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CHAPTER II

VALLI i

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥१२॥

12. The person (Purusha) of the size of a thumb resides in the middle of the body, as Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That.

श्री शिव स्तवः

SRI SIVA STAVA

(प्रोफेसर एम. रामकृष्ण भट्ट, एम. ए., विद्याभास्कर)

अचलगुरुगरिष्ठोद्देशसञ्चारशीलं
प्रचितनियमयोगोत्सादिताज्ञानमूलम्।
सुचरितबुधशिष्योत्सृष्टसद्भक्तिमालं
वचनगतिविदूरं सद्गुरुं नौम्यनीलम्॥१॥

I bow to the Ideal Master, the stainless, who is wont to ramble about the holy regions of the king of mountains, who has destroyed nescience, root and branch, through his yoga and austerities, who has received the garland of true devotion from his disciples and wise men, and who is beyond description.

आनन्दधाम्नि सदये सदयेशगुप्ते
ह्यानाकचारिसुयशोऽम्बरकान्तिदीप्ते।
आनद्धमाशुकुरुणं शरणागताप्ते
स्वानन्दसिन्धुशिवमस्मि नतः स्वतृप्ते॥२॥

I bow to Siva, the ocean of spiritual Bliss, who is of quick compassion and who is enthroned in the "Abode of Bliss," which has a glorious future, which is protected by the gracious Lord, which is irradiated by the splendor of the garment of fame that reaches Heaven, which is hospitable to the needy and which conduces to self-contentment.

इच्छाबलेन परमात्मसमीकृतेन
व्युच्छिन्नशिष्यहृदयज्वरमार्यगुह्यम्।
सच्छास्त्रदेशिकमनन्यवचोऽमृतौघैः
पृच्छातृषं भुवि गुरुं शमयन्तमीडे॥३॥

I eulogise the Master, who is on the side of the virtuous, who dispels the mental fever of disciples by the sheer force of will that is rendered similar to the Lord's, who teaches the noble branches of learning and who quenches the thirst of doubts on earth with the streams of his unique 'speech-nectar'.

ईशस्वरूपमसुसन्नियमेन चिन्ताऽऽ-
काशे विकाशितरुणारुणमाश्रितानाम्।
आशालताश्च फलिनी रचयन्तमात्मो-
द्देशे नुमो गुरुवरं भुवि सार्वभौमम्॥४॥

We salute the great World-Teacher who is the visible Lord Siva, who is the blazing Sun in the firmament of the heart, on account of breath-control, who makes the ambition-creepers of his followers smile with fruits and who is the Monarch in the realm of the Spirit.

(To be Continued)

DOCTRINE OF PRAPATTI

(H.H. Sri Swami Sivanandaji Maharaj)

Self-sacrifice and renunciation will lead a person to nobler and higher spiritual pursuits and take him to the pinnacle of spiritual glory and to the ultimate goal of realisation of the Self.

The doctrine of Prapatti, or absolute self-surrender to the Lord, is also spoken of as Saranagati. God is the devotee's sole refuge and only saviour. Six items are recognised as essentials in Prapatti: (1) The acquisition of virtues which would make one a fit offering to God; (2) Avoidance of conduct not acceptable to God; (3) Faith that the Lord will always protect him; (4) Appeal to the Lord for protection and mercy; (5) A feeling of one's own littleness; and (6) Total surrender. The first five are the means to the attainment of absolute self-surrender.

Sadhana when done in the right spirit and with the right Bhava (attitude), cannot entertain even the slightest ego. It is meant for the annihilation of Ahankara or the ego. Even in the path of devotion, the aspirant has to do the act of self-surrender himself; the Bhakta (aspirant) takes the initiative, and only then does God take upon himself the responsibility of protecting the Bhakta. The Lord Sri Krishna says: "Come unto Me for shelter, with all thy being. Surrender yourself to Me. Then alone will you obtain My Grace. Then alone will I liberate thee."

Every individual can work out his own salvation by dedicating himself completely to the Lord. The surrender must be sincere, full and unreserved. This is the secret of success in the path of devotion. Personal contact with a fully developed sage or saint is necessary till the aspirant is established in devotion. This helps one to change one's worldly nature and to overhaul thoroughly one's old vicious Samskaras (impressions).

It is extremely difficult to say when, on whom, and how the Grace of God will descend. A mob once came out to stone Mary Magdalene, the Roman prostitute. The Lord Jesus, who was passing by, addressed the mob with these words: "He that is not without a sin amongst you, let him cast the first stone at her." At the utterance of these words of the Lord, the mob was silenced and none dared to cast a stone at her. Mary Magdalene, from that moment, changed her entire outlook in life and became ultimately, through the Grace of the Lord, a saint. The Lord Sri Krishna says in the Gita: "They who take refuge in Me, O Partha, though of the womb of sin, women, Vaishyas, even Sudras,—they also tread the highest path." What reason, then, is there for despair? On our part, we have to be up and doing; struggle, exert, practise hard and with unflinching courage do our spiritual Sadhana. The All-Merciful Lord

will surely crown our efforts with success. Even the vilest and the lowest of the low can attain salvation. The Lord has given us the word of assurance.

The Lord knows what is good for you infinitely better than you do. To resign absolutely to His Will is even a higher form of worship than visiting holy places and performing all sorts of ritualistic ceremonies. The Lord is waiting with out-stretched hands to welcome you with His sweet smiling face, full of love and mercy. Lift up your face and approach Him with childlike simplicity, innocence and frankness (Arjava). Speak out your heart to Him. Do unconditional, total, self-surrender (Atma-Samarpana) or Saranagati. If you could do willing, unconditioned, unreserved, absolute surrender, then all your duties and responsibilities are over. From then on God will take care of you in all respects. God will do everything for you, and you will find that favourable conditions are created for leading a virtuous and higher life.

Unconditional surrender to His Grace in every act of your life seems to be the only hope. But when it is actually put into practice (Anubhava), your egoism tries to predominate. Self-assertion takes a prominent part, which we must endeavour to overcome.

Here are some Mantras or formulae for effecting ungrudging and total self-surrender. Repeat them daily several times with all earnestness: "O Lord, I am Thine. All is Thine. Thy will be done. Thou art everything. Thou doest everything." Constant repetition of this

will remove from the mind egoism, selfishness, and also the idea of agency. A true devotee of the Lord says: "O Lord, I am Thine. Thou art everything. Thou workest everything. Thou art just. I am only an instrument in Thy hands. I am a non-entity. I can do nothing. I possess nothing." And thus he destroys his egoism and is able to completely surrender himself to the Lord.

The ten senses, the mind, the intellect and the Pranas have no independent existence. They have no power of their own. They derive their power, energy and light from the Lord. Therefore give up your vanity and egoism. Do not for a moment think: "I have done this great work. My intellect is very sharp and powerful and I am very intelligent." In reality God does everything. Bereft of His Grace you are incapable of doing anything. All things, animate and inanimate, are His instruments. If you remember these truths, you can free yourself from egoism and the bonds of Karma. You will be able to do perfect self-surrender unto the Lord.

Usually egoism develops through Karmas (actions), ideas of superiority of race, family and caste, possession of physical strength, wealth, intelligence, beauty, a few moral virtues, etc. If you practise introspection and discrimination, the egoism is gradually destroyed and true self-surrender to the Lord is rendered possible, which is a sure means to the attainment of everlasting Peace and Eternal Bliss.

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THE GLORY OF SANNYASA¹

(Sri Swami Chidananda)

Today being the Sannyasa Anniversary day of our revered Gurudev, let us bring before our minds those glorious spiritual lights of Bharatavarsha—Sri Sankaracharya (the glorious Avatara of Lord Siva) and his brilliant line of monks who are the light and glory of this great land. Let us now bow with humble reverence to our Satguru who is the veritable embodiment of Sannyasa in the highest sense of the term; who is the fountain-head of the stream of the spirit of Sannyasa at the present moment; whose name is a happy combination of the name of the Lord of Uma (Siva) and of the quality of Brahman, Bliss (Ananda); and who is the support of the Sannyasa-spirit in us. From every pore of His body radiates the blazing brilliance of Sannyasa and emanate the dazzling rays of highest Brahma-Nishtha. Let us today offer our thanks to the Lord for having given us the peerless privilege of sitting at His feet and trying to imbibe in our own humble capacities this great lesson—how to live Sannyasa in actual life—and for the privilege of calling ourselves His disciples and of trying, through a close and humble observation of His personal life, to attain the highest goal of human existence.

