



## शिवदेशिकेन्द्र स्तुतिः

(श्री स्वामी विज्ञानानन्दः)

यत्पादाम्बुजभक्तिरेव सततं स्वादीयसी श्रेयसी  
सद्यः सिद्धिकरीति निर्मलमनोपेता विधेया मुदा ।  
यच्छिष्यत्वमुपागताश्च नियमैर्युक्ता गताः संसृतेः  
पारं तं शिवदेशिकेन्द्रयमिनं वन्दामहे सन्ततम् ॥१॥

1. We adore the Saint Sivadesikendra, whose service and devotion unto His Feet are sweet and leading to Sreyas (Mukti), bestowers of immediate purifiers of the mind and fruitful, inspiring and blissful, whose disciples endowed with Yama and Niyama have crossed easily the fearful ocean of transmigration (birth and death).

यद्वाक्योत्थसुधारसेन मुदितस्वान्ताः प्रशान्ता मुहुः  
संख्यातीतयो परं पदमहो प्रापुर्विधेयाः सदा ।  
यं साक्षादपरोक्षमद्वयमजं सम्मेनिरे मानवाः  
तं शान्तं शिवदेशिकेन्द्रयमिनं वन्दामहे सन्ततम् ॥२॥

2. We salute the ever peaceful Saint Sivadesikendra, by following whose nectarine words of instructions numberless people have attained the highest, whom people adore as the Supreme, the Invisible Lord the One without a Second and unborn.

यः श्रौतं मतमत्र शङ्करगुरुप्रोक्तं सदा सज्जनैः  
सेव्यं पोषयितुं पुनर्भुवि नृणां मध्ये शिवः स स्वयम् ।  
आविर्भूय निरन्तरं वितनुते विद्यां प्रशस्तां त्रयीम्  
तं प्राज्ञं शिवदेशिकेन्द्रयमिनं वन्दामहे सन्ततम् ॥३॥

3. We prostrate before the all-knowing Sivadesikendra who preaches the scriptural teachings of Sri Sankara, who is served always by good men, who as Lord Siva himself has appeared among men to teach the threefold knowledge of the Vedas.

यत्कारुण्यलवेन दग्धकलुषा विद्वत्समाजे वरा  
ब्रह्मानन्दमहासमुद्रलहरीमग्रा निमग्रा मुहुः ।  
यस्मिन्नित्यसुखप्रबोधवपुषि प्राप्ता लयं संसृति-  
स्तं पूज्यं शिवदेशिकेन्द्रयमिनं वन्दामहे सन्ततम् ॥४॥

4. We worship the adorable Sivadesikendra Guru whose merciful glance is enough to purify the mind, makes a man a jewel of the scholars, makes him drown in the bliss of Brahmananda ocean in whose ever blissfull happiness men like to stay and solve their life's problem.

## AWAKE, ARISE AND KNOW THYSELF

(H.H. Sri Swami Sivanandaji Maharaj)

Within every heart there twinkles a spark of divinity. Within every mind there shines a ray of hope for betterment. Within every soul there is a fervent aspiration to return back to one's original source, the supreme abode of eternal peace, perfection, cosmic consciousness and perennial bliss. That is your goal, the ultimate objective for attaining which you are born on this earth.

Man is the creator of his destiny. Your future is in your hands. The self is raised by the self.

There are two paths before you, the *preyomarga* and the *sreyomarga*.

Those who wish to be bound to this earth and subject themselves to birth and death, to likes and dislikes, pleasure and pain, choose the path of *preyas* (that which is pleasant). But all objects are transitory, and one cannot expect a permanent and a perfect result from an impermanent and imperfect source. Hence the objects of the world cannot give you real lasting peace and happiness.

The man of right knowledge and discrimination knows for certain that the path of *sreyas* (that which is good) alone raises one from this world of misery and death and brings true happiness and joy, here and hereafter, and real good to the people around.

The good path, by walking which one attains immortality, stretches right through the world and beyond its limits, too. The pilgrims trudging along its course are those who live for the good of the people and profit by educating themselves from the various characteristics and examples of the empirical life. Their ideal is Self-realisation, and to them the world is a means and not an end in itself.

The ideal of Self-realisation is like a burning flame which consumes all that is base and worldly. Renunciation of worldliness, overcoming the strong currents of likes and dislikes, attachment and craving and victory over egotism and selfishness—these are the necessary requisites on this great journey towards perfection.

Be truthful. Be non-violent. Be pure. Be good. Do good. Untruth does not help in the long run, and pursuit of truth alone is conducive to real peace of mind. Injury promotes retaliation and impurity a morbid, restless mental state. Absence of self-control causes pain and misery, whilst every evil sprouts from inordinate selfishness. Hence, the path of truth, non-injury and purity is the best path.

Know thyself. Analyse thyself. Scrutinise the mind, the emotions, the latent desires and cravings. May sincerity be the ringing note in your life. May you follow the path of righteousness.

Aspire to realise your essential divine nature. Intensify your Sadhana. Endeavour to grow in purity and goodness every moment of your life. Sanctify the heart and mind. Purify the lower nature. Strengthen the will. Cultivate all that is good and desirable in the spiritual path. Detach the mind from hatred, anger, lust and jealousy and attach it to love, peace, purity and desirelessness.

A good life is the best spiritual life. Remember this always. To be good and to do good is the noblest Sadhana. The light is within you. Awake, arise, tear the veil, and know thyself.

May God bless you all!

## “DIVINE MESSENGERS”

(Sri Swami Chidananda)

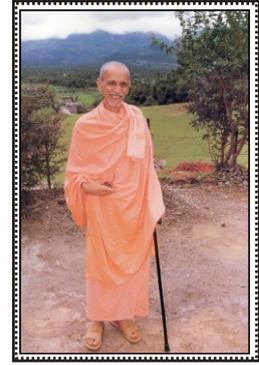
(From ‘Sivananda, the Messenger of Peace’)

**I**t is Knowledge of Self which helps man to attain that state of eternal satisfaction or Nitya Tripti which is the Swarupa or Moksha. But for Self-knowledge, Moksha will be impossible. And Self-knowledge itself will be impossible of attainment, but for those Divine Messengers who throw light on the path of our lives.

