



शिवानन्दस्तुतिः*

कलौ कामक्रोधाद्यरिनिवहपीडाकबलिते
उपादेयत्याज्याहितहितविवेकाद्विगलिते।
महादुःखाम्भोधौ निपतितजनोद्धारणकरी
कृपा सर्वेशस्य प्रभवति शिवानन्दवपुषा॥१॥

1. The tenderness of Almighty which uplifts humanity that has descended into the deep ocean of agony in this Kaliyuga that is swallowed by a multitude of foes such as passion and wrath, which has swerved the sense of discrimination of the acceptable and abandonable, beneficence and maleficence, is shining omnipotently in the form of Sivananda.

कफश्वासावेशप्रबलजठरव्याधिविवशान्
जनान् भैषज्येन प्रशमितगदान् साधु कलयन्।
अशान्तिक्षोभादीन् हितसदुपदेशैर्व्यपनयन्
भिषग्वर्यो योगी लसति खलु धन्वन्तरिव॥२॥

2. An ascetic doctor glows here as Lord Dhanwantari, who completely relieves the suffering patients from physical ailments like phlegm, suffocation and stomach-pain with medicines and also cures the mental diseases such as peacelessness and provocation by his beneficial and pious advice.

“अये! मर्त्या! यूयं किमिति कदनाब्धौ निपतिताः
भृशं क्लेशाविष्टाः शृणुत हितहेतुं मम वचः।
कृतस्नाना गंगापयसि भवत ध्वस्तकलुषाः”
इति ब्रूते गंगाविमलतटवासी गुरुवरः॥३॥

3. Gurumaharaj, dwelling on the holy banks of the Ganga accosts; “Oh! Mortals! Why do you miserably suffer in the ocean of distress. Hear my beneficial words. Having taken a dip in the holy waters of the Ganga, be washed of all impiety. (That is the reason for my choosing this abode).

प्रभुर्नादब्रह्म स्फुरितमुरलीवादनमिषात्
श्रुतिप्राप्यं नृणां विदधतममेयं मुररिपुम्।
महेशं रामाख्याजपरतमपि प्रेक्ष्य कृतिनो
नराः स्युर्मत्त्वैवं व्यधित हि तयो रम्यनिलयम्॥४॥

4. The Lord has constructed beautiful temples for Sri Krishna and Viswanatha so that people can be blessed by their holy Darshan, the former, the Immeasurable Muraripu—leading Nadabrahma to human ears, on the pretext of the charming play of the flute while the latter devoted to the repeating of Rama-Nama.

“जनाः स्यु क्षेमाढ्या” इति हि करुणासम्भृतमनाः
जगन्मान्यां जीवोद्धारणसमितिं देवनिलयान्।

*Composed by Jnana Bhaskara Sri S. Gopala Sastri Ji

भिषक्शालां योगाभ्यसनपरविद्यालयमपि
प्रतिष्ठाप्याद्वैतप्रचरणपरो भाति गुरुराट्॥५॥

5. The supreme teacher, whose mind is full of sympathy (Kindness) that all people may prosper, and who is keen on spreading non-duality, shines, establishing the Universally respected Jeevo-dharana Society, Temples, Hospital and a College for practicing Yoga.

मनश्शान्त्यै तुष्ट्यै महितपदलब्ध्यै च भुवने
विविक्ते वस्तव्यं नृभिरिति हितं शिक्षितुमिव।
मुनिश्रेष्ठावासे मुषितकलुषे मुक्तिनिलये
दयासिन्धुर्भ्राजत्यमलहिमरम्ये शिखरिणि॥६॥

6. Gurumaharaj, an ocean of kindness, is dazzling on this mountain, (शिखरिन्) which is adorned by pure snow, is an abode of Salvation and devoid of malice and which is a dwelling place of great saints, as if to teach the appealing fact that people should live in solitude in order to obtain peace of mind, satisfaction and attainment of supreme position in this world.

महामेधा मान्यो महितगुणवारांनिधिरसौ
महामोहध्वंसी मदरहितचित्तो मधुरवाक्।
महिष्ठं सद्गुणं मतिरहितलोकोद्धृतिपरम्
महानातन्वानो विलसति हिमानीशिखरिणि॥७॥

7. He (Swamiji) who is supremely intellectual, venerable and an ocean of honourable qualities, who is a destroyer of ignorance, free from vanity, and of sweet words, is shining in this snow-illuminated mountain and is engaged in spreading the most respectable Dharma that uplifts the brainless world.

शिखरिणीदृशसद्गुरुकेसरी मद्मुखेभगणानतिभीषयन्।
सपदि गर्जति “भक्तिशमान्विताः भवत रे मनुजाः
सुखभागिनः”॥८॥

8. The lion of Gurumaharaj on this mountain, threatening the herds of elephants, such as haughtiness, is roaring like this, “Oh! Men! Be devoted and have control over the mind and enjoy eternal happiness”. □ □ □

Aspirants must work as energetically as the children of this world, but they must substitute a new motive; they work that the divine law may be fulfilled, that the divine purpose may be promoted, that the Will of God may be carried out in every direction. This is the new motive and it is one of the all-compelling forces; they work for God alone. Thus acting they create no Karma-bond for it is desire that binds.

—Swami Sivananda

WHAT LIFE HAS TAUGHT ME

(H.H. Sri Swami Sivanandaji Maharaj)

It was, I should say, by a flash that I came to the conclusion early in my life that human life is not complete with its observable activities and that there is something above human perception controlling and directing all that is visible. I may boldly say that I began to perceive the realities behind what we call life on earth. The unrest and feverish anxiety that characterise man's ordinary existence here bespeak a higher goal that he has to reach one day or the other.

When man gets entangled in selfishness, greed, hatred and lust, he naturally forgets what is beneath his own skin. Materialism and scepticism reign supreme. He gets irritated over little things and begins to fight and quarrel; in short, man becomes miserable.

The doctor's profession gave me ample evidence of the great sufferings of this world. I was blessed with a new vision and perspective. I was deeply convinced that there must be a place—a sweet home of pristine glory, purity and divine splendour—where absolute security, perfect peace and happiness can be enjoyed eternally. Therefore, in conformity with the dictum of the Sruti, I renounced the world—and felt that I now belonged to the whole world.

A course of severe self-discipline and penance endowed me with enough strength to move unscathed amidst the vicissitudes of the world-phenomena. And I began to feel the great good it would do to humanity if I could share this new vision with one and all. I called my instrument of work "The Divine Life Society."

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Side by side, the stirring events since the advent of the twentieth century, had their effects upon all keen-minded people. The horrors of the past and possible wars, and the consequent suffering, touched the minds of people. It was not difficult to see that the pains of mankind were mostly brought on by its own deeds. To awaken man to his errors and follies, and to make him mend his ways so that he may utilise his life for attaining worthier ends, was felt to be the urgent need of

the time. As if in answer to this need, I saw the birth of the Divine Life Mission, with its task of rescuing man from the forces of the lower nature and raising him to the consciousness of his true relationship with the Cosmos. This is the work of rousing the religious consciousness, of bringing man to an awareness of his essential divinity.

Not by mere argument or discussion can religion be taught or understood. Not by

precepts or canons of teaching alone can you make one religious. It requires a peculiar atonement with one's vast environment, an ability to feel the deepest as well as the vastest. It requires a genuine sympathy with creation. Religion is living, not speaking or showing. I hold that whatever be one's religion, whoever be the prophet one adores, whatever be one's language or country, age or sex, one can be religious provided the true implication of that hallowed term "Tapas," which essentially means any form of self-control, is made capable of being practised in daily life to the extent possible for one, in the environment and under the circumstances in which one is placed.

I hold that real religion is the religion of the heart. The heart must be purified first. Truth, love and purity are the basis of real religion. Control over the baser nature, conquest of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and amity, constitute the fundamentals of true religion. These ideals are included in the principles of the Divine Life Society. And I try to teach them mostly by example, which I consider to be weightier than all precepts.

The modern thinker has neither the requisite time nor the patience to perform rigorous Tapas and austere religious practices; and many of these are even being relegated to the level of superstition. In order to give the present generation the benefit of

real Tapas in the true religious sense, to reveal to them its real significance, and to convince them of its meaning and efficacy, I hold up my torch of divine life, which is a system of religious life suited to one and all, which can be practised by the recluse and the office-goer alike, which is intelligible to the scholar and the rustic, in its different stages and phases. This is a religion which is not other than what is essential to give true meaning to the daily duties of the human being.

The beauty of divine life is its simplicity and applicability to the everyday affairs of the ordinary man. It is immaterial whether one goes to the church or the mosque or the temple for offering one's prayers, for all sincere prayers are heard by the Divine.

The average seeker after Truth is very often deceived by the caprices of his mind. A person who takes to the spiritual path is bewildered before he reaches the end of his journey. He is naturally tempted to relax his efforts half-way. Many are the pitfalls, but those who plod on steadily are sure to reach the goal of life, which is universality of being, knowledge and joy. I have laid great emphasis in all my writings upon the discipline of the turbulent senses, conquest of the mind, purification of the heart, and attainment of inner peace and strength, suited to the different stages in evolution.

I have understood that it is the foremost duty of man to learn to give, to give in charity, to give in plenty, to give with love and without

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expectation of any reward, because one does not lose anything by giving—on the other hand the giver is given back a thousandfold. Charity is not merely an act of offering certain material goods, for charity is incomplete without charity of disposition, of feeling, and of understanding and knowledge. Charity is self-sacrifice in the different levels of one's being. Charity in the highest sense I understand to be equivalent to Jnana Yajna, the sacrifice of wisdom.

Similarly, I consider that goodness of being and doing constitute the rock-bottom of one's life. By goodness I mean the capacity to feel with others and to live and feel as others do, and be in a position to act so that no one is hurt by the act. Goodness is the face of Godliness. I think that to be good in reality, in the innermost recesses of one's heart, is not easy, though it may appear to be simple as a teaching. It is one of the hardest things on earth, if only one would be honest with oneself.

There is no physical world for me. What I see I see as the glorious manifestation of the Almighty. I rejoice when I behold the Purusha with thousands of heads and thousands of eyes and feet, that Sahasrasirsha Purusha. When I serve persons, I see not the persons, but Him of whom they are the limbs. I learn to be humble before the mighty Being whose breath we breathe and whose joy we enjoy. I do not think there is anything more to teach or to learn. Here is the cream of religion, the quintessence of philosophy that anyone really needs.

The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of sense-ridden humanism. It is the fact of the divinity of the universe, the immortality of the

soul of man, the unity of creation with the Absolute, that I feel is the only doctrine worth considering. As the one all-pervading Brahman appears as the diverse universe in all the planes of its manifestation, the aspirant has to pay his homage to the lower manifestations before he steps into the higher.

Sound health, clear understanding, deep knowledge, a pure, powerful will and moral integrity, are all necessary parts of the process of the realisation of the ideal of humanity as a whole.

To adjust, adapt and accommodate, to see good in everything, to bring to effective use all the principles of nature in the process of evolution towards Self-realisation along the path of an integrated adjustment of the human powers and faculties, are some of the main factors that go to build up a philosophy of life. To me, philosophy is not merely a love of wisdom, but actual possession of it. In all my writings I have prescribed methods for overcoming and mastering the physical, intellectual, mental and vital layers of consciousness, in order to be able to proceed with the Sadhana for self-perfection.

To behold the Lord in every being or form, to feel Him everywhere, at all times and in all conditions of life, to see, hear, taste and feel everything as God, is my creed.

To live in God, to melt in God, and to dissolve in God, is my creed.

By dwelling in such union, to utilise the hands, mind, senses and the body in the service of humanity, to sing the Names of the Lord, to elevate devotees, to give instructions to sincere aspirants, and disseminate knowledge throughout the world, is my creed, if you can call it one.