We, as seekers of Truth, have first of all to bear in mind that there is a twofold aspect in which Sannyasa pervades our life. In its purely spiritual aspect,

Sannyasa embodies the highest spirit of Nivritti, the total negation of names and forms, and the masterful and purposeful assertion of the One Reality, beyond all names and forms, Brahman or the Self. This is the highest outcome of the highest Vedantic Sadhana. This is the innermost core of the culture of Bharatavarsha, the highest end and aim of human existence according to the Hindu genius. Not only this physical universe, but the countless number of universes that exist like drops in the infinite ocean of Satchidananda, are negated in order to ever remain immersed in the blissful consciousness of the Atman.

To realise this great end and aim, our ancient sages and saints have interwoven and blended into the fabric of our social life the four Ashramas, Brahmacharya, Grihastha, Vanaprastha and Sannyasa, to effect a gradual unfoldment of this spirit. In the Brahmacharya Ashrama or the student life one has to live with the Guru, give up all distracting thoughts and give oneself up to the study of scriptures, living a life of self-control, purity, simplicity, austerity and obedience to and service of the preceptor. In the next stage, he lives the ideal life of a householder, with selflessness, self-sacrifice and self-effacement as his mottoes. This is the preparation for the next stage, Vanaprastha, where he has to discipline himself to enter the life of Sannyasa.

¹Gist of the lecture delivered by Sri Swami Chidanandaji on 1st June, 1953 on the Anniversary day of Sannyasa-Diksha of H.H. Sri Swami Sivanandaji Maharaj

In the Sannyasa life, meditation and collecting food for his livelihood were the Dharmas enjoined upon the man who had done all his duties to society, to the nation, to his own family and to his friends. He has now no more attachment and has only to fulfil the one great duty of meditation upon the Self and realisation. Thus in the last stage of the social order, Sannyasa, we have the highest spirit which embodies the soul's upsurge from finitude to infinitude. This is the natural and dynamic movement of every soul which strives to break all finite bonds and cast aside all traces of attachment; and, completely shattering the illusion of duality and phenomenal existence, it strives to soar into the splendour of Atman-consciousness.

This innate urge of the individual is the spiritual aspect of Sannyasa for which no social order exists. It depends upon the intensity of the soul's urge, upon the thirst for Self-realisation which seizes the Jiva that has been awakened to the transient nature of the phenomena and to the ever-present Reality that is its very nature.

The real meaning and the true glory of Sannyasa can be best understood by devoutly observing saints and men of God who are the living embodiments of the highest and the best in Sannyasa. They personify Sannyasa in the truest sense of the term. Gurudev Sri Swami Sivanandaji Maharaj is verily the greatest exemplar of the true Sannyasa spirit. Every act of His is the illuminating revealer of the secrets of real renunciation.

The spirit of Sannyasa has been misunderstood to be a sort of retreat to the quiescent and a sort of escapism which arises out of the inability to face life. That sort of Sannyasa stands self-condemned. Sannyasa is infinite strength. By escaping from active struggle of earthly life, an individual cannot escape his Prarabdha.

This is an illusion which people who do not know the law of Karma hold on to. He who understands, would not dare to enter this fiery order of Sannyasa in order to escape from the struggle of life. Fate will show that he is woefully mistaken. Those very Karmas which he has sought to escape in secular life will stand before him, ruthless and pitiless, and he will have to work them out with compound interest.

Sannyasa is based upon heroism. The real soldier in the Adhyatmic field is he who has dared to see life as it is, who knows that everything in this world is a transitory dream; and having the courage of the conviction that the world is unreal, he has risen above the strong bonds of attachment to sensual objects and has come into the life where the greatest of all struggles has to be worked out—a struggle against one's own nature. There is no greater difficulty in the world than to attempt to wipe out the feeling or consciousness of one's individual existence—"I am the body", "I am this mind", "I am strong", "I am good-looking, talented" and all the hosts of associations and Adhyasas which cling to the normal human consciousness—and to instill in its place the grand consciousness, "I am not this body", "I am not this mind", "I am Satchidananda Atman", "I am all-pervading and infinite, beyond birth and death, endowed with countless powers". This is real heroism. In trying to do this, one has to give battle to age-old instincts which one has acquired in crores of births through which the Jiva-consciousness has passed. This is not the struggle of a day. It may well be the struggle of a lifetime, and many a time one has to face defeat and downfall.

The heroism of a Sannyasin lies in the fact that he will not be a coward. He admits of no failure, of no set-back. For him all

these elements in the struggle are steps which take him nearer and nearer to the grand ideal, to the great goal having reached which he will be able to declare: "*Deho Naham Jivo Naham; Pratyagabhinna Atmai-vaham*"—"I am not this body, nor the Jiva; I am the innermost indivisible Atman". Every effort put forth is in the nature of an achievement, never in the nature of a loss.

A Sannyasin is one whose life is based upon supreme Tyaga, upon perfect desirelessness. He has to give up all desires for this gross, physical, external world; all desires for all higher worlds; even the desire for the highest enjoyment in heaven. From a blade of grass to the highest Brahma, all is dust for the Sannyasin. He rises above them and asserts his Atmic nature. His life is, therefore, based upon renunciation. He does not bestow too much attention upon his physical body, whether it is praised or censured, respected or ill-treated. He ever strives to elevate his consciousness to the consciousness of the Atman.

A Sannyasin's life is composed of the three factors of total renunciation, of a blazing aspiration for the Infinite, of spotless purity. A total renunciation is the negative aspect of his life, the blazing aspiration is the positive aspect in between, and spotless purity is the fabric of which his life is made up. Positive purity is the one condition for the descent of divine consciousness into his receptacle. Keeping this as the model pattern of the Sannyasin's life, may we all ever struggle to come out of the intoxication of ego-consciousness, of this fever of Kama-Krodha-Lobha-Mada-Matsarya disease, this Samsaric disease which can be cured only through correct understanding of Sannyasa and Brahma-Chintana.

If all pain and sorrow are to cease forever, we have to take to Sannyasa. If our life is to blaze forth as peace and blessedness, Sannyasa and Sannyasa alone is the way. For, it is selfishness that is at the root of all miseries upon earth, of all fights and quarrels, of all problems, all wars and hostilities; every sorrow and every misery that is now rampant in human society has at its root the Asuric trait of gross selfishness, where man wants everything for himself and does not care what happens to another in the process of fulfilling his craving. Sannyasa cuts at the very root of this Asuric trait, for Sannyasa is based upon selflessness and renunciation of selfishness; and if selfishness is renounced everything is renounced. Renunciation of selfishness means, if I may say so, renunciation of all desires, for selfishness it is that takes the form of desire for various things for oneself. Therefore, the real spirit of Sannyasa may be stated in this simple term—complete desirelessness.

Viewed in these lights we behold in the grand life of Gurudev the practical realisation of the supreme utterance of the Gita that realised sages are '*Sarva-Bhuta-Hite Ratah*'. True to the saintly tradition, His Sannyasa has flowed into a life of ceaseless, selfless and motiveless service of the Jivas caught in the grip of cruel Samsara and struggling in the ocean of Tapa-Traya. His life is a brilliant flame of the highest Tyaga and sublimest Visvaseva. May we awaken in us that spirit of Sannyasa. May the blessings of Gurudev and countless saints and sages whom He represents keep alive in us this glorious spirit of Sannyasa.

