

## KNOW THYSELF

[SIXTY-THIRD BIRTHDAY MESSAGE 1949 BY SWAMI SIVANANDA]

**O** Seeker! Know what you seek, and then seek. See you not that what you pursue here fails to give you what you truly seek and recedes like a mirage? Nothing on earth can give you supreme joy, everlasting happiness, unadulterated bliss. Youth fades like the evening flower, strength vanishes like the rent cloud, and the beauty of the body quickly gives way to the ugly death! Your pleasure centres mock at you, because you have mistaken pain for happiness, night for day, a mirage for water! The real goal of your aspiration, the true object that you seek, the one treasure without which you are restless, the sole purpose for which you live your life here, is the Realisation of the Imperishable Bliss of the Godhead within.

Assert your existence as the omnipresent splendid light of the Eternal Spirit, the Atman. Stop all other speech, cease from all other work and withdraw yourself from all other thought except that which shall open the majestic gateway to the birthless and deathless immeasurable Being. Be sincere, be patient, and you shall reach That which you truly seek.

Now you work, you serve, you love, you give, because you want to know where that lies which is not cut off by time, not snatched away by death, nor infected by change and impermanence. You are a musk deer that runs fast to enjoy the fragrance of the musk; you are befooled by the notion that the Eternal Being is away from you. Close the doors of the intellect, shut the windows of the senses, retire to the chamber of the heart and

enjoy the sleepless Sleep of Nirvana. You are blessed. Your only duty is to realise God, to realise the Atman which is within and which is everywhere. You have no other duty. You are born to carry out this Duty, which includes all other duties, and without which all other duties are only a child's play. Remember this!

Lead a life here which befits this glorious ideal of existence. Love all equally, for Atman alone is. Serve all without selfishness, for Atman alone is. Restrain from sensual indulgence, from passion, greed and anger, for these go against the truth that Atman alone is. Desire for name, fame, power, wealth contradicts the truth that Atman alone is real. Therefore, abstain from these desires and ambitions. Meditate on the Absolute Atman.

This is the message of truth for you all, the message that springs from the depth of Experience, the message which has been heard by all those who lead the divine life, who adhere to these precepts of lasting value. Listen to this clarion Call of the Rishis and the Seers of yore. Behave not like animals, for you are not brutes! Melt yourselves in the love for That Immortal One. Lead a life of spiritual discipline which is the necessary means to your great End.

Become the messengers of the Truth which is the life and the light of this world. Reflect within yourselves this truth that the attainment of absolute perfection alone is the one goal, and that is possible through the Knowledge of the Self within. May the Almighty bless you all! Om Tat Sat. □ □ □

## OM NAMO BHAGAVATE VASUDEVAYA

(Sri Swami Chidananda)

[ Talk given in the morning of Krishna Janmashtami ]

Worshipful homage to the one Supreme Eternal Reality—the beginningless, the endless, the ever-present, the all-pervading and indwelling reality! It fills not only this universe of ours, but countless billions of such universes. That Being is at once indwelling all things, imminent in all things; it pervades everywhere and transcends the known universe of human experience—it is absolute and transcendental. To that Being our worshipful homage, our humble obeisance!

To that Being who is beyond name and form and who is at the same time all things that exist, who is nameless and formless and at the same time the personal God of the devotee with name and form, to that Being may we offer our worshipful homage. This personal divine name and form is the Being to whom we are about to offer our worship tonight at the temple between 8.00 p.m. and midnight. We offer our worshipful adoration to the divine form as Sri Krishna—Lord Sri Krishna.

What is the meaning of this worship to those who worship? If one worships the worshipped one meaningfully, significantly, gainfully, what should the worship constitute?

Loving adorations to revered and beloved Holy Master Gurudev Sri Swami Sivanandaji Maharaj, who is another manifest personal aspect of the supreme divinity. Who says this? Not the one who sits here and speaks now, but sages of transcendental experience declare this. The cultural genius of this holy land of Ganga and

Himalayas, of the Upanishads and the Bhagavad Gita declares that the spiritual preceptor, the holy Master, the Guru is no other than Brahman.

*Twam hi Vishnur Virichisnu Mrityunjaya  
Devo Maheswara  
Tvanchaiva Shakti Rupasi Nirgunastu  
Sanatanah.*

In these words they refer to the spiritual Guru: you are Lord Vishnu, you are Brahma, the creator with four faces, the originator of the Vedas, the repository of the Vedic wisdom, and you are Lord Siva. *Twam hi Vishnur Virichisnu Mrityunjaya Devo Maheshwara.* You indeed are no other than the Supreme Cosmic Power. *Tvanchaiva Shakti Rupasi.* And beyond all these manifestations as the creating cosmic power, as the sustaining and preserving cosmic power and the dissolving and reabsorbing cosmic power and the cosmic power per se, you are also the transcendental—*Nirgunatvam Sanatanah.* You are the attributeless eternal being. They assert their experience of the non-duality between the Guru and the Supreme Reality, of the oneness between the Guru and the Supreme Reality, of the identity between the Guru and the Supreme Reality.

*Gurur Brahma Gurur Vishnu Gurur Devo  
Maheshvara  
Guruh-Sakshat Param Brahma Tasmai Sri  
Guruve Namah.*

Not without reason have they said:

*Dhyana Mulam Gurur Murtih Pooja Mulam  
Guroh Padam;  
Mantra Mulam Gurur Vakyam Moksha  
Mulam Guror Kripa.*

Not without reason have they said this. And as we offer our worshipful adoration to beloved worshipful Gurudev, we also find that he has given us the answer to the query, what should this formal worship of the personal Lord with name and form constitute?

If you read Gurudev's books—Practice of Bhakti Yoga, Essence of Bhakti Yoga, Bhakti Yoga Sadhana, Lord Krishna His Lilas and Worship—you will find that He explains without the least shadow of a doubt what this worship should constitute. He was never tired of reiterating that even better than regular reverence is obedience. It constitutes a deep desire to express our feeling towards God and this feeling is expressed in various forms of devotional worship. Prostrating before the Lord, offering flowers to the Lord, bathing him in fragrant waters, clothing him in special apparels, decorating him with various ornaments and flowers, this is a manifestation of our devotion. But Gurudev says that reverence is better, which means: I adore you, I worship you, who are the world teacher (if we call Lord Krishna—*Krishnam Vande Jagat Gurum*). It means, I adore you, I offer reverence to you, I pledge my obedience to you and I shall follow your great teachings, the teachings that you have given as a world teacher. I am a part of this world to which you are the teacher. Therefore I shall adore you by giving reverence to you, by respecting you. I shall give equal reverence and respect to your words. I shall worship you by giving highest priority, the central place and the greatest value to your wisdom teachings as a world teacher. Worship is a token of this intention of ours; it is the pious

desire of ours to offer reverence to Him, to fulfill His teachings in our own life and to be true disciples of this Purna Avataara—Lord Krishna.

It does not mean, worshipping merely the black granite symbol that is installed in the Vishwanath Mandir one night out of 366 nights of this year and the remaining 365 days and nights you say,—“You remain in the Mandir. O Lord Krishna, I go my own way.” - This would be simply a force of habit, because every year we are doing it. And maybe it is productive of some immediate bliss also, because you need the well cooked sweet Prasad after midnight, after a day of tongue control. Maybe it has its immediate result—it pays dividends. But the result is impermanent. The result of the Prasad that you enjoy is within an area of five fingers' breadth from behind your rows of teeth until the swallowing into your throat. All the tastes of the whole world, all the different cuisines that you enjoy, out of which five star hotel owners and chain owners become multi billionaires, is between your teeth and your throat. This is a great Maya. They make billions out of this little space between your two rows of teeth and your throat. Until the food goes behind your teeth, it has no taste. And once you have swallowed the morsel, the taste is zero, finished. Have you ever considered this Maya?

*Daivi hyesha gunamayi mama maya duratyaya*, Very difficult to understand, more difficult to overcome. And now we come to the central point of this worship which Gurudev has emphasized. *Daivi hyesha gunamayi mama maya duratyaya*, We are all Sadhaks, seekers, we want to go beyond Maya and have Brahmic experience. And Lord Krishna whom we are going to worship between 8.00 p.m. and midnight tells us the way.

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*Mameva ye prapadyante mayametam taranti te.* "Those who make Me their God, making Me their goal of life, making life a process of moving towards Me, attaining Me, experiencing Me and becoming established in that experience, Maya cannot touch them. They will move beyond my Maya." This is what the world teacher, Lord Krishna, the Jagatguru says. And if you have devotion, have reverence to him, you will certainly listen when he says, "This is the way. If you want to go beyond my Maya, worship Me, make Me your all in all, your supreme object of worship. Give me the central place in your life and become a doer, a follower of my bidding. If you do my bidding, all will be well with you." He tells at the end of the Bhagavad Gita in the 18th Chapter, after having told Arjuna whatever he wanted to say, "If you do my bidding, all will be well with you. If you do not do my bidding, overcome by your own egoism and self-importance and obstinacy and insistence upon doing your thing, then I do not guarantee your safety." The Lord expresses helplessness in the case of those who go contrariwise to His teachings. He says: *Anityam asukham lokam imam prapya bhajasvamam.* "I direct you, O Arjuna, I direct you O my devotee, I direct all you beings, having come into this world devoid of happiness, having come into this world of temporary evanescent things, make Me your object of worship, make Me your object of adoration. This is my directive to you, O Arjuna, O my devotee." He does not force you, but He says, "This is your highest welfare. Adore Me and you will go beyond Maya and attain the supreme state of blessedness." And saying this, he closed his Upadesha.