To be a cosmic friend and cosmic benefactor, a friend of the poor, the forlorn, the helpless and the fallen, is my creed.

It is my sacred creed to serve the sick, to nurse them with care, sympathy and love, to cheer up the depressed, to infuse power and joy in all, to feel oneness with each and everyone, and to treat all with equal vision.

In my highest creed there are neither peasants nor kings, neither beggars nor emperors, neither males nor females, neither teachers nor students. I love to live, move and have my being in this realm indescribable.

The first step is often the most difficult one. But, once it is taken the rest becomes easy. There is a need for more courage and patience on the part of people. They usually shirk, hesitate and are frightened. All this is due to ignorance of one's true duty. A certain

amount of education and culture is necessary to have a sufficiently clear grasp of one's position in this world. Our educational system needs an overhaul, for it is now floating on the surface without touching the depths of man. To achieve this, cooperation should come not only from society but also from the government.

Success is difficult without mutual help. The head and heart should go hand in hand, and the ideal and the reality should have a close relation. To work with this knowledge is Karma Yoga. The Lord has declared this truth in the Bhagavad Gita.

I pray that this supreme ideal be actualised in the daily life of every individual. I pray that there be heaven on earth. This is not merely a wish,—this is a possibility and a fact that cannot be gainsaid. It is to be realised if life is to mean what it ought to mean.

YOGA OF SERVICE

What is the object of Seva or service? Why do you serve the poor and the needy and the suffering humanity at large? Why do you serve society and the country? Yes, by doing service you purify your heart. Egoism, hatred, jealousy, the idea of superiority and all the kindred negative qualities will vanish. Humility, pure love, sympathy, tolerance and mercy will be developed. The sense of separateness will be annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook on life. You will begin to feel oneness and unity. Eventually you will obtain knowledge of the Self. You will realise "One in all" and "all in One". You will feel unbounded joy. What is society after all? It is nothing but a collection of units or individuals. The world is nothing but a manifestation of God. Service of humanity and the country is, in fact, nothing short of service of God. Service is worship. But one should serve with Bhava. Then alone he can have quick realisation and purification of the heart.

The sense of separateness is a colossal fetter. Kill this sense of separateness through Brahma Bhavana, by developing Advaitic unity of consciousness and by means of selfless service. This sense of separateness is an illusion created by ignorance or Maya.

—*Swami Sivananda*

WORLD WELFARE UPANISHAD

(H.H. Sri Swami Sivanandaji Maharaj)

1. The Present world is full of fear, suspicion, crimes, conflicts, quarrels and struggles. The life of man is a long agony. The main cause is ignorance and the veiling of the consciousness. The consciousness is covered by particles of ignorance, hatred, greed, anger, jealousy, arrogance, selfishness, etc.

2. The path to real peace and happiness is in the recognition and acceptance of the fundamental spiritual values and the leading of the spiritual way of life.

3. Any civilization cannot survive for a long time unless it has a moral and spiritual basis.

4. The force that integrates a personality or society or a Nation is a moral and spiritual force.

5. A life of renunciation and sharing will go a long way in maintaining lasting peace on this earth.

6. Where is peace and contentment with increasing complexities of life and its never ending wants? Learn to discriminate and be dispassionate.

7. Lead a simple life. You will have peace and contentment.

8. Let simple living and high thinking be the formula of life. Let true value of life take hold of men. Let not mammon abuse life, corrupt truth and justice. Awake to the call of the Spirit.

9. Freedom and peace rest on the renunciation of desires, egoism and cravings.

10. The world will be built anew not by paper schemes, plans and programmes, not by institutions and organisations, but by divine men who are endowed with compassion, love, kindness, sympathy, the spirit of selfless service, renunciation, tolerance, wisdom and intuition.

11. A little more love, a little more understanding, a little more consideration, just that little is needed for making a home a heaven, the world into paradise. Wars, riots, disputes in society and disharmony in family leading to breakdown of the nerves and mind result from the lack of just this little.

12. What the world needs is knowledge of Atma that is born of discrimination, dispassion, renunciation, aspiration and meditation.

13. The whole world is your own. No one is a stranger. The whole world is your home. This whole world is your body. Feel this. Feel oneness everywhere.

14. Universal brother-hood is the external expression of the Reality of Universal Self-hood.

15. Be good Do good. Meditate on the Atma. You will look upon other men as yourself, other countries as your own and regard all things in the universe as one.

16. If one awakens his super-consciousness, there will be no problems at all. There will be only love, peace, harmony, unity and happiness in this world. □ □ □

SIVANANDA—THE IDEAL MODERN SAINT

(*Sri Swami Chidananda*)

The lives of great men are as so many lights, removing the darkness that besets the highway of human progress. Their lofty actions are sources of perennial inspiration not only to people of their own immediate times, but for human beings in times to come as well. Their lives and actions serve to vivify the present and to supply perennial vitality to the future. Everything about them is so invested with unique power that during their lifetime, as well as for long many years after their time, their every word, act and example continues to exert a powerful influence over the lives of men and to carry a persistent message to all humanity.

We are in the modern age. In spite of its admirable achievements in the field of physical sciences, modernism has one dangerous feature which we have to fully realise, if humanity is to be safe in time to come. It is the negative aspect wherein is expressed the vicious tendency of negating and subverting all those ideals which governed our life in the great past. Instead of being progressive and constructive, modernism has unfortunately become progressive and destructive. Precious past ideals are neglected, ancient truths are denied and all sense of lasting values is destroyed. In the place of these vanished ideals and principles, no life-giving and satisfying substitute is evolved; but only a desolation and void is left. This has been the

terrible danger of purely materialistic modernism. Then, is there no escape from this dire threat?

“Fear not,” for the remedy is here. Swami Sivananda’s life is a fiery challenge and a powerful counter-blast to this menace. Through his personal life and through his powerful spiritual mission, ancient ideals and values have been reasserted in all their glory. He has shattered illusions, attacked atheism, ousted scepticism and resurrected languishing faith. The mischievous misconception that spiritual life is a dreamy isolation and that renunciation and *sannyasa* mean a quiescent uselessness, Swami Sivananda has exploded for good by his phenomenal dynamism and practical way of life.

Swami Sivananda took a very realistic view of the needs of the modern man and the modern times. He knew that though Truth is one and is eternal and unchanging, yet it needs to be presented and interpreted to mankind in ways suitable to their present nature and grasping capacity. Thus he brought fresh light upon the subject by way of strikingly matter-of-fact and common-sense interpretation for easy assimilation by the common man of the present day. He never neglected any aspect of the individual—physical, mental, ethical or spiritual. Though he emphasised upon the spiritual aspects of

all things and in all matters, yet Swami Sivananda presented, in a reorientated manner, the precious techniques and processes of Yoga and Vedanta to meet the needs of all the above aspects of man.

Swami Sivananda was a saint of universal tolerance; he brought the message of love, service, goodness, faith, prayer, peace, brotherhood and spiritual life to the modern man at the very doors of his home through a variety of the most modern means and methods. His concept of Hinduism was something very lofty. He sought to awaken the spiritual spark lying latent in all human beings, irrespective of their faith, religion, belief, caste, creed, race or nationality. He revered all saints. To him they are one. He worshipped equally Krishna, Rama, Christ, Buddha, Guru Nanak, Mohammed, without the least pretence or ostentation, for he felt that they all preached the same message, *i.e.* the message of goodness, purity, compassion, faith, devotion and prayer. His religion is the religion of all religions.

His religion is the quintessence of the inner teachings of all the scriptures and all saints and sages. "Be good. Do good. Be kind. Be pure. Be compassionate. See no evil. Hear no evil. Speak no evil. Think no evil. Adapt. Adjust. Accommodate. Bear insult. Bear injury. Serve. Love. Give. Purify. Meditate. Realise. Thou art not this body and mind. Thou art the imperishable Divine Spirit. Renounce egoism and desires. Live in God every moment of your life. Attain perfection and become free." This is the heart of Swami Sivananda's message.

For people who are able to personally

visit the Ashram and stay for some time for direct guidance under experienced teachers, Swami Sivananda has founded the Yoga-Vedanta Forest Academy. This Yoga-Vedanta Forest Academy situated in the silent Himalayan forests imparts to the eager student and seeker fundamental knowledge of his inner nature. It trains him along the practical path of inward spiritual enfoldment and self-culture. It teaches the science of the Self, following which man is led, step by step, to the ultimate goal of Divine Perfection. To control the senses, to master the mind, to conquer all the passions and cravings of the lower self and to raise one's consciousness from the human to the divine is the technique taught to the students of the unique Academy whose sole laboratory is nothing short of the human personality itself. The method of instruction here is a distinctive feature of the Academy. It is informal and individual. A considerable part of it is by personal example—by the sage-founder himself then, and now by the senior monks who make up the faculty. Also, in great measure the training is practical. It is to be remembered that the ultimate aim of the seeker-students here is more in the nature of a becoming and being rather than a learning and a knowing. Thus in large measure the student novitiates have to live the truths of Vedanta and Yoga. They are guided and encouraged to live a life pervaded by the spirit of true religion and spirituality. The seeker must practise Yoga and Vedanta; for it is the practice of Yoga that ultimately makes knowledge to flower into living experience; and this is the clear declaration and emphatic teaching of the great sages and saints and

illuminated men of wisdom; this is the ultimate aim before the Yoga-Vedanta Forest Academy.

To bring about the recognition and an acceptance of the spiritual purpose of man's life to reinstate the moral law and a consciousness of moral values in all spheres of human activity, to guide modern men and women of both hemispheres through a life of practical idealism towards a harmonious and integral unfoldment and to admonish and exhort and urge them to live in willing conformity with universal ethical standards—such is the noble task carried out by the Academy.

Swami Sivananda was a unique phenomenon in many ways. Stepping into the field of spiritual life at what is undeniably a turning point in the history of early 20th century, namely, the period immediately after the conclusion of the First World War and the tremendous boom that followed it, Swami Sivananda saw before him a world suddenly released from strife and tension plunge into an unrestrained round of "eat, drink and be merry". The intoxication of prosperity and the glitter of gold and silver made people everywhere to shelve higher idealism and immerse themselves in the pursuit of material acquisition and a life of sense-satisfaction.

Filled with the strange inward power of the Divine as a result of his spiritual Illumination attained through a decade of intense penance and meditation, Swami Sivananda rose to the role of an awakener and a leader at the juncture when the inevitable reaction of this sudden boom came with the equally sudden Wall Street crash and

its aftermath. It left the whole world bewildered. And in the years that have followed, the world has never had a chance to recover from its bewilderment and find its moorings. For, there followed the disastrous Second World War on a global scale, that has given place to the even more torturous and nightmarish cold war, which is now stifling all people in its ruthless grip. During all these years this one man more than anyone else had sustained the spirit of humanity with his heartening and rousing message of strong positivism, intense spiritual optimism, hope and active endeavour to spiritual attainment. Though he lived a simple life in his quiet Ashram retreat, nestling on the slope of the Himalayan foothills, he had entered into the life-stream of humanity the world over. The force of his teachings, the inspiration of his idealistic life and the magnetic influence of his powerful personality had come to be felt as a living transforming presence in the lives of men and women of this 20th century. His presence was felt as saving grace and a redeeming power in their frustrated lives, racked by the uncertainties and insecurity of this precarious post-atom period. The people of today's world, people in all walks of life, high and low, find in Swami Sivananda a humane philosopher, a man though uncommon, yet possessed with a fund of common-sense, sympathy and deep understanding of not only their inward spiritual problems and intricate mental conflicts, but also of their simple practical daily difficulties as well as the intimate personal problems of their everyday life. Being guided by him, in private as well as public affairs, men of eminence, leaders and

administrators and persons holding high positions and carrying heavy responsibilities acquired a new vision and learnt a simple technique of harmonising the claims of the world of matter in which they live, with the eternal inner call of their essential higher spiritual nature, the unfoldment and perfection of which is the great task man is here to achieve. By coming into contact with this spiritual luminary, even hard matter-of-fact men of action have had light thrown upon the affairs of their lives and the secret revealed to them of adhering to the path of virtue and righteousness even in the midst of the chaotic unethical activities of life in this present age. When truthfulness, selflessness, honesty, purity, moral rectitude seem to be fast vanishing from human society, the gentle and persuasive, but insistent and persistent message of this towering man of wisdom has replanted them in the life of man through his simple, universal concept of Divine Life.

