us, he is to innumerable fellowmen of ours. His letters invariably soothe his devoted correspondents, however miserable they might be. Those of us who have had the good fortune of experiencing his personal magnetism would forget their worries and feel uplifted. How I wish the statesmen of the modern world met His Holiness. They would then realise how terribly misguided they are and how swiftly their materialistic plans could lead them and their countries to destruction. I have still hopes that the mad race of armaments will end by teaching the runners the lessons that they need—the lessons that are contained in the masterpieces in spiritual literature that flow from His Holiness' pen to prove that love and not hatred can bring peace to mankind.

There are two incidents that have recently occurred which I am tempted to mention for the benefit of my fellow-devotees. My youngest son, while appearing on the last day of his university examination found to his great disappointment that he could not answer a single question and became so desperate that he stood up with the object of handing over a blank answer paper. He suddenly saw his holiness putting his hand on his (the boy's) head and sternly asking him to sit down since the youngster knew all the answers. He obeyed and did answer all questions. His success has been gazetted.

Another incident: My wife got a severe attack of paralysis while serving me during my illness. Famous doctors, who said that it was impossible for them to forecast before 72 hours have passed what turn the disease would take, were amazed to see her getting life in the paralysed parts long before the period of 72 hours ended. My wife felt His Holiness was making passes over the paralysed parts and what the passes had done the doctors later came to know.

Innumerable incidents of this type have been published before. I myself have been an invalid for some time and

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know what His Holiness' blessings have done for me.

Our national character has gone down, but I do not share the pessimism of many of my countrymen who feel certain that we are heading towards disaster. It is not for nothing that the Lord has sent a Jivanmukta like Swami Sivananda to work for the uplift of the entire world, ceaselessly and selflessly. His compeers, Bhagawan Ramana, Sri Aurobindo and Sri Ramatirtha have given up their mortal coils sometime ago.

Let us all pray that our beloved Sivanandaji lives in his present body for many years to help the world out of the cruel materialism which disgraces mankind. What our foreign brethren have been able to achieve through His Holiness' grace thrills me, and I have no doubt that each of them is popularising Swamiji's gospel of love in his or her own country. Glory to Swami Sivananda! Long live Swami Sivananda!

□ □ □

## HOW SIVANANDA CAME INTO MY LIFE

*(Sri M. C. Premala, B.A., B.T., Tellicherry)*

**I**t was in 1950 that I first came to know of Swamiji. I had just then finished my college, and was confronted with the problem of what to do next. Since I was equipped with a Bachelor's degree in Teaching, I decided to take up a job in my home-town itself. It was then that I began to feel a vague unrest which led me on to turn my thoughts more and more to things spiritual. I have never been a deeply religious person. My prayers and worships had always assumed the form of petitions. I was constantly seeking God for favours. But now I began to feel that there was more in spirituality than what I actually knew. I longed to come under the influence of some dynamic and competent person who would teach me to know and love God.

Thus into a ready soil the seed was sown when my new neighbour spoke to me about Swami Sivanandaji. She gave me some of his books to read and told me that he was sure to reply if I were to write to him. I was delighted. I wanted so much to get a letter from him.

So I wrote and duly received a reply. Swamiji wrote: "The Lord's grace is ever on you; you are His child." It was like a

soothing balm to my confused mind. Though two thousand miles separated us, he inspired me with noble aspirations. Since then I have gone to him many a time with my worries looming so large and, as though with a magic wand, he would dwarf them all into insignificance. Once he wrote to me, "Don't attach any importance to the problem. The only real problem for you is to understand the Lord who places the earthly problems before you in order to amuse Himself with your childish fretting and fuming over a broken toy. The moment you begin to understand them, these problems will amuse you, too, and these perplexities will become pleasant entertainments to your enlightened buddhi."

I know it is a very long way for me to reach that stage of 'Enlightened buddhi,' but with Swamiji as our inspirer and guide, I can boldly walk forward, though completely blindfolded with the veil of ignorance, to the sphere of spiritual purposefulness.

May God spare Sivananda to us for many more years to come!

□ □ □

## THUS HE CONQUERS

*(Sri N. Kesava Iyengar, B.A., B.L. (Member of the Indian Parliament))*

**D**uring my travels I usually pick up mostly books on psychology, mental development, for example those of Dale Carnegie etc. One day at the bookstall I purchased our Swamiji's book "Sure Ways for Success in Life". I read a few pages and I could not rest content. I poured through the pages from the first to the last syllable in the end. I was so much attracted by the fervent appeal which went home to our hearts. I have earnestly endeavoured to practise as best as I can the salient suggestions stated therein. Lo! I read, I felt conquered. I was longing ever since to see him in person.

God gave the best of chances in my life when our beloved Gururji came out on a tour to the South. I was the re-elected Mayor of the Bangalore Corporation then. Requests poured in from all quarters from all sections of the people of Bangalore, that I should afford a civic

reception to this great saint from the Himalayas. Some said, "Why a reception for a Sannyasin?" I said that is all the greater reason why we should respect and revere the great soul. Civic Reception was arranged and the whole Town Hall was full to the brim with the citizens long before the hour fixed for his gracious presence. Huge crowds thronged outside for a Darshan. It was a significant demonstration how our great Gururji simply stole away the hearts of humanity. Ever since I lose no opportunity to spend a few minutes with this great sage and seer. In fact, after the Reception, friends rushed to me and embraced me, saying I have done the golden deed in my regime. None can escape his influence if only they have the good fortune of his gracious Darshan.