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THE MESSAGE OF ACHARYA SANKARA

[Continued from the previous issue]

(Sri Swami Krishnananda)

(Spoken on Sankaracharya Jayanti in 1992)

That the Self exists is the first conclusion. That the Self is everywhere is the second conclusion. A third conclusion, which is intriguing and mind-boggling, also follows—namely, that the Self knows without knowing anything outside itself. The question of knowing anything outside itself will not arise because of the fact that even the outsideness is enveloped and invaded by the very same Self, because of that something being an existence in the same way anything else exists. This Self is, therefore, Universal Existence. In Sanskrit, the Self is called the Atman. The deepest recess of the knowing principle, subjectivity, which we call the Self, is known as the Atman in the Sanskrit language. Inasmuch as it is an all-pervading universality, it is also known as Brahman, Absolute Existence. So Acharya Sankara came to the great, great immortal conclusion that the Atman is Brahman; the Self is Universal.

If this is the case, we seem to have broken a very hard nut indeed, which is the object of the quest of philosophy as well as science. This is what is called the highest reach of philosophy and the noblest pursuit of science. There are certain other conclusions that follow from this great achievement of the height of thinking possible to humanity as a whole. This is the height, the apex of thought that

humanity has reached, and we cannot go beyond it.

What are the other conclusions that evidently follow from this great apex of human possibility? The possibility is simple and something tremendously effective in our day-to-day existence—namely, that our life in every degree of its manifestation is integrated and stands as a wholeness, and neither the small nor the big, neither the insignificant nor the important can be fractionally surviving if existence survives as a whole by itself. Every thought is a gestalt, as German psychologists tell us. It is a wholeness that is manifesting itself in our thinking, whatever be the thought that may arise in our mind. Half thought is not possible. A fraction of thinking is unimaginable. Every thought is total in the sense it comprehends all the avenues of thinking. It is integral. If every thought is a gestalt, every aspect of our living also is a gestalt. We not only think in a wholesome fashion, we also live socially in a wholesome way.

Acharya Sankara, therefore, was not merely a metaphysician and a master spiritual teacher. He was a great social reformer in the sense that he has taught us the art of living wholly in every level of the manifestation of human existence, right from the individual to the galaxies. This little me, this little you, this little he or she or whatever it is, is a whole thing that

is there, and not a part. A little ant is a whole life, and not a part. An elephant is a whole, and not a part. None of us, no one in the world will ever consider himself or herself as a part human being; an entire human being will be the feeling of every person, small or big.

This integratedness is manifest firstly in thought, and secondly in the feeling of the totality of one's personality. This manifestation of the gestalt of thought in our own personality is what we call healthy living. If we cannot think in this manner, we are unhealthy persons. So Acharya Sankara can also be said to be a physician of the soul. He was a medical man also, at the same time, because he told us how to be happy, how to be healthy. The health of a person depends upon the total concept that one has of oneself. If we think we are only partial beings, we are unhealthy.

This concept of totality, integration or gestalt is not only seen in one's own individual personality, but also in its further extension—in the family. A father, mother, child, brother, sister—these constitute a family, as we call it. These members in a so-called family are something like the thoughts of a mind, and if thoughts are a total, then the family also is a total. If thoughts cannot quarrel among themselves, members in a family also cannot have conflict among themselves. So family happiness also follows from this totality which is the way of thinking, which is gestalt. Therefore, Acharya Sankara brought not only God into our hearts, he also brought happy family circumstance. He brought health into our bodies, and if we extend this family condition further into society, it is also a way of managing the provinces and the country as a whole, and the entire international system. He would be the best member of the United Nations, and the

best organiser of any kind of system of management procedure.

Thus, drawing corollaries after corollaries from the fundamental fact of the existence of the Self which is universal, everything that is worthwhile in life follows: physical health, psychological integration, logical process of thinking, family happiness, provincial management, national welfare, international setup, and even a method of encountering the whole universe of creation—the art of facing God Himself.

You might have gathered that there is nothing left unsaid by Acharya Sankara. Every item possible for thinking, every school of thought, every facet of reality, every religious outlook is comprehended within this total presentation which you will find adumbrated in his masterly writing, if only you are to read them thoroughly from cover to cover. These days people read only a few selections for the purpose of passing an exam, and have a poor understanding of what actually is the core of this thought. No one reads the whole of it; they only take passages. That would be like trying to understand a human being by studying his nose, his fingers and some part of his body, knowing very well that no part of the body can be regarded as the whole person. It is unfortunate that the modern system of education is piecemeal; it has never taken into consideration the necessity to become wholesome in its aspect. Education has become a farce and a job-making technique, but not a soul-making process.

Here is Sankara before us. The great master's blessings are upon us, and God is with us with this noble thought that he has introduced.

(Concluded)

SWAMI SIVANANDA'S ACHIEVEMENT AN EVALUATION

(Sri Swami Chinmayananda)

Though a perfected saint and master, he remained a scientist in his acumen, an American in his efficiency, and when to these qualities was added his Universal Love, he became the wondrous instrument the music of which relieved the pains and gave a new value and a promise for individuals in their tired lives. Equipped thus with knowledge supreme, he set out to disseminate the Truth as all great Acharyas and prophets of every age had done; but with this difference—while in the past the realised souls followed the ancient method that was equally well fitted for their ages also, Sri Swamiji, himself a stalwart child of the age, had to plan an original method in which he must be employing all the modern scientific achievements that have contributed not a little in bringing individuals into a closely united world community of brothers.

Thus he employed wireless stations for broadcasting spiritual talks and Kirtans; he conscripted the Printing Press for the publication of his innumerable free literature, leaflets, booklets, books and volumes; he transferred his fervent devotion, his all-consuming God-consciousness on to the gramophone discs, and today even in Europe and America one can hear his voice singing God's Name to his great

many foreign disciples. He seems to have ignored none of the modern facilities for coming in contact with one's fellow-beings be he in Alaska, in the air, on the high seas. Movie cameras have captured within its miles of celluloid the charm and grace of a perfected soul; still photographs have brought their beloved Gurudev to the prayer-rooms of his distant disciples; books written in his own handwriting have been 'blocked' and printed so that these volumes became direct personal heart-to-heart discussions.

The story of Sri Swami Sivananda Saraswati abroad in Europe and America is the story of his experiments with the Sivanandite Method which includes not only the day's scientific and mechanical amenities, but also covers the thrilling story of what a realised Saint could do sitting in some quiet retreat on the banks of the Ganga.

To realise the Oneness is to be the all-pervading, all-witnessing dynamic Oneness Itself. Sri Swamiji's disciples all over the world testify to these powers in their Master. Some have 'seen' their Master among them and had received from him an inner peace, poise and joy which defy expression in any of the known languages of the tongue; others

have 'heard' him advising them in their very bed-chambers; there are not a few who had 'felt' the support of his hand in their daily life. In calamity he consoles them, in dejection they get hope and cheer, in happiness they are reminded of their duty towards God.

Thus always ready to protect, comfort, help and guide, Swami Sivananda is a German to his German disciples, a next door neighbour to the American, an ever present inspiration to the Australian; in short Swamiji is a fellow-countryman to all his followers, let them be in Africa, Ceylon, Norway, Latvia, Sweden, Italy or the Caucasus.

A prophet is known by his method as well as by his teachings. In this

respect Sri Swamiji is a revolutionary, and naturally his method at first occasioned severe criticism at the hands of the scripture-read Pundits. They went to the extent of criticising that to render into English the sacred scriptures is a blasphemy and a sin. But only recently have they come to evaluate rightly Sri Sivananda's contribution towards the revival of Hinduism; then only have they found their voiceless admiration of the far-sightedness of the Sage, and the atomic effectiveness of the methods in blasting the ignorance about and the prejudice for Hinduism among a science-made, self-confused West!