Swami Sivananda's entire philosophy and outlook was based upon his direct spiritual realisation and the resultant deep, unshakable belief in the Supreme Almighty that governs and guides man's life here, This Supreme Presence was to him the most tremendous fact of life. A vibrant, living faith in the Divine Presence pervaded all his life and entered into each and every thought and

action therein. His contact with IT was vital and perennial and was unhampered by his perception of and his participation in the normal affairs of men and things of this outside world of matter. This was because, to him, the whole world itself stood transfigured as a grand manifestation, a glorious and visible expression of the Divine Substance, into which he had perfectly entered and with which he had perfectly integrated his own being. No wonder then that the Light and the Wisdom that flowed forth from him had the power and the illumining quality of the Divine Source with which he ever lived in unbroken inner union. Thus, when he spoke to you, his words entered into you and you found your spirit quickened. Insurmountable obstacles became simple to surmount, what was difficult became easy. Fears and misgivings vanished. Doubts that had arisen sank and disappeared in a sea of faith, and weakness that was felt in the heart a moment ago got replaced by an upsurge of inner strength. You felt both lightened and enlightened. Such was this strange and yet simple Swami Sivananda, a friend and helper to millions, their sympathetic consoler and sage counselor, who is enshrined in the hearts of equally as many as their mentor in their lives in matters moral and as their spiritual Guide and Master.

A Karma Yogi should have an amiable, loving, sociable nature. He should be able to move and mix with everybody without distinction of caste, creed or colour. He should have perfect adaptability, mercy and cosmic love. He should be sympathetic and tolerant. He should be able to adjust himself to the habits and ways of others. He should have an all-embracing and all-inclusive heart.

—**Swami Sivananda**

THE ULTIMATE EXPERIENCE OF SAMADHI

(Sri Swami Krishnananda)

Patanjali goes on teasing. He does not leave us so easily. He says it is still not sufficient. Even if we get seventy-five percent, it is not sufficient; we must get one hundred percent. A consciousness of one's being nothing but Pure Bliss arises in an indescribable manner. That Self consciousness of a cosmic nature, which is aware of itself as great Bliss, is called Sasmita Samapatti, the Universal Self-awareness: I am what I am, or I am that I am. Here is the penultimate existence. We have broken the boundaries of thought and imagination.

There is something beyond that also. We can ask Patanjali, "Why are you troubling us like this, saying there is still more, still more? Where will it end?" It will end where the horizon ends. Where does the horizon end? From here we can see that somewhere near Lakshmanjhula space seems to bend, touching the earth; but if we go to Lakshmanjhula, we will find the horizon is still further away. Similarly, we will find that we have not reached anything, because again the spatio-temporal idea persists. That indescribable thing, God as He is in Himself, Absolute Pure Substance—our mouth will close, our words will get hushed up, and we will feel ashamed to say anything. The tongue will consider itself as incapable and unfit to utter a word about this great Being. That is something which burns the seed of the potentiality of coming back. We will call it by some word, and for us it is only a word—Nirbeeja or Nirvitarka. What does it

matter? We can use any Sanskrit word, or anything else.

Here is a picture before us which is worthwhile beholding, and a wonder. Wonder! That is all I can say—Ashcharyam. *Ashcharyavat pashyati kashchit enam ashcharyavat vadati tathaiva chanyah* (Gita 2.29). The Upanishad and the Bhagavadgita tell us that we can describe it with no other word except 'wonder'. Oh, wonder! They cry, "Oh, wonder! I am honey! Oh, honey! Oh, I am the cosmic tree." We have seen in some of the passages of the Upanishads and the Panchadasi how the ecstasy of the great realised soul is described in imponderable ecstatic style of poetic expression.

But, a caution has to be exercised. If we jump too much and climb a tree without knowing how to catch hold of the branch, we can fall down. The higher we go, the greater is the chance of coming down. We should climb provided that we know how to perch on the tree branch, where two birds are sitting, as the Mundaka Upanishad says. *Dva suparna sayuja sakhya samanam vriksham parishasvajate, tayor anyah pippalam svadv attyanashnann anyo'bhichakashiti* (Mundaka 3.1.1): Two birds are sitting on the branch of this Universal tree. One bird is very eagerly eating the sweet berry of this tree, and is unconscious of the other bird, which is just looking at it. The other bird is the Universal God Himself. The bird that eats the sweet berry is myself, yourself, all this. How? What is the solution? We have nothing to do. We

have simply to look back and see that bird. We are liberated immediately.

Arjuna, seated on the chariot, could not look ahead at the huge, frightening army. His heart sank completely. "Can I face this world of the terrible forces of the Kauravas?" Look back—that is sufficient for us. Here is the mighty Being behind us, which takes us above the turmoil of this distressing panorama of forces around us. So many drops are standing before us—millions and millions of drops are standing there as soldiers—but here is a sea behind us which says it will inundate us immediately.

The two birds can be said to be Ishvara and Jiva, God and the individual, or Krishna and Arjuna in the chariot, which is nothing but a symbol of the tree of the Universe. Both should join together and move forward to the abode of that perfection. We must work jointly, we must have the backing of this Absolute at every moment, and we must also put forth effort. People say, "Let God do everything. Why should I do anything?" It is like Arjuna saying, "You do everything for me. I will keep quiet." The backing power is already there. It will give us the impulse to move forward and charge us with energy, but we must move as an instrument. A driver of a vehicle simply puts forth the energy, but the wheels must be there to move. If there are no wheels, if there is only the engine, nothing will happen.

It is difficult to imagine the relationship between the individual and the Cosmic. It is a great eternal question. In what way are we connected with the Universal, and is our relationship inside or outside? Are we inside the world, are we outside the world, or are we ourselves the world? Nobody can answer this

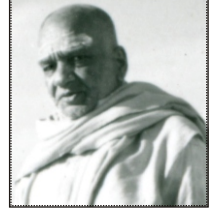
question. Many times it looks as though we are inside the world. If that is the case, we cannot accept the fact that the world substance is our own substance. As I mentioned earlier, the very substance of this individuality is nothing but the building bricks of nature, which is made of earth, water, fire, air and ether. We cannot stand outside it, because there is no house minus the bricks, steel and mortar; and if we pull out the contents, the whole building falls down. So we cannot say we are inside. We are the world itself, but yet the mind says that we are inside. Sometimes we may feel that we are outside the world. "I can walk on the road. Who can trouble me? The world is not impeding my movement. I can go anywhere on the surface of the Earth. I am outside it." Sometimes we feel we are inside the world because we are social entities. Neither of this is a fact. Neither are we inside the world nor are we outside the world. The relationship is very enigmatic, intriguing, and it will continue as long as we feel and think of the world in terms of a big ogre standing before us as vast space and long time. This idea must be removed. That process is the Patanjali Yoga System, for which a great purification of the mind is necessary.

What is purification? It is an honest feeling that we do not want anything else. When we have what we want in a most abundant manner, in the form of utter perfection, would we like to have the tinsels of the world? The senses will say, "Yes, they are also good." The glass pieces shine as the diamond shines. Will we go for the glass pieces when the diamond is in our hand?

(Continued on Page No. 26)

REAL BHAVA IN SERVICE*

(By Sri Swami Tapovanji Maharaj, Gangotri, Himalayas)



ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्मपश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

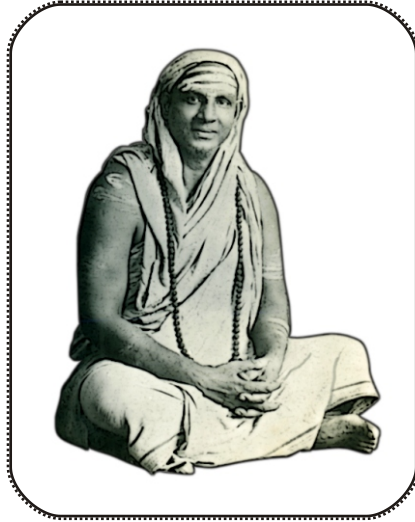
(Mundakopanishad)

आत्मैवाधस्तादात्मोपरिष्ठात्
आत्मापश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
आत्मैवेदं सर्वमिति ॥ (Chhandogyopanishad)

आश्चर्यमद्य ममभाति कथं द्वितीयं
नित्ये निरस्तनिखिला शिव चिन्प्रकाशे ॥

(Samkshepa Sariraka)

The realisation of this Upanishadic truth is the aim of human life. This Sarwatma Bhava—this Advaita Bhava—is the root-cause of all the divine qualities which are the foundation of the Divine Life. Divinity and unselfishness can be attained only by this Sarwatma Bhava. Without having attained this Sarwatma Bhava, the qualities of love, modesty, generosity, equality and service etc., become selfish, narrow and momentary. No perfection, no peace, no joy and no Jeevanmukti can be attained without this Sarwatma Bhava.



आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

This advice of the great law-maker, Manu, also can be practised fully and perfectly only by those wise men who realised this Sarwatma Bhava. And only these realised souls are really entitled to teach and preach divine qualities and divine life to others. Because the world is benefited only by the teachings of such religious teachers who speak as they have realised and practised. Now-a-days even those who have no faith in God, pose to be the devotees and seers of God and preach about God, God-realisation and godly qualities. A greedy man preaches renunciation, a haughty man advises modesty, and an idol of hatred becomes the teacher of love. That does more harm than good to the society. And killing the conscience is always more sinful than the killing of many Brahmins and cows. Not only wise men but God also laughs, seeing this drama of such spiritual masters.

Go to Ananda Kutir at Rishikesh. You can see an embodiment of this Sarwatma Bhava there, who deserves to be the real

*Written by Brahmaleen Parama Pujya Sri Swami Tapovanji Maharaj on the occasion of the Diamond Jubilee of Gurudev Sri Swami Sivanandaji.

and great master of divine knowledge, divine qualities and divine life. I mean Sreemat Swami Sivanandaji, the widely known and respected sage of the present age. His love and modesty have no bounds, because they are derived from the real Sarwatma Bhava. Though he is a Sannyasi of the best type, that is of great Tyaga and Vairagya, his love made him a man of service. Love never makes a man sit quiet before the troubles and miseries of his brothers. I quote an incident of his great love described in my Sanskrit book "Ishwara Darshan" from my own experience.