Worship means, having devotion and love for the object of the worship. And if we have love for someone, we will not offend that person by going contrary to his wishes. If you

have reverence for a person, you will not only worship at one place in a temple, you will worship him always everywhere in all your thoughts, words and actions. Your whole life will constitute a carrying out of his wisdom teachings. What does he gain or what does he lose whether you carry out his teachings or not? He gains nothing and he loses nothing. But he wants you to carry out his teachings, because in that lies your highest good, your supreme welfare and your greatest blessedness.

And therefore, as you draw near to the Vishwanath Mandir, as you draw near to the Krishna Mandir, to offer adoration to Lord Krishna this evening, be aware of the true significance, the deeper meaning of worshipful adoration. Devotion and worship should equally be followed by reverence to his teachings, by implementing his teachings in your life. That would constitute the essence of real devotion and worship. And in this lies your own success in spiritual life. In this lies the guarantee of your attaining the goal of life. And this sharing is therefore the commencement of my worship and adoration to Lord Krishna who is the world teacher, *Krishnam vande Jagatgurum.* And who is also the indweller of all beings, who is your eternal companion and your greatest well wisher. If you love him and have devotion to him, know this for certain, he has got a THOUSANDFOLD GREATER LOVE for you. He came in this incarnation to destroy all your obstacles, to remove all that which stands against you. His entire avataar leela is nothing but removing the obstacles in the path and relieve you of the burden of this earth existence and giving you supreme blessedness. He came only for that, and then you can understand how MUCH GREATER LOVE HE HAS FOR YOU THAN YOU CAN EVER DREAM OF HAVING FOR HIM. THIS IS THE TRUTH-GOVINDA!

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## THE ULTIMATE EXPERIENCE OF SAMADHI

(Sri Swami Krishnananda)

[Continued from the previous issue]

These philosophers are very difficult people. If we take them literally we will get confused, so we have to go deep into it. Their intention is very good, but the way they express it is so confusing. However, I am repeating once again: The whole world is unsubstantial, we may say. Berkeley says that the vault of heaven, everything, will crumble down as dream objects. What does Shakespeare tell us? "We are made of such stuff as dreams are made on." Do we not see hard substances in dream? We can see rocks, we can see gold, we can see silver, we can see railway trains, we can see everything in dream. We can even hit our head against a wall in dream and bleed. But has it really taken place? How a thought can externalise itself into an apparent space and time complex, and create a world of so-called solidity, is something that is illustrated in our dream experience. The world is considered as a long Dirgha-svapna. *Dirgha svapnam idam janim*, says the Yoga Vasishtha. We had a short dream, now here is a long dream. If we could manufacture hard things in our dream consciousness, this cosmic mind, interconnected mind, transcendental mind can create this world. If we say that our dream hardness does not really exist, that it is a projection of our thought, the same thing is this world. The world is a nihil; it does not exist. It is only an idea complex. What all these philosophers have said is correct.

Patanjali goes into this subject. Because of this feature of the so-called visible world, space and time are also ideas only. Though it is said that the ideas are

controlled and determined by the operations of space and time, when we go further into the transcendental level we will find that space-time cannot control the mind unless it is an individual mind. If we take it as an interconnected mind, then space-time is included in that. The world is not contained inside space, as Newton thought. It is a part of the world itself. The world is nothing but space itself, and so space is not a cup inside which matter is made. Therefore, the idea of space and time should not trouble us in our meditation or Samadhi. We must have a little strength of imagination and power of will to feel how the so-called troublesome externality of space and time becomes one with the Absolute form of thinking—total identification of consciousness with its own imagination, Samadhi. It is a total identification of the products of our imagination with the imagining consciousness itself.

This is very difficult unless we have freed ourselves from all humdrum activity and distractions, passions and desires, anger, greed and lust. If these are inside us, in our subconscious mind, Samadhi is not possible. It will be merely a word, and nothing will result, because who can think like this? Can we go beyond the idea of space and time? Can we think in a cosmic form? Can we imagine that we are in a transcendental state, in the apex of the Universe? Can anybody think like that? If we can think like that, we are in a state of liberation. Who can bind us, when the binding factor has become part of our consciousness? Dacoits cannot harm us, because the dacoits have gone inside the

mind itself, and the mind is controlling them. This is difficult. A great feat of imagination is necessary, and tremendous will power. We must be totally dispassionate. "I want it one hundred percent, and want it only, and I don't want anything else. It must come. This is so. I have determined." Like Buddha sitting under the tree—let the flesh melt and the bones break, but Buddha decided that he would not get up from that place until enlightenment.

But the world is a hard thing; we must know that. Though we may say it is like this and like that, it is not going to listen to our discourses. "I will tell you," it will say. But we must be stronger than that. We must superimpose ourselves and pose ourselves above the point from where this trouble arises. In a way, we may say that we have to sit on the apex of heaven, at that very point where the Absolute is sitting. How can we think like that? This is a power of strong imagination. Can any one of us think that we are on the topmost, pre-Big Bang condition of Eternity, where God is supposed to have existed. Oh! We will shudder; our body will melt; our mind will stop thinking. This is God thinking, if we want to call it so. This is Samadhi. Patanjali says in that condition, a great joy liberates itself. It becomes Sananda Samapatti.

Do we know what joy is? We have seen the little joys of a cup of tea, a little drink, a good meal, a little rest, and a little travel here and there. We are accustomed to these joys. This is a different thing altogether. Other joys in the world that we think of are just titillation or scratching. When we scratch, we feel some satisfaction. Do we call it satisfaction? The sense organs tantalise us, tease us, hang a carrot before our nose which we will never obtain because when we move forward, the carrot also moves forward. There is complete deceptive activity going on in the operation of the sense organs. They deceive us right from childhood, from birth to death.

That Ananda is something else. That Ananda which we are speaking of as the content of Sananda Samapatti is not derived from some operation taking place. It is not that we have acquired something and therefore we are happy. We ourselves are a substance of Bliss. Can we imagine that we are made up of joy? We should not say that joy comes from something. It does not come from something; it is ourselves only. Who can think like that? The mind refuses to think that joy is in oneself only. It is not even inside; we ourselves are that.

The joy is neither inside nor outside; it is ourselves. Our substance is joy. Our being is the same as Ananda. Sat is the Consciousness of Pure Existence, and it is itself Bliss. This is why this great state is called Satchitananda—Existence Consciousness Bliss. It is not Existence-Consciousness-Bliss. No. It is existence which is conscious of itself as fulfilled plenum perfection. Nobody can think like that. Our mind has to stop there. Such a thing we are; such a thing everything is; such a thing is the Transcendental Being. Such Ananda manifests itself. What a joy! We should not use such words. No language, no word is adequate here. It is not joy; it is the super-abundance of the overflowing of Absolute Existence. We have to be very poetic and ecstatic in the description of this condition. Poets go into ecstasy and say anything they like when they speak of this marvel. See how Meister Eckhart, in his great works, talks about the One, the experience of the One. He is simply jumping; the whole personality melts and jumps into ecstasy. He does not know what language to use. There are no words for that—no words. How can there be words when we are not there? Such an ecstasy takes place when we are conscious in an integrated cosmic manner that this Samapatti is our real nature.

*(To be continued)*

## THE GURU

*(Sri Swami Atmaswarupananda)*

Over 50 years ago when Gurudev was still active, he had an old devotee who used to constantly write to him. This old devotee would tell Gurudev about all the problems and challenges of his life. One day the devotee laughingly said, "No matter what problem I mention to Gurudev or what I complain about, he always replies with one answer: "See God in all."

One time when Gurudev was asked, "Swamiji, have you seen God?" He quietly answered, "I see nothing except God." Seeing nothing except God, seeing God in all, is our goal. But first we have to see God in ourselves. Why is that? Because it is our sense of separation from God that prevents us from seeing God in all. Therefore, the first thing that has to be done is to heal that sense of separation.

That sense of separation is our feeling that we are the centre of the universe. It makes us feel isolated from everything else, because we think that we are the subject and everything else is our object. We have to be prepared to renounce, to sacrifice, that sense of being the centre of the universe in order to recognize that we are an integral part of the universe. Finally, we become the universe. We then see nothing except God.

The purpose of the guru is to heal this error of separation in us, to help us to gradually wear away the ego, and he will employ any and every method to do it. But perhaps, from our point of view, one of the best methods is to follow one of Gurudev's instructions which was simply, "Watch me." In other words, if we really want to get rid of our ego, if we really want to live a divine life, then watch the guru. Try to understand where the guru is coming from.

Perhaps that's one of the reasons why both Gurudev and Pujya Swami Chidanandaji urged us to read the lives of the saints. When we read the lives of the saints, part of what they are enters into our being. Pujya Swami Chidanandaji even spoke one time of a particular devotee and said that that person's absolute concentration on the guru was their way to God.

This season, which brings us Guru Purnima and both the Punyatithi Aradhana and birth anniversaries of Gurudev and Pujya Swami Chidanandaji, is an opportunity once again for us to remember and meditate on the guru and his teachings and, most especially, the way he lived his life.

A Guru is absolutely necessary for every aspirant in the spiritual path. It is only the Guru who will find out your defects. The nature of egoism is such that you will not be able to find out your own defects. Just as a man cannot see his back, so also he cannot see his own errors. He must live under a Guru for the eradication of his evil qualities and defects.