May God spare the great soul many many years to come. □ □ □

### PATH TO DIVINITY

Action is the source of all virtue, wealth and desire. He who has no activity, has no energy or valour. The end of virtue and wealth is the attainment of salvation. He who does not practise virtue commits a sin. The fruits of righteous acts and of wealth occur in this world or the next.

Overcome anger by love, lust by purity, greed by liberality, pride by humility, egoism by self-surrender to the Lord. Thou wilt become divine.

—*Swami Sivananda*

## THE DISPELLER OF DARKNESS OF MIND

*(Dr. Dusan Kafka, Czechoslovakia)*

Several years back my soul was troubled by conflicting thoughts, which disturbed my inner peace. Although I pretended to believe in God, I did not at least not with all my heart and soul. The result was that I felt miserable. I needed badly something to rely on, something that would offer me full inner security, which I lacked. At the time when my inner crisis reached its peak a friend of mine handed me a copy of "Yoga for the West" by Swami Sivananda.

I started to practise rudimental Yogic exercise when I was about sixteen, but then abandoned it, because there was no one to lead me and my two younger brothers. During the last war, when I was forced to leave my family and live in a mountainous district of Austria, I returned to practice Yoga. Whenever I had free time, I retired to a lonely valley or climbed some of those lofty mountain-peaks and there surrounded just by nature I spent hours meditating. It helped me greatly to gather strength and stability of the spirit. The long sitting on cold rocks and even snow, called forth an inflammation of the lower vertebrae. The war being over I returned to my own work. I had high ideals but the people with whom I worked, whom I considered even as my spiritual leaders, were morally very low. This became the source of my inner struggles. Nihilism attracted

me. But I felt that this cannot be the right answer. I longed for help. My prayer was answered. I started to study the writings of Swami Sivananda which my friend offered me. The clouds of inner misery started to scatter. I recovered the ground under my feet. Arriving at the realisation of the Inner Reality, step by step I regained my inner security. There are no more conflicts that would disturb my inner peace. I dare not say that I am already a "realised Soul". Far from this I try to reach this goal, but my mind is now balanced and I am able to help others to find their way to inner peace. It is difficult to express my heart-felt gratitude to Sri Swami Sivanandaji Maharaj, who grasped so well as to what kind of spiritual medicine to administer to those vast multitudes who suffer from inner insecurity, outwearing conflicts of thoughts and instability of the mind and heart. He showed me the way out of chaos and brought my thoughts to the source of the Divine. What else can I long for?

May the message of our dear Master help all those who thirst for the Divine, may it help all those, who feel miserable, may it contribute towards creating permanent peace on this planet of ours!

Thank you all for the service you do to benefit mankind. □ □ □

# SIVANANDA VIJAYA

## *An Inspiring Drama of 3 Acts*

“There is a Voice within you which says: I am pure Chaitanya Brahman. Listen to it now.”

**By Sri Sundar Shyam Mukut**

Translated from Hindi into English by Sri D. N. Jhingan, M.A., LL.B.

*(Continued from previous issue)*

### **Synopsis**

#### **ACT III- Scene 1:**

*(Reaching the holy spot Rishikesh, by the side of the sacred Ganges, amidst the Himalayas, Dr. Kuppuswami meets the venerable Swami Vishwananda, whom he accepts as his Guru. Vishwananda initiates the aspirant into the mysteries of spiritual life and gives him Sannyasa. Dr. Kuppuswami becomes henceforth Swami Sivananda Saraswati.)*

### **ACT III**

#### **SCENE. II.**

(Scene: A small Kutir at Swarg Ashram. There are two cots, one on either side of the entrance. A sick person is lying on one-side, wrapped in blankets. On the other side, there is a meditation seat of Kusha grass and deer skin, in front of which is a picture of Yogeswara Siva. There is a rope on which are spread a Dhoti and a Kowpeen. A bundle of books lies near the picture of Siva. Swami Narayananda enters Kamandala in hand, singing. )

*Raghupati Ragava . . . . . Ram Ram*  
*Patita Pavana . . . . . Ram Ram*  
*Jana Mana Ranjana. . . . . Ram Ram*  
*Papavimochana . . . . . Ram Ram*  
*Anatha Rakshaka. . . . . Ram Ram*  
*Apadbandhava . . . . . Ram Ram*  
*Bhava bhaya Bhanjana. . . . . Ram Ram*  
*Karunasagara. . . . . Ram Ram*  
*Bhaktavatsala. . . . . Ram Ram*  
*Muktipradayaka . . . . . Ram Ram*

Sing the song of Ram Nam  
 All your trouble will vanish.  
 Life's boat will reach ashore

Why do you accept defeat.  
Thou must win, O fool.

None is your comrade here  
The world is a mere dream  
It's all your vain imagination  
Who is your friend here.

False is wealth, unreal this body.  
Why are you deluded by Maya?  
Give up world-mindedness  
And devote thyself to God.

(Enter Ramaswami).

**RAMASWAMI:** You are enjoying your song, but I am dying of Malaria. I cannot walk. My head reels... (*Pretends to be sick*).

**NARAYANANDA:** You should have gone to some Vaidya who would have cured you with one dose of mixture.

**RAMA:** I took it for several days but with no result.

**NARA:** Then go to the Hospital.

RAMA: O, no Sir. Please don't speak of the Hospital. I shudder at the mere sight of it. And the same bitter mixture.....

**NARA:** It doesn't matter. Don't you see it removes the malady in no time?

**RAMA:** It gives only a temporary relief. Formerly I took the mixture several times. For a day or two I would feel all right, but again I would get the same shivering and high temperature. How long can it go on? It appears that I am destined to remain sick.