तस्मिन्नेवमठेऽद्यस्तादेकत्र वासं कुर्वन् स एकस्मिन् मध्याह्ने स्वामिसविधिमागत्यांगलगिरित्यनेदयन्; "स्वामिन्! मया सार्धमपरोऽपि कश्चित् साधुर्वङ्गदेशीयो निवसति। सोऽयं बहुभिरहोऽभिरुपतापपीडितः, आश्रमे अत्र तदर्थमत्यल्पपरिमाणं पयो मया गवेषितमपि नासादितम्; नान्यः कश्चनोपायो दृश्यते, हृदयः क्रेष्यामि यद्याणकद्वयं लभ्यते।" अहो! स्वामी तपोवनमपि निष्किञ्चनो भिक्षामात्रजीवी नार्थसंग्रहवानासीत्। तथापि कथंचित् संपाद्य चतुराणकान् तस्मै स्वामिने स्वामी सबहुमानं सप्रणामं प्रददौ, प्रशंसां च मुक्तकण्ठं तदीयां भूतदायां, परिचरणनिष्ठां च ॥

There was not a single pie kept by him at that time. Mark his burning spirit of renunciation! Yet in that Virakta stage also he wanted to serve others. See his burning love and sympathy towards the sick and helpless. His modesty also is unparalleled. Though he has taken birth in an ancient orthodox and proud Brahmin family of South India, he does not hesitate even to take the dust of the feet of the non-Brahmin householders. Such modesty can rarely be seen even in the mythological Rishis of yore.

I know him; I love him; and I have been looking at his activities and progress with a gladdening heart for the last so many years. We are very closely connected with each

other by mutual love and respect. Both of us are the sons of South India, the mother of so many world-renowned saints, philosophers and Acharyas. Both of us came to Rishikesh as Sanyasins and began our Himalayan Tapascharya almost at the same period. But afterwards, I began to live in the caves of Badrinath and Gangotri—I don't know why; but I liked it. He preferred to stay on at Rishikesh itself and stuck to his Tapasya there, and in course of time, became a great master of divine life by his spiritual attainments and activities

I have not written these lines to praise him. I have written these lines simply to record my admiration towards his perfect Sarwatma Bhava, the mother of all his divine qualities. I think that this great quality is the secret of his success in the spiritual life. When I remember Swami Sivanandaji, this great quality of that great saint comes to my remembrance more readily than his learning, authorship, religious leadership and all other uncommon qualities and activities.

Now all over the country the Shashtyabdapoorti day of this great spiritual genius is being celebrated by his disciples, friends and admirers. I remember him with a loving and respectful heart, and send him my greetings, in the form of these Sanskrit Slokas on this auspicious occasion, sitting here in solitude of my Himalayan hut, because I know, he loves and respects Sanskrit language naturally by his instinct. Why not? He is a descendant of a highly famous and unrivalled Sanskrit scholar, Maha Mahopadhyaya Sree Appayya Deekshitar. I quote here one incident of my life from my remembrance in connection with Appayya Deekshitar for the amusement of the readers. When I was studying

“Kupalayananda” (कुवलयाणन्द) an Alankara (rhetoric) work of Appayya Deekshitar in the early age of 17 or 18 in my house at Malabar, I put the question to the preceptor Shastri: “Who is this Appayya Deekshitar, the writer of such a beautiful and majestic work, ‘Kupalayananda’?” Shastrijee could not answer the question, because he was completely ignorant of the life of Deekshitar. He was ashamed. The incident passed off. Though I could not get any knowledge at that time about his life, great admiration and respect towards his great Sanskrit learning and scholarship was produced in my mind. That Appayya is the forefather of our beloved Sivanandaji. This piece of information has given me immense joy and wonder, and now also gives me whenever I remember that.

SRI SIVANANDA SHASHTYABDAPURTI SHATAKAM

जीयाच्च जीव्याच्चिरमत्र धीरः
शिवो य आनन्दकुटीरवासी ।
गुरुर्बहूनां बहुशिक्षितानां
गुरुस्त्रिलोक्याश्च शिवस्वरूपः ॥१॥

1. May this hero triumph and live long who is the form of blessedness, the auspicious, the dweller of Ananda Kutir, the Guru of many learned men, the Guru of the three worlds!

यज्जीवनं तीव्रतपः प्रभवात्
स्वेनानुभूतं चरितं च सम्यक् ।
तद्विव्यसज्जीवनशिक्षकोऽयं
जीयान्महाचार्यवरः शतब्दान् ॥२॥

2. Whose life has been properly lived and experienced through personal austerity of the extreme type, may that teacher of the real divine life, that best among great preceptors, live for a hundred years.

जयतु जयतु जैत्र श्रीयुतः प्रेममूर्ति-
र्जयतु जयतु विद्यौदार्यवीर्याम्बुराशिः ।
जयतु जयतु भूमौ भारतज्याविभूति-
र्जयतु जयतु दीर्घं श्रीशिवानन्द योगी ॥३॥

3. Victory! Victory be unto the triumphant and auspicious embodiment of love! Victory, victory, be to the ocean of courage, generosity. Victory, victory be to the wealth of Bharatavarsha! Victory, victory be for ever to Yogi Sri Sivananda!

रे रे मानुष! दैवसंपदिहया मोक्षप्रदा देहिनां
सत्यं निःस्पृहकमं भक्तिररातिर्योगश्च तत्त्वास्थितिः ।
इत्येवं विधदैवधर्ममधुरा शिक्षस्वतां स्वामिनः
शश्वत् क्लिश्यति चात्रजीवति शिवस्तातोपमस्त्वत्कृते ॥४॥

A. O Man! Real divine wealth which bestows final Liberation on the embodied ones here is fourfold: disinterested service, devotion, Yoga and knowledge of the Reality. Acquire this precious divine wealth from Swami Siva, for he, like a father, is ever troubling himself throughout his life for your sake.

धन्या माता च धन्यं कूलमथ तटिनी
ताम्रपर्णी च धन्या
धन्या सा द्राविडी भूक्रषिमुनिजननी
भारती चापि धन्या ।
धन्या कुब्जाम्रकाभूरथ तुहिनगिरिः
स्निग्धकाश्चास्मदाद्या
लब्धो यस्मादिनोद्यद्द्युति शिवयति-
संपर्कसौभाग्यलाभः ॥५॥

5. Blessed is (his) mother. Blessed is (his) family. Blessed is the river Tambraparni. Blessed is the Tamilian country. Blessed is Hindustan (Bharata), the mother of saints and sages. Blessed is Rishikesh. Blessed is the Himalayas. Blessed are friends (of his)

like me who have all gained the joy of the company and intimacy with Siva-Yati (Sivananda), whose light is just like the light of the rising sun.

लक्ष्यं कांक्ष्यं नराणां निखिल मुनिवै-
 वेदिकैर्वेदबाह्यै-
 श्चादिष्टं यद्वरिष्ठं सुखपदमभयं
 जीवनं दिव्यमेकम् ।
 लोके तद्वृद्धिहेतोस्तदभिनव गुरो-
 र्जीवनं श्रीशिवेन्द्र-

स्यारोग्यं चापि दीर्घं जनधननिचयं
 हे नराः प्रार्थयध्वम् ॥६॥

6. The aim and the object of man here, as declared by all sages of the Vedic and non-Vedic periods, the best peace-bestowing, fearless life is One, and that is Divine. To propound the glory of this Divine Life, its new teacher, Sri Sivananda exists here. For his long life and for his disciples and workers, pray now, O men on earth! □ □ □

THE LUMINOUS LIGHT

(Retd. General Sri K.M. Cariappa)

It always gives me great joy to read our Swamiji's writings, which are so simple and practicable, showing us admirably the path to obtain peace of mind and to cleanse our souls to be good men and good women—good in the fullest meaning of the word. Apropos of this I often narrate the following incident in Sydney, in Australia in 1955, to back up what I have said:

“An Australian lady aged about sixty years, who had never left the shores of Australia, told me that by reading some books written by our Swami Sivananda, which I had given to some of her friends in Adelaide, she had got a new lease of life. Till she read them, she had been suffering a great deal of mental ailments through worrying about her daily domestic problems, thus causing her endless unhappiness in her life. Swamiji's words of wisdom, she said, helped her to see life's problems from an entirely different

angle. Her mind became calm and unruffled. She began to see the silver lining in the dark clouds of her life. She became a new person altogether.”

There are numerous similar incidents I know of. I do not wish to single out any particular saying or sayings of our Guru because to me one is as precious a gem as another. His Holiness Swami Sivananda is our luminous light showing us the way to go ahead in ceaseless pursuits of 'peace of mind, pure soul and Godliness'. Let us be his loyal and truthful devotees.

Let us all take a vow today that we will strive hard, honestly and sincerely to disseminate his teachings amongst our people particularly amongst the rising generation, so that we can have in our land people who in fact do live the glories and the grandeur of our priceless philosophy and culture and NOT just live on them, as many do today. □ □ □

SIVANANDA'S INFLUENCE IN THE WEST

(Prof. Jean Herbert, Geneva University)

[Lecture delivered at Sivanandashram on 16. 3. 56]

I have not come to India to teach or to speak. I have come to India to listen and to learn, because I feel that India, which has already taught so very much to the world through many centuries, which has given so much of her wealth of every kind to the rest of the world, still has much more to give. Her message has so far permeated only very small sections of the outside world. For the last quarter of a century I have made it my work to come periodically to India to sit at the feet of her sages and her saints to receive what little of their teaching I was capable of receiving. I know it was a very, very small fraction indeed, but still I have done my best to carry that over to countries of the West by translating and publishing that sayings, writings, and teachings of the great sages and saints of India. Now I believe that the time has come to bring over still more, to Europe more particularly, and this is why I have again come to India, and I hope, with God's grace to come many more times to try to receive a little more of the teachings of India and to take it back.

This is the first time I have the great privilege of coming so high up the Ganges valley, to Rishikesh, and also of sitting at the feet of the great Master, the great saint, who was so kind as to admit me in his presence, Swami Sivananda Saraswati. The Swami I have known for many many years through correspondence, and I have read a great number of his writings which he has been so kind to send me very frequently. I should just

like to mention one or two points which have impressed me and which have impressed many people in Europe, who like me, had not the privilege of seeing him before.

First of all, the fact,—which was confirmed to me today again—is that he has not remained in the realm of the Abstract or even of intellectual and spiritual teaching, but that at the same time he has put into practice one of his great maxims 'Do good', and I see with infinite pleasure today that the Ashram, although not rolling in wealth, as far as I can see, still manages to feed hundreds of people every day. I again heard the story today of the work that Swamiji has done for the lepers in this part of India, and many other instances. Now, so far to my knowledge, the great saints and the great sages of India in most cases have done either of the two. Either they have given abstract spiritual teaching, or they have rather refrained from that and gone into social, practical work. Often it was the Master who gave spiritual teachings to his disciples, and the next generation after him went in to social work, building hospitals, dispensaries, schools, giving famine and flood relief etc. Apparently one of the teachings which we can take from Swami Sivananda is that both can be combined, and this is extremely important for us Europeans, who attach so much importance, rightly or wrongly, to the visible, tangible, practical effects of the teaching.

Another point that has struck me about the teachings of Swamiji is the great insistence with which he speaks and writes, of the ethical basis of Yoga. I might say, the elementary starting-point. Now in this West many people are attracted by Yoga, and I must say, the most vulgar forms of Yoga, the cheapest and the most dangerous. I believe if I could teach people a Yoga that would enable them to sit on a bed of nails, I should have thousands of people coming to learn it, but when you come to speak of high philosophy, people are not so much interested. And also, like many people in India too (because that exists also in this country), they think that they can learn Yoga in one or other of its forms, straightaway, totally ignoring the ethical prerequisites. One of the books I have published in French and German is Swami Vivekananda's Raja Yoga, in which, as you know, he takes up all the eight points of Raja Yoga in their regular order. But most people, I am sorry to say, just skip the chapters referring to the first to two points, Yama and Niyama, because they think that they know all about it, and this is nothing new for them. They want to go straight to what is new, what is interesting to them, and the result is that many of them start practising Asana, Pranayama and all the rest, often with the most disastrous results. I have known personally a great number of

people, and when I say a great number, it runs into several dozens, who have become insane or whose health was totally ruined by such practices of Hatha Yoga and Raja Yoga, because they ignored the ethical prerequisites. This is the reason why I am extremely glad that Swami Sivananda dealt at great length on these and with such insistence, emphasising the essential, basic, simple, self-evident truths with which one must start any Yoga. I have met many people in Europe who have come under his influence through his writings, and possibly through correspondence, and I have so far not known of such cases of people losing either their mental or bodily health,—and I know how extremely difficult it is to correspond with a Master whom you have never seen, who lives on the other side of the world. This much I can say of what I have seen about the results of the teachings of Swami Sivananda in Europe, in the West.