—*Swami Sivananda*

## BRAHMACHARYA FOR HOUSEHOLDERS

*(H.H. Sri Swami Sivanandaji Maharaj)*

*[Continued from the previous issue]*

**I**t is beyond all doubt that a life of Brahmacharya is glorious and marvellous. At the same time, a life of moderation in the household life is equally good and helpful for spiritual growth. Both have their own advantages. You must have great strength to tread the path either way.

If a man leads a life of celibacy even in his householder's life and has copulation occasionally for the sake of progeny only, he can bring forth healthy, intelligent, strong, beautiful and self-sacrificing children. The ascetics and savants of ancient India, when married, used to follow this excellent rule very carefully and also used to teach, by practice and precept, how to lead the life of a Brahmachari even as a householder. Our ancestors indeed followed the ascetics in creating progeny for the defence of the motherland and for other ennobling works of the nation. Those who have read Srimad Bhagavata know the lives of Devahuti, daughter of Manu, and her husband Kardama Rishi. Kapila Muni, the founder of the Sankhya philosophy, was born of Devahuti after Kardama Rishi visited her once to give her a son. Parasara visited Matsyagandhi to bring forth Sri Vyasa, founder of the Vedanta philosophy.

Great Rishis of yore were married, but they did not lead the life of passion and lust. Their life of Grihasthashram was a life of Dharma only. If it is not possible for you to

emulate them to the very letter, you will have to keep their lives before you as landmarks, as an ideal for emulating, and you must tread the path of Truth. Grihasthashram is not a life of lust and loose living. It is a strict life of selfless service, of Dharma pure and simple, of charity, goodness, kindness, self-help, and all that is good and all that is helpful to humanity. If you can live such a life, the life of a Grihasthi is as good as the life of a Sannyasin.

### WHAT IS BRAHMACHARYA IN MARRIED LIFE?

Lead a well-regulated, moderate married life. Even as a householder you can be a Brahmachari, by sticking to the principles of Grihastha Dharma, by moderation and regular worship of God. Marriage should not in any way lead you downwards in your spiritual path. You should keep the spiritual fire ever blazing. You should make your wife also understand the real glory of a spiritual life. If both of you observe Brahmacharya for some time and then avoid excesses, she will give birth to robust children who will be the pride of the country. Conserved energy can be used for higher spiritual purposes. Prevention of frequent maternity will preserve your wife's health too.

Brahmacharya in Grihasthashrama is absolute moderation in sexual intercourse.

Householders are allowed to visit their wives once in a month at the proper time without the idea of sexual enjoyment just to get progeny to keep up the line. This is also Brahmacharya Vrata. They are also Brahmacharins.

Householders should ask their wives also to observe fasts and to do Japa, meditation and other practices which will enable them to keep up this Brahmacharya Vrata. They should train their wives also in the study of the Gita, the Upanishads, the Bhagavata and the Ramayana and in diet regulation.

If you want to practise Brahmacharya, think and feel that your wife is your sister. Destroy the idea of husband and wife and develop the idea of brother and sister. You both will develop pure and strong love, because the impurity of lust will be removed. Talk to your wife always on spiritual matters. Narrate to her stories from the Mahabharata, the Bhagavata. Sit with her on holidays and read some religious book. Gradually her mind will be changed. She will take interest and delight in spiritual practices. Put this into practice if you want to get rid of the miseries of Samsara and enjoy the eternal bliss of the Soul.

Young men of the present day imitate Westerners in taking their wives always with them when they go out. This practice creates a strong habit in men for having the company of women at all times. A little separation brings a great deal of pain and suffering. Many get a shock when they lose their wives. Further, it becomes very difficult for them to

take a vow of celibacy even for a month. Poor, miserable weaklings! spiritual bankrupts! Try to be away from your partners in life as much as you can. Talk little with them. Be serious. Do not laugh or joke with them. Go along for an evening walk. What did your wise forefathers do? Assimilate from the West only what is good. Vile imitation in fashion, style, dress and food is dangerous.

### WHEN THE WIFE BECOMES THE MOTHER

As soon as a son is born to you, your wife becomes your mother, because you yourself are born as the son. A son is nothing but the energy of the father. Change the mental attitude. Serve your wife as the World Mother. Start spiritual Sadhana. Destroy passion. Every morning, as soon as you get up from bed, touch your wife's feet and prostrate before her, taking her for Kaali or the World Mother. Do not feel ashamed. This practice will remove the idea of 'wife' from your mind. If you cannot do the prostration physically, at least do it mentally.

As soon as a child is born, man must give up lust. He must observe celibacy. He must treat his wife as his own mother. When once this thought is brought foremost in the mind, how can he, even when the child dies, change his mental outlook and think of his wife with a lustful look? This is a great Sadhana for the householder. If a child is not born, it is not advisable to marry a second wife. Both husband and wife may then pursue the spiritual path jointly, observing celibacy.

**(To be continued)**

Brahmacharya is meant for both men and women. Bhisma, Hanuman, Lakshmana, Mirabai, Sulabha and Gargi were all Brahmacharins.

—Swami Sivananda

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Yoga in Daily Life

## HATHA YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

**H**atha Yoga is a Divine Blessing for attaining success in any field. Body and Mind are instruments which the practice of Hatha Yoga keeps sound, strong, and full of energy.

It is a unique armour of defence to battle the opposing forces in the material and spiritual fields. By its practice you can combat Adhi-Vyadhi and attain radiant health and God-realisation.

Become a spiritual hero full of physical, mental and spiritual strength.

### ASANA

Any steady comfortable posture is an Asana. There are 84 Asanas. Sukha, Siddha and Padma Asanas are very good for meditation and Japa. If you practise Siddhasana for a period of twelve years, this alone will give you Moksha. You must keep the head, neck and the trunk in a straight line. You can control the Rajoguna and the Indriyas by practice of Asana. Several ailments such as haemorrhoids or piles, chronic constipation, etc., are removed by Asana.

### PADMASANA

Sit on the ground. Place the right foot on the left thigh and similarly the left one on the right thigh. Place the hands on the thighs near the knee joint. Close the eyes and concentrate on Trikuti. This is Padmasana.

### SIDDHASANA

Place one heel at the anus. Keep the other heel at the root of the generative organ. Close the eyes. Concentrate and do Japa and meditation on this Asana. Padmasana and Siddhasana are most suitable for meditation. Start practising for half an hour and gradually increase the period to three hours. When you sit on the Asana, there must not be the least shake in the body. You must become a live marble statue. In the beginning, the body feels heavy. Later on when Asana Siddhi is obtained, you will feel a real pleasure and the body becomes very light. The body becomes your willing servant to obey your commands.

### SUKHASANA

Any comfortable Asana in which you can sit for a long time is Sukhasana. You must be careful to keep the head, neck and the trunk in one straight line.

The above three Asanas are intended for Japa and meditation. There are several other Asanas that are intended for keeping up Brahmacharya and good health and for awakening Kundalini.

### SIRSHASANA

Sirshasana is the king of all Asanas. Spread a four-fold blanket. Rest the head inside the locked fingers and slowly raise the

legs up. Then slowly bring down the legs without jerks. Take the help of a wall or any of your friends. Do it for a minute and increase the period to 5 to 10 minutes. It removes diseases of the eyes, nerves, blood, stomach, intestines, gonorrhoea, spermatorrhoea, dyspepsia, constipation. It augments the digestive fire, and improves appetite. It helps as blood and nervine tonic. Intellectual faculties develop. It helps Brahmacharya and makes you an Oordhvareta Yogi.

### SARVANGASANA

Lie down flat on the back. Slowly raise the legs to vertical position. Support the trunk with the palms of your hands. The whole body rests upon two shoulders. Press the chin against the chest. Concentrate on the thyroid-gland that is situated at the root of the neck. Do it from 3 to 10 minutes. Slowly bring down the legs. All the benefits of Sirshasana are derived from this Asana also.

### MATSYASANA

Do Padmasana. Lie on the back. Hold the head by two elbows. This is one variety.

Stretch the head back so that the centre of the head rests on the ground and catch hold of the toes. Form an arch of the trunk. This is a contrary Asana to Sarvangasana. This must be done after Sarvangasana to realise the maximum benefits.

### MAYURASANA

Place the palm of the two hands on the ground. Place the navel on the two elbows. Stand upon the hands, the legs being raised in the air plain or crossed with Padmasana. This destroys the effect of unwholesome food. Take the help of the end of a table. Practise here in the beginning.

### PASCHIMOTTANASANA

Sit. Stretch the legs on the ground stiff like a stick. Exhale and then catch the toes with the hands. Bend slowly and place the forehead on the knees. Keep the lungs empty when you bend. This will drive out all diseases of the stomach. Do this five or six times in the morning and evening.

Do Asanas with an empty stomach.

*(To be continued)*

### THE DOUBLE-CONSCIOUSNESS OF A JIVANMUKTA

A man who stands in water up to his neck has a twofold experience. His head is exposed to the sun. He experiences both heat and cold. Such is the experience of a Jivanmukta. He has double consciousness. He enjoys the bliss of Brahman. He also has the experience of this world. He is like a man who knows two languages.

Just as the pot in which asafoetida or onion is kept emits a certain amount of smell even when it is cleaned several times, so also, a small trace of ignorance still remains in the mind of a Jnani even. The Jivanmukta has a consciousness of the body in the form of a Samskara. That is the reason why he eats and drinks. Though the instinctive mind with low desires is destroyed, the Sattvic mind does not perish in the Jivanmukta. How will he be able to do Vyavahara or worldly dealings without an instrument, viz., the mind?