**NARA:** Why do you lose hope in this way? (*After a short pause*) Tell me where you live.

**RAMA:** Where should I stay? I have no cottage of my own. I spend my nights in the cottages of other Sadhu friend. The day passes in roaming about. Last night I stayed in Ram Bari. The mosquitoes were terrible. I could not get sleep even for a single moment. The whole night I was scratching the body.

**NARA:** I am so sorry to hear it. Better erect a cottage of your own. I will manage to get a plot of land for you from the Mahant.

**RAMA:** It is no joke to build a cottage. One requires at least fifty rupees, but I do not own fifty pies even.

**NARA:** Please let me know as soon as any cottage becomes vacant. I will ask the Mahant to give it to you.

**RAMA:** I don't think that there is vacant cottage here.

**NARA:** Listen, Cottage No. 108 is vacant and in a dilapidated condition. Why don't you occupy it?

Gradually we shall repair it. Thus you may go on living there for years together.

**RAMA:** It is not vacant any more. I can occupy if it is vacant. It appears I am not destined to have even this shattered cottage.

**NARA:** (*wondering*). Who has occupied it? Only the other day I saw it vacant.

**RAMA:** Only yesterday one young Sadhu has occupied it. He cleansed it with lime-wash and cow-dung. You won't find another cottage like it in its vicinity.

**NARA:** Is it so good? But, can you say who that young Sadhu is?

**RAMA:** I don't know any more about him than that he gets up in the morning and awakes the other Sadhus with his chant of OM NAMAH SIVAYA.

**NARA:** Yes, yes! Now I know. He is a very austere and benevolent Sadhu. He is teaching the lesson of rising early in the Brahmamuhurta by chanting Om Namah Sivaya. He says that this time is meant for Yoga-Sadhana, meditation and Japa etc. He visits the cottages of other Sadhus with several medicines and distributes to them. He also renders them physical service according to his

capacity and their need. He is ever engaged in divine contemplation. They say he practised severe austerities some days ago. That is why you find so much lustre in his face. The splendour of unbroken celibacy shines very clearly. What a godly figure he is!

**RAMA:** Stop please. You have stated a long discourse. I am feeling a severe aching all over my body and shivering within me. What shall I do my Lord?

**NARA:** Come along with me. I shall get you some medicine from the same Sadhu. He is an expert physician. His medicine will uproot malaria totally.

**RAMA:** If you mean going with me then make haste.

*(Exit both)*

[Scene Transfer]

### YOU ARE NEVER HELPLESS

The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none!

If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw! For he is the Immortal Spirit, the ruler of the heaven and earth, and the universe at large!

The road to excellent Bliss is clothed with piercing thorns. The road passes through a lonely, dense forest haunted by terrific beasts. It is protected by impregnable fortresses, and guarded by multihooded, diabolic cobras. The road is hard to tread; the bliss is difficult to attain.

The sincere spiritual aspirant is one who has become immune from all afflictions and terrors. No weapon that is cast against him shall prosper. No thought directed against him shall ever fare well.

—*Swami Sivananda*

## GUIDE-LIGHT TO HUMANITY

*(Srimati Sivananda-Isabella (Prague, Czechoslovakia))*

On the occasion of the 70th birthday of Sri Swami Sivanandaji Maharaj, I, one of his humble and devoted disciples from a faraway, small country of Middle Europe, would like to thank him for the wonderful grace he has showered upon me in these past three years. I came to know about Guruji quite suddenly, and this has convinced me that whenever an aspirant is prepared to receive a Guru, he does appear at the right moment. Gurudev's letters are a comfort; they inspire and elevate. The first letter I got was dated the 15th of May, 1953. I can hardly express in words what it meant to me to read "I accept you as my beloved disciple." I already began then to feel his mighty presence when he said in a following letter: "God will make everything easy for you" and God did make everything easy to me, and I followed the advice Guruji gave me and his Light, limitless and eternal, shone upon me. Little by little I felt that my beloved master was leading me step by step, and his letters were such a comfort to me! I knew Guruji was all love. What a wonderful sentiment did he express when he wrote: "Love alone can bring peace on this earth." Ever since I had an inner urge and felt a deep love for the

Divine, but never had anyone conducted me so straightforwardly to the real goal.

The letters of His Holiness are my only support. He guided me wonderfully from darkness to light with these words: "Remove the veil of ignorance through reflection and contemplation and enquiry. The Supreme Soul alone is your friend. You have the capacity to make friendship with Him. You are indeed identical with Him."

Gurudev has really inspired me through the vibrations he has sent me so that I could understand and remove the "veil of ignorance." I reflected on the "Eternal Truth" and "Love for Mankind" and knew that these were God Himself.

"Thou art That! Thou art the Immortal Self." Each word of Swamiji's letters is an inspiration and refreshment to my thirsting soul. I knew after peaceful reflection that meditation and repeating the sacred name of the Lord would help me to attain the Supreme Being, and I understood that we are all identical with Him, though we know it not.

To understand the wisdom of the glorious Swamiji, I was inspired not only through his letters but through his

wonderful books which are affecting a world-wide spiritual awakening. These have brought concrete blessings to millions of people of the world, irrespective of creed or nationality.

Not only does Swamiji inspire those who live with him, but thousands of people who are far away from him, who

can gain everything even through correspondence—that is, full and complete realization.

May Swamiji, still for many and many years, guide and enlighten all and be a living and burning torch and continue to disseminate the Light of the Lord throughout the world. □ □ □

### THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!  
 Salutations and prostrations unto Thee.  
 Thou art Omnipresent, Omnipotent and Omniscient.  
 Thou art Satchidananda (Existence-Consciousness-Bliss Absolute).  
 Thou art the Indweller of all beings.