I should not presume to say more, because anything else you know far better than I do. But—just to sum up, as far as I have been able to judge, his influence has always been very good, exceptionally good, and only good, on all the people who have come into contact with him through his writings, who have followed his teachings and who have accepted him as their Guru.

The positive aspect of non-injury is the development of universal love. If you are filled with compassion, with the spirit of love, brotherhood and affection towards all creatures, you cannot hurt any creature. You can never do violence to one whom you love. So universalise your love. Love filled with compassion is the surest basis for peace, for external relationship between man and man and peace within one's own heart.

—*Swami Chidananda*

THE BRANCHES OF THE SOCIETY

(Sri Swami Krishnananda)

The Branches of the Divine Life Society are actually the ramifications of the spiritual, cultural and social aims and objectives of the Headquarters, for which the venerable Founder, Revered Sri Swami Sivanandaji Maharaj, stood and lived his life as a great example before us of the practical implementation of the ideal. Whatever the Headquarters stands for, that the Branches also stand for. The ideals of the Divine Life Society are pervasive and they apply equally to the Headquarters as well as the Branches, as also to the Members, and whoever is associated with the Divine Life Society in any manner whatsoever.

It has to be mentioned at the very outset that the objective of Divine Life is not any kind of activity for the sake of activity, but activity for a higher purpose, towards which it has to be directed. All work is a means to an end and not an end in itself, though work can become an end in itself when it gets divinised and universalised. Then it reaches the status of God, which is a far-off Ideal, and as far as we people as human beings are concerned, it is a means to an end. This is the great goal that is ahead of us.

Therefore, the programme of the Divine Life Society Branches should be such that it should include, to the extent practicable, humanitarian ideals which comprise all that human nature requires. What man needs

essentially is not easy to explain. We require food, clothing and shelter; it is true. But it is not true that we require only this much. There are other things, perhaps more important things, than food, clothing and shelter, notwithstanding the fact that these are essentials. So, while it is true that Members of the Divine Life Society and the Branches of the Society should work in the direction of the amelioration of poverty, disease and ignorance in their various aspects, they have also to work for the great Ideal for which the Society ultimately stands.

We work for existence in this world. Finally, we will realise that all activity tends towards an assurance that we should exist in the world, our life should not be cut off or abolished. But we do not wish to exist as trees or stones. We ask for an existence with a quality, and not merely an existence without any meaning or significance. Our activities tend towards helping people in the direction of fulfilling this aim of existence, not merely in a comfortable way from the physical or material point of view, but in a valuable way from the point of view of the ideals for which humanity exists and which humanity seeks. We have hunger and thirst, and we feel heat and cold, and naturally we have to work for protecting ourselves against these odds of nature.

But we have also secret aspirations

from within us, which cannot be stifled in the name of a mere physical satisfaction. We have physical needs, we have vital needs, we have psychological needs, we have rational needs, we have social needs, we have political needs, we have spiritual needs. What is it that we do not need? Our aspiration is all-comprehensive and engulfs everything that one can think of, and in the effort towards the fulfilment of these requirements of human nature, we must always give preference to the more pressing needs first and the general ones may be taken care of later on. We may say that hunger is the most pressing need. Remedying disease is a pressing need no doubt, but there is a conditioning factor behind all these so-called empirical needs. We do not wish to die of hunger. Yes, perfectly true; but we also do not wish to live as idiots knowing nothing. There is a necessity to get enlightenment, together with the needs we feel for physical existence by means of fulfilment of hunger and thirst, etc. The cause is more important than the effect, though, while we are engaged in the effect, it appears to be important enough, and it attracts our attention as an all-in-all. When we are in the midst of a particular environment or circumstance, that appears to be the immediate reality and, perhaps, the only reality. But there is a cause behind it, a foundation on which it is rooted, which should be regarded as more important because it conditions this appearance of the immediate environment. The physical needs are the least important things from the point of view of a larger comprehensive approach to human nature in general. More important

than the physical needs are the vital, the psychological, the rational and the spiritual.

The word 'spiritual' is a hard nut to crack. One cannot easily understand what it actually means. It is a most abused term anywhere and the most misunderstood, and it is difficult to believe that we can have many people before us who can understand what the true significance of the term 'spirituality' is. We suddenly get thrown into a fit of emotion the moment we hear the word 'spirituality'. Most youngsters in their juvenile enthusiasm go out of gear when they hear the word 'God' or 'spirituality' and get into a mood of renunciation, a throwing off of responsibilities and cutting themselves off from duties, services, etc., in the name of the God that they have in their minds and in the fulfilment of the idea of spirituality that they are entertaining in their minds.

Every level of life is important in its own way. God, the ultimate Spirit, reveals Himself in various degrees, and every degree is equally important as a necessary stage in one's progress. The importance of a particular experience can be judged only when we take into consideration the atmosphere in which it is generated. There is a relationship between the subject and the object, as we know very well. The subject is yourself or myself—any experiencing unit. The object is the atmosphere, the environment. It may consist of human beings, it may consist of physical nature, it may be anything, for the matter of that. That which is immediately present around us and has some impact upon our personal life is a degree of reality which we cannot ignore—it

may be social, it may be natural. To imagine that God will take care of us and to reject the immediate reality would be a folly, because God is not merely a transcendent reality but He is also an immediate reality. That which is present under our nose is also God's manifestation. And so we should not be under the erroneous notion that God is above and not below.

With this comprehensive approach of realism blended with idealism we have to live, and the life of Sri Swami Sivanandaji Maharaj was a practical demonstration of this coming together of realism and idealism. He was not merely a dreamer in the idealistic sense, though he was the foremost among contemporary geniuses who held God-realisation as the goal of life. In that we may say that he was the topmost idealist of modern times. But he was not merely an idealist, he was aware of the present realism of the physical circumstances and the social life in which man is placed. And no one could be more realistic than Swami Sivanandaji Maharaj. He would take care of even the smallest things. The littlest needs of man

were his concern, and not merely the realisation of the Absolute. There was nothing unimportant before his eyes, nothing that he disliked, nothing that he condemned, nothing that he regarded as not his own. He lived a life of fraternity with all and he followed in letter, not only in spirit, the great gospel that we have in the Bhagavadgita, 'Sarvabhuta-hite-ratah'—'One who is intent upon the welfare of all beings', not merely human beings, but even other beings than the human. A great man that he was, it is difficult to know what he was thinking in his mind, and also more difficult it is to know the significance of the kind of life that he lived as an example before us. Sri Swami Sivanandaji Maharaj's life was a commentary on the principles of Divine Life, as we often say that the life of Bhagavan Sri Krishna is the best commentary on the Bhagavadgita. Our life is a commentary on our principles, our ideologies and our aspirations. Divine Life, truly speaking, is a practical living of the ideal that one holds as supreme in one's life, and is at the same time a torchbearer to others in their higher evolution. □ □ □

One must realise that even all the things of the earth will not be sufficient to quench the thirst of even a single man. For the longing of the mind is eternal, it is in need of the infinite for its ultimate satisfaction. It cannot be satisfied with perishable things, with finite presentation.

But it experiments with all things here trying this and that for the sake of an enduring joy. Unfortunately it always suffers an utter failure in this restless quest for joy in the things of the world.

"Even all the gold and cattle, rice and wheat of the world will not suffice to satisfy the cravings of one man." said king Yayati after enjoyment of the pleasures of heaven for thousands of years.

"Never is desire extinguished by its fulfilment through objects; on the other hand it increases thereby, as fire on which ghee is poured" says the great law-giver Manu.

—Swami Krishnananda

DEEP LISTENING*

(Sri Swami Atmaswarupananda)

We have just completed our annual Sadhana Week. For many, something has been awakened within, and we would naturally like to carry that with us into the coming year. We would like to feel that awakening always, to have it as part of, and as a guide to, our day-to-day life.

Each one of us will have to try to work out his or her own way of doing this. The difficulty is that we can't take this identical atmosphere back with us. Inevitably, whether we live in the ashram or outside, our normal routine will gradually overtake us.

Is there anything that we could work into our normal routine, not just once in awhile or once a day, but moment by moment that could help us? There are, of course, a number of effective practices such as repeating God's name, but is there something that is always part of our normal daily life that could help?

We all have to spend a lot of our day listening. Sometimes it includes listening to other people with their problems, at other times to their instructions. Whatever it is, we are meant to listen. And sometimes—indeed, perhaps most of the time—we listen like we breathe, just using part of our capacity. We don't practise deep breathing or deep listening.

Indeed, frequently we hardly listen at all. Why is that? One reason is because we listen with our conditioning—with our mind which is busy agreeing or disagreeing with what is being said, or with our emotions which like or dislike what is being said. We don't practise deep listening. If we really want to hear the other person, or if we really want to hear God, we have to bypass our mind and our emotions and listen with the deepest part of ourselves, with our whole being.

When we give someone else the courtesy of really listening to them—not judging what they are saying, not emotionally reacting, but allowing it to go right in—then we are listening with the same God within that has been awakened by the inspiration of this past week. If we will practise really listening—to our family, to our friends, to our colleagues—we will constantly awaken the God within, because we are listening with the God within. Therefore what has been awakened in this past week will be kept alive.

Deep listening will greatly improve our personal relationships, but above all it will keep us in touch with the God within and help us to express the God within. In this way, we will be able to take forward into this coming year what has been awakened here.

**Early morning meditation talk given the morning of July 23, 2011 after the conclusion of the 48th Sadhana Week 2011*

THE KEY TO COSMIC CONSCIOUSNESS

(H.H. Sri Swami Sivanandaji Maharaj)

“Isavasyamidam Sarvam Yat Kincha Jagatyam Jagat”

The Lord pervades all that exists here!

Salutations to the All-Pervading Lord, the Supreme Truth, the Eternal Fountain of unalloyed Bliss and Perennial Peace!

Beloved Immortal Atman! Be truthful. Be honest to yourself. Let there be unity among your thoughts, words and deeds. This is the way to integrate your personality. With an unintegrated personality, how can you live in peace and happiness?

You have read in the scriptures, you have heard from the sacred lips of saintly persons, and your own experience tells you—that there is no happiness to the sensual objects of this world. Be sincere. Give up this meaningless craving for them. Do not cheat yourself by imagining that the sense-objects can give you even the least pleasure.

What has deep sleep taught you? Have you, in the fruitless rush of your daily routine activity, paused a moment to reflect over this wonderful phenomenon of deep sleep? You are cut off from this world. You have withdrawn yourself into the innermost core of your being. You enjoy peace and happiness. Sleep is Nature’s best gift to man, to refresh him and revitalise him; but, do not neglect the hidden spiritual message in sleep. It teaches you: HAPPINESS IS WITHIN, PEACE IS WITHIN YOU. Have you attempted to

experience this happiness, this peace, consciously?

How to get this experience? Be truthful to yourself. Be honest to your convictions. Be sincere. This is all that is really required in life. You know a lot. You have a nodding acquaintance with ethics. You have read about Liberation, about the Immortal Spirit that you are in reality, and about the nature of this world. But you are not truthful; you are not honest; you are not sincere. Therefore, you suffer here. You are caught in this wheel of birth and death. You are subjected to pain, grief, misery, failure and dishonour.