—Swami Sivananda

## SACRIFICE

(Sri Swami Ramarajyam)

An unusual event occurred in Chittor (Rajasthan) in the year 1536. Maharana Sanga of Chittor passed away. His only son Udai Singh was a child at that time so he could not be crowned king. He was nursed by a Rajput foster-mother of the name of Panna. Banvir, the nephew of Maharana Sanga, wanted to usurp the kingdom of Chittor, but he knew he could not have his wish fulfilled as long as Udai Singh was alive because he (Udai Singh) was the rightful successor to the throne of Chittor.

One evening, Panna came to know that Banvir wanted to kill Udai Singh during the night. She was at a loss what to do. She began to consider how to save the life of Udai Singh. Ultimately, she made up her mind to do something.

In the evening when Udai Singh came after playing, Panna, on the pretext for something, made him sleep in some other room (instead of in his own bed.) She made Chandan, her own son, sleep in the bed of Udai Singh and then covered him thoroughly with a sheet.

After some time Banvir arrived there with a sword and shouted, "Where is Udai Singh?"

Panna pointed her finger at the bed of Udai Singh. He went there and struck forcefully at the covered body of Chandan with his sword. A stream of blood flowed out.

After doing his job Banvir left the palace. And, Chandan, Panna's darling son also left his mother for ever before her very eyes.

Panna, who had controlled her emotions till then, wept bitterly and sobbed her heart out. When she was able to control her grief, she got up and called a servant. She laid Udai Singh in a basket and covered it with the used leaf-plates. The servant carried the basket on his head and placed it at a safe place on the bank of the river Beris. From there he was taken to his maternal grandparents' place.

Dear children, what is your opinion about this story? Unfortunate Panna had to push her own son into the jaws of death! No, Panna was not an unfortunate mother. She was the greatest of all the mothers. She knew that she must save the life of Udai Singh to preserve the royal lineage of Chittor. She did preserve the lineage but she paid a heavy price for it. She sacrificed her own son, Chandan. Not a small sacrifice!

Panna is remembered even now, after a period of more than four hundred and fifty years. How nice it would be if you are also remembered like her!

Only those people are remembered who are ready to make sacrifices for noble causes. You should also be ready to do so. Whenever you get an opportunity to do others good, you should remember the sacrifice made by Panna and come forward unhesitatingly with willingness to part even with your dearest treasures for their sake. One must be ready to sacrifice his nearest and dearest to serve his country, the society and others. □ □ □

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Sivananda's Gospel of Divine Life

## FAITH AND DEVOTION

### LEARNING MEDICINE

A Parsi boy who had come to the Ashram was attracted by the service that the charitable dispensary was rendering. He desired to learn medicine.

"Om Namō Narayanaya! I do not see you at all these days, either in the office or in the dispensary. What are you doing?"

"Swamiji, I am learning medicine."

"Learning medicine? Where?"

"I am copying out your *Family Doctor*."

"Do you call that learning medicine? Would you like to copy out the word 'sugar' on a piece of paper and taste its sweetness? Learn it in practice. Go to the dispensary and assist the present doctor in charge there. You will then know the names of the diseases and how to prepare the mixtures. This is a better way to learn."

### DO NOT KILL

Swami Chinmayanandaji's *Upanishad* discourse was in progress. A scorpion was noticed near his reading desk. Vishnu Swamiji ran for the tongs. Someone flashed a torch on the poor creature. It curled up its tail ready to sting.

Even as the Master's voice rang out behind him not to kill, Ambekarji's son-in-law, who was in the group, ran and crushed it with the butt-end of his torch. To him the problem was solved!

The young man stood glancing alternately at the Master and the scorpion.

"It is a scorpion, Swamiji. It will sting someone."

"Scorpion or even a cobra-do not kill it. Let it go away untouched or take it alive and throw it away unharmed. Even if a cobra enters your house you should not harm it in any manner or kill it. You should vacate the house instead. These creatures do not come often into your house, and of their own accord do not harm you. God has given them the instinct to avoid human habitation, for their own good as well for the good of man. When they happen to stray into a dwelling, they should be shown an exit.

"Killing forms an impression in the mind. It is very difficult to eradicate such impressions later on. All the Sadhana that you do is only calculated to eradicate the impressions embedded in your mind. When there is the complete destruction of these desires and impressions, then the light of the Atma shines of its own accord. Therefore, you should be particularly careful not to repeat these acts which tend to produce wrong impressions."

### OVERCOMING IMPRESSIONS

The young man who had killed the scorpion last night appeared before the Master in the morning. His countenance indicated the severe mental conflict he had been undergoing.

The Master noticed this the moment his eyes fell on him.

"Ohji, no harm is done. The impressions are already there. They try to express themselves and thus strengthen themselves every time an opportunity offers itself. It might

so happen that very often you find yourself powerless to restrain yourself, but every time these impressions get the upper hand, sit down after the event and calmly analyse your conduct. Repent, regret and resolve to correct yourself. Slowly and gradually the impressions will get thinned out and will be eventually annihilated. The evil thought of killing will later never arise in the mind. This is the state of a saint."

After a while the Master added, "It is quite possible to achieve complete success if you practise diligently. Saints do not drop from heaven. They are made through constant practice. I also was killing scorpions once. Strive and attain perfection."

### CHANGE THE MIND

Vishnu Swamiji wished to go to Uttarkasi, and explained that a change would give him strength to do more work when he returned. He could also learn certain advanced Hatha Yogic Kriyas at Uttarkasi from an expert there.

"Why do you want a change? What is it that needs a change? Change the mind. Alter the mental attitude. This is the most important thing," was the Master's advice.

### ADMITTING AN INMATE

A Sikh youth approached the Master.

"Swamiji, Kindly give me food and shelter. Give me any work to do. I am a matriculant.

I know typewriting and possess a good handwriting. I am an orphan, forsaken by my father and stepmother ten years ago."

Without going into the antecedents of the man, the Master consulted the office superintendent if the young man's services could be utilized.

"No, Swamiji, we already have enough people."

The Master in his large-heartedness said, "Give him the work of writing addresses on the wrappers of our journals and magazines. His handwriting is beautiful. Let him be given food, shelter and the necessary clothing, soap, oil, etc., like the other inmates of the Ashram."

The Master's directions were forthwith executed and the young man was admitted.

### THE MASTER'S HEART

Not long after the admittance of the Sikh boy, a young man from the South India arrived at the Ashram, prostrated to the Master, and similarly asked for food, shelter and some work. Again the Master gave his consent instantaneously.

Somebody began to whisper, "But what about the boy's antecedents? He may turn out to be a traitor like some others before him?"

To this the Master remarked, "Yes, I am conscious of the fact that some people had proved false to their salt and deceived me. A blind man bolted with a harmonium from here; a postman duped me to the extent of Rs. 10,000, and another so-called devotee took away some of my books and misappropriated the sales proceeds. Nevertheless, I have not the heart to refuse such requests while several others also might deceive or show contempt. Somebody has to harbour such supplicants, otherwise, thrown into the streets, they would be forced to go astray in other channels. Sometimes I am not surprised to see a Peter or Paul around me, but I hope and pray that some day even such persons would be transformed into saints."

The Master then directed that the boy be admitted as an inmate and given facilities like the previous Sikh lad.

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**Guru Purnima Mahotsava, 48th Sadhana Week and  
Punyatithi Aradhana of Sadgurudev  
Sri Swami Sivanandaji Maharaj at the Headquarters Ashram**

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

*Ajnānatimirāndhasya jñānāñjanashalākayā ।  
Chakshurunmīlitam yena tasmai shrigurave  
namah ॥*

(Prostration to that Guru, who, through the collyrium of Knowledge, opens the eye of one who is blinded by the gloom of ignorance.)

The auspicious day of Guru Purnima was celebrated with due sacredness and great spiritual éclat on 15th July 2011 at the Headquarters Ashram. Swami Sivananda Satsang Bhavan (Auditorium), the venue of the celebration, was beautifully decorated with flowers and huge picture frames of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj. The Celebration commenced at 4.30 a.m. with Brahma-muhurta prayers and meditation. Thereafter, Sri Swami Advaitanandaji Maharaj spoke on the glory of Guru's grace. Sri Swami Atmaswarupanandaji Maharaj said that the living and dynamic spiritual presence of Guru wants constant killing of ego. Sri Swami Sivachidanandaji Maharaj inspired all to lead Guru-oriented life. This was followed by Prabhat-Pheri with chanting of the divine name. A special Havan was performed at the Ashram Yajnashala for the peace and welfare of the world.

In the forenoon session, a special worship was offered to Gurudev Sri Swami

Sivanandaji Maharaj at the Holy Samadhi Shrine and a grand worship was offered to the sacred Padukas of Sadgurudev at the auditorium before a huge concourse of devotees. The entire atmosphere was filled with the spirit of worshipfulness and prayerfulness. After the Paduka-Puja, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters made invocations to Vyas Bhagavan and read first four Sutras of the Brahmasutras. DVDs and books were also released to mark this sacred occasion. The forenoon session concluded with the blessing message of H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters. In the afternoon session, the devotees spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. During the night satsanga, in addition to regular chants and prayers, Sh. Meena K. Sahu gave a splendid performance of Odissi Dance depicting Dashavatara and Smt. Navneet Chatterji presented melodious *bhajans*. The celebration concluded with *arti* and distribution of sacred prasad.