TWENTY TECHNIQUES THAT HEIGHTEN POWER OF CONCENTRATION

The observance of celibacy, the practice of Pranayama, the curtailment of wants and desires, the reduction of worldly activities, resort to silence, remaining in seclusion in a room for one or two hours daily, the raising of prayers, the exercise of discrimination, or Vichara, discipline of the senses, control of anger, non-mixing with undesirable persons, annihilation of greed and selfishness, control over the bodily posture through Yoga Asanas, freedom from disturbing sensations or thoughts of work on hand, increase in the number of sitting in daily meditation, repetition of inspiring scriptural hymns expression of mercy and love for all, development of the powers of attention, reflection on the miraculous benefits of obtaining full concentration, a burning aspiration to realise the Divine Being within the span of present life, the presence of past spiritual tendencies,—are the twenty techniques or methods for increasing and heightening the powers of concentration. One who has developed great powers of concentration obtains intuition, evolves rapidly, acquires immense inner spiritual strength, and gains unalloyed spiritual felicity and communion with God.

—*Swami Sivananda*

BECOME LIKE GOD

(Sri Swami Atmaswarupananda)

Gurudev constantly declared that the goal of life is God-realization—which means to make God real. Part of all spiritual traditions is being good and doing good. Gurudev thus made a condition of being a member of The Divine Life Society the practice of non injury, truthfulness and purity in daily life. This was to be the foundation.

Morality is thus the foundation of realization, of the spiritual life. But then, is morality a list of do's and don'ts? In the beginning it has to be. When we are teaching children, we have to be very specific. But then, we must never forget that its fundamental purpose is the purification of the mind, so that the mind is fit for the dawning of the truth and the reality of God. Therefore, we need something to stretch our minds beyond mechanically following rules.

Pujya Swami Chidanandaji used to say, "Do as much good, for as many people, in as many ways, as you possibly can." That puts an entirely new dimension on being good and doing good. It stretches us beyond any mechanical morality. Another saying that stretches us beyond mechanical morality is, "Meet situations." In other words, be awake at all times to the opportunities for doing good around you. Don't be mechanical. Be constantly awake and open.

Still another way of looking at things is to universalize any action that is under consideration: What would the world be like, if what I am contemplating doing was done by everyone? If I am considering

doing something that is self-centred, what would the world be like if everyone acted that way? If I am considering acting in a helpful way, what would the world be like if everyone did that?

Someone might question, If I am thinking of becoming a recluse or a *sannyasin*, what would the world be like if everyone did that? But then, that is not the real question. Because if what we are considering doing is to follow a call from something higher, the question is what would the world be like if we were all striving to do God's will instead of our own?

Thus, these sort of considerations stretch us beyond the mechanical morality that we are taught when we are young. What we must be aware of is that the ultimate truth about God and ourselves is beyond morality altogether. Morality is a way of trying to reflect God in this world. The great ones who have seen God, or who are abiding in God, wanting to guide us so that we can have the same experience, lay down guidelines of morality that reflect what they have seen. This is the way to follow Pujya Swami Chidanandaji's teaching: "If you want to become God, become *like* God." Morality is *like* God. It is an interpretation of God's oneness in this world.

Therefore, we must never forget morality. It is the foundation and it is the way. Its expression and our way of living it are meant to evolve until we become like God, so that eventually we can become God.

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TWENTY PRECEPTS FOR PRACTICE

(H.H. Sri Swami Sivanandaji Maharaj)

O Traveller on earth! speed up, speed up thy pace,
For many are the pitfalls that impede thy race;
The distance is long, very rough is the road,
Thy strength will fast fail thee, yet heavy thy load.

Harken, Traveller, to these golden precepts,—
The essence of wisdom of ancient adepts;
In twenty short maxims I'll tell thee the way,
To true Bliss and Freedom from Mayaic sway.

Wake up at four a.m., Brahmamuhurta,
Filled with vibrations of Sattwa and Truth;
Sit on Sukha, Siddha, or Padmasana,
Meditate on God and do Brahma-Chintana.

The most holy Name of the Lord do repeat,
To destroy delusion and to Satan defeat;
Rotating the rosary of hundred-eight beads,
To Bliss and Perfection this Japa Yoga leads.

In Meditation-room with divine vibration,
Take firm, erect pose, practise Concentration;
Chant Slokas sublime, full with inspiration,
Advance through Dhyana to Supreme Salvation.

Selected Yogasanas without fail do,
A few rounds of vigorous Pranayama, too;
Health, strength, harmony, will to you accrue,
From such exercises, I assure you.

Elevating scriptures of all religions great,
Study revelations that sages narrate;
Ramayana, Gita and Bhagavat its mate,
Will all purify thee, to Sattwa elevate.

Observe a period of silence each day,
Such Mowna the tumult of Rajas will slay;
Speak little, speak sweetly, whatever you say,
On firm base of Truth thy life's foundation lay.

To have rigid control over palate do try,
In discipline of diet does true success lie;
Through fasting both body and mind purify,
By restraint of tongue all base passions die.

Reduce thy wants, and learn plainly to live,
To the poor and needy in charity give;
'Tis a veritable curse and a constant worry
To possess more wealth than is necessary.

Guard with great care precious vitality,
In thought, word and deed observe strict purity;
Continence is basis of spirituality,
Leading to Bliss and Immortality.

Never give way to an angry outburst,
For anger is modified passion and lust;
Wisely over anger do victory gain;
By love and forgiveness it is finally slain.

Think daily of God and to Him surrender,
To Him thy whole-hearted allegiance render;
Cutting the Mayaic heart-knot asunder,
He'll raise thee to high heights of Atmic Splendour.

Always on thyself in all things rely,
By Purushartha you can Prarabdha defy;
To stick to righteousness and Swadhama try,
To twin-steeds of Yama-Niyama life's chariot tie.

Always associate with the good and the wise,
They'll help you from Samsara to Moksha to rise;
The power of Satsanga will life spiritualise,
And quickly will make you life's goal realise.

Of spiritual practices a diary maintain,
The detailed items of Sadhana it will contain;
Have regular routine, thereby greatly you'll gain,
An insight and idea of progress obtain.

The motives hidden of thy day-to-day deeds,
Ungodly traits and of passion the seeds,
Search and remove as the gardener the weeds,
Such self-search to success in Sadhana leads.

Cling with firmness to these Canons divine,
They're most precious gems out of Wisdom's deep mine;
The Essence of Sadhana they nicely combine,
Practise! As dynamic Yogi you'll shine!

SIVA, A SYMBOL OF SELF-KNOWLEDGE

(Sri N.R.K. Krishnan)

God-men appear on this earth from time to time to fulfil a purpose suitable to the age. The Lord takes different forms according to the specific requirements of situations. To fight against the demons Hiranyaksha and Hiranyakasipu, He appeared in the form of Varaha (boar) and Narasimha (Man-Lion). He became a Kurma (tortoise) to lift Mother Earth on His back and restore her to her position. He contracted himself into a Vamana (dwarf) and performed the most humiliating art of alms-taking from emperor Bali. He split himself into Rama, Lakshmana, Bharata and Satrughna and gave the unique honour of his descent in a Kshatriya family with a view to offer battle against the invincible Ravana. He incarnated into the Yadava family as Krishna and played his multiple role as a commoner, as a king, as a philosopher and as a Yogi. He appeared as a great philosopher, Sankara and established the superiority of Vedanta over all the numberless cults and sects prevailing at that time. He has again appeared as Sivananda amidst us as a "Symbol of self-knowledge" in Ananda Kutir, with the message, "Simplify your life and purify your heart".

Siva's principal thesis is that God is everywhere in things, in plants, in animals, men and celestials and we must learn to observe the divine in everything. In such grave times as we live today, this great master is enveloping the globe with

his cosmic love. According to him Prarabdha and Purushartha are the obverse and reverse of the same coin. Prarabdha is nothing but the Purushartha of the past.

Siva was an enlightened sage with complete knowledge of the Self, a balanced mind and an equal vision. Though he lived in the world he could be seen to dwell everlastingly in the infinite. He was the living embodiment of all religions in the world. "All paths lead to the same goal of self-realisation" affirmed Swami Sivananda. His religion was mainly the religion of the heart. His motto was to realise here and now by leading the divine life. The world is highly indebted to him for this message.