These are not your essential nature. You are Satchidananda in reality. You are Immortal. You are all-wise, you are Bliss itself. Be honest and express these in your daily life. Realise that Immortal Bliss here and now.

Practise. Practise. You know it is dishonesty, hypocrisy to indulge in lip-vedanta, in tall talk of spirituality and Yoga. Do something. Do it now. Delay not. Meditate now. You will instantly experience that peace and bliss that eternally wells up within you. Love all and serve all; you will experience the Unity of Existence here and now. Do charity; give, give and give. Your heart will expand and you will have the *Bhuma* experience, the experience of the Infinite, here and now. Be truthful; be honest; be noble and gentle. Feel that you are one with all. Mentally repeat the formula several times a day: “I am the Self of

all; I am the All; I am the All-in-All". Identify yourself with every creature in this world. Respect and love every living being.

If you feel your oneness with all, will you cheat anyone, will you harm anyone, will you behave rudely towards anyone, will you entertain evil thoughts towards anyone? No. Never. Be sincere. For in sincerity lies your salvation. Whatever you know, put into practice. That will confirm your sincerity and enable you to be firmly rooted in cosmic consciousness. You will rejoice forever; you will be at peace with yourself. You will radiate joy and peace. You will become an

enlightened being to whom the whole world will look for solace and guidance.

Blessed child of the Almighty! Won't you do this for your own permanent eternal good? Will you not, through diligent inner discipline, realise God and shine as a Yogi, sage or Bhagavata here? This is your foremost duty. This is the purpose for which God has granted you this precious human birth. May you all attain this grand goal of life in this very birth, nay in this very second! May God enlighten your intellect! May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha.

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Continued from Page No. 14

Self-instruction, a self-educative process, should also go on. A little bit of Vichara, as it is called, is very important. It must be possible for everyone to discriminate between that which really is and that which is only appearance. What is the relationship between the snake and the rope? The rope appears to be a snake. Is the rope creating the snake? The snake is the projection of the rope. Does it exist, or does it not exist? If we say the snake does not exist, why we are frightened and jump over it? If we jumped, it must be a real thing. How can an unreal thing produce a real jumping? If we say it is really there, who created it? It is a very indescribable situation.

The whole world is a mystery, to put it briefly, and nobody can understand how it is made, why it came, from where it came, and so on. For this purpose, we have to enter into the magician himself. The magical performance is very beautiful, but how have

things come? We do not know. Enter into the mind of the magician himself, and then see how things are projected. That entry of consciousness into the magician's heart—the Cosmic Operator, call Him by any name—is utter Union.

Suffice it to say that the whole issue before us is to what extent we are able to unify ourselves with another thing. The so-called another is harassing us. There is always something which is another—conceptually, physically or socially. Can this so-called another become us only? There we see the whole sea merges into a confluence of one big mass of experience. This requires a very strong will, real determination, honesty of purpose, dispassion at the core based on proper understanding, intellectual sharpness, poise of reason, and total dedication. If this is there, we will get everything.

(Concluded)

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

Though the name “Sivananda Home” already existed, Sri Swami Chidanandaji Maharaj repeatedly referred to it as “Karuna Kendra”. What is in a name? Is it just a mentioning, or should it be understood, pouring from Swamiji’s noble heart, as a dedication, a recommendation for the direction to be followed, in the spirit of Gurudev Sri Swami Sivanandaji’s teachings? If well remembered, Swamiji Maharaj speaks about empathy; empathy as an attitude of trying to comprehend, trying to feel how the other person will feel, how we ourselves would feel, in a same condition or position.

Karuna Kendra shelters a wide range of different people, who can be divided into a same wide range of different categories. One can divide and segregate them in terms of diseases, in terms of gender, age-wise, then well in terms of chronic or acute illness, or duration of admission. The medical treatment is often manifold, due to staying on the roadside without accessibility to any indoor hospital treatment or due to ignorance about health and disease. Besides the medical treatment, the nursing care is an important aspect of the ongoing routine. When a person is not able to express his or her

discomfort, accent has to be laid upon checking the whole body on injuries, and observing the person’s day to day activities and habits, to find out for example why he does not have any food intake. Especially in the raining season, the Home is confronted with contagious diseases, like viral infections, infested wounds, enteric fever, infected scabies, etc, and has besides the treatment of the concerning patient, to take measurements to prevent any spread among the residing inmates.

Throughout all these years of the existence Sivananda Home, hundreds of patients have come and gone. Each one had the privilege to stay here and receive His blessings for whatever time it took. So many patients throughout the years were treated and discharged, or passed away when their time came, or still reside for as long as He wishes. Man proposes, God disposes. Let us pray to Him, for receptivity to hear His voice, to follow His commands, and for making the right choices. Thy Will be done. His work is going on, by His grace.

Hari Sharanam. Guru Sharanam. Sri Guru Sharanam. Sri Hari Sharanam.

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

SRI KRISHNA JAYANTI MAHOTSAVA AT THE HEADQUARTERS ASHRAM

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

Salutations to Lord Krishna, the Parijata tree or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of whip in one hand, the wielder of the symbol of knowledge and the milker of the nectar of the Bhagavad Gita.

The blessed day of the advent of Lord Sri Krishna on this earth plane was celebrated with due sacredness and great spiritual zeal and zest at the Headquarters Ashram on 21st August 2011. As a prelude to the celebration, the Mula Parayana of Srimad Bhagavatam was done from 1st to 15th August 2011 by the sannyasins, brahmacharis and devotees of the Ashram. The most sacred Dvadashakshari Mantra—‘Om Namo Bhagavate Vasudevaya’ and ‘Sri Krishna Govinda Hare Murare’ were collectively chanted daily for two hours from 17th to 20th August 2011.

On the Sri Krishna Jayanti Day, immediately after the Brahmamuhurta prayer-meditation session, a *prabhat-pheri* was organised. The Akhand Chanting of Dvadashakshari Mantra commenced at Sri Vishwanath Temple at 7 a.m. with the lighting of the lamp by H. H. Sri Swami Vimalanandaji Maharaj, which continued till 7 p.m. The temple was splendidly adorned with variety of beautiful flower festoons, bouquets and colourful lights for this auspicious occasion. A Havan for peace and welfare of the world was also performed at the Ashram Yajnasala. The Ceremonial Worship of the Lord Murli Manohar enshrined in the *sanctum-*



sanctorum of Sri Vishwanath Temple commenced at 8 p. m. with *abhisheka* to the Lord to the chant of Purusha Suktam and Narayana Suktam. The beautiful idol of the Lord was then magnificently embellished with variegated flowers and sacred Tulsi leaves were offered to the Lord to the chant of Sahasra-namavali. All the inmates, guests and visitors of the Ashram participated individually in the *abhisheka* and the *archana*.

Simultaneous ecstatic and devout singing of melodious *bhajans* and *kirtans* glorifying Lord Sri Krishna filled the entire atmosphere with divine vibrations. The Lord's manifestation as described in the 10th Skanda of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj at 11.45 p.m., followed by an elaborate *arti*. The celebration concluded with the distribution of sacred *prasad* at the Annapurna Dining Hall.

May the World- teacher Lord Sri Krishna remove our veil of ignorance and bless us all with light of Knowledge.!

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**INAUGURAL FUNCTION OF THE SIXTY-NINTH BASIC YOGA-VEDANTA
COURSE (AUGUST-OCTOBER 2011)**



The Sixty-Ninth Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy was inaugurated on 19th August 2011 at YVFA Hall. Thirty Eight students joined the Gurukula of Sivananda Ashram to be blessed with the Divine Knowledge.

H.H. Sri Vimalanandaji Maharaj, President, DLS Headquarters and H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters graced the Inaugural Function by their august presence. The function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the chanting of Jaya Ganesh Prayer and Guru Stotra, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a hearty welcome to all those present. H.H. Sri Vimalanandaji Maharaj lighted the Deepa

(lamp) as an auspicious token of the commencement of the Course. Sri Swami Akhilanandaji Maharaj, then introduced the students to the gathering.

H.H. Sri Swami Vimalanandaji Maharaj in his inaugural address inspired the students to make best use of this blessed opportunity of being a part of the Yoga-Vedanta Course. H.H. Sri Swami Nirliptanandaji Maharaj in his blessing message highlighting the significance of Yoga-Vedanta Course said that it is a great blessing to the entire mankind. 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.

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 remittances 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 Dash, 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

“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.

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*

* * *

Education should teach the pupils to love God and man. Education should instruct the students to be truthful, moral, fearless, humble and merciful. Education should teach the students to practise right conduct, right thinking, right living, right action, self-sacrifice, and attain knowledge of the Self. That which develops character, initiative and a spirit of service to God and humanity is real education.

—*Swami Sivananda*

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): During the month of July 2011, the Branch held the weekly Satsanga preceded by half an hour Mahamriyunjaya Mantra Japa on Sunday evening, Sri Hanuman Hymns recitation and Bhajan-kirtan on Tuesdays, and video Satsanga on 10th July. It also hosted Bhajan-Kirtan by ISCON party for 2½ hours on 9th July. Social Service through Homoeopathic clinics and Jalaseva (water hut) was continued.

Badakuanl (Odisha): *Regular Activities:* Daily 2-time Puja; daily Sri Vishnu- sahasranama Stotra Parayana and Srimad Bhagavata Svadhyaya after the evening Puja; weekly Satsanga on Thursdays; and Paduka Puja on Sundays and Sivananda Day.

Special Activities: (1) Sri Guru Purnima: morning prayer, Paduka Puja, Srimad Bhagavad Gita Parayana, special evening Satsanga. (2) Sadhana week: from July 17 to 23. (3) Aradhana Day: morning prayer, Paduka Puja with Sahasra Archana (1000 offerings) with 'Om Namo Bhagavate Sivanandaya' Mantra, Srimad Bhagavad Gita Parayana, one hour Akhanda Kirtan of this Mantra, special evening Satsanga. (4) Home Satsanga at the residence of a devotee with Srimad Bhagavad Gita Parayana.

Bangalore (Karnataka): *Regular Activities:* Weekly Satsanga with Paduka Puja, Svadhyaya of Gurudev's teachings, recitation, Arati-Prasad; Friday Satsanga with recitation of Sri Vishnu-sahasranama and Sri Lalita- sahasranama Stotras; grand Abhishekam, Svadhyaya of Gurudev's writings, Japa, Arati, Bhog, Prasad on 5th June and 3rd July (first Sunday); Akhanda Kirtan on third Sunday—19th June and 17th July; and divine music on the fourth Sunday.

Special Activities: (1) Sri Guru Purnima: An inspiring discourse on 'Guru Bhakti' by Revered Swami Basavanandaji, release of free distribution pamphlet on Guru Mahima. (2) Aradhana Day: 3-day programmes: (i) A spiritual Dance ballet Hamsa (Swan) by Sri Ramana Maharshi Centre on 22nd July. (ii) Divine music and inspiring Bhajans by "Art of Living" group on 23rd July. (iii) On Aradhana Day, Paduka Puja, recitation from Sri Guru Gita, devotional music by Sivananda Bhajan Mandali, (Ashirvachan by Ni. Pra. Sri Sri Sri Shivanubhavacharamurthy, Shivarudra Mahaswamigalu, Belimutt Mahasamsthana, Bangalore) release of "Practice of Karma Yoga" (Kannada translation), Maha Bhog, Sadhu Bhiksha,

Narayana Seva, Prasad Sevanam, and evening Bhajan Sandhya.

Barbil (Odisha): The Branch conducted weekly Satsanga at Ashram on Mondays, home Satsanga on Thursdays and Bal (children) Vikas Satsanga on Sundays. Sivananda charitable Homoeopathic Dispensary treated 485 patients during June.