The Headquarters Ashram conducted its Forty-Eighth Sadhana Week from 16th July to 22nd July 2011 to guide and inspire aspirants and seekers. The Sivananda Satsanga Bhavan (Auditorium) housed the programmes. All the seven days, the programme started with early morning prayers-meditation conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremanandaji and it was followed by Prabhat Pheri. Sri Swami Dharmnishthanandaji conducted Yogasana Class.

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The forenoon session commenced with kirtan and recitation of Sri Vishnu-sahasranama by Sri Swami Kaivalyanandaji and Br. Lal Mohanji. Senior monks of the Ashram and spiritual luminaries of different organisations blessed the sadhaks with their gracious presence and inspiring and enlightening messages in the forenoon and afternoon sessions.

**Mahamandaleshwar Sri Swami Divyananda Saraswatiji Maharaj** of Kailash Ashram, Rishikesh in his inaugural discourse glorifying Jnana Yoga Sadhana as the highest sadhana for attaining liberation said—'*Uttamam Tattva Chinta eva*'. This Tattva Chinta (Reflection upon the Absolute Truth) can only be performed through a subtle, refined and purified mind; therefore, the practice of Karma Yoga and Bhakti Yoga also becomes essential as it renders the mind pure and subtle.

**H.H. Sri Dandi Swami Hamsanandaji Maharaj** of Swargashram in his enlightening message said that Knowledge of God alone can bestow eternal peace, bliss and immortality. Sri Swamiji also explained how the three obstacles in the way of attaining Highest Beatitude—Mala, Vikshep and Avarana can be overcome by the practice of Karma Yoga, Bhakti Yoga and Jnana Yoga respectively.

**Mahamandaleshwar Sri Swami Asanganandaji Maharaj** of Parmarth Niketan, Rishikesh in his blessing message said that Brahman alone exists and this world is manifestation of Brahman. Sri Swamiji inspired the sadhaks to cultivate higher vision and behold through the eye of wisdom—the One among the many, the Imperishable within the perishable, the Supreme Lord existing equally in all beings.

**Mahamandaleshwar Sri Swami Vijnananandaji Saraswati**, Gita Vijnana Peeth Kankhal, Haridwar in his inspiring message spoke on the glory of single-minded devotion. Quoting from Srimad Bhagavad Gita Sri Swamiji said, the devotee who does not seek any other object but the Lord alone, performs all actions for His love, consecrates all actions to Him, lives for Him alone, seeks nothing but the Lord, attains Him and becomes one with Him.

**Mahamandaleshwar Sri Swami Bhagwatswarupji Maharaj** (Darshan-acharya) Gurumandal Ashram Mayapuri, Haridwar emphasising upon the great blessedness of human birth said that the divine grace has bestowed this precious gift of human body to cross the terrible world ocean. It will be a great loss, if we do not utilise this rare human life for the attainment of Supreme Goal *i.e.* God-realisation.

**Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj** of Sadhana Sadan, Haridwar in his discourse reiterated the great Upanishadic Truth that our real nature is Bliss but due to *dehadhyasa* (identification with body), we are unable to experience it. As ignorance is the root of this *dehadhyasa*, one should approach a *Srotriya Brahmanishtha Guru* to receive the Knowledge after having equipped oneself with *Sadhan-chatushtaya*.

**H.H. Sri Swami Vimalanandaji Maharaj**, President, DLS Headquarters in his inaugural address, invoked the benedictions and blessings of God and Gurudev upon the seeker-participants. Referring to Srimad Bhagavadgita, Sri Swamiji said that this world is *duhkhalayam i.e.* the abode of sorrows and the only way to go beyond all sorrows and miseries and to attain eternal bliss is God-realisation. Sri Swamiji

described the two paths—'Preya and Shreya'- as mentioned in Yama-Nachiketa Samvada of Kathopnishad and advised the sadhaks to be like Nachiketa and tread the path of wisdom i.e. Sreyo Marga.

Sri Swamiji also told the sadhaks about the glorious life of Sadgurudev Sri Swami Sivanandaji Maharaj and reminisced some inspiring incidents associated with Worshipful Sri Swami Chidanandaji Maharaj.

**H. H. Sri Swami Nirliptanandaji Maharaj**, Vice-President, DLS Headquarters, in his series of discourses during the seven days programme early in the morning and another sessions in the day, covered a wide range of topics touching different aspects of Sadhana. Highlighting the significance of the control of mind in spiritual path, Sri Swamiji said—'*mana eva manushyanam karanam bandhamokshayoh*'—mind is the cause of bondage and liberation for man and provided detailed guidelines to control the mind. Sri Swamiji also enlightened the sadhaks upon Holy Master's Yoga of Synthesis and explained the significance of the four words –Serve, Love, Meditate and Realise as they represent four Yogas.

Sri Swamiji laid great stress on *purusharth* or self-effort being the most important factor in spiritual life as without this one cannot engage in sadhana sincerely. Guru and Saints can guide but one has to walk oneself on the path.

**H. H. Sri Swami Padmanabhanandaji Maharaj**, General Secretary, DLS Headquarters in his discourse glorifying Tattva Chinta (Meditation upon the Absolute Truth) as the highest sadhana, lucidly explained the relevance of other spiritual practices as pilgrimage, repetition of mantra and study of

scriptures being the preparatory steps to enable the mind for Tattva Chinta .

Emphasising upon the significance of purity of *bhava* in all types of spiritual practices, Sri Swamiji said that God looks into *abhyantara vritti* (inner motive) therefore, a sadhak should strive to cultivate purity of heart.

**Sri Swami Advaitanandaji Maharaj** in his discourse highlighting the ineffable glory of Om said—'*etad alambanam shreshtham etadalambanam param*' Om is the best means of realising Brahman. If one meditates on Om with Saguna Bhava, he will attain the manifested or Sagun Brahman; if he meditates on Om with Nirguna Bhava, he will attain the Unmanifested or Nirguna Brahman.

**Sri Swami Yogavedantanandaji Maharaj** in his inspiring discourse emphasising upon the need of cultivation of virtues said that great mansion of spiritual life can only be built on the firm foundation of virtues. Sri Swamiji also advised sadhaks to strive sincerely and whole heartedly to achieve the goal of life i.e. God-realisation.

**Sri Swami Sivachidanandaji Maharaj** in his talk quoting the Shanti Mantra '*purnamadah purnamidam*' said that we are perfect, all-full, Satchidananda Brahman but we think that we are these perishable bodies. This body consciousness causes our bondage, pain and misery. We should strive to elevate ourselves from this body-consciousness to God-consciousness.

**Sri Swami Atmaswarupanandaji Maharaj** analysing the fundamental cause of human malady said that we all suffer due to our identification with body, mind and senses whereas we are radiant atman in reality. We don't believe in the great truths of the

Scriptures that Brahman alone is and we are That. Swamiji inspired the sadhaks to base their lives upon this sublime truth and re-orient their sadhana according to it.

**Sri Swami Ramrajyaji Maharaj** in his talks warning the sadhaks against the factors causing God-forgetfulness said that desire and attachment for sensual enjoyments is the root cause of forgetting God. Only by renouncing the desire of enjoying sense objects, one can live in constant God-remembrance.

**Sri Swami Poornabodhanandaji Maharaj** gave an elaborate exposition of Karma Yoga. Quoting copiously from Srimad Bhagavad Gita, Sri Swamiji said that Karma Yoga is doing one's duties without the sense of doership and the expectation of fruits. Practice of Karma Yoga purifies the heart and prepares the aspirant for the reception of Supreme Knowledge.

**Sri Swami Radhakrishnanandaji Maharaj** inspired the sadhaks to be practical Vedantins and radiate love to one and all following the Vedantic Truth of oneness of existence.

**Sri Swami Sevanandaji Maharaj** said that God dwells in our hearts but we do not feel His divine presence within because we are entangled in the outer world of names and forms. Sri Swamiji advised the sadhaks to turn their gaze within to experience the ever-present Divinity.

**Sri Swami Nirakaranandaji Maharaj** in his talk focused upon the immanence of the Lord. Alluding to different Upanishads, Sri Swamiji said that God, who is one only, pervades all and is the inner soul of all beings.

**Sri Swami Bhaktipriyananda Mataji** glorifying the Vedas said that the Vedas are

eternal. They are without beginning and end as they contain the eternal truths revealed by God to the great ancient Rishis.

**Sri Swami Vaikunthanandaji Maharaj** in his discourse said that this world is pervaded and permeated by Lord Narayana and true surrender at His feet bestows everything one desires.

**Sri Swami Dharmanishthanandaji Maharaj** in his message inspired the sadhaks to seek Para Vidya (Knowledge of the Absolute) as it bestows eternal peace, bliss and immortality whereas Aparā Vidya (Knowledge of world and its things) provides only temporary pleasure and causes bondage.

**Sri Swami Brahmatmanandaji Maharaj** highlighting the supreme glory of the Guru said that without the grace of Sadguru, one can neither renounce the attachment towards sense objects nor can attain Self-knowledge.

**Br. Gopiji** in his talk lucidly explained how spiritual journey commencing with Karma culminates into Jnana. He also inspired the sadhaks to do sadhana as Yajna renouncing the sense of doership and attachment towards its fruit.