Siva united within his own being all the aspects of and approaches towards one reality. His instrument was his Divine Life Society, the most effective institution known in modern times. Through this institution Siva has succeeded in awakening the heart of the civilised world with a true purpose of life and making it rise from the unreal to the real and from darkness to light. His smiling and juicy form, full of love and sympathy lent a charm and majesty to the Divine Life Society.

Siva was a saint of very few words but his words were clear, fresh and crisp, rich with meaning and thought. It was a blessing to come in contact with him. His divine power worked also through his

wonderful pen. He talked to us all as equals. He revealed the beauty and glory of divine living by his dedication. He had become the property belonging to whole humanity.

Siva brought peace and joy to many in the East and West. He was the one individual who brought about the highest sum total of human happiness and peace in the minds of men in the shortest possible time.

Siva was unique in his ways of spreading his message. He did not need big quotations from big books. All his teachings contained in simple and direct epigrammatic sentences, entertaining events spiced with timely wits. There were no secrets, reservations, private formula or confidential canons with him. He shared what he knew and what he had experienced openly with humanity. He came down to the level of humanity for the sake of rousing it to awareness of the higher nature and inspire it with the knowledge of its intimate link with the divine.

Siva had been ministering for the last so many years to the spiritual needs of humanity like a celestial. His contribution towards emotional integration of the people, the world over is immense and incalculable. He linked the East with the West as no one has ever done before.

Siva's spiritual structure had for its key-stone Sankara's Adwaita. Its foundation was the dynamic compassion of Lord Buddha. The materials used in his spiritual edifice consisted of cementing kindness and mercy of Lord Jesus. All over his structure he had

painted with the Ram Nam of Gandhiji. He had seated himself in the centre as a Maharshi par excellence. When he spoke, he brought out the sweetest notes of Narada. When he came to you and me, he behaved just like our grand parent.

Siva's personality was many-sided. To describe him is to attempt the impossible. The Indian spiritual and philosophical thoughts are centuries old. Through ages of inward search, our sages have learnt how to direct philosophy to its highest fulfilment. Their look has always been to the "Kingdom of God within". The Vedantic way of life is entirely new to the West and a portion of the East. The greatest service done by Siva lies in having filled this gap and having brought the job of associating the West started by Swami Vivekananda, to a successful fruition.

The potency of Maya is so great that it is apt to blind the vision and prevent the contemporary saints from being understood and appreciated in full in their lifetime. It takes centuries before the world could see men and their doings in the correct perspective. People start performing Jayanties and Varshotsavas, centuries after the hero's advent. The only consolation is that such Godmen live forever with us. Posterity will wonder with amazement viewing at a distant date the achievements of the Divine Life Society and the millions of printed lines which have flowed from Siva's pen saying to itself, "whether it was possible at all whether such a soul could have trod on this earth and lived in human form just like any one of us".

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NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

A THREE DAY PERSONALITY DEVELOPMENT CAMP FOR STUDENTS AT THE HEADQUARTERS ASHRAM

The year 2013 marks the 50th Mahasamadhi Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj. As a prelude to the Celebration of this sacred occasion, a Three Day Personality Development Camp for Students was organised at the Headquarters Ashram from 10th to 12th May 2013. One hundred and thirty students of twenty five different schools and colleges of Rishikesh along with their twenty six teachers participated in the Camp. Swami Sivananda Satsanga Bhavan (Auditorium) was the venue of the Camp.

On 10th May, Sri Swami Advaitanandaji Maharaj inaugurated the Camp by lighting the lamp and also blessed the students. The activities of the Camp were scrupulously designed with the noble aim of inculcating moral and spiritual values in the students and also ensuring the all-round development of their personalities. 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 Maharaj conducted the

afternoon session as the Master of Ceremonies.

All the three days, the forenoon session commenced with Yogasana and Pranayama Class conducted by Sri Swami Dharmanishthanandaji Maharaj. It was followed by an interesting session of storytelling and recitation of Universal Prayer by Sri Swami Ramrajyamji Maharaj. Thereafter, Sri Swami Yogavedantanandaji Maharaj gave lectures on Science of Self-culture and Guidelines for Meditation on the first two days. Sri Swami Ramrajyamji Maharaj also enlightened the students on sublime truths of Srimad Bhagavad Gita all the three days and gave a talk on Karma Yoga on the second day of the Camp. The students participated enthusiastically in a Treasure-hunt Game based on Worshipful Gurudev's teachings which was conducted by Ms. Neeru Agrawal of Delhi on the third day. Games and Scouting activities under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji, Acharya Sri Ramakrishna Pokhriyalji and Sri Ramashrayji were also one of the programmes of the forenoon session.

The afternoon session daily commenced with Students' Programme wherein the students presented Bhajans, stories, riddles and jokes etc. This unique programme was devised to exhibit and encourage the hidden talents and capabilities of the students. It was followed by talks on Sadgurudev's inspiring life and His Universal Teachings by Sri Swami Akhilanandaji Maharaj on the first two days. Their queries were answered by Sri Swami Ramrajyamji Maharaj in the Question Answer Session.

The students were also taken around the Ashram to have Darshan of

the sacred shrines. During the concluding session, Sri Swami Padmanabhanandaji Maharaj and Sri Swami Advaitanandaji Maharaj blessed the students with their august presence. The Spiritual Camp concluded with the awarding of the certificates and distribution of Jnana Prasad and Prasad. All the participants felt immensely benefited and blessed to be part of this Camp organised in the sacred presence of Sadgurudev.

May the blessings of Lord Almighty and Sadgurudev be upon all.

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**SRI SWAMI SIVANANDA MEMORIAL SCHOLARSHIP
AWARDING CEREMONY AT DEEN DAYAL UPADHYAY
GORAKHPUR UNIVERSITY, GORAKHPUR**

The Divine Life Society Headquarters Ashram has established an Endowment in Deen Dayal Upadhyay Gorakhpur University, Gorakhpur in the Holy name of Sadgurudev Sri Swami Sivanandaji Maharaj to provide Scholarship to sixteen meritorious Post Graduate students of eight subjects.

Deen Dayal Upadhyay Gorakhpur University, Gorakhpur, organised a function for distribution of Sri Swami Sivananda Memorial Scholarship on 1st May 2013 which is the Foundation Day of this prestigious centre of higher education. In response to the kind invitation of Prof. P. C. Trivedi, Vice-Chancellor, Sri Swami Ramrajyamji Maharaj attended the Ceremony as a representative of the Headquarters Ashram. Sri Swamiji also delivered a discourse on 'Human Excellence for Social Harmony'. Next day, Sri Swamiji addressed a combined group of M.B.A. and B.B.A. students on 'Spirituality as an Antidote to Stress'.

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**CULTURAL TOUR OF
H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ**

In response to the kind invitation of Sri Swami Vidyaswarupanandaji Maharaj, Peethadhipati, Sri Sukabrahma Ashram Srikalahasti, Chittoor Andhra Pradesh, H.H. Sri Swami Padmanabhanandaji Maharaj visited Sri Sukabrahma Ashram to attend the Centenary Celebration of Worshipful Sri Sri Sri Vidya Prakashananda Giri Swamiji Maharaj from 27th April to 2nd May 2013.

Worshipful Sri Sri Sri Vidya Prakashananda Giri Swamiji Maharaj was a great exponent of Srimad Bhagavad Gita who dedicated his entire life for propagating the sublime teachings of this sacred scripture. He had also written an exhaustive commentary titled 'Gita Makaranda', to Srimad Bhagavad Gita. To celebrate his Birth Centenary, Sri Sukabrahma Ashram had organised a National Seminar on Srimad Bhagavad Gita wherein the spiritual luminaries from different organisations of India had been invited.

H.H. Sri Swami Padmanabhanandaji Maharaj participated in the Seminar and delivered a talk on Integral Yoga of Sadgurudev Sri Swami Sivanandaji Maharaj with special emphasis on Karma Yoga. Sri Swamiji also released Centenary Souvenir of Pujya Sri Sri Sri Vidya Prakashananda Giri Swamiji Maharaj.