Bargarh (Odisha): *Regular Activities:* 2-time Puja-Arati, prayer; daily Svadhyaya; daily Yogasana, Pranayama, meditation; weekly Satsanga at the Ashram on Thursdays; mobile Satsanga in Radhakrisna Temple on Saturdays; Paduka Puja and Japa on Thursdays; and homoeopathic dispensary—300 patients treated in July.

Special Activities: (1) Sri Guru Purnima: early morning meditation at 4.00 a.m., Prabhat Pheri, Paduka Puja, Akhanda collective Japa for one hour, spiritual discourses by two Swamijs, Bhajan-kirtan, Prasad Sevan (lunch) by 200 participants (2) A discourse on Upadesh Sara by a respected Mataji on 23rd July.

Bhubaneswar (Odisha): The Branch conducted daily Paduka Puja, weekly Satsanga on Thursdays, and on the birth anniversary of H.H. Swami Devanandaji Maharaj a special Satsanga attended by seven saints and more than two hundred devotees and with talks by Revered Swami Sivachidanandji and senior devotees. On 30th June, Dr. Kavi Prasad gave a talk on Goswami Tulsi Dasji and Sri Rama-charita-manas.

Bhuj (Gujarat): The Branch organised an essay competition for school and college students with 120 participants and its Prize distribution function on Sri Guru Purnima. The President of the Branch gave an informative talk on Gurudev's life and Mission and narrated the activities of the Divine Life Society. Many school and college teachers also attended the function.

Bikaner (Rajasthan): The Branch conducted twice a day Puja, weekly Satsanga on Sundays, Havan on Chidananda Day, Sri Sundarakanda Parayana on July 9, 12, 30 and on all the Mondays of holy month Shravan. On Sri Guru Purnima Paduka Puja was followed by Bhajan-kirtan, Arati and Prasad. On Aradhana Day, talks on Gurudev's life and teachings was the added item. Social service through scholarships to students and Sivananda Library was continued.

Chandigarh: The weekly Satsanga with Svadhyaya of 'Sadhana' and 'Ponder These Truths' was followed by free food to 300 poor persons and free

medical consultation and medicines to about 50 persons every Sunday. The Branch had special Programmes of 12-hour Akhanda Mahamantra Japa, Paduka Puja, Bhajan-Kirtan and Preeti Bhoj (dinner to all the members) on its 33rd Foundation Day on 8th June. A Home Satsanga was arranged on 4th June.

Chatrapur (Odisha): *Regular Activities:* Daily Satsanga; weekly 2-hour Satsanga on Thursdays; home Satsang on July 7, 18 and 25; Paduka Puja on Sivananda Day and Chidananda Day; and Sri Sundarakanda Parayana on Sankranti.

Special Activities: (1) Sri Guru Purnima: Paduka Puja in the morning, a special Satsanga with a talk on 'Guru Mahima' by Sri Jagannath Panda. (2) Sadhana Week: 8-day Sadhana with daily early morning meditation, Prayers, Mantra Japa, recitation, etc. (3) Aradhana Day: Prabhat Pheri, Paduka Puja, Bhajan-Kirtan, Spiritual talks, distribution of food and clothes to 15 destitutes.

Chennai, Anna Nagar (Tamil Nadu): The Branch organized on the occasion of Sri Guru Purnima, a special function in which Sri Suryachandrananda, spoke on "Vyas Bhagavan and Yoga-Vedanta Vigyan".

Chennai, Washermenpet (Tamil Nadu): The Branch held a special function to celebrate its 34th Foundation Day on Aradhana Day. The Programmes included Guru Puja, Bhagavad Gita chanting by Sri Krishna Geetha Samajam, Bhajans, Arati, Maha Prasad, etc.

Dhenkanal (Odisha): Sri Guru Purnima Programme included Prabhat Pheri, Paduka Puja, Spiritual talks by Revered Swami Tyagaswarupanandaji in both the forenoon and evening sessions, Prasad Sevan, etc.

Digapahandi (Odisha): In addition to twice a day Puja, the Branch conducted biweekly Satsang on Thursdays and Sundays, and Paduka Puja on Sivananda Day and Chidananda Day. It also arranged home Satsang on 17th May, 21st June, and home Satsang with Paduka Puja on 22nd May. On Sankranti Days Paduka Puja and Havan in the morning, and special Satsanga were regular activities.

Faridpur (U.P.): The Branch continued its weekly Satsanga. On Sri Guru Purnima, Paduka Puja and Bhajans were the main Programmes. During the summer, it distributed cold water pouches to train Passengers spending about Rupees Twenty Thousand on the Project.

Jaipur, Malviya Nagar, (Rajasthan): *Regular Activities:* daily study circle; Satsang and Havan on Sundays; Matri-Satsanga on Fridays; daily meditation

from 11 a.m to 12 noon; daily Yoga Sadhana; distribution of food to the poor on Tuesdays.

Special Activities: (1) Sri Guru Purnima: Paduka Puja. (2) Aradhana Day: Puja, Bhajan-Kirtan.

Jajpur (Odisha): The regular activities of the Branch are weekly Satsang on Thursdays, and morning Prayer and Paduka Puja and Narayana Seva on Sivananda Day. On Sri Guru Purnima and Aradhana Day, the programmes were morning prayer, collective Japa, Paduka Puja, Narayana Seva and evening Satsanga.

Jalandhar (Punjab): The weekly Satsanga is on Sundays. Paduka Puja was performed on Sri Guru Purnima. A spiritual talk in the morning and Mahamrityunjaya Mantra Japa in the evening were arranged on Aradhana Day.

Kakinada, Madhavapatnam (A.P.): The Branch held Satsanga on Tuesdays in Siva temple, on 8th July at Panasapadu, and jointly at Santhi Ashram on Fridays, and at Ramakrishnasram on Sundays. The Foundation Day celebration on 17th July was attended by 400 persons who shared Prasad Sevan also.

Kanpur (U.P.): In addition to 2-time Puja-Arati, the Branch conducted Satsanga with Paduka Puja on 7th May and on Sri Guru Purnima, and Satsanga on 31st July.

Kantabanji (Odisha): The Sunday Satsanga includes Bhagavad Gita Svadhyaya also. On Sri Guru Purnima the programmes were Sri Guru Puja, Sri Krishna Puja, Homa, Arati, Prasad Sevan, and in the evening special Satsanga, Kirtan, Puja-Arati and Prasad Sevan.

Khatiguda (Odisha): *Regular Activities:* 2-time Puja, weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu- sahasranama Stotra Parayana, and Sadhana Day on the second Sunday with 12-hour Akhanda Mahamantra Kirtan and Narayana Seva.

Special Activities: (1) Sri Guru Purnima: early-morning prayer-meditation, Prabhat Pheri, Paduka Puja, 12-hour Akhanda Japa of 'Om Namu Bhagavate Sivanandaya' Mantra, Bhandara at noon, Narayana Seva, and special evening Satsanga. (2) Sadhana-week: Srimad Bhagavata Parayana, Purnahuti Havan. (3) Aradhana Day: Prayer-meditation, Prabhat Pheri, Paduka Puja, 12-hour Akhanda Japa of Mahamrityunjaya Mantra, Bhandara (free lunch to all), Narayana Seva, and evening Satsanga.

Khurda Road, Jatni (Odisha): The daily Satsanga of the Branch included Svadhyaya of Srimad Bhagavatam on Wednesdays and of Sri

Rama-charit-manas on Saturdays. The programmes on Sri Guru Purnima included early morning prayer-meditation, Paduka Puja, Vyas Puja, chanting competition, Bhajan-kirtan, etc., and on Aradhana Day, Puja with prayer-meditation, Sahasra-Archana, Satsanga and poor feeding. It also organized 9-day discourses on Sri Rama-charit-manas from July 15 to 23.

Layidam (A.P.): The Branch organised special programmes on the first Punyatithi of Swami Rama Yogi on 15th July in the presence of Revered Swami Abhedanandaji. The early morning prayer-meditation, Sankirtan Yatra through the streets of the town, Puja, Paduka Puja, Homam, reciting from Bhagavad Gita, Public Assembly attended by many saints and about 3000 devotees, speeches on his life and contribution, Maha Bhandara and Narayana Seva.

Moiranga (Manipur): The Branch held daily Bhajan-kirtan, and weekly Satsanga on Sundays.

Nandini Nagar (Chhattisgarh): The Branch continued its regular activities: daily 2-hour early morning session of prayer, Mantra Japa, recitation, etc., from 4.30 a.m., daily evening Satsanga; weekly Satsanga at the residence of devotees on Thursdays; Saturday Matri-satsanga with Sri Sundarakanda Parayana; Ekadasi Matri-satsanga with Sri Vishnu-sahasranama Stotra and Srimad Bhagavad Gita Parayana during two Ekadasis; and 6-hour Akhanda Kirtan of Mahamantra on 3rd July. Paduka Puja was performed on Sri Guru Purnima. A special Ramayana programme was held on Aradhana Day. 60 devotees took part in Sri Guru Purnima, Sadhana Week, Aradhana Day programmes at Sivananda Ashram, Rishikesh.

Nayagarh (Odisha): *Regular Activities:* weekly Satsanga on Wednesdays, Sri Sundara-kanda Parayana on Saturdays, Sadhana Day on the second Sunday every month, and Seva through Chidananda Annakshetra. *Special Activities:* (1) Sri Rama Navami: 6-hour Akhanda Japa of 'Sri Rama Jai Rama, Jai Jai Rama' Mantra, Puja, Bhajan, Prasad Sevan. (2) Sri Hanuman Jayanti: 108 Avartan of Sri Hanuman Chalisa, Puja, Arati, Prasad Sevan. (3) Sri Guru Purnima: Brahma-muhurta prayer-meditation, Paduka Puja, Svadhyaya, Narayana Seva and evening Satsanga. (4) Aradhana Day: same programme as on Sri Guru Purnima. (5) Sadhana Week: daily home Satsanga.

Pasulunda (Odisha): The weekly Satsanga of the Branch is on Mondays. Sri Guru Purnima programmes included Paduka Puja, Sankirtan, Svadhyaya, recitation and Prasad Sevan.

Phulbani (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Sundays, and Paduka Puja on Sivananda Day and Chidananda Day. It organized a special Satsanga on Sri Guru Purnima, and special Paduka Puja with one lakh Archana.

Raigarh (Chhattisgarh): The programmes on Sri Guru Purnima were Paduka Puja, Bhajan-Kirtan, talks in the forenoon session, and 5-hour devotional music in the evening.

Raipur (Chhattisgarh): Both the weekly Satsanga on Thursdays and Matri-Satsanga included talks on Bhagavad Gita. On Sri Guru Purnima, two talks followed Paduka Puja.

Rourkela, Sivananda Ashram (Odisha): In addition to the regular activities of daily early morning meditation followed by Yogasana and Pranayama class, weekly Satsanga on Thursday evening, morning Paduka Puja on Thursdays, on Sivananda Day and Chidananda Day, and a special evening Satsanga on Chidananda Day at Shivananda Ashram, the Branch also arranged regularly 2-hour Home Satsanga with Svadhyaya and spiritual talks on Sundays. Sri Guru Purnima programmes included Vyasa Puja, Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan (lunch to all the participants), and evening Satsanga with Svadhyaya, chanting of Sivananda-ashtottara-satanamavali and one Mala of 'Om Namoh Bhagavate Sivanandaya' Mantra.

Rourkela Steel Township (Odisha): The Branch organised three Home Satsangas, a special Satsanga on Sri Guru Purnima, Sadhana Day on the Aradhana Day and Srimad Bhagavad Gita Yajna on 10th July.