Grant us an understanding heart,  
 Equal vision, balanced mind,  
 Faith, devotion and wisdom.  
 Grant us inner spiritual strength  
 To resist temptations and to control the mind.  
 Free us from egoism, lust, greed, hatred, anger and jealousy.  
 Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.  
 Let us serve Thee in all these names and forms.  
 Let us ever remember Thee.  
 Let us ever sing Thy glories.  
 Let Thy Name be ever on our lips.  
 Let us abide in Thee for ever and ever.

**—Swami Sivananda**

## SRIMAD BHAGAVATA KATHA JNANA YAJNA AT THE HEADQUARTERS ASHRAM

सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा ।  
यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत् ॥

One should always listen to the exposition of Srimad Bhagavata, by hearing of which Sri Hari takes His abode in one's heart.

As an auspicious prelude to the glorious celebration of 125th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj, Srimad Bhagavata Katha Jnana Yajna was organised at the Headquarters Ashram from 15th to 26th August 2012.

Revered Sadhvi Muralika Sharmaji, a devoted disciple of Pujya Sri Ramesh Babaji Maharaj, Sri Man Mandir, Barasana was invited to perform this

sacred Yajna. Revered Muralikaji in her deep and melodious voice and through her lucid and powerful language sang the glories of the Lord as expounded in Srimad Bhagavata and shared the pearls of wisdom culled by her diving deep into the nectarine ocean of this Divine Scripture. All the Sannyasins, Brahmacharis and the devotees of the Ashram attended the Katha organised at the sacred Samadhi Hall and felt greatly blessed to have a dip in the purifying waters of the Jnana Ganga for the twelve days. A booklet 'Jaganmata Sri Radha' was also released on this sacred occasion. The Jnana Yajna concluded with the felicitations of Revered Muralikaji and the members of her Katha Mandali.

## A THREE- DAY SPIRITUAL AND PERSONALITY DEVELOPMENT CAMP FOR STUDENTS AT THE HEADQUARTERS ASHRAM

'O ye students of schools and colleges!

You are the hope of this world.'

Thus proclaims Sadgurudev Sri Swami Sivanandaji Maharaj. As a worshipful offering at His lotus feet on the auspicious occasion of His 125th Birth Anniversary and with the sacred aim of inculcating moral and spiritual values in the students and ensuring their all round development as well, a Three-Day Spiritual and Personality

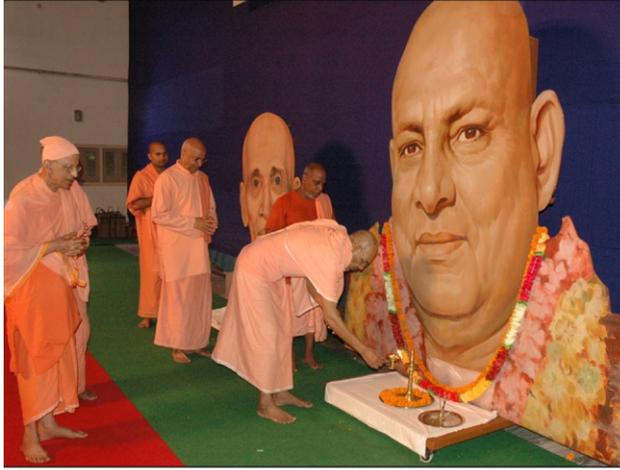
Development Camp for Students was organized at the Headquarters Ashram from 24th to 26th August 2012. One hundred fifty six students from twenty seven different schools and colleges in and around Rishikesh along with their twenty five teachers participated in the Camp. Swami Sivananda Satsang Bhavan (Auditorium) was the venue of the Camp.

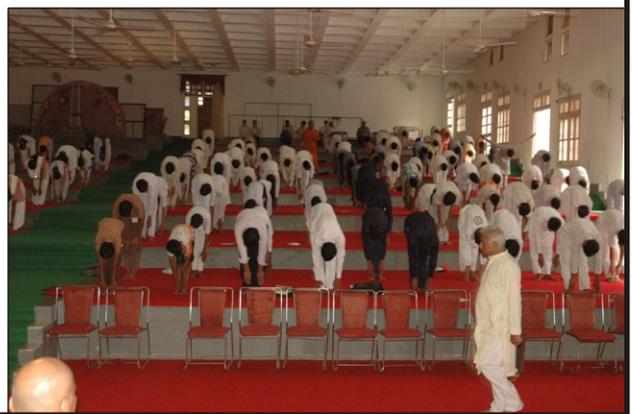
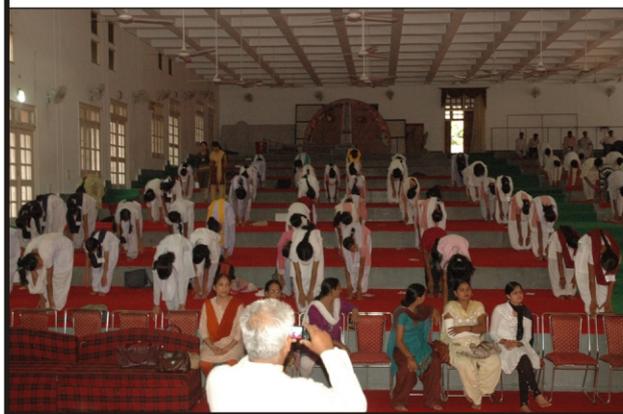
On 24th August 2012, H.H. Sri Swami Nirliptanandaji Maharaj

# SRIMAD BHAGAVATA JNANA YAJNA



# STUDENTS CAMP







inaugurated the Camp by lighting the lamp and blessed the students with his inspiring words. It was followed by the blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj. Each day of the Camp comprised two sessions; Sri Swami Yogavedantanandaji Maharaj was the Master of Ceremonies for the forenoon session, and Sri Swami Akhilanandaji Maharaji for the afternoon session.