The Tehri Hydro Development Corporation India Ltd, conduct courses on Management to their Officers regularly at their Sustainable livelihood and Community Development Centre, Aam Bagh, Pasulok, Rishikesh,. The THDC invited Sri Swamiji, to address the Trainee Officers attending a short term course conducted during May 2013. Accordingly Sri Swamiji visited the institute and delivered a talk on 22nd May 2013 on "Managerial effectiveness - Subjective preparation". The talk was attended by the Trainee Officers and faculty of the Institute and it was received well.

* * *

SEVA THROUGH SIVANANDA HOME

By the profound Blessings of Sri Gurudev, 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.

With several patients being discharged this month, after having completed their treatment, Sivananda Home admitted new patients too—people who had their livelihood on the road, but became sick and could not receive proper treatment in any hospital, since they did not have an attendant to look after them and do the necessary arrangements.

New patients were admitted with infected ulcers, with infected skin diseases, with abdominal infections, with fracture of the hip bone, and one patient with a huge open abscess in the throat region. Besides the diseases, the condition of most of them is of severe weakness and fatigue, being exposed to the immense heat last month, not having access to clean drinking water or a cool

place, away from dust and mosquitoes. General check-ups were done for all these patients and medicines were supervised and administered accordingly. Long-term treatment continued for patients under Anti tuberculosis course, patients with diabetes, heart diseases, epilepsy, (spastic) paralysis, physical handicaps, mental illness, asthma, old age related complaints, arthritis, etc.; all of the inward patients, being destitute and not having any other place to go to, as well as for shelter and for treatment for their chronic illnesses. Most of them also need nursing care for their daily activities, help or supervision with bathing and cleaning, general and dental hygiene, and assistance in movement, or the use of wheelchair. From nearby and far off, but all brought to His shelter, by His invisible Hand, by His all-loving Heart....

*“May the Lord bless us and keep us.
May the Lord make His face to shine upon
us, and be gracious to us.
May the Lord lift up His countenance upon
us, and give us Peace”.*

(A Judeo-Christian Blessing)

“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 ADI SANKARACHARYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

मनोबुद्ध्यहंकारचित्तानि नाहं,
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायु-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

(Neither I am the mind, nor the intellect, nor egoism nor mind stuff; neither I am the senses of hearing, taste, smell or sight; neither am I the ether, the earth, fire or air; I am Knowledge Absolute, Bliss Absolute; I am Siva, I am Siva.)

Thus the Supreme Truth was proclaimed by Jagadguru Sri Adi Sankaracharya. The sacred day of His advent on earth was celebrated with due sanctity and deep devotion at the Headquarters Ashram on 15th May 2013.

The marble statue of Bhagavan Sankaracharya at Sri Vishwanatha Mandir was beautifully embellished with variegated flowers for this auspicious occasion. The programme commenced at 9 a.m. with the singing of Jaya Ganesh prayers and Kirtans by H.H. Sri Swami Vimalanandaji Maharaj in



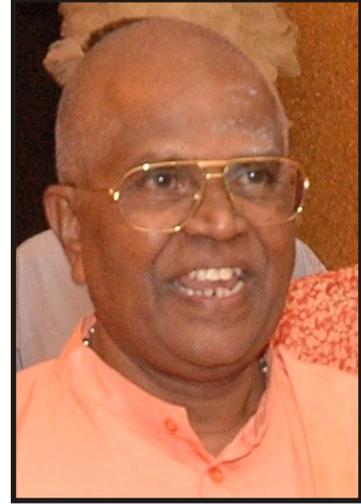
the divine presence of Adiguru Sri Sankaracharya. Thereafter, H.H. Sri Swami Advaitanandaji Maharaj, in his talk focussed on the significant contribution of Acharya Sankara in re-establishment of Sanatana Vedic Dharma and also lucidly explained the first two verses of Sadhana Panchakam. H.H. Sri Swami Padmanabhanandaji Maharaj in his discourse in the forenoon programme and in night Satsanga as well, highlighted the devotional aspect of Advaita Acharya's divine personality and beautifully explained the true import of surrender as expounded in Shatpadistotram penned by Jagadguru. Thereafter, floral Archana to the chanting of Ashtottarashata-namavali was offered to the Adiguru. The celebration concluded at 11 a.m. with Arati and distribution of holy Prasad. During the night Satsanga, two books and one DVD featuring Sadgurudev's 125th Birth Anniversary Celebrations were also released to commemorate this sacred day.

May Sri Adi Sankaracharya and Sadgurudev bless us all with realization of our true Divine Identity. * * *

IN MEMORIAM

With a deep sense of loss and profound sorrow, we report that H. H. Sri Swami Guhabhaktanandaji Maharaj, an ardent devotee of Sadgurudev and President of DLS, Batu Caves Ashram, Malaysia left his mortal coil on 2nd May 2013.

Sri Pathmanathan Rajaratnam, as he was known pre-monastically, was born on 27th October 1943 as the third of eight children in the devout Hindu family of Sri N. Rajaratnam and Smt. Rasammah of Seremban, Malaysia. He studied at King George V School, Seremban and being a spirited and active child, participated in various school activities. On completing his secondary education, he joined Radio and Television Malaysia (RTM) in 1962 and served RTM for 21 years first as a Technical Assistant in Johar Baru and then as a Special Grade Officer at Kuala Lumpur.



Since his childhood, he evinced keen interest in religion and spirituality. During his school days, he learnt Tamil, Sanskrit and devotional songs and attended lectures on religious and spiritual matters and soon became an exponent of all temple rituals and rites. He participated enthusiastically in the activities of the Hindu Youth Organization and Sri Thandayuthapani Temple before being associated with the Divine Life Society in 1970. Under the guidance of H. H. Sri Swami Pranavanandaji Maharaj, the Founder President of DLS Malaysia and Most Worshipful Sri Swami Chidanandaji Maharaj, Sri Pathmanathan commenced his spiritual journey in true earnest. First, he was initiated as Naishthika Brahmachari and was christened Bhakta Chaitanya. On the auspicious day of Mahasivaratri in 1985, he was blessed with Sannyasa Deeksha by Worshipful Sri Swami Chidanandaji Maharaj and given the name Swami Guhabhaktananda Saraswati. He stayed at Rishikesh for a year after his Sannyasa and was personally tutored in scriptural studies by Brahmaleen H.H. Sri Swami Brahmananda Saraswati Maharaj.

Sometime after the passing away of H.H. Sri Swami Pranavanandaji Maharaj, he was elected the President of DLS Malaysia. In close communication with and with support of the DLS Headquarters Ashram, Swamiji's leadership saw a complete transformation of the DLS Malaysia. During his tenure as President of DLS Malaysia Branch, Swamiji activated the existing sub-branches and established several more Branches. Today, there are 21 sub-branches in Malaysia and almost all have their own buildings and in several Branches Gurudev's marble statues have also been installed for regular worship. To carry Sadgurudev's message of Divine Life to each and every home of Malaysia, he worked day and night enthusiastically and indefatigably. To give a boost to the Divine Life Movement in Malaysia, he invited Most Worshipful Sri Swami Chidanandaji Maharaj to Malaysia a number of times and accompanied Swamiji Maharaj to all the sub-branches and enabled the devotees to be blessed by Swamiji Maharaj's Darshan and inspiring talks. He himself used to visit all the sub-branches of DLS Malaysia at regular intervals and would inspire and motivate the members by his

 talks and ecstatic Kirtans. His relentless commitment to the DLS inspired a large number of devotees to dedicate their services to the DLS.