**Sri Harihar Singhji** in his discourse guiding the sadhaks regarding the study of Sri Ramcharitmanas said that one should commence the study of Sri Ramcharitmanas with the intense faith that Sri Rama is Para Brahman and Mother Sita is Para Shakti.

**Sri Brijesh Pathakji** in his inspiring talks focused upon the qualities of a true devotee of the Lord giving illustrations from Sri Ramcharitmanas. He said that a true devotee rejoices in all types of situations accepting them as God's will and is always humble and ego-less.

In addition to the discourses and messages by other speakers, recorded discourses of Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj were screen-played. There were Question-Answer Sessions in which queries and questions of sadhaks were answered by H. H. Sri Swami Nirliptanandaji Maharaj and H. H. Sri Swami Padmanabhanandaji Maharaj and H. H. Sri Swami Yogavedantanandaji Maharaj.

In the night satsang, in addition to regular chants and prayers, Sri Hanuman Chalisa was presented by the devotees of DLS Bhadrachalam Branch on the first and second day. There was soul elevating Veda Recitation by the students of Gayatri Veda Vidya Pathshala, Rishikesh on the fifth day. Flute recital, Bhajan and Kirtan by the devotees, sannyasins and brahmacharins of the Ashram were the features of the other days. In the concluding session, on the seventh day, H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj blessed the sadhaks with their valuable advice. The Sadhana Week came to a close with distribution of Jnana Prasad and Prasad.

The sacred day of Forty Eighth Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was observed with great worshipfulness and devoutness on 24th July 2011. The programme commenced at 4.30 a.m. with Brahmamuhurta prayers and meditation. Sri Swami Advaitanandaji Maharaj, in his address invoked the benedictions of Sadgurudev upon all the devotees and inspired all to follow the sublime teachings of Sadgurudev. Sri Swami Atmaswarupanandaji Maharaj in his discourse advised the devotees to remember

the true nature of Guru on this sacred day. Sri Swami Sivachidanandaji Maharaj said that Guru lives in and through his disciples. Thereafter, there was Prabhat-Pheri with a large number of devotees chanting the divine name with great enthusiasm and devotion. A special Havan was performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a special worship was offered to Gurudev Sri Swami Sivanandaji Maharaj at the Holy Samadhi Shrine and a grand worship with Laksharchana was offered to the sacred Padukas of Sadgurudev at the Auditorium. *Om Namo Bhagavate Sivanandaya* echoed in the hearts of devotees and in the auditorium as well. H.H. Sri Swami Vimalanandaji Maharaj, President, DLS, in his blessing message reminded all the supreme goal of human birth and inspired to lead Divine Life to attain the goal. Two books of Sadgurudev were also released on this auspicious occasion. In the afternoon session, the devotees presented Bhajans and also spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj.

In the evening, a special worship was offered to Mother Ganga at Vishwanath Ghat with *Arati* and offering of hundreds of lamps in the loving remembrance of Sri Gurudev. During the night Satsanga, the devotees offered their loving tribute to Beloved Sadgurudev in the form of melodious Bhajans. The devotees had also the blessed privilege of having the Darshan of Sadgurudev through electronic media. The celebration concluded with *arti* and distribution of sacred Prasad.

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

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

*'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for them.'* (Swami Chidananda), people who are home-less, temporarily or permanently, fell sick, got lost or were abandoned.

The rainy season has its own uniqueness and its own typical group of ailments. New patients were admitted this month, a few of them with infected non-healing ulcers, the others with acute breathlessness, lung infections, Pulmonary TB, HIV positive, Hepatitis B and abdominal infections of different severities, one of them with a rupture of the intestines. All the new patients are undergoing medical treatment at the moment and are doing well.

*"Destitute and dying people who are found by the roadside, with no one to care for them."* Two female patients were admitted this month too. One of them was an elderly lady, who was found at the road side, yelling of pain and agony. She could not bring out a proper reply, only screaming in loud high voice: "Hey Bhagavan! Hey Bhagavan!" Her head was veiled with a dirty cloth, under which were multiple wounds on the scalp, infested with maggots. Her whole tiny body was severely itching and covered with a rash, due to scabies infection. She could not remain quiet even for a minute. The body was all moving, hands scratching, legs trembling, voice screaming and rolling on the floor. It could be made out that she originated from Bengal and had come to

Rishikesh by train. What a suffering, what desperateness, what an accumulation of anger and helplessness! But lo! After a few days of intense bathing, scrubbing, medicines, cleaning and dressing, her body started to look shiny and a spark of joy, of hope and of contentment could be read in her weary eyes.

*"Destitute and dying people who are found by the roadside, with no one to care for them."* The other female was a young girl, who was discovered with only a single dhoti, with nothing else at hand. Not one single piece of cloth, or luggage, or anything other than she alone, at the roadside, under a thin dhoti. About nineteen, twenty years of age she looked like, and her mental state too was extremely shattered, in a shock as it were, not able to convey any proper sense. Since her abdomen seemed to be painful and swollen, she was checked up, including laboratory tests and ultrasound and was diagnosed, besides extreme physical neglect, with schizophrenia.

*"With no one to care for them."* But He took care of them. He took them in His shelter. Embraced them with His Love, His care and His abundance. Just as He takes care of us, embraces us, and never lets us go. So easily to forget. So evident. So taken for granted. May He bless us with the awareness of His Grace, His immanence, and permanent and never failing Presence and Love. *"Give us eyes to see. Ears to hear. A voice to sing Thy glories. And a receptive heart, to receive Thee"*. Om Sri Gurukripayai Namah.

*"Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life." (Sri Swami Sivananda)*

**VALEDICTORY FUNCTION OF THE 68TH BASIC YOGA-VEDANTA COURSE  
(MAY-JUNE, 2011).**

The Valedictory Function of the 68th Basic Yoga-Vedanta Course was held on Wednesday, the 29th of June, 2011 in the Academy's Lecture Hall. After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy, welcomed all those present on the occasion. His Holiness Sri Swami Padmanabhanandaji Maharaj, General Secretary of the Divine Life Society Headquarters, graced the function.

Thereafter, Sri Swami Akhilanandaji Maharaj read the report of the Course and some of the students expressed their impressions about the Course. This was followed by distribution of Certificates and Jnanaprasad to the students and honouring of the faculty members.

His Holiness Sri Swami Padmanabhanandaji Maharaj in his Blessing Address advised the students to evaluate the benefits

derived by them from the two months Course they have attended in the Y.V.F. Academy and also from their stay in the holy Ashram of Worshipful Gurudev Sri Swami Sivanandaji Maharaj. Swamiji said that nowadays the work strain is heavy on people resulting in various stress-related problems. Our ancients never had this problem because they never separated the outward work and inward contemplation. Swamiji said that the inner contemplation and outer activity should go hand in hand with each another. The artistic blending of action and meditation is Karma Yoga according to Srimad Bhagavat Gita. Gurudev emphasizes this and advises us to spiritualise all activities. Swamiji concluded his talk invoking the blessings of Gurudev upon the students. The Function came to a close after Saraswati Puja and Prasad distribution.

**ANNOUNCEMENT**

SRI SWAMI GURUPRIYANANDA, whose Purvashram name was Sri Ramnarayan Rath of Paralakhemundi, Odisha, who was serving as a priest in the Viswanatha Temple of the Ashram, The Divine Life Society Headquarters, has been asked by the Management in the month of March 2011 to leave the Ashram for his misconduct with the devotees and accordingly he has left the Ashram.

The general public and all the members of the Divine Life Society are hereby informed that all the programme of Swami Gurupriyananda in India and abroad are of his own and the Divine Life Society is in no way connected with it. Further we inform that Swami Gurupriyananda will be solely responsible for all his actions and activities and we have got absolutely nothing whatsoever to do with his actions.

*Swami Vimalananda*

The President,  
The Divine Life Society

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## ANNOUNCEMENT

### “SILVER JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY, MALVIYA NAGAR BRANCH, JAIPUR-SPIRITUAL CONFERENCE”

“By the grace of most worshipful Gurudev Sri Swami Sivanandaji Maharaj, on the auspicious occasion of Silver Jubilee of the Divine Life Society Malviya Nagar Branch, Jaipur (Rajasthan), Two Days Spiritual Conference will be held on 10th and 11th September, 2011 at The Divine Life Society, Shivanand Park, Shivanand Marg, Sector 4, Vaishnav Mata Mandir, Malviya Nagar, Branch JAIPUR (Raj.). The Conference will be blessed by senior Saints from Headquarters and other places.

All the devotees of the Divine Life Society are cordially invited to participate in the conference and send their delegate enrolment form to the following along with the delegate fee of Rs. 200/- by A/C Payee Cheque / D.D in favour of The Divine Life Society payable at Jaipur by 20th August, 2011, to enable us to make arrangements.

Delegate Enrolment Form can be deposited by hand or may please be sent to:

Sitaram Vijay, Secretary, 3/345, Malviya Nagar, Jaipur (Raj.) 302017

For any other information please, contact:

- |                                   |                        |
|-----------------------------------|------------------------|
| 1. Sitaram Vijay, Secretary       | Mobile no. 09829180325 |
| 2. Alok Khunteta, Joint Secretary | Mobile no. 09414208521 |

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## ANNOUNCEMENT

### “AMRUTA PARVA” AT THE DIVINE LIFE SOCIETY, AHMEDABAD BRANCH (GUJARAT)

The Divine Life Society, Science City Road, Sola, Ahmedabad Branch is organising a three day Conference from 4-11-2011 (Friday) to 6-11-2011 (Sunday) in memory of Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj’s visit to Ahmedabad, during his All India Tour in 1950.