All the three days the forenoon session commenced with Yogasana and Pranayama Class conducted by Sri Swami Dharmanishthanandaji Maharaj. Thereafter, Sri Swami Yogavedantanandaji Maharaj gave lectures on the Science of Self-culture and Guidelines for Meditation for the first two days. It was followed by recitation of Universal Prayer and story-telling session by Sri Swami Ramrajyamji Maharaj. On the second day, H.H. Sri Swami Nirliptanandaji Maharaj delivered an enlightening talk on Karma Yoga and Sri Swami Ramrajyamji Maharaj gave a talk on the sublime teachings of Srimad Bhagavadgita on the third day. All the three days, the students got the blessed opportunity to listen to the melodious Kirtans and the inspiring talks of Revered Sadhvi Muralika Sharmaji of Sri Man Mandir, Barsana. Games and Scouting activities under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji, Sri Ramakrishna Pokhriyalji, Dr. Laksmi Narayan Joshiji and Sri Vasudev

Chamoliji were also the one of the chief features of the forenoon session.

The afternoon session daily commenced with the Students' Programme wherein the students presented Bhajans, stories, riddles and jokes etc. Then, there were discourses on life and teachings of Sadgurudev by Sri Swami Akhilanandaji Maharaji on the first two days. The students participated enthusiastically in the two Question Answer Sessions wherein their queries were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj. They were also taken around the Ashram to have Darshan of the sacred shrines.

During the concluding session, H.H. Sri Swami Vimalanandaji Maharaj blessed the students. The Spiritual Camp concluded with the awarding of the certificates and distribution of Jnana Prasad and sweet Prasad.

Cherishing the treasure of sacred memories of this Divine Camp organised in the sacred abode of Sadgurudev at the holy banks of Mother Ganga, the students departed with joy and a deep sense of gratitude. These three blessed days will definitely prove a landmark in their lives.

May the Lord Almighty and Sadgurudev Swami Sivanandaji Maharaj shower abundant blessings upon them all.

## THE SIGNUM OF OUR TIME

*(Sri J. M. Estrada Bustillo, Honduras)*

Two events of unexpected transcendency have come to pass in the last quarter of the past century. The first comprises of the discovery of the radioactive elements by the European scientists, Peter and Mary Curie, and the subsequent research about its quality which had culminated in the finding of the process for the disintegration of the atom and liberation of energy. The second is most significant, namely, the descent of the holy Avatara, Swami Sivananda.

At first sight it appears that there would not exist any connection between the two events, but, in truth, there exists a very close connection. The first represents the culmination of the investigation in the sphere of the action of the physical science. The second is an incarnation, in the person of Swamiji, of the most powerful spiritual impulse or a positive divine will to save mankind from destruction by the misuse of the former.

The law that makes possible the perdition is the same that makes possible the salvation. All power corrupts. The possession of unlimited power in the hands of unenlightened materialists might lead mankind to destruction. Hence, the necessity of the saintly influence of the spiritually enlightened souls like Swami Sivananda is most imperative today.

The mighty religious impulse initiated by His Holiness has already made a deep impression on the minds of many, and it is essential that his teachings should be carried far and wide, in every home and hearth, in every laboratory and factory, in every chancellery and embassy—so that the gifts of science might be used for the universal good of humanity in a spiritual perspective.

I surrender my heart at His Holiness' feet with my best wishes that he may live long for the happiness of all.

There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own Sat-Chit-Ananda Svaroopam or his own glory.

Know also that Jnana is that principle which is known by the Vak (Speech) of Brahma and others. This Chaitanya, which alone is all, manifests itself as the dual visibles.

—**Swami Sivananda**

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

By the profound Blessings of Sri Gurudev Swami Sivanandaji Maharaj, the Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It provides medical facilities for homeless people who have become ill and are in need of in-patient treatment.

People were scared of her. She looked different, wearing a warm black winter coat in summer and a black salwar, under which her legs and feet were seen completely blackened and a huge toss of hair worn as a ball on top of her head. When any eatables were offered to her, she would smell it carefully and put it away in her pocket. No luggage she had. Only an empty bag.

Upon admission, when her clothes were carefully taken off, one by one, before bathing, a tiny body remained, infested with insects and dirt. She would still not talk, but silently followed what she was asked to, without any objection. Though she was able to speak, she did not use many words, just a "yes" or "no". One single possession she had: a rusty old key on a thread wearing as a necklace. She held on to it as on to an invaluable treasure, as though it contained

her whole existence, her whole being, her only support. What could be the mystery of her life behind this key.....

*"Key to my heart. Key to my soul.*

*Key to my world that you're soon to know.*

*Key for the tears that fall from my face.*

*Key for the source of undying grace".*

*"Key for the end of sadness and pain.*

*Key for the beginning of truth time and light.*

*Key for the promise that it will end just right".*

(by C. Vanduinien).