He built two orphanages and a kindergarten, established a free Specialist Medical Centre and a computer school, provided monthly rations for an increasing number of families, organised regular youth camps for the spiritual development of those at school and in University, conducted Bhajan and Yoga courses, the annual Deepavali Party celebration for the economically deprived and arranged for medical services for many homes of the aged and abandoned. Under his inspirational leadership, the DLS became the foremost among the spiritual organisations in Malaysia. Sri Swamiji built close links with a variety of other organisations, not only of the Hindu but also those of other faiths. He was patron and spiritual adviser of numerous organisations. He assumed the pivotal role as the DLS ambassador of Love and Service and became a spiritual icon.

Sri Swamiji's entire life was most exemplary. He never hankered after any personal comforts. In him were blended, in happy proportion, work and worship, service and meditation. In spite of his busy and hectic schedule, he never missed his personal Sadhana for a single day. He was a great devotee of Lord Kartikeya. He rose at 3.30a.m., spent hours in meditation and Pranayama exercises, chanted the Divine Name and did silent Japa. He ensured that all Ashramites of DLS Malaysia followed this vital tenet of Gurudev. He constantly reminded the Ashramites that they were all servants of Gurudev dedicated to Godly pursuits.

He was always approachable and accessible to anyone irrespective of colour, creed and religion. He shared the sorrows and sufferings of others and brought peace and happiness into their lives. He spoke the simple language of love that endeared him to one and all. His face always beaming with smiles and mirrored his inner peace and joy. His ill health could not dampen his sincere aspiration and zeal to serve; he offered his Seva to his beloved Sadgurudev till the last breath of his life and attained His feet on 2nd May 2013.

As per his desire, his ashes were brought to the Headquarters Ashram and were consigned to Mother Ganga on 16th May 2013. On 17th May, his Shodashi (Sixteenth day) was observed with due sanctity and deep reverence at the Ashram. The programme included Sadgurudev's Paduka Puja, special worship of Lord Sri Vishwanath, Lord Kartikeya and Mother Ganga. The night Satsanga of 3rd May, 16th and 17th May was also dedicated to the sacred memory of H.H. Sri Swami Guhabhaktanandaji Maharaj wherein all the senior Swamis of the Headquarters Ashram, namely, H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj paid him reverential tributes. All the Swamijis, in their loving homage to H.H. Sri Swami Guhabhaktanandaji Maharaj, highlighted his unflinching devotion to Sadgurudev Sri Swami Sivanandaji Maharaj and whole-hearted and dedicated services to His Divine Mission.

His dedicated and untiring services to Sadgurudev's sacred mission are indeed unparalleled. His sudden demise is an irreparable loss to the Divine Life Movement in Malaysia.

May his soul rest at the holy feet of Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

—The Divine Life Society

**VALEDICTORY FUNCTION OF
THE 73RD BASIC YOGA-VEDANTA COURSE**

‘यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते।’

*(Knowing which (Supreme Truth)
nothing remains to be known here.)*

To get initiated into this Supreme Knowledge, forty seekers from different parts of India had joined the 73rd Basic Yoga-Vedanta Course held at Headquarters Ashram which concluded on 29th April 2013. H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters graced the Valedictory Function by his benign presence.

After the invocatory prayers and presentation of the Course report, the students shared their experiences and impressions about the Course. It was followed by the distribution of

certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Vimalanandaji Maharaj in his valedictory message highlighted the significant role of diligence and dedication in achieving perfection in any field of life. Sri Swamiji inspired the students to put into practice the divine precepts received at the Academy. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

INAUGURATION OF THE 74TH BASIC YOGA-VEDANTA COURSE

*‘The education which enables you to
realise your True Self is real education.’*

—*Sadgurudev Sri Swami Sivanandaji Maharaj*

With the sacred aim of imparting real education, the Yoga-Vedanta Forest Academy has been conducting Basic Yoga-Vedanta Courses since the time of its inception in 1948. The Seventy Fourth Basic Yoga-Vedanta Course commenced on 3rd May 2013 at YVFA Hall with the lighting of the lamp by H. H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters. Twenty eight students from thirteen different States of India joined the Course to be

blessed with the Divine Knowledge being imparted at this unique Academy.

Sri Swamiji Maharaj in his address congratulating the students on their good fortune said that their coming to the sacred abode of Sadgurudev to attend Yoga-Vedanta Course is indeed the grace of the Divine. Sri Swamiji also advised them to utilise this wonderful opportunity by putting in their sincere efforts to transform themselves into better human beings.

May the grace of the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.





REPORTS FROM THE D.L.S. BRANCHS

Ambala (Haryana): Regular activities of Satsanga and selfless activities of Jalseva, Homeopathic treatment and providing medicines freely for the poor and needy continued in the Branch.

Special Activities: The Branch celebrated 'Sri Rama Navami' on 19th April 2013 and concluded with Prasad Sevan.

Aska (Odisha): The Branch conducted bi-monthly Satsangas on Thursday and Sunday of every month regularly.

Special Activities: The Branch had organised a Sadhana Camp on 21st April 2013 at Babanpur Branch and about 350 devotees from different Branches participated actively and the daylong programme was concluded with Prasad Sevan.

Badhiausta (Odisha): The Branch had a one-day 'Sadhana Divas' at Nistipur Satsanga centre with the participation of villagers and 14 members of 14 Branches. Yogasanas were taught to 120 school students. Discourses on aims and objectives of DLS were given by two monks. The programme concluded with Prasad distribution to all the participants.

Balasore (Odisha): Daily Paduka-puja, Mahamantra chanting, Arati and mobile Satsangas at the devotees' houses on every Thursday evenings were conducted regularly by the Branch.

Bangalore (Karnataka): The Branch conducts regular Satsanga with Padukapuja, reading from Gurudev's literature, Sivananda Ashtottara Shatanama, Lalitha Sahasranama, Vishnu Sahasranama, and Devi Mahatmyam, and Yogasana classes.

Special Activities: Srimad Ramayana Parayana was done from 12th to 19th April on the occasion of Vasanta Navaratri celebrations.

Bellary (Karnataka): Daily Puja, and weekly Satsanga on all Sundays were continued by the Branch.

Special Activities: On 25th April, Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated with special Puja and Archana.

Bhanjanagar (Odisha): Daily Padukapuja, weekly Satsanga on Ekadasi and Sankranti days were conducted regularly in the Branch.

Special Activities: Discourses on Bhagavad Gita and Viveka Chudamani were given by a monk from 27th Feb to 17th March. Sri Ramcharita Manas Parayan was done from 14th to 19th April. The Branch observed its 371st Monthly Sadhana day on 14th April with 350 participants.

Bhuj (Gujarat): Satsanga on every alternate Saturday was held regularly by the Branch. On 13th April, Mahila Mandal of Bhil Samaj presented Bhajans of their rural culture at the Branch. On 24th April, a translation of 'Dasha Avataras of Lord Vishnu' written by H.H. Sri Swami Chidanandaji Maharaj was presented by the president of the Branch. Mass prayers were recited by the school children on 8th April being the birth date of Sadgurudev Sri Swami Sivanandaji Maharaj.

Bilaspur (Chhattisgarh): Regular Satsangas, mobile Satsangas, and children's Satsangas were conducted by the Branch and on 8th March Padukapuja was performed in the presence of many devotees.

Chatrapur (Odisha): The Branch conducted weekly Satsangas regularly. Sadhana Divas and monthly Jayanti Day Gurupaduka Pujas in respect of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj on 8th and 24th April respectively were held.

Special Activities: A 9-day programme of Sri Ramcharita Manas Parayan on the occasion of Sri Ram Navami was conducted from 18th to 26th April. 'Sundarakanda'

Parayan was done on the occasion on 'Mesha Sankranti' on 14th April.

Digapahandi (Odisha): The Branch has held 2-time Puja, bi-weekly evening Satsanga on Thursday and Sunday, Gurupaduka Puja on Sivananda day and Chidananda day, and a special evening Satsanga on Sankranti day. On February 12, the Branch conducted a Havan for world peace in the morning session and Satsanga in the evening.

Hinjilicut (Odisha): Regular activities of Satsanga continued. Mahashivaratri was observed on 10th March with Puja, Abhisheka, Archana, chanting of Panchakshari Mantra and concluded with Prasad Sevan.