### REVIVAL OF SPIRITUAL KNOWLEDGE

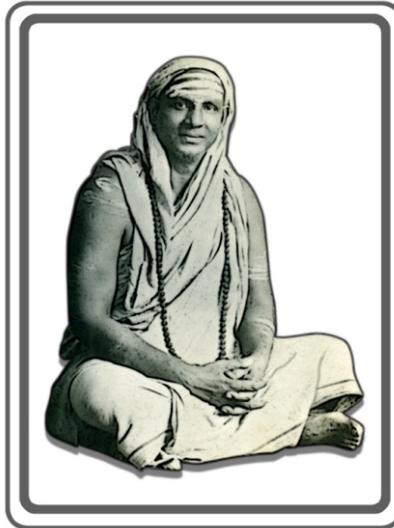
It is impossible to weigh the deep debt of gratitude we owe to these Divine Messengers who bring balance and sanity to a world which gets into pitiful imbalance every now and then. Whenever true knowledge, spiritual knowledge, begins to vanish from the face of the earth, and tends to lapse into oblivion, the Divine Messengers revive that knowledge and nourish it with the vitality of their own inner experience. If Vyasa wrote the Prasthan Traya, the eighteen Puranas and the Bhagawata, it was for this purpose only. Bharatavarsha is what it is today only because of the great sage Vyasa, the Avatar of Vishnu, and the great Brahma Vidya

Gurus who followed him. The life-aim of Divine Messengers like Sri Aurobindo and our Gurudev is the same, viz. to bring back once again the Divine Knowledge which God Himself gave at the beginning of creation through Chaturmukha Brahma. These Divine Messengers seek to awaken man to the knowledge of his real heritage.



### THE AMSA AVATARAS

The great Gurus are Avatars of God. They are Amsa Avatars. There are different kinds of Avatars. Avatara Vada is the Science of Incarnation. Apart from the ten main Incarnations of God, He often incarnates partially also. While the Purna Avatara of God will manifest all the sixteen kalas or rays of the Lord, the Kala Avatars manifest only one ray of the Lord. There are then Shakti Avatars



who manifest any one aspect of the Lord. Sometimes, God speaks for the time being through an otherwise ordinary human being. This is known as Avesh Avatara. Again, God can be seen manifesting in a special form through some honoured deity as in the case of Lord Ranganatha of Srirangam, Mother Kali in Dakshineswar, Vittala of Pandharpur, Krishna of Udipi and Ramachandra of Bhadrachalam. These are Archa Avataras. Lastly, great men who are the living and moving forms of God, the great Satgurus, are classified as Amsa Avataras.

The vital role of the Amsa Avataras, apart from other acts of mercy which they may perform, is to keep alive in this world the current of jnana, of spiritual knowledge. Fortunately for us, the children of Bharatavarsha, not a century has passed in which we have not been blessed with such God-men. The wandering fakirs in the North, the saints of Maharashtra, the bhaktas in Bengal—all of them, in their own way, have kept up this current of jnana ever vibrant in this holy land of ours.

But for Gurudev, we would be devoid of the spiritual knowledge that we possess today. Even if you are a master of the

Sanskrit language, it is not easy to understand the subtle truths contained in the Prasthanas Traya—what is *kshara*, what is *akshara*, what is *purushartha* and so on. And Gurudev, as you all know, has explained everything in such a way that even a person with average intelligence can understand them easily. This is how God, through His Divine Messengers, gives us back His own words which we forget and lose. All Divine Messengers have done this before. Jnaneshwar explained the sublime wisdom of the Gita in his immortal Jnaneshwari. Potana rendered the Bhagavata in Telugu. The Ramayana was re-written in Tamil by Kamban and in Hindi by Tulsidas. Ekanath again gave his Bhagavatam to Maharashtra. Nischaladas gave to the North his famous Vichar Sagar.

How can we—ordinary mortals—offer our worship to these Divine Messengers who have given their lives to re-educate us, to re-ignite the divine wisdom in us? The only way and the true way in which we can obtain their grace is to walk along the path chalked out for us by these God-men out of their divine compassion.

## WORSHIP

1. Do worship to draw closer and closer to God. Worship is referred to as Upasana or the process of drawing near God. So if you want to draw near Him by attaining perfection, do right worship and then experience him.

2. Starting from the external, ceremonial and symbolic form of worship, you go on ascending to various grades of spiritual worship until the highest worship within your consciousness in a state of absorption in deep meditation is attained.

3. God runs to him who prays with a sincere heart. You may be certain of that.

*Swami Chidananda*

## THE PURPOSE OF THE ADVENT OF SWAMI SIVANANDA

*(Sri Swami Krishnananda)*

*(Spoken during Sri Gurudev's Centenary in 1987)*

The coming of Sri Gurudev on this planet, this Earth—the entry of this divine soul into this world—may sometimes be compared to a shooting star which shines its light on all the dark corners of the planet and illumines every side of it, every part of it, every aspect of it and every phase of it, as if life enters a lifeless body. The whole Earth may be compared to a living organism which, during the course of human history, demonstrated a tendency to get devitalised in slow paces, for reasons which are galore. It looked as if, latterly, the whole of humanity appeared to be moving in the direction of a devitalisation of its own inner constitution—a dehydration and a diminution of vitality which went, simultaneously, with a blinding of its vision, a side-tracking of its general outlook, and a signal to an entry into a darkness which it began to mistake for a kind of extroverted intelligence. I am particularly making reference to the tendency to industrialisation, economisation, and an overemphasis on what today generally goes by the name of a scientific outlook of life. All this is summed up by this objectification of the human mind in its general vision of life, and its dedication to the phenomena presenting itself as this vast physical nature outside us.

Human nature became a part, an insignificant aspect of nature, studied in natural science in the field of physics and chemistry, so that the visibility of the world got

highlighted and the human personality got identified with what became the visible panorama of this world. If the world is a visible phenomenon and if man is also involved in this phenomenon, nature manifests itself as human nature. If this is to be the case and it is to be accepted that through the process of natural evolution human consciousness evolved out of incipient powers which were sleeping and which were material in their content; if the evolution doctrine concludes that man is a latecomer in this process of the coming of the species into intelligent existence; if it is also accepted, at the same time, that the world is nature, nature is the world, that the world is the visible structure of physical nature—the world is visibility and vice versa, visibility is the world, to see is to believe and to believe is to see—that which is not seen is also not an object of belief, trust or faith. The externality, the sensory objectivity, the visibility, so called, of the world involved a simultaneous subjection of the entire humanity to the phenomenon of this visibility, so that man became an object like any other object in the world.

As we have things of nature, man also became one of the things of nature. Man is not a human being isolated from or distinguishable from natural forces, but man became a conglomeration, a pressure point of natural forces, a material phenomenon

himself. If world is externality, man is also externality. This is to be entirely scientific to the core, with a vengeance, we may say. We may safely say that the later part of the Nineteenth Century and the commencement of the Twentieth Century went headlong into a deification and an adoration of nature as the be-all and end-all of life. Natural phenomena were the final reality. The evolutionary doctrine of Darwin, Lamarck and others confirmed to the hilt that nature is all and nature is everything. And all created beings, living beings, including human nature, got submerged into the natural processes. Materiality, to say the least, became the god of the universe. It was only a little distance for man to get lost completely in dead matter. He had not died completely, but he was heading towards death.

The mind and consciousness which actually distinguish human nature from other created things began to lose their stability and stature, their independence. Man became dependent. The whole scientific outlook, especially from the point of view of physical science, is an embarkment of the adventure in life in the direction of calculation, mathematical measurement, and an overemphasis of the observability of anything that can be called real. It is not the rational that is the real, but the visible is the real. All that is of the character of reality has to be capable of subjection to visible observation through scientific methodology. Does anything else prevail in life which can explain the aspirations of human nature, the longings of the heart, the ideals of ethics and morality, and the urge from within everyone to appreciate aesthetic beauty and to appreciate a tendency to achievement in the future by what is called a teleological movement of the present towards a future attainment?

Science got identified with industry. Theoretical physics became applied physics, and the comforts of the physical aspect of life practically became the sum and substance of human aspiration and the desire of anything that is alive. To be comfortable, to be physically secure, and to be assured a sensorially happy life was regarded as the only possible finality of all life.

While nature is an external manifestation of an internal aspiration, its externality does not permit the total extinguishing of the flame of its internal surge for a self-realisation of itself. Even if nature is to be considered as the whole of reality visible to us through our sense organs, there is a necessity to appreciate the fact that nature has to recognise itself. An unrecognised nature is no nature. If nature is to be there as the final reality of things, it has to be recognised. Nature has to be recognised, if not by someone else, at least by itself. There is no one to recognise nature as existent, because everyone is included within the purview of nature. Neither you nor I can know nature, because we are parts of nature. It becomes difficult to know how nature can know that it exists at all, how science can stand on its own legs and become explicable in intelligent terms, if a self-recognition of the very existence of nature is to be denied in the light of there being nobody to know that nature exists at all—unless, of course, a capacity to self-recognition is attributed to nature.

Nature got roused into its own potentialities. Actually, the process of evolution is the working of nature within itself. All life rises to the surface of its immense capacity, as the rumbling in the bosom of the ocean rises to the surface in the form of its waves, and the potentiality at the root

becomes manifest as the visible phenomena we call nature from the point of view of science, physics, etc. It became necessary for nature to realise that it has to recognise itself. Nature cannot be sleeping always. None of us can be eternally sleeping, though sleep is also an essential part of life. Awakening into a consciousness of one's own existence became necessary.

Nature evolves, but evolves for a purpose. A purposeless evolution is a chaotic interpretation based on a totally unintelligible system of things. Such a thing is not permissible because even to accept that there is a kind of chaos prevailing finally in nature, there should be, at the back of this phenomenon of chaos, something which is not in a state of chaos. Chaos cannot know chaos. An intelligent, systematic operation should be accepted to be present at the back of even natural evolution, which otherwise would be a march of death towards its own self-annihilation.

The coming of great saints and sages, the incarnation of masters, the entry into this world of divine powers—in this instance, the birth of a soul like the great master Swami Sivananda, should be regarded as one of the operations of nature to find a way of coming to a knowledge of consciousness of its own existence. The more we know ourselves, the stronger we become. The more we lose ourselves in what we see with our eyes and become things and objects rather than our own selves, the weaker we become. The greater is the emphasis that we lay on what we see with our eyes, the lesser is the requirement of nature from our own selves. Gain in nature is loss in self. The more do we feel the necessity to depend on external nature for our safety, security and satisfaction, the less do we become

important in the scheme of things; and if all nature is only reality as a material phenomenon, we cease to exist at once. The existence of nature is the death of all humanity as a living principle. Nature has to live in its total inclusiveness and an overmastering phenomenon of materiality only if the death of the soul takes place.

The soul cannot die, for the simple reason that it is a principle of self-recognition of any phenomenon. Whatever be the outcome, whatever be the procedure, whatever be the intention, and whatever be the shape or the form taken by a process, it requires to be recognised. This is a point that has to be accepted, first and foremost. The recognition of a phenomenon is the placing of a soul into it. Either we recognise the presence of a particular vision, phenomenon or process of history, or it recognises itself. A non-recognised phenomenon is a non-existent phenomenon. It has to be recognised either by us or by its own self. If we recognise it, we transfer a particular kind of soul to it from our own side. If it recognises itself, it has a soul in itself; it is self-conscious.

The natural evolution, the process of the coming of newer and newer types of species from the bosom of nature, is a simultaneous manifestation from within nature itself, the potentialities for greater and greater forms of self-recognition. If this were not to be the case, there would be no intelligent purpose in the process of evolution. Why should there be evolution? Why should something come from something else? Why should an effect follow from a cause? Why should anything be there at all if there is no intelligible, conceivable aim behind this purpose? The consciousness of a purpose is at once the recognition of a continuity of intelligence throughout the flux and formations of the

process of evolution, right from the most incipient of stages we call unconscious matter until recognition becomes self-complete, totally inclusive and self-sufficient.

The coming of great masters like Gurudev Swami Sivananda is actually the rising into self-consciousness of a potentiality of a soul in nature. Great saints and sages are not physical bodies; they are not material formations. When we adore geniuses, saints, sages and incarnations we are not worshipping material formations but the soul content that animates them, the intensity of higher aspirations that enlivens them. We know very well what it is that we adore in the great master Swami Sivananda. It is not the six-foot tall physical frame of flesh and blood and bone that is the object of worship or appreciation of values. 'Value' is the word to be highlighted. A meaning, a significance and aspiration, a light or an enlightenment—in short, a soul—is what is behind this vision of ours presently in the form of the great master whose Centenary we are observing today.

Spirituality was the high watermark of the message of Sri Gurudev. There is a continuity and unending, never-ceasing permeation of a value behind dying principles and discontinuous movements of nature. An unknown content pervades and permeates all known things in the world, and this unknown masquerading of an eternal value seems to be the explanation for endless longing in the hearts of people—an eternal quest that seems to be pressing forward any form whatsoever that is created, and the impossibility to get satisfied with anything in this world at any time, even if one is the possessor of the whole Earth and the king of the whole world. The peculiar eluding something that compels us to remain unsatisfied with anything and everything in

the world, an unending asking for an endless continuity of our life, a pressure from within our own selves to be all and everything, if possible—not to be limited in any manner whatsoever, to defy every kind of finitude, physical, social, political or otherwise, to dominate everything, to gain suzerainty over all things—this aspiration, this longing, this potentiality of asking within everyone is the explanation of all creation.

The purpose of Sri Gurudev's coming into this world, and the intention behind the coming of any sage and saint, is the waking of the slumbering soul of mankind. Fast asleep was humanity in embrace and contentment with its union and attunement with sources of material satisfaction. The otherness of life got emphasised, and the selfhood of things got slowly delimited into a point of self-annihilation. Death began to stalk the Earth in the form of a materialistic civilization.

The God of creation, the thing from which everything originated, the source of all aspiration, longing and meaning in life, shook its shoulders, as it were, and recovered itself. As we know, when a thing goes to its extreme, its other extreme begins to act. In order that you may gain everything, you have to lose everything. This is how extremes act in this world. When everything is lost, everything shall be found. When you are a 'nobody' in this world, you shall become an 'everybody'. When nobody wants you, you will see that everybody will want you one day or the other. When everything goes, everything comes.

In a similar manner, through the process of a materialistic movement of nature, when it tended to the extreme of a total dependence on its externality alone minus internality, which propelled it in its movement in this

direction, suddenly the balance tilted in the other direction to maintain a stability of its existence. We may safely say that at the beginning of this century there was a worldwide movement of the revival of the higher values of life in the East, in the West, and everywhere. Values got emphasised, and interpretations of phenomena became more important than phenomena themselves. The capacity to know became more important than that which is known. The scientist was a greater value than the findings of science. Mathematics ruled physics, which means to say, mind began to rule over matter. The subjectivity of the element of life began to gain an upper hand over the objectivity of phenomena, and the Universal started peeping through the apertures of all particular things and individualities. God felt a necessity, as it were, to move consciously in His own creation, and spirituality became, and had to become, the rule, the order and the principle of all life.

Gurudev Swami Sivananda highlights this great principle of spirituality becoming the working order of creation, the methodology of living in this world, the very way in which we breathe, live, work and transform our daily activity, our performance, our work and our very movement in this world into a regular worship of God Almighty. The world becomes a veritable manifestation of God before us, and our daily duties become a waving of the holy light before this great Master of creation present in all living beings,

beaming through all eyes, nodding through all heads, speaking through every tongue, and working through all hands—*sahasrashirshapurushah*. This great message of the Purushasukta was the final message of Gurudev Swami Sivananda. He stood for the message of the Vedas, the Upanishads and the Bhagavadgita which, we may safely say, highlight the farthest reach that mankind could achieve in its slow movement from the lower order of creation until it reached the human stage, wherein it did not content itself. Humanity became a pointer to the presence of a superhuman possibility. Life emerged from the lower species to the higher order of creation until it reached human nature. It is only at the human level that it could visualise the presence of a future which is more inclusive and wider in its dimension. It is only at the stage of humanity that one could visualise the presence of divinity.

Gurudev Swami Sivanandaji Maharaj was an incarnation of this unending, incessant, eternal human aspiration for perfection. His teaching is usually summed up in a pithy statement: "God first, world next, yourself last." This statement, this little message, this one-sentence teaching perhaps sums up the great gospel of life which brings God to the Earth, into our kitchen, into the very room in which we live, into this vestment of our physical personality, and transmutes the materiality of creation into a scintillating divinity through which we live, move, and have our being.

The realisation of the Self does not involve a movement towards any external condition, but it is the extinction and transcendence of personality in the Absolute. It is like a drop dissolving in the ocean, or rather, the ocean itself becoming aware that it is ocean.

*Swami Krishnananda*

## LIVE TO EXPRESS THE TRUTH

*(Sri Swami Atmaswarupananda)*

Although Gurudev wrote hundreds of books and articles, perhaps he is best known for his short pithy statements or aphorisms, such as Be good, Do good, or Change your angle of vision. On the other hand, although Pujya Swami Chidanandaji gave thousands upon thousands of talks, it wasn't his habit to put his teachings into memorable phrases.

However, if one has listened to Pujya Swamiji's talks or has read them, one can not help but think that his message was very simple and consistent. Perhaps it was something like, "You are Divine. Everything is Divine. Know these truths and live in their light." This summary is a reflection of the fundamental Vedantic teaching that Brahman alone is without a second, which means that not only are we That but everything is That. But, it is not enough to accept these truths, we have to *know* these truths.

In what way do we have to know these truths? There are three fundamental levels of knowing. The first is intellectual, the second has a feeling content and the third is direct experience. The goal is to have direct experience, but to have direct experience usually requires preparation. That means that first we have to be intellectually convinced of the oneness of all things—that we are Divine and that everything is Divine. We have to be convinced that everything has come from that One thing alone and is an expression of that One thing alone.

However, while an intellectual conviction is very helpful, it is somewhat like a black and white picture. To have it in colour we require a feeling content. Fortunately, most spiritual experiences do have a feeling

content. It can be one of space, of peace, of love, of awe, but it has the power to take those intellectual truths down deeper, to give them a greater degree of reality. Finally we want the direct experience. Direct experience cannot be described by our divided mind, but, once experienced, it is known.

Still, even direct experience doesn't necessarily have the power to change us. It is possible to have direct experience of the oneness of all things, where our sense of separation has totally disappeared, and yet when the direct experience fades away, we return to our ego-based life. Therefore, Pujya Swamiji's second instruction was to live in the light of these truths, to live in the light that we are that Oneness, that everything is the Oneness that is revealed to us by direct experience.

Pujya Swami Chidanandaji used to make another thing very clear. We are not meant to wait for direct experience to live in the light of what is revealed to us. Even if we have an intellectual insight, we are meant to immediately live in the light of whatever we have understood. Why is this? Because Pujya Swamiji used to say that if you want to become God, become like God. We are meant to live in the light of whatever truths have been revealed to us at whatever depth of our being.

Thus Pujya Swami Chidanandaji taught us, "You are Divine, Everything is Divine. Know these truths and live in their light." He would also frequently say, "It is your birthright," which means it is our purpose here on earth, and, indeed, our duty.

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## THE GURU AS OMNIPRESENT GOD

*(Experiences of a German devotee of the all-pervading Power and Presence of her Master  
Swami Sivananda)*

***By Sivananda-Sarada (alias Frau Heller, Germany)***

**F**rom an invisible source, I heard a voice in my room. With this experience began my contact with the mighty yogi of the Himalayas. And this was not all.

For on Christmas of the year 1951 the yogi Sivananda granted me the strange experience of his vision. I saw the Indian sage as clearly, as vividly and as palpably as I now see his picture above my writing table. Not even a fortnight after this experience I was handed by my husband a cover from the Yoga Vedanta Forest University of the Himalayan yogi.

The cover brought me a small autographed photograph of the Master. This picture has become my life's companion; wherever I go, it accompanies me. My contact and my interest in the Master grew and gathered strength. In thought and spirit and through correspondence, I experienced the communion with the divine presence of the Master everywhere. For full three years I was trained invisibly from a distance of five thousand miles, until I was taken to His holy Ashram in India, where I saw the yogi in flesh and blood.

At the Ashram I felt quite at home and was always in touch with the divine presence of the Master whether I was in his immediate physical presence or not. For the Master is to me an omnipresent being. Everything in the Ashram powerfully suggested to me his divine presence. In the limpid waters of the Ganges, in the majestic mountains around

the Ashram, in the colourfully attired visitors who came to see, to adore and to receive a new life from the Master—in all these I saw Sivananda.

Everyone at the Ashram, including myself, was very happy. I used to sit close to the Master and observe how deeply absorbed he was in his rapturous meditative moods and at the same time engage himself in dozens of works. Nothing escaped his eyes and ears and hands, and yet he was in deep meditation of his own inner spiritual Self. My personal experiences with the divine Master have proved to me that he is a great sage, a yogi, a mystic—the prophet of the new age.

The physical presence of the Master was as wonderful as his invisible presence. The Master poured into me happiness and peace. I am happy because I am endowed by the Master with a knowledge of real happiness. Sivananda is the universal Master who is surrounded and adored by everybody.

To come in contact with the disciples and devotees of Sivananda is a matter of inexhaustible joy for me. No disciple of the great yogi remains without receiving in hundred ways the richest blessings and the grace of the Master. At night time somehow his help comes to us. His divine presence always protects and guides us. I am absolutely certain that a Guru like Swami Sivananda is always with his disciples

wherever they be. What counts with the Master is our contact with him in thought and spirit. All that a disciple has to do, is to put aside his own egoistic nature and be receptive to the flow of grace of the Master. He has his own special methods of testing the disciples. All disciples at the Ashram

have implicit faith in the Master; they willingly surrender themselves to him. The yogi and mystic Sivananda will always guide and help me. The Master's Ashram at Rishikesh has become my inner world: it provides me with spiritual nourishment and shelter. May the Divine Master enlighten and bless all!

\* \* \*

## THE TURNING POINT OF MY LIFE

*(Sri Jagannath Prasad Sattan, M.A., LL.B.)*

Once I was sitting in a pensive, dejected and disappointed mood, and the darkness of utter hopelessness prevailed around me. I was pondering over the vanity of worldly life, over its pains, sufferings and miseries. Since I had lost my job, due to being on long sick leave, people considered me to be a hopeless man. At this moment Dr. Chou gave me a copy of 'Light, Power and Wisdom'.

I found therein the contents for a true life of mankind. This is the gist of all those things for which the human beings really hanker to face the odd circumstances of life and to have the courage to overcome them. These instructions are uttered by the lips of His Holiness Swami Sivanandaji Maharaj, a living God on earth. This book, dealing with high philosophical matters and religious truths, is a work of art and literature, and at the same time it teaches you the art of science of everyday life.

Swami Sivananda says that God-realisation is not a very difficult task, that every man irrespective of caste and creed can realise God, that He can be realised in this world, in this very life and that we need not wait for another life in heaven to realise God. Swami Sivananda says that no austerities and penance are required. One need not go to the forest or to Badri and Kedar in the Himalayas. God can be realised

in one's own house, without giving up the comforts of worldly life. Sivanandaji says that all that is required in the path of Yoga is to be moderate in action and speech. He wants us only to serve, love, give, purify, meditate and realise.

I wrote a letter to Sri Swami Sivanandaji and received his reply within a week. It was not a mere reply or a letter. It was more than a holy scripture for me. Never had I come across such writing in my life, never had I thought of anything conveying so much love, affection and mercy. Only God can address His devotees like that. He is a God of Mercy in human form. He had conducted prayers on my behalf and I got back every lost thing: senses, job, hope, fine health and happiness in life.

I had the very good privilege to read the works of Swami Sivananda and other scriptures. My eyes were opened. I started a new career of life. Now by the grace of Gurudev Swami Sivananda, I am enlightened and possess a strong will to overcome the shortcomings of my life and to endeavour Self-realisation. I join hands with those who are already in the service of mankind. Let me offer my sincerest thanks to Dr. Chou and His Holiness for the opportunities given to me to serve the people and carry the message of Divine Life from door to door. □ □ □

# SIVANANDA VIJAYA

## *An Inspiring Drama of 3 Acts*

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

**By Sri Sundar Shyam Mukut**

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

*(Continued from previous issue)*

### ACT 1

#### Scene 5: (Synopsis)

*This scene gives a glimpse of the characters of the noble pair Vengu Iyer and Parvati Ammal, the parents of Sivananda. They are talking of their son and Vengu Iyer apprises his spouse of his belief that Kuppuswami is the fulfillment of Lord Siva's boon to their ancestor Appayya Dikshitar. He has inferred it from the exceptional precocity of the little boy whose actions mark him out as a spiritual genius of the generation. They both offer their devoted homage to the Almighty God.*

### ACT I

#### Scene 6:

*(Scene: The central hall of the local Reading Room and Library. In the centre are four big tables over which are spread newspapers and magazines of every description. Near the walls stand close to each other a number of almirahs packed in an orderly fashion with books. Several boys are crowding round the newspaper table, looking for their "number" in the examination Result sheet)*

*Time: morning*

VARADAN: Do you see? This is called good luck. Kuppuswami has stood first in the Province this year.

KESAVAN: There is nothing new in it, Varad. I have been noticing from the very start how luck favours Kuppu. Only a few have such a good luck.

VARA: Right you are! It was no small affair to receive the gold medal from H. E. the Governor, the other day.

KES: This year, too, he will receive a gold medal from the Vice-Chancellor of the Madras University.

VARA: That is why I ask "What are we born in this world for?"

KES: To get plucked, my friend, *(remorseful laugh)*.

- VARA: I am thinking of drowning myself in a river.
- KES: Even the river has gone dry these days!
- VARA: Let me go to some tank then.
- KES: The tank's water has become contaminated. It gives a bad stink. (*Pats Varadan on the back, and laughs*)
- VARA: What should I do then?
- KES: Shall I tell you?.....Let us join a theatrical company.
- VARA: What shall we do there?
- KES: I will compose songs and you will sing them.
- VARA: That is all right. But I do not know singing.
- KES: Learn from Kuppuswami. Don't you remember how pathetic his song was while he was acting as Helen of Athens the other day? I never heard such a musical voice.
- VARA: To tell you the truth, I failed in the examination on account of this very song; as I was busy day and night practising this song. I have not succeeded so far. (*Sighs*) I have reached this condition on account of only one song. God save me from a second one.
- KES: Give up the idea of joining a theatrical company then.
- VARA: I have done so already.
- KES: (*after a little thought*) Why not become a doctor? Medical degrees can be obtained very cheap now-a-days. It will cost us only five rupees.
- VARA: They say that Kuppuswami is going to study Medicine. How can I compete with him in medicine?
- KES: It will take him some years to complete his courses, and by the time he starts as a full-fledged doctor you would have long established in your practice.
- VARA: I would prefer to become a compounder and work under Kuppu when he becomes a doctor. Peak idea! Hurrah!!
- KES: As you wish. A good compromise with Kuppuswami indeed! Just hear one poem.
- VARA: I am not inclined. However, you might go ahead.
- KES: (*sings a song*).
- Suno Suno Tum meri baat.  
Chalte phirte hain Din Raat  
Thakte nahin are ham taat  
laga rahe hain kaisi ghat  
Kha sakte hain Kisse maat  
Nahin hamari kacchi dhaat  
Dekho kitna komal gaat  
Sahi bhalaa kab hamne laa  
Phel sadaa hote hain taat  
Saal ho gaye pure saat.*
- (Hark ye! listen to what I say.  
Ever moving are night and day.  
Untired are we friendly band  
Attention fixed at the aim we stand.  
Defeat, dismay we never feel,  
Our guts are strong as steel,  
Bodies frail and soft as wick  
Never have we borne a kick.  
Years seven full gone by,  
Always fail, how much we try).
- (*laughing*) How do you like it?

VARA: (*nodding*) Excellent! But what is the burden of your song?

KES: Pooh! You have not understood it? A Master Brain you are, really!

VARA: I was busy finding out the particular tune of this song.

KES: Oho! This is altogether a new tune.

VARA: Once more please. I will listen with, greater attention this time.

KES: Excuse me, Sir, I am not prepared to take the fruitless

trouble again and again. There I go.

VARA: Shall I prostrate at thy feet, my friend?

KES: No, No. Please do not do it. (*Runs away*).

VARA: You cannot escape me. I must catch hold of you. (*Runs chasing him*)

[CURTAIN FALLS]

\* \* \*

### THE PERSUASIONS OF SELF-EXPERIENCE

The goal of life is the attainment of divine consciousness. This goal is the realisation that you are neither this perishable body nor that changing and finite mind, but you are all-pure ever free Atman. Remember always Ajo Nityah Sasvatoyam Purano: Unborn Eternal Permanent is this Ancient One. This is your real nature. You are not this little passing personality hooked on to a name and form. You are not Ramaswamy or Mukherji or Mehta or Matthew or Garde or Apte. You have only fallen into this little delusion by an accident through some passing cloud of ignorance. Awake and realise that you are Pure Atman.

Man is God in disguise who puts on a garb in fun, but quickly forgets his true identity. Desire drags him down. Discrimination lifts him up. God became man. Man will become God again. Man evolved is God. God involved is man. God in bondage is man, and man free from bondage is God. A deluded, ignorant man is worldly. A perfect man is God. God plus desire is man. Man minus desire is God. The most impious of men can, by earnestly devoting themselves to God, reach the highest bliss.

Truth is not outside you. It is within you. It dwells in the cave of your heart. You are a truth of God, a work of God, a will of God. You are unfettered, free, eternally free. You are Nitya-mukta Atman. Roar OM. Come out of the cage of flesh and roam about freely.

*Swami Sivananda*

## TOLERANCE

(Sri Swami Ramarajyam)

This incident occurred in Arabia. There lived a woman by the name of Azmat. Prophet Hazrat Muhammad used to pass by her house while going for strolls. Azmat was a follower of Judaism. She hated Islam. Prophet Hazrat Muhammad was the founder of Islam and that is why Azmat hated him too. Whenever Hazrat Muhammad went past her house, she would throw garbage at him. He would move on silently without reacting to her behaviour.

One day Hazrat Muhammad came to know that Azmat had fallen ill. Now he would go every day to her house to look after her. When she recovered, Hazrat Muhammad said with a smile, "Now that you have recovered, will you resume throwing the garbage at me from tomorrow on?"

Azmat felt ashamed. She had done her utmost to insult Hazrat Muhammad. On the

other hand, Hazrat Muhammad had also done his utmost to look after her. She began to weep and said, "Please forgive me."

Hazrat Muhammad said, "It is only God who forgives."

How tolerant Hazrat Muhammad was!

A tolerant person puts up with the injuries, sufferings etc., caused by others, and never takes revenge on them. When you take revenge on somebody for something, you lose your vital energy. By tolerating others' bad behaviour, you conserve this energy and gain strength. On the other hand, an intolerant person loses his energy in taking revenge on others. Thus an intolerant person becomes weak and a tolerant person becomes strong. A tolerant person's words and deeds are very powerful and with them he can change the heart of an intolerant person. □ □ □

If you focus the rays of the sun through a lens, they can burn cotton or a piece of paper; but, the scattered rays cannot do this act. If you want to talk to a man at a distance, you make a funnel of your hand and speak. The sound-waves are collected at one point and then directed towards the man. He can hear your speech very clearly. The water is converted into steam and the steam is concentrated at a point. The railway engine moves. All these are instances of concentrated waves. Even so, if you collect the dissipated rays of the mind and focus them at a point, you will have wonderful concentration. The concentrated mind will serve as a potent searchlight to find out the treasures of the soul and attain the supreme wealth of Atman, eternal bliss, immortality and perennial joy.

*Sivananda*

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

*'Sivananda Home is a Center for the loving care of the destitute and the dying people who are found by the roadside or with no one to care for them.'*

**(Swami Chidananda)**

The fierce cold this January month brought several new patients to the Home. Sometimes, when one sits quietly in one's room, having warm Rotis with Subzi, wearing just one more sweater, one can hardly imagine how there are people staying outside, struggling to keep the body warm, the stomach a little bit filled and the mind cool.

One of these new patients, who was brought inside was just lying down in fetus position, his arms and legs contracted, head down and staring anxiously around with big eyes, a male patient, not able to walk, and not yet ready to talk. The first and only words he used during the first weeks of his stay were: "Bidi, dedo Bidi dedo". His age seemed to be around thirty, the abdomen severely swollen due to long-term malnutrition and a big infection. A compassionate and sympathetic passer-by came across this patient at the side of the road towards Laxman Jhula and arranged for his admission in the Home. Under medical treatment, extra diet, and light physiotherapy, he is improving gradually, day by day. A little smile from his agonising face immediately makes one's heart melt and one realises how easily the day-to-day needs of

body, mind and soul are taken so much for granted. And this little smile from this tormented face at the same time reveals a tiny ray of the immense light within. O how easily we forget: "I am a peaceful soul. I am not this body, not this mind. Immortal Self I am. Om Shanti."

Other patients were admitted, suffering from acute asthma attack, abdominal infections, ulcers on the feet and infected eczema covering the whole body. For all these patients, medical treatment was started: orally, intravenous, local applications and oxygen administration.

Besides new admissions, patients were discharged after completing their treatment and one of them could complete a whole Anti Tuberculosis Treatment successfully after a full course of almost two years supervised medicine intake, regular check-ups and dietary requirements. As someone used to say: "Never forget to thank. When your prayers only consist of thanking the Almighty Lord, your prayers are sufficient. Count your blessings, day by day."

*"It's easy to be thankful for the good times; but a life of rich fulfillment comes to those who are also thankful for the setbacks. Be thankful for your limitations, because they give you opportunities for improvement. Gratitude can turn a negative into a positive."*

**(Unknown)**

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

### NEW YEAR CELEBRATION AT THE HEADQUARTERS ASHRAM

As in yesteryears, the ushering of the New Year was celebrated with great spiritual fervour and gaiety at the Headquarters Ashram in the night of 31<sup>st</sup> December 2011. The celebration commenced at 7.30 p.m. with chanting of prayers and *stotras*. Thereafter, the *sannyasins* and *brahmacharins* of the Ashram presented soul elevating *bhajans* and *kirtans*. It was followed by a Japanese traditional puppet show conveying the message of peace and harmony.

Shri Hari Krishna Shah offered his *pushpanjali* at the lotus feet of Sadgurudev in the form of melodious Sitar recital. The gathering also had the divine privilege of having the *darshan* of Worshipful Sri Swami

Chidanandaji Maharaj and receiving His soul-stirring New Year Message through electronic media.

H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj blessed the gathering with their inspiring messages. Books and CDs were also released to mark this auspicious occasion. This was followed by silent meditation till 12 midnight while bidding farewell to the year 2011 and welcoming the New Year 2012. The celebration concluded with *arati* and distribution of special *prasad*.

May Lord Almighty and Sadgurudev bless us all to fill this New Year with Divinity.

### CELEBRATION OF THE SIXTY EIGHTH ANNIVERSARY OF PRATISHTHA MAHOTSAVA OF SRI VISWANATHA MANDIR

*'Lord Siva is the Supreme Light that shines in your heart. Meditate on His form. Do His worship daily. He will bless you with His vision'.*

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The sacred day of the 68<sup>th</sup> anniversary of the *pratishtha* (consecration) of Sri Viswanatha temple was celebrated with great devotion at the Headquarters Ashram on 31<sup>st</sup> December 2011.

Preceding the day of the celebration, the chanting of the sacred *panchakshari mantra* was conducted in the temple daily for three hours in the afternoon from 27<sup>th</sup> to 29<sup>th</sup> December 2011. The *akhand kirtan* of the sacred *mantra* was held from 7 a.m. to 7 p.m. on the following day. On the auspicious day of 31<sup>st</sup> December, the programme commenced at 5 a.m. with prayers and meditation.

Soon after that there was *prabhat-pheri*. A special *yajna* was also performed for world peace. From 9 a.m. to 12 noon, a grand worship with *abhisheka*, *alankara* and *laksharchana* to the chanting of *vedic mantras* was offered to Lord Sri Viswanatha enshrined in the beautifully decorated sanctum-sanctorum of Sri Viswanatha temple. All the *sannyasins*, *brahmacharins*, *sadhaks* and visitors of the Ashram participated individually in the *abhisheka* and *archana*. The simultaneous singing of soul-stirring hymns on Lord Siva filled the hearts of all the devotees with divine ecstasy. At midday, the celebration concluded with the offering of *mahabhog*, *mangalarati* and distribution of sacred *prasad*.

May the abundant benedictions of Lord Sri Viswanatha and Sadgurudev shower upon all.

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

At the kind invitation of the devotees of DLS Rourkela Branch Odisha, Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters proceeded to Rourkela on 28<sup>th</sup> December 2011 to attend the 34<sup>th</sup> All Odisha Divine Life Society Spiritual Conference and 7<sup>th</sup> State Level Youth Camp organised from 29<sup>th</sup> December 2011 to 1<sup>st</sup> January 2012.

On 29<sup>th</sup> December morning, Sri Swamiji attended the Inaugural Function of the Youth Camp and delivered his blessing message. In the evening, Sri Swamiji hoisted the Divine Life Flag at Bhanja Bhavan, the venue of the Conference and inaugurated the Conference by lighting the lamp. Sri Swamiji addressed the gathering in the evening sessions during all the four days of the Conference. The DLS Rourkela Branch had also organised a Blood Donation Camp at Ispat General Hospital on 31<sup>st</sup> December. Sri Swamiji inaugurated the Camp and appreciated the devotees for their spirit of selfless service. Sri Swamiji also visited DLS Rourkela Branch and DLS Steel Township Branch and blessed the devotees.

On 2<sup>nd</sup> January 2012, Sri Swamiji along with Shri Baldev Mehra and Shri Umesh Bhatt visited Sri Swami Chidananda Hermitage, Shanti Ashram Baliguali and stayed there for two days. Sri Swamiji oversaw the accounts and the activities of the Baliguali Ashram and gave appropriate guidelines for the effective management of the Ashram.

Sri Swamiji visited Gopalpur on 6<sup>th</sup> January to attend the DLS Conference organised on the auspicious occasion of Silver Jubilee of DLS Narayanpur Branch. Sri Swamiji hoisted the Divine Life Flag at the

Conference Venue and blessed the gathering with his inspiring talk.

In response to the kind invitation from Berhampur University, Sri Swamiji attended their meeting in the afternoon at Senate Hall. The meeting was presided over by Prof. Jayanta Kumar Mohapatra, the Vice-Chancellor of the University. Sri Swamiji delivered a lecture on the subject 'The Role of Spirituality in the making of Meaningful Student Community' which was well attended by the students and faculty members of the University. Sri Swamiji also interacted with the students who were the recipients of Swami Sivananda Memorial Scholarship. Sri Swamiji returned to the Headquarters Ashram on 7<sup>th</sup> January 2012.

On 15<sup>th</sup> January, Sri Swamiji left the Headquarters Ashram for his cultural tour in Andhra Pradesh. Sri Swamiji blessed the devotees of the DLS Branch Padmarao Nagar, Hyderabad in a Satsanga on 16<sup>th</sup> January. Then, Sri Swamiji proceeded to the holy temple town of Sri Bhadrachalam to attend the 38<sup>th</sup> All Andhra Pradesh DLS Spiritual Conference held from 18<sup>th</sup> to 20<sup>th</sup> January 2012. Sri Swamiji inaugurated the Conference by Divyajeevan Dhwarohanam (hoisting the flag of Divine Life) and Jyoti Prajwalanam (lighting of the lamp).

Sri Swamiji presided over the Conference and gave discourses in both the sessions as per the theme of the each day: Divine Life according to Vedas and Upanishads; Divine Life according to Srimad Bhagavata, Ramayana and Puranas and Divine Life according to the life and teachings of the saints. Sri Muralikrishnamacharyalu, an Atharvaveda scholar, Sri Sthalasai, a Yajurveda scholar, Sri Samudrala

Lakshmaniyah, Sri Boppa Arunadevi, Sri Swami Satyavratandaji, Sri Swami Prasannatmanandaji, Sri Ramayana-sharmaji, Sri Chatalawada Venkateshaiah, Dr. Subba Rao and other scholarly persons attended the Conference and addressed the gathering. The Conference was well organised and attended by over 3000 delegates from all parts of Andhra Pradesh. Sri M.T. Alwar, Principal, Sanskrit College, Hindupur conducted the programme very well as the Master of the Ceremony.

At the invitation from Pujya Jnaneshwari Mataji of Shanti Ashram, Sri Swamiji visited Thottapalli on 21<sup>st</sup> January to attend the 118<sup>th</sup> Birthday Celebration of Sri Swami Omkarji Maharaj. On 22<sup>nd</sup> January, Sri Swamiji attended a Satsanga held at Kakinada

Branch and also inaugurated their new Branch building 'Sivananda Kshetram'.

Sri Swamiji blessed the devotees of the DLS Vijayanagaram Branch in a Satsanga held on 23<sup>rd</sup> January. In response to the kind invitation of Dr. Chalasani Rangaraoji and Dr. Chalasani Vijaya Lakshmi, President and Director respectively of the Queen's NRI Hospital, Visakhapatnam, Sri Swamiji addressed the doctors and staff members of the hospital in the evening Satsanga on The Need of Spirituality in Medical Science. Sri Swamiji addressed the devotees of the DLS Visakhapatnam Branch in the night Satsanga held at their newly constructed Yoga Hall.

Sri Swamiji returned to the Headquarters Ashram on 24<sup>th</sup> January 2012.

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## IN MEMORIAM

### *Sri K. Ariyathavaratnam*

Sri K. Ariyathavaratnam, a venerable disciple of Worshipful Sri Swami Chidanandaji Maharaj and a Trustee of the Divine Life Society, Malaysia