After a couple of days, when the scabies on her skin was treated, she was taken to the Hospital for a general evaluation, including an eye check-up. She was diagnosed with cataract on both eyes, so severely, that only urgent operations on both the eyes could prevent her from complete blindness. By Gurudev's Grace, she could be operated successfully and her anemia and infested intestines started healing too. Soon she slowly integrated with the other inmates and patients in the female ward. A hidden life, a life lived in darkness, forlorn and abandoned, chased and ridiculed, was touched by Grace, unlocked and blessed for good! *Jai Gurudev! Jai Sivananda!*

*"Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever."*

—Swami Sivananda

## SRI KRISHNA JAYANTI MAHOTSAVA AT THE HEADQUARTERS ASHRAM

नमो विश्वस्वरूपाय विश्वस्थित्यन्तहेतवे ।  
विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः ॥

To Govinda, whose form is this universe, who is the cause of its preservation and destruction, who is its Lord, nay, who is the universe itself—I prostrate.

The auspicious occasion of Sri Krishna Jayanti was celebrated at the Headquarters Ashram on 9th August 2012 with due sacredness and great spiritual éclat. As a prelude to the celebration, the Mula Parayana of Srimad Bhagavatam was done from 15th July to 3rd August 2012 by the Sannyasins, Brahmacharis and devotees of the Ashram. The collective chanting of the most sacred Dvadashakshari Mantra – 'Om Namo Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' was done daily



for two hours from 4th to 8th August .

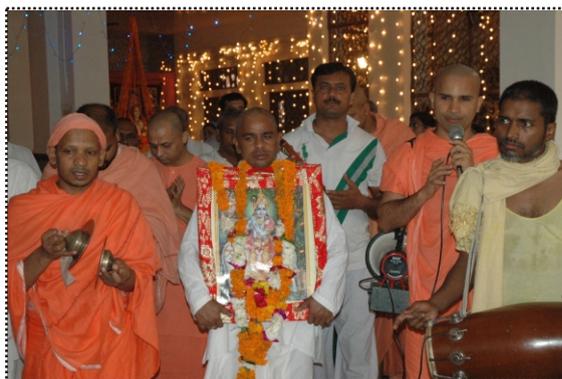
On the Sri Krishna Jayanti Day, the celebration commenced with the Brahmamuhurta prayer-meditation session followed by Nagar Sankirtan. The Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanath Temple at 7 a.m. continued till 6.30 p.m. filling the entire Ashram with divine vibrations. The temple was beautifully decorated with variety of flowers, bouquets and colourful lights for this sacred occasion. A Havan for peace and welfare of the world was also performed at the Ashram Yajnasala. The traditional worship of Lord Murli Manohar enshrined in the *sanctum-sanctorum* of Sri Vishwanath Temple



commenced at 8 p. m. with Abhisheka to the Lord to the chant of Purusha Suktam and Narayana Suktam. The beautiful idol of Lord Sri Krishna was then splendidly adorned with ornaments and variegated flowers. Thereafter, the sacred Tulsi leaves were offered to the Lord to the chant of Sahasranamavali. All the inmates, guests and visitors of the Ashram got the blessed opportunity to do Abhisheka and Archana of the Lord.

The devout and soulful singing of Bhajans and Kirtans permeated the entire atmosphere with the spirit of worshipfulness. The Lord's manifestation as described in the 10th Skanda of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj at 11.30 p.m. The celebration concluded with Arati and distribution of sacred Prasad at the Annapurna Dining Hall.

May Parthasarathi Lord Krishna and Sadgurudev bless us all and lift us up from this ocean of births and deaths. □ □ □



**INAUGURATION OF THE NEW BUILDING OF SWAMI SIVANANDA MEMORIAL GOVERNMENT INTER COLLEGE TAPOVAN, LAXMANJHULA**

The Government Inter College, Tapovan Laxmanjhula, which serves the local poor students, was functioning in small dilapidated huts uptil now. The Pradhan, local people and teachers of the College approached the Divine Life Society Headquarters Ashram seeking financial assistance for the construction of the new building. With the generous



The inaugural function of the new building of Swami Sivananda Memorial Government Inter College was organised on 8th August 2012. H.H. Sri Swami Vimalanandaji Maharaj graced the inaugural function with his august presence. Sri Swamiji inaugurated the new building and blessed the gathering with his inspiring words. The function was well attended by the students, teachers and local people.

□ □ □

support and funds provided by the Ashram, the construction of a new two-storeyed building was recently completed. The Uttarakhand Government graciously agreed to name the college as ‘Swami Sivananda Memorial Government Inter College’ in reverence to the sacred memory of our Sadgurudev.



### ANANDA CHILDREN VISIT THE HEADQUARTERS ASHRAM

With the noble aim of enabling the underprivileged slum-children to become an integral part of the society, Association for Social Health in India (ASHI- Haryana) Panchkula, Chandigarh has initiated a unique programme 'Ananda' for their all-round development in the form of after-school support.

A group of thirteen Ananda Children, accompanied by their five teachers visited the Headquarters Ashram on 17th August 2012. During their three days' stay, the children visited the sacred shrines of the Ashram and neighbouring areas and participated enthusiastically in all the Ashram activities. They also regularly attended Bhagavat Katha in the Samadhi Shrine organised on the sacred occasion of Sadgurudev's 125th Birth Anniversary. They had their food with devotees in the Annakshetra. Their marvellous performance of Yogasanas and the



chanting of Ashram prayers, and also their courteous manners reflected the education and training they had been receiving. H.H. Sri Swami Padmanabhanandaji Maharaj blessed them with his Satsang.

The exposure to the pure and peaceful Ashram life and loving interaction with the inmates and devotees of the Ashram was quite an ennobling experience for them which helped them greatly in finding their true dignity and also inspired them to cultivate virtues. Their glowing eyes and radiant faces mirrored their happiness of being greatly blessed to have got this opportunity to visit Sadgurudev's holy abode.