Jeypore (Odisha): Twice-a-day Puja, bi-weekly Satsanga on Sundays and Thursdays continued. On 8th March Sivananda day was observed. Mahashivaratri was observed on 10th March with traditional worship of Lord Siva. One mobile Satsanga was held on 28th March. 945 patients were treated by the Koraput District Charitable Homeopathy Dispensary.

Kabisuryanagar (Odisha): Besides daily Puja and Narayan Seva through 'Swami Chidananda Annadana and Asahaya Kalyana Prakalpa' the Branch conducted Akhanda Nama Japa on Mahasivaratri on March 10. From 29th March to 4th April, Srimad Bhagavat-Pravachan was organised by the Branch.

Kanpur (Uttar Pradesh): Regular activities continued and chanting of Srimad Ramayan and Srimad Bhagavadgita and Padukapuja were conducted on 7th May on the occasion of Birthday of Sri Swami Premanandaji Maharaj.

Kantabanji (Odisha): Weekly Satsanga on all Sundays was conducted with Om chanting, Gita reading, and a talk on Slokas of Gita by every devotee and concluded with Shantipath by the Branch.

Khatiguda (Odisha): Sadhana day with Narayan Seva with Mahamantra Kirtan, on Ekadasi, Vishnu Sahasranama Parayan, and

mobile Satsanga at the residence of the devotees were conducted by the Branch regularly.

Lakhimpur Kheri (Uttar Pradesh): The Branch conducts Satsanga on every Monday regularly. On the occasion of Silver Jubilee year of the Branch, the Branch had invited Pujya Swami Sri Dharmanishthanandaji Maharaj to the Branch from 14th to 16th April, and various programmes were organized. Pujya Swamiji conducted Satsanga and delivered a talk on 'DHYAN' as means to God-realisation and also did Kirtan. Satsanga was conducted in the residence of a Branch member.

Lanjipally, Berhampur (Odisha): Regular Satsanga activities were continued by the Branch.

Special activities: Rama Navami was celebrated. In blood donation camp, some members of the Branch voluntarily donated blood. On 28th April, Sri Gurupaduka Puja, Bhajan, Kirtan and Narayan Seva with distribution of clothes to the poor & needy were organised by the Branch.

Lanjipally Ladies Branch (Odisha): Regular Satsanga was held with Bhajan, Kirtan, Svadhyaya and Puja.

Special Activities: On 17th Feb, Narayan Seva was conducted for 130 poor & needy people by offering Satvic food and a steel bowl. Pravachans by monks from different places were arranged in the month of March. Mahasivaratri was celebrated on 10th March. About 170 poor and needy people were given food and an umbrella each. On 14th April, a special Satsanga was held and drinking water service was provided in front of the Ashram for the public. Feeding the poor and also the cows was a part of the programme. About 120 poor & needy people were fed and a steel bowl and glasses were given to them.

Lucknow (Uttar Pradesh): The Branch organized a Yoga Shibir from 6th to 12th April which was conducted by Sri Swami Dharmanishthanandaji from Head Quarters Ashram. About 40 participants were

awarded certificates. Swamiji delivered talks on various topics. A visit to a school for the blind was also part of the programme in which Swamiji after listening to the Bhajans by the boys/girls, guided them and distributed Prasad as part of Narayan Seva.

Madhavapatnam (Andhra Pradesh): Regular Satsanga activities continued on Wednesdays and Sundays. There were also Free Medical Camp and Narayan Seva.

Special Activities: Sri Rama Navami was celebrated on 19th April, with 'Kalyana Mahotsavam' with 'Maha Prasad Vitaran'. A talk on 'Viveka and Vairagya' was delivered by Sri Subba Raoji of Rishikesh Ashram during his visit to the Branch on 24th April.

Patiala (Punjab): The Branch conducts mobile Satsanga regularly at the residences of devotees with prayers, Bhajan, Kirtan, and the discourses on the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj. The Branch also gives donation to a local Goshala regularly every month.

Rourkela (Odisha): Regular mobile Satsanga at the houses of devotees is continued by the Branch. On 8th and 24th of the month Padukapuja, Abhisheka and Archana were conducted. On 10th March, Mahasivaratri was observed with "Siva Sahasranama Deepa Yajna" with 150 participants.

Special Activities: Competition on Srimad Bhagavad Gita Shloka chanting was organised in which 108 students took part. The winners were awarded cash prize and all the participants were given a pen each. Free Homeopathic services were provided for the poor and needy.

Salipur (Odisha): Regular Satsanga activities continued. Health service was rendered through Swami Sivananda Charitable Hospital on every Sunday in which 93 patients were treated and were given medicines free. Yoga classes were continued in school/colleges in which 35 students/staff participated.

Special Activities: On the occasion of Mahasivaratri 'Om Namah Sivaya' Mantra Japa was conducted for 6-hours. On 24th April, Akhanda Mahamantra Japa was organised.

South Balanda (Odisha): Two times Puja every day, Satsanga on every Friday and Gurupaduka Puja on 'Sivananda Divas' and 'Chidananda Divas' on 8th and 24th of the month respectively were conducted regularly. On 27th April, 'Akhanda Mahamantra Sankirtan' for 3-hours was held for the sake of world peace and universal brotherhood which was concluded with Prasad Sevan for all the devotees and guests.

Steel Township Branch, Rourkela (Odisha): Besides Sadhana day and mobile Satsangas at the residence of the devotees, the Branch conducts Gurupaduka Puja on every Thursday. Daily evening special Satsanga was arranged from 11th April to 18th April, and Sri Ram Navami Utsav was celebrated on 19th April with chanting of Ram Naam, Hanuman Chalisa and Ramayan Path. The programme concluded with Prasad Sevan for all the devotees, and public.

Sunabeda (Odisha): Regular weekly Satsanga on Thursday and Sunday was continued with Bhajan, Kirtan, Japa, Puja and Svadhyaya. Mahasivaratri was observed on 10th March with worship of Lord Siva and also Padukapuja, Archana, Arati etc., The Yogasana classes were conducted regularly.

Sunabeda Ladies Branch (Odisha): Daily Satsanga, weekly Satsanga and fortnightly Satsanga was continued regularly with Bhajan, Kirtan, Mahamrityunjaya Mantra Japa, Shantipath, Gita Chanting, Sundara Kanda Parayan, Vishnu Sahasranama, Archana, and Abhisheka in the Branch. Children's Satsanga was conducted in the Sunday afternoon and Narayan Seva on Tuesday noon continued.

Special Activities: On the Sacred Rama Navami day, the Branch organized Sri Ramacharita Manas Parayan and a

Pravachan at Sri Hanuman temple from 11th to 19th April.

Varanasi (Uttar Pradesh): The Branch conducted Satsanga at 'Vriddha Ashram' on 14th and 28th April, with Sarvadeva Vandana, Gurustotram, Aditya Hridayam chanting, Svadhyaya, Mahamrityunjaya Japa, Vishwa Prarthana, and Devi Stuti, and after 'Arati' Prasad was distributed to all those assembled.

Vishakhapatnam (Andhra Pradesh): Special Satsanga was conducted every Monday with Narayan Seva. Mahamrityunjaya Mantra Havan on Trayodashi morning, Gayatri Havan on Poonima evening, and Lakshmi & Ganapati Havan on every Sankatahara Chaturthi were conducted by the Branch. Bhagavad Gita classes are also held.

Special Activities: Mahashivaratri was observed on 10th March, with Ekadasha Rudrabhishekam, in which Branch members and devotees participated. A vocal concert in the evening and a Pravachan, Sankirtan and Jagaran till next morning was also organized by the Branch.

OVERSEAS BRANCH

Hongkong (China): The Branch held 1-hour Mahamantra chanting every Saturday evening in both Cheung Sha Wan and North Point Yoga Centres of the Branch. Regular Yogasana classes based on "Practical Guide to Yoga" and covering essential Yoga exercises, breathing techniques and meditation were continued.

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