The “Amrut Parva” will be blessed by senior Swamijis from DLS Headquarters and saints from other institutions.

1. Delegate fee Rs. 500/- per Person

2. For enrolment please contact:

Sri Narendra P. Shukla, 30, Panchamrut Bunglows Part-2, Near Saraswati Vidya Mandir  
Science City Road, Sola, Ahmedabad-380 060, Gujarat

3. All remittances may be made by Bank Draft or cheque in favour of “Divya Jivan Sangh, Ahmedabad Branch” payable at State Bank of India, Science City Road Branch, Ahmedabad.

Contact Persons:

- (i) Sri Narendra P. Shukla, Secretary, Mobile No: 94263 95097; (R) 079-29099127
- (ii) Sri Pravinbhai R. Vyas, Vice President, Mobile No: 98254 72191

All devotees of Worshipful Gurudev Sri Swami Sivanandaji Maharaj are cordially invited to participate in the above programme.

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## ANNOUNCEMENT

### 34TH ALL ODISHA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE AND YOUTH CAMP

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 34th All Odisha Divine Life society Conference and 7th Youth Camp will be held from 29th December 2011 to 1st January 2012 at Bhanja Bhawan, Sector-5, Rourkela, District: Sundargarh, 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. 350/- per head. (Inclusive of food and accommodation limited to 2500 Delegates).
2. Youth Camp registration Fee Rs. 51/- per head. (Limited to 500 Youths).
3. Age limit for youth Camp—14 years to 21 years (with Identity Card).
4. Last Date of receiving application forms: 30/11/2011.

All remittance may be made by Bank Draft or Cheque drawn in favour of **“The Divine Life Society, Rourkela Branch”** Payable at State Bank of India, Rourkela Evening Branch (Code No.2112).

For enrolment and other information please contact:—

1. Rabindra Kumar Pandab, Chief Organiser Mob. No. 09937398996.
  2. Nrusingha Charan Das, Secretary Mob. No. 09437244777.
- Sivananda Ashram, M/4, Phase-I, Chhend, Rourkela-769 015, Dist:- Sundargarh, Odisha.
3. Jaya Chandra Nayak Mob. No. 09438849049.
  4. Bipra Charan Patra Mob. No. 09437078041.

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## ANNOUNCEMENT

### SADHANA SHIBIR-DIVINE LIFE SOCIETY, BARIPADA BRANCH, ODISHA

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, a three day Sadhana Shibir of The Divine Life Society, Baripada Branch, will be held from 9th to 11th September 2011 at Baripada, 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.

Participant fee Rs.200/- per person.

Intimation and remittances may be sent to:

Sri Raghunath Mohanty, Secretary, Divine Life Society Branch, At: Abmicasahi, Ward No. 5  
P.O: Baripada, Dt. Mayurbhanj, Odisha

For Enrolment and information please contact::

1. Sri Raghunath Sahu, Mobile No. 8763302128.
2. Sri Sudhanshu Sekhar Gandhi, Mobile No. 9439701190.
3. Sri Bijay Kumar Das, Mobile No. 9778772678.

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

**Agra (U.P.):** During the month of June 2011, the Branch continued its regular activities of daily Yogasana class, weekly Satsanga on Sundays, and Havan, discourse, Japa and recitation on Tuesdays. Sri Pramukh Lal Guptaji conducted one week Yoga Sadhana Camp with daily discourses on Gurudev Swami Sivanandaji Maharaj's Teachings.

**Ambala (Haryana):** The Branch conducted every Sunday half-an-hour Japa followed by weekly Satsanga, and another Satsanga on Tuesdays with recitation of Sri Hanuman hymns, Bhajan-kirtan, etc., and VCD Satsanga on 12th June. It held Sankirtan Satsanga on Nirjala Ekadasi and distributed Milk Sharbat, fruits and sweets. It also arranged a spiritual talk on 14th June. Social service through Homoeopathic clinics and water hut was continued.

**Badakuanl (Odisha):** In addition to 2-time Puja and daily evening Satsanga with Svadhyaya, the Branch conducted Paduka Puja on Sundays and on Sivananda Day. 9-day Sri Rama-charitamanas Parayana was done during Vasanta Navaratri.

**Badhiausta (Odisha):** The sanctity of Chidananda Ashram was maintained through Puja-Arati, prayer and meditation daily in the morning, as well as in the evening. The Branch organized 3-day programme on the occasion of Pratishtha Mahotsava of the Ashram with Brahma-muhurta prayer-mediation, Paduka Puja in the forenoon session and special evening Satsanga—Sri Sundarakanda Parayana on the first day and Srimad Bhagavad Gita Parayana with Yajna on the second day. In the one-day Sadhana Shibir on the third day, 600 devotees from many surrounding villages participated with great faith and fervour. The other important activities during the last two months were Satsanga in four new villages, active Satsanga Kendras in five villages, 108 repetition of Sri Hanuman Chalisa in two different villages, and three special Paduka Pujas in homes of devotees.

**Bangalore (Karnataka):** *Regular Activities:* Weekly Satsanga with Paduka Puja, Svadhyaya of Gurudev's teachings, chanting, etc.; Friday Satsangas—recitation of Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotras, Bhajans, Puja, etc.; on the first Sunday grand Abhishekam, singing of Thirupugahz, Svadhyaya, Mantra Japa in a temple; Akhanda Kirtan on the third Sunday; and devotional music on the fourth Sunday.

*Special Activities:* (1) Ugadi, Vasanta Navaratri: Discourses on Sri Ramayana. (2) Special Satsanga: In commemoration of laying of foundation stone by H.H. Sri Swami Chidanandaji Maharaj on 7th May 1965.

**Barbil (Odisha):** The Branch conducted 2-hour weekly Satsanga at the Ashram on Mondays mobile (home) Satsanga at the residence of the devotees on Thursdays, and the monthly Sadhana Day with Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan (midday meals) and evening Satsanga on Chidananda Day. Restarted the Balvihar programme from 3rd April. Sivananda Charitable Homoeopathic Dispensary treated 463 patients in May.

**Bellary (Karnataka):** In addition to daily Puja, the Branch conducted weekly Satsanga with Paduka Puja on Sundays. It also held special programmes on Sri Hanuman Jayanti, and on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj.

**Bhanjanagar (Odisha):** The Branch held weekly Satsanga with Svadhyaya of Bhagavad Gita and of Gurudev's teachings, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and Sri Sundara Kanda and Sri Hanuman Chalisa recitation on the Sankranti days.

On Maha Bishuba (Mesha) Sankranti Day 300 devotees joined the 358th Sadhana Day with 108 Avartana of Sri Hanuman Chalisa recitation and Prasad Sevan. It also organised a public programme of Srimad Bhagavata Saptaha

Parayana and discourses from April 20 to 26. A large number of people attended it.

**Bikaner (Rajasthan):** Regular Activities: 2-time Puja; weekly Satsanga on Sundays; Matri-satsanga with recitation of Sri Sundarakanda and from Sikh scripture on June 7 and 25; Havan with Maha-mrityunjaya Mantra and Gayatri Mantra on Chidananda Day; Sivanand library; and financial aid to poor students.

*Special Activities:* (1) Gurudev's Sannyasa Diksha Anniversary: Paduka Puja, a talk, Bhajan-kirtan. (2) Nirjala Ekadasi: Bhajan-kirtan, distribution of fruits and sweets to the pupils of a Blindmen's School, and fruits and Sharbat (sweetened water) to the poor. (3) Lunar Eclipse: devotees did Japa in their homes.

**Bilaspur (Chhattisgarh):** The Branch held Satsanga on 8th and 24th, and children's Satsanga on second Saturday of every month.

**Chandigarh:** In addition to daily Yogasana class and Satsanga, the Branch had on Sundays the weekly Satsanga, Bhandara and Narayana Seva and free medical camps, and 12-hour Akhanda Japa on Sivananda Day. It held special Satsanga on 8th June, the Foundation Day of the Branch, and also one home Satsanga on 4th June.

**Chatrapur (Odisha):** The Branch had daily Satsanga, weekly Satsanga on Thursdays, three home Satsangas, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on Sankranti day.

**Faridpur (U.P.)** The Branch held the weekly Satsanga regularly. It distributed cold water pouches to train passengers during the summer.

**Gudur (A.P.):** The Branch held weekly Satsanga on Sundays. It also organised two special Satsangas on the Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj and distributed bread and fruits to the inpatients of the Government Hospital and another one with a discourse by a visiting saint.

**Gurgaon (Haryana):** Regular Activities: weekly Satsanga on Sundays; Matri-Sankirtan on

Mondays; Sri Sundarakanda Parayana on Tuesdays; Katha and Havan on Ekadasis; Sri Satyanarayana Puja and Katha on Purnimas; and a large scale Bhandara on the last Sunday every month.

*Special Activities:* (1) Vasanta Navaratri: Invocation of Devi, Yajna with Sri Durga-Saptashati Mantras, Sri Rama-charit-manas 9-day Parayana. (2) Sri Hanuman Jayanti: 108 Avartana of Sri Hanuman Chalisa followed by Sri Sundara Kanda Parayana. (3) Discourse: by Revered Swami Vaikunthanandaji on 20th April. (4) Sri Ramakatha: by Pt. Brijesh Pathak—April 30 to May 6, and by Sri Ramji Das—June 17 to 25. (5) Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj: Paduka Puja, Sri Sundara Kanda Parayana and Bhandara. (6) Homoeopathic Dispensary: grand opening ceremony on Chidananda Day in April.