May the abundant blessings of the Lord Almighty and Sadgurudev be upon them all!

□ □ □

## BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2012

It is for the information of the Readers that Bharatiya Vidya Bhavan is conducting an Annual Essay Competition in Hindi in sacred memory of **Sri Swami Sivanandaji Maharaj**, as follows:—

### BHAVAN'S SWAMI SIVANANDA MEMORIAL ESSAY COMPETITION—2012

SUB: आधुनिक जीवन में नैतिक मूल्यों की आवश्यकता

FOR AGE-GROUP: 20-30 years; Prizes : Rs. 1000/-, Rs. 700/-, Rs. 300/-

MEDIUM: **Hindi**

LAST DATE OF SUBMISSION OF ESSAY—**31st December 2012**

#### Requirements

1. Limit: 2000 words. Type-written / Typeset Essay (two copies).
2. Full name and Residential Address of the participant, Age certificate, small photograph, Phone No. / Fax / e-mail, etc.
3. The participant is requested to send the details of his/her bank A/C No., as the prize money is paid through cheque to the prize-winners.
4. Prize Winners cannot contest for the same competition for the next three years.
5. The decision of Judges will be final.

#### **The Address for correspondence:—**

*Prof. S.A. Upadhyaya, Project Officer, Bhavan's Essay Competitions, Bharatiya Vidya Bhavan, Kulapati Munshi Marg, Chowpatty, Mumbai—400 007*

E-mail: bhavan@bhavans.info web-site: <http://www.bhavans.info>

—THE DIVINE LIFE SOCIETY

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## GUJARAT STATE DIVINE LIFE SOCIETY CONFERENCE AND 125<sup>th</sup> BIRTH ANNIVERSARY OF H.H. SRI SWAMI SIVANANDAJI MAHARAJ

The Divine Life Society Gandhinagar Branch is organising “Jnana Parva” a three day Conference & celebration of 125<sup>th</sup> Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj from 2<sup>nd</sup> November to 4<sup>th</sup> November 2012.

The conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. The venue for the conference is “Meeting Hall at Ground Floor of Balaram Bhavan Parisar, Sector 12, Near Civil Hospital, Opp. Pathikashram, GH Road, Gandhinagar – 382 012, Gujarat. Devotees are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and world peace.

Registration fee: Rs.500/- with hospitality and accommodation and Rs.400/- without accommodation.

Last date for receiving application form: 30-09-2012.

For Enrollment and information please contact:

- |                                   |                                   |
|-----------------------------------|-----------------------------------|
| 1. Shri C.M.Gohil, President      | Tel. No. 079-23230602/09978407534 |
| 2. Shri A.N. Dave, Vice President | Tel. No. 079-23227733/09824055187 |
| 3. Dr. K.S. Patel, Vice President | Tel. No. 079-23232650/09825568083 |
| 4. Shri B.D. Kajrekar, Secretary  | Tel. No. 09898004878 * * *        |

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**35<sup>th</sup> ALL ODISHA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE CUM  
GOLDEN JUBILEE CELEBRATION OF DIVINE LIFE SOCIETY,  
BHUBANESWAR BRANCH**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 35<sup>th</sup> All Odisha Divine Life Society Conference Cum Golden Jubilee Celebration of Divine Life Society, Bhubaneswar Branch, will be held from 17<sup>th</sup> to 19<sup>th</sup> January 2013 at Janata Maidan, Bhubaneswar, Odisha.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and world peace.

1. Delegate fee Rs.500/- per head.
2. Last date of receipt of Application with fees:- 30-11-2012.

All remittances may be made by Bank Draft or Cheque in favour of **“35<sup>th</sup> All Odisha Divine Life Society Conference Cum Golden Jubilee Celebration”** Payable on any Bank at Bhubaneswar, Odisha, and sent to **The Secretary, 35<sup>th</sup> All Odisha Divine Life Society Conference Cum Golden Jubilee Celebration, Divine Life Society Branch, Sivananda Sanskrutika Kendra, Ashok Nagar, Unit-2, Bhubaneswar, Odisha, PIN – 751 009.**

For enrollment and other information please contact:-

- |  |             |
|--|-------------|
| 1. Smt. Sailarani Mishra, Chair Person       | 09937154408 |
| 2. Sri Radha Ballav Singh, Vice Chairman     | 09437030799 |
| 3. Sri Bipra Charan Patro, General Secretary | 09437078041 |
| 4. Sri Pravakar Dash, Secretary Office       | 09437032825 |
| 5. Sri Adwait Prasad Biswal, Treasurer       | 09437000981 |

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**ANNOUNCEMENT**

**DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR**

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 21st to 25th January 2013 at Shri Kashi Viswanath Seva Samity Complex, Hamiragachhi, Railway Station-Malia, West Bengal (50 Km from Kolkata).

The Shibir will be conducted under the holy guidance of Senior Swamijis from D.L.S. Headquarters and other Saints.

Participation fee will be Rs. 300/- each for delegates from West Bengal & Rs. 51/- each for delegates from other States.

The last date of enrolment is 31st December 2012. The Enrolment form may be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA – 700 027, West Bengal.

For Enrolment and information please contact:

1. Dr. P.K. Samantaray 09002080514, 2. Sri C.B. Sehgal 09830144147, 3. Sri Nitul Parekh 09830040730, 4. Sri Prafulla Mahapatra 09438303624, 5. Sri Bijoy Swain 09339392845

All Devotees are requested to participate.

**—The Divine Life Society**

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**THE TAMIL NADU DIVINE LIFE SOCIETY CONFERENCE AND SILVER JUBILEE  
CELEBRATION OF SWAMI SIVANANDA CENTENARY CHARITABLE  
HOSPITAL, PATTAMADAI**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the Tamil Nadu State Level Divine Life Society Conference and Silver Jubilee Celebration of Swami Sivananda Centenary Charitable Hospital, Pattamadai will be held from 14<sup>th</sup> to 16<sup>th</sup> December 2012 at Swami Sivananda Centenary Charitable Hospital Campus, Pattamadai, Dist:- Tirunelveli, Tamil Nadu.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference is Rs. 300/-

For Registration and Information please contact:

Sri K. Arumugam, Secretary, The Divine Life Society Conference, Pattamadai – 627 453,  
Mobile No.09486181074, Sri M.L. Sharma Mobile No. 09360645861

**—The Divine Life Society**

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**ANNOUNCEMENT**

**39TH ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE**

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 39th All Andhra Divine Life Society Conference will be held from 2nd to 4th January 2013 at Sri Sivananda Dharma Kshetram, Laidam Village, (Via) Ponduru, Srikakulam, Andhra Pradesh.

The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate fee for participation in the Conference is Rs .150/- (Inclusive of food and accommodation)

For Registration and Information please contact:

- |                               |             |
|-------------------------------|-------------|
| 1. Sri Chilla Ramakrishna     | 09440564735 |
| 2. Sri Prakasa Ananda         | 09701269199 |
| 3. Sri G. Anantha Ramakrishna | 09440280379 |
| 4. Sri B. Venkateswarlu       | 09704194707 |
| 5. Sri G.S.V.R. Naidu         | 09949848059 |

All Devotees are cordially invited to participate in the Conference and make it a grand success.

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**—The Divine Life Society**

### IN MEMORIAM

With a deep sense of loss and profound sorrow, we report that Sri V.L.Nagaraj of Bangalore, a senior disciple of Sadgurudev Swami Sivanandaji Maharaj, attained the lotus feet of Gurudev on 8th August 2012.

Sri Vellore Lokiah Nagaraj was born on 29th August 1922, to Sri Lokiah Naidu and Smt Pankajamma. Though he lost his parents at an early age, he completed his schooling at Chennai at the insistence and with monetary support of the Head Master Late Sri K Rangasamy Iyengar.

He moved to Bangalore for a clerical job in the postal department. While serving at the Frazer Town Post office, he happened to come across a water soaked book parcel with the address defaced. Providentially, he opened the packet to find the book "Students' Success in Life" written by Swami Sivananda. He read the book and was inspired. He wrote to Swami Sivanandaji Maharaj about the impact the book had upon him and sought more books. He shared the books with his colleagues in the Post Office.



In a few months, he sought the permission of Swami Sivanandaji Maharaj to start a Branch at Tasker Town Bangalore. With the blessings of Gurudev, the Branch was inaugurated on 14th January 1945 by then Commissioner Sri Jayaraj.

With the committed support of Late Sri B.P. Balasubramaniam, Late Sri P.M. Damodaram and his close associates, his uncle Late Sri B.S Ethirajulu Naidu, and wife Late Smt Kasturi, he started "Gyana Yagna"—monthly bulletins, in English, Kannada and Tamil (Divine Life, Divya Jeevana and Deiviga Vazkai) which were printed for free distribution.

In 1950 when Swami Sivanandaji Maharaj was about to embark on an All India Spiritual Tour, Sri V.L. Nagaraj found that Bangalore was not included in the schedule. He ensured that Bangalore was included in the schedule by fulfilling the conditions laid by the tour Secretary Sri Swami Paramanandaji Maharaj, and that Gurudev and twelve accompanying Swamijis be flown from Trivandrum to Bangalore and further to Hyderabad.

Gurudev's Bangalore programme was a grand success and he was extremely pleased with the arrangements. Swamiji visited the Tasker Town Branch and was surprised to see only a small room of 10'x10'. Gurudev prayed for the growth of the Branch and blessed all the enthusiastic members.

Under the leadership of Sri V.L.Nagaraj, the Society acquired the land and constructed a prayer hall. Gurudev's marble statue was installed by Swami Chidanandaji Maharaj. Several Conferences (All India & State level) were conducted and the Bangalore Tasker Town Branch became a vibrant spiritual centre. He was instrumental in the creation of farm land and planting of coconut samplings at Holy Pattamadai, to support the running of the Swami Sivananda Centenary Charitable Hospital.

He was very dear to Gurudev Sivanandaji Maharaj (who blessed him with the title "Star of Divine Life Society"), Swami Chidanandaji Maharaj and the entire Divine Life fraternity. Gurudev's mission was his breath and he lived a purposeful life following Gurudev's teachings and propagating them till his last breath.

May his soul rest at the Holy Feet of Woshipful Gurudev Swami Sivanandaji Maharaj. □□□

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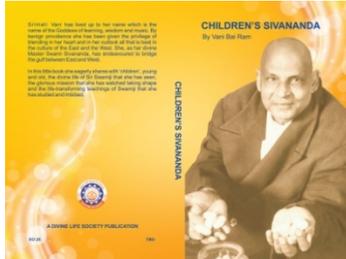
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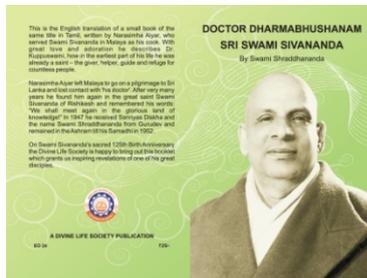
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