Salipur (Odisha): The Branch conducted daily Puja, Parayana, Dhyana in the morning, and Puja, Bhajan-Kirtan, Svadhyaya of 'Sadhana', recitation of various hymns—Sri Siva-sahasra-namavali on Mondays, Sri Vishnu-sahasranama Stotram on Wednesdays, etc. The Sunday activities were Srimad Bhagavad Gita Parayana on the first, practice of Yogasana, Pranayama and meditation on the second, Sadhana Day on the third, and special Satsanga on the fourth Sunday. The monthly Sri Sundarakanda Parayana was on 11th June and Paduka Puja on Sivananda Day. On Gurudev's Sannyasa Diksha anniversary Paduka Puja was done in the morning and there was a special Satsanga in the evening. 6-hour Akhanda Mahamantra Japa was done on 28th June. 45 participants were imparted yoga training. Swami Sivananda Hospital treated 141 patients on Sundays.

South Balanda (Odisha): The Branch held 2-time Puja, weekly Satsanga on Fridays, and Paduka

Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidananda Day. Sri Guru Purnima programmes were Prabhat Pheri at 4-30 a.m., followed by meditation, Paduka Puja in the forenoon session, and special Satsanga in the evening. Sadhana Week (July 16-22) daily programmes were Brahma-muhurta prayer, Yogasana, and Satsanga in the evening. The grand celebration on Aradhana Day, after Prabhat Pheri and prayer and Yogasana sessions, 5-hour programme of Paduka Puja and Shradhanjali followed. All the devotees present had Prasad Sevan (lunch). Sweet packets and clothes were distributed to 44 children of a Deaf and Dumb School in a village 15 km. away. In the evening Satsanga Gurudev's video cassette was shown.

Sunabeda (Odisha): The Branch held biweekly Satsanga with Svadhyaya on Thursdays and Sundays. It organised on Sri Guru Purnima and Aadhana Day, Paduka Puja in the morning, and special evening Satsanga with Svadhyaya on all the ten days from July 15 to 24.

Sunabeda, Ladies Branch (Odisha): *Regular Activities:* Daily Puja and Srimad Bhagavata Parayana in the morning, and Mantra Japa; Sankirtan and recitation from Bhagavad Gita in the evening; biweekly Satsanga on Wednesdays and Saturdays; Satsanga for children in afternoons of Sundays; active participation in Satsanga of Sunabeda Branch in Sunday evenings; Ekadasi Satsanga with Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana; 12-hour Akhanda Japa of Mahamrityunjaya Mantra on Chidananda Day; and Narayana Seva on Tuesdays.

Special Activities: (1) Sri Guru Purnima: early morning prayer-meditation, Paduka Puja and Havan in the forenoon session and special evening Satsanga; (2) Aradhana Day, Paduka Puja in the morning and special Satsanga in the evening.

Surendranagar (Gujarat): In addition to daily Paduka Puja in the morning and Matri-Satsanga in the evening, the Branch had collective Parayana of Sri Sundarakanda on Saturdays, and discourses on Sri Ramayana by Prof. Kariaji on Sundays. In a special function on 31st July, the daily two classes on the Upanishads and on Srimad Bhagavad Gita were declared opened by lighting the Mangala Deepa (lamp).

Vikarpur (Odisha): The Branch conducted 2-time Puja, and weekly Satsanga on Wednesdays. *Special Activities:* (1) Sri Guru Purnima: early morning prayer-meditation, Paduka Puja, evening Satsanga. (2) Sadhana Programme: From July 16 to 23, daily early morning prayer, Japa, meditation, Svadhyaya, and evening Satsanga with Svadhyaya, Likhita Japa (writing

one's Mantra), chanting, Bhajan-Kirtan. (3) Aradhana Day: early morning prayer-Japa-meditation, Paduka Puja with Sahasra Archana (one thousand offerings) with 'Om Namoh Bhagavate Sivanandaya' Mantra, and also Kirtan of this Mantra, and special Satsanga in the evening.

Varanasi (U.P.): The fortnightly Satsanga of the Branch on July 9 and 23 included prayer, Mantra Japa; recitation of hymns, Svadhyaya, Arati, Prasad, etc. On Sri Guru Purnima, Paduka Puja was performed with 108 names of Gurudev, as well as of H.H. Sri Swami Chidanandaji Maharaj.

Visakhapatnam (A.P.): In addition to the daily activities of early morning prayer-meditation, evening Satsanga, free Yogasana class in the morning and evening and one hour Karma Yoga in the Ashram, the Branch had 2½ - hour weekly Satsanga with Parayana of Sri Vishnu-sahasranama Stotram, Lakshmi Stotram and Sri Hanuman Chalisa, Bhajan-Sankirtan, Arati-Prasad, etc., followed by free Medical check-up. On Sri Guru Purnima more than 200 devotees took part in Japa of one Mala of Gayatri Mantra, one Mala of Mahamrityunjaya Mantra, Paduka Puja and Bhandara.

OVERSEAS BRANCHES

Hong Kong (China): *Regular Activities:* (1) Monthly Satsanga on the second Saturday: one hour Mahamrityunjaya Mantra Japa followed by a talk on Gurudev's teachings by Revered Sri Hari Cheng-52 participants in June 2011. (2) One hour Mahamantra chanting on other Saturdays. (3) Regular Yogasana, Pranayama, meditation classes: 2397 new participants in the last 10 months.

Other Activities: (1) Providing Yoga teachers for Yoga classes for the elderly held by Hong Kong Family Welfare Society 5-times in 10 months. (2) "Give Blood" campaign was launched under the Platinum Jubilee Celebration of D.L.S. Blood Donation Camps were held in December 2010 and on 12th April. (3) Providing Knitting team for knitting spare wool into blankets, etc., in October and November 2010. (4) Many other social welfare activities like donations for Japan Earth-quake victims, ORBIS, etc.

Special Activities: (1) Sivananda Jayanti: Paduka Puja (25 participants). (2) Chidananda Jayanti: 4-hour Mahamrityunjaya Mantra Japa (38 participants). (3) Organised tour programme of H.H. Sri Swami Yogaswarupanandaji Maharaj from October 19 to 30. (4) 58 members completed Mahamantra Likhita Japa note books consecrated in the foundation of the New Yoga Centre building on Sri Rama Navami.

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ANNOUNCEMENT

38TH ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

By the grace of most worshipful Gurudev, Sri Swami Sivanandaji Maharaj the 38th All Andhra Divine Life Society Conference will be held from 18th to 20th January 2012 on the banks of river Godavari in the famous temple town of Bhadrachalam. The venue is Sri Swami Vari Kalyana Mandapam, Sree Rama Chandra Swamy Devasthanam, Bhadrachalam, Andhra Pradesh.

The conference will be blessed by senior monks from DLS headquarters and, saints and Scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge.

Delegate Fees for participation in the Conference is Rs. 116/- (inclusive of food and accommodation) which may please be sent by DD or MO drawn on "The Divine Life Society, A/c., Sarapaka" and sent to "Treasurer, DLS Conference, Bhadradi Sivananda Ashram, Behind RTC Complex, Badrachalam—507 111, Andhra Pradesh.

Contact persons:

1. Sri Swami Prakashananda, Resident, State Committee—09701269199
 2. Sri G. Nageswara Rao, Secretary—09848749339
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 4. Sri G. Satyanarayana, Joint Secretary—09949879206
 5. Sri P. Venkata Raju, Joint Treasurer—09293717463
- Sri K. Veera Swamy, Coordinator—09949190827

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

—*The Divine Life Society*

ANNOUNCEMENT

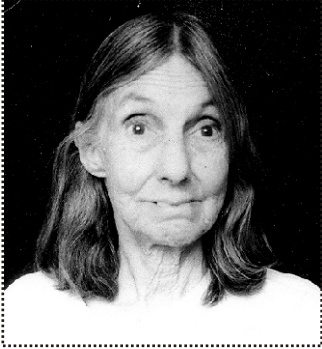
SRI SWAMI GURUPRIYANANDA, whose Purvashram name was Sri Ramnarayan Rath of Paralakhemundi, Odisha, who was serving as a priest in the Viswanatha Temple of the Ashram, The Divine Life Society Headquarters, has been asked by the Management in the month of March 2011 to leave the Ashram for his misconduct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

IN MEMORIAM



A Tribute to our New York born, American sister, Heather Hamilton, who passed away at the Himalayan Hospital near Rishikesh on 27th July, 2011 at 7.50PM at the age of 75 years.

Revered Swami Vimalanandaji Maharaj was recollecting how in 1969 Heather had visited the Ashram of Swami Vishnudevanandaji at Val Morin, Canada for the World Yoga Conference where she had her first Darshan of H.H. Pujya Swami Chidanandaji Maharaj who was from then on to become her Guru, Guide, Father, Friend and Relative for the rest of her life on earth. She then travelled to India to Sivananda Ashram, Rishikesh in 1977 and remained here until her last breath. Pujya Swami Vimalanandaji Maharaj remarked that no one in his knowledge has managed to stay for such a long time in India, 34 years, with no visa problem.

Heather was a celibate and lived a life of simplicity and renunciation. She was deeply devoted to her Guru, Pujya Swami Chidanandaji Maharaj and equally devoted to her Lord Jesus Christ. While she existed each moment only to have Pujya Swamiji's Darshan, be in His Holy Presence and followed Him all around the globe nevertheless, wherever she happened to be in the world, she would find a Catholic Church and attend the Sunday Mass without fail. Although a staunch Roman Catholic by Faith, yet her deep devotion to her Hindu Guru brought out in her a humble reverence for all Hindu beliefs, practices and wisdom teachings. Her Guru's Grace opened up the meaning of Advaita Vedanta and set her on the path of Self-Enquiry as shown by Bhagawan Ramana Maharishi of Tiruvannamalai.

Heather was a silent presence around Pujya Swamiji Maharaj. At other times she was busy doing her daily spiritual practice which comprised reading of the Holy Bible and the Bhagawad Gita, writing one page of her Guru Mantra, repetition of Guru Mantra, practice of

Yoga Asanas, chanting of the Vedas and practising her vocal Carnatic Music for which she had a great love. She regularly took a dip in the River Ganges and always chose a room that provided her a view of the holy river which she used to gaze at all the time. So too, when she went to Tiruvannamalai she would sit and constantly gaze at the Holy Hill, Arunachala, around which she had done innumerable parikramas/circumambulations.

She was a strict vegetarian and did not touch even onions and garlic. She fasted every week on her Mantra Deeksha day as well as on Ekadasi. She was a person of a few words and generally kept her distance from people and society. However, if she saw an animal in distress on the roadside, she would immediately telephone the local Vet and pay for its treatment and food. The local shopkeepers all knew her as the cow and dog lady of Muni-ki-reti. She always liked to gift story books to children as also donate to the Leprosy Fund.

Having been an English Teacher in Oxford in her youth, she was an avid reader. When she was not reading Religious literature she would be immersed in Sanskrit study or reading English Classics, Health magazines or the Time and Newsweek magazine. Her intellectual clarity allowed her to discuss Religious, Spiritual and Political topics with great maturity and objectivity.

Thus, she was an interesting fusion of many things—of the West and East, of Christianity and Hinduism, of Devotion and Knowledge, of heart and intellect. She was an evolved soul who came to finish some heavy karma in a challenging mind and body.

Pujya Swami Chidanandaji Maharaj's Prayers, Blessings and Grace have been upon Heather continuously from the year 1969 till the end. In His customary silent, hidden and unknown way, Pujya Swamiji Maharaj protected and took care of beloved Heather unto the very last. Now she has been taken into His spiritual embrace and is united with Him in Essence. Our respects to this special soul. Prayers have been offered at Gurudev's Ghat for the departed soul, Supreme Peace and Divine beatitude.

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