**Jaipur, Malaviya Nagar (Rajasthan):** In addition to the daily activities like 2-time Yoga Sadhana, meditation at noon and study group in the evening, the Branch had Havan, Satsanga and Bhajan-Kirtan on Sundays, Devi Bhajans by Matri-Mandali on Fridays, and distribution of food to the poor on Tuesdays. Swami Sivananda Homoeopathy Dispensary was the other regular activity. It also organised Srimad Bhagavata Katha in May. Bhajans on Purnima in May, and Yoga Shibir from June, 5 to 12.

**Jeypore (Odisha):** The Branch conducted twice a day Puja, biweekly Satsanga on Sundays and Thursdays, five home Satsangas, and Havan and Puja on Sivananda Day. Sri K.C. Mohanty, the Joint Secretary treated free 1865 patients through the Homoeopathic Dispensary during May-June.

**Kantabanji (Odisha):** The Branch held regularly Satsanga with Svadhyaya of Bhagavad Gita on Sunday.

**Khatiguda (Odisha):** In addition to twice-a-day Puja, the Branch held weekly Satsanga on Thursdays, one home Satsanga on 17th June, Ekadasi Satsangas with Sri Vishnu-sahasranama Stotra Parayana, and the

monthly Sadhana Day with Narayana Seva on 5th June.

**Khurda Road, Jatni (Odisha):** Besides the daily Satsanga with Svadhyaya and monthly Sadhana Day on the third Sunday every month, the Branch organised special programmes on Sri Rama Navami, Sri Hanuman Jayanti, and on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj.

**Khurja (U.P.):** The Branch held Sunday Satsanga with Sankirtan and Svadhyaya, Matri Sankirtan on Ekadasis, daily Yogasana class for men in the morning and for women in the evening and Dhyana Yoga on Sunday morning. A special programme of Sankirtan Shradhanjali was organised on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj.

**Nandini Nagar (Chhattisgarh):** Regular Activities: Daily 2-hour Brahma-muhurta session with prayer, recitation, etc.; daily evening Satsanga; weekly home Satsanga; Saturday Matri-satsanga with recitation of Sri Sundara Kanda and Hanuman Chalisa; Ekadasi Matri-satsanga—recitation of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita; 6-hour Akhanda Kirtan on 3rd every month.

*Special Activities:* (1) 7-day Residential Youth Camp: 50 Youths from Ahiwara Branch and this Branch participated. Early morning session was followed by Yogasana class. Forenoon session: inspiring talks by Revered Swami Anandaswarupanandaji, Br. Pankaj and Br. Panduramji; training in recitation. Afternoon session: talks and recitation. Evening Satsanga. (2) Branch Revival: The above mentioned trio and Sri K.S. Thakur conducted 15 Satsangas at different Branches and Satsanga Kendras in three Districts during May 7 to 13. (3) Special Satsanga Camp: 8-day Camp in Bhilai during May 22-29. (4) Birth Anniversary of H.H. Sri Swami Devanandaji Maharaj: Havan. (5) Special Satsangas at Bhilai on three Sundays.

**Panchkula (Haryana):** The Branch held daily study of scriptures, and weekly home Satsanga on Sundays.

**Phulbani (Odisha):** Regular Activities: 2-time Puja; weekly Satsanga on Sundays; Paduka Puja on Sivananda Day and Chidananda Day.

*Special Activities:* (1) Discourses: 5-day Gita Jnana Yajna (Purushottam Yoga) from May 10-14. (2) Sri Rama-charita-manas: Parayana, as well as discourses for 9-days—June 6 to 14, with free meals, on the concluding day—400 participants.

**Rourkela, Sivananda Ashram (Odisha):** In addition to daily practice of Brahmamuhurta meditation, and Yogasana and Pranayama, the Branch conducted on Thursdays Paduka Puja in the morning and weekly Satsanga in the evening. Its weekly home Satsanga includes Svadhyaya and a spiritual talk. Paduka Puja on Sivananda Day, and Paduka Puja and evening Satsanga on Chidananda Day were the other regular activities. On Gurudev's Sannyasa Diksha anniversary, Paduka Puja and Bhagavad Gita Path in the morning and Satsanga with Svadhyaya were the main programmes. Homoeopathic Dispensary on Sundays was continued.

**Rourkela, Steel Township (Odisha):** The Branch arranged weekly home Satsanga.

**Salipur (Odisha):** *Regular Activities:* daily Puja, prayer and Dhyana in the morning; daily evening Svadhyaya, discourse, Puja, recitations; Srimad Bhagavad Gita Parayana on the first Sunday; Yogasana, Pranayama, meditation class on the second; Sadhana Day on the third; special Satsanga on the fourth and fifth Sundays; Sri Sundarakanda Parayana on the second Saturday; Paduka Puja on Sivananda Day; and Sunday health service—148 patients treated and given medicines free in May.

*Special Activities:* (1) Akhanda Mahamantra Japa: for 6-hours on 29th May. (2) Yoga Training: 35 students participated.

**South Balanda (Odisha):** Regular Activities: Twice-a-day Puja; weekly Satsanga on Fridays; Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day as well as on Chidananda Day; and 3-hour Japa of Mahamrityunjaya mantra on Sankranti Day. And 3-hour Akhanda Mahamantra Sankirtana and Prasad Sevan by 110 participants on 25th June was the special activity.

**Sunabeda (Odisha):** The Branch held biweekly Satsanga on Thursdays and Sundays, and special Satsanga on May 7 and 15. On 1st May, initiation day of some members the programmes included Paduka Puja, Havan, Bhajan-kirtan, Prasad Sevan, and special evening Satsanga, Svadhyaya, meditation.

**Surendranagar (Gujarat):** In addition to the daily activities of Paduka Puja in the morning and Matri-satsanga in the evening in Sivananda Ashram, the Branch arranged three discourses on Sri Ramayana and one on Kenopanishad on Sundays, and collective Parayana of Sri Sundarakanda on Saturdays. It distributed dry ration to 45 needy families, fodder to cows and sprinkled flour to ants. Earlier on Sri Rama Navami, Puja with Sri Rama-sahasranama was performed—100 participants.

**Varanasi (U.P.):** The Branch held the fortnightly Satsanga with Svadhyaya on June 12 and 16. It distributed fruits in the Vriddhashram on 12th June and arranged to provide necessary articles to the inhabitants.

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## IN MEMORIAM

It is with great regret that we announce the passing away of Malou Mataji on 27th June 2011 in the early hours (at about 4 a.m. Indian time), near Lyon in France, at a ripe age of 90.

Malou Mataji arrived at Gurudev's Ashram in the year 1963 and had the Darshan of Sat Gurudev Sri Swami Sivanandaji Maharaj. She took Mantra initiation from Gurudev. During her stay here at the Ashram she had asked for permission from Gurudev to visit Sri Anandamayee Ma, for which Gurudev told her go and come back to the Ashram. Thus she had the opportunity of attending Gurudev's Mahasamadhi on 14th July 1963.

During her life time Mataji had Darshan of so many great saints. She had a great love for India and especially for the saints. She had met Sri Sri Anandamayee Ma, Papa Ramdas, Sri Swami Purushottamanandaji Maharaj of Vasishtha Guha as also several other saints of India.

Mataji became an ardent disciple of Sri Swami Chidanandaji Maharaj. She regularly attended Swamiji Maharaj's Satsangas. She also used to visit Swamiji Maharaj during his longer stays at Ananda Ashram, Kerala. She invited Swamiji Maharaj to France and organised several programmes. Upon her request Swamiji had visited France twice and gave several Satsangas.

Later on, in the year 1992, she took Sannyas Diksha from Sri Swami Chidanandaji Maharaj and became Swami Purnabrahmananda Saraswati.

She used to divide her stay between France and the Ashram till the year 2007. After she became aged she continued to stay in France where she was looked after by her daughter. But her heart was always with Gurudev's Ashram.

We collectively offer our prayers at the feet of Sat Gurudev Si Swami Sivanandaji Maharaj for the departed soul of Malou Mataji for its Supreme Peace (Param Shanti) and Divine Beatitude (*Sat Gati*).

—The Divine Life Society

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**BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS RESULT—2010**

It is for the information of Readers that the following three participants have been declared as the Prize-winners at the Swami Sivananda Memorial Essay Competition in Hindi on 'वर्तमान शिक्षा में परिवर्तन की आवश्यकता', which was held by Bharatiya Vidya Bhavan in the year 2010. The details of the prize-winners are as under.

Shri Ajay Sharma  
House No. 151, Indirapuram  
B.D.A. Colony, Kargaina . . . . . First Prize  
Subhash Nagar,  
BAREILLY—243 001, U.P.

Sri Yadav Ramnivas Jeeta,  
C/o Shri M. Sharma  
Hindi Department . . . . . Second Prize  
Ramniranjan Jhunjhunwala College  
Ghatkopar (West)  
Mumbai—400 086

Shri Kunwar Pratap Gupta  
C/o Shri Harishchandra Gupta  
Buddha Post-Graduate College. . . . . Third Prize  
Affiliated to Deendayal University  
Gorakhpur Vishwavidyalaya  
GORAKHPUR—273-001

Our congratulations to them and we extend our very best wishes to them!

—*The Divine Life Society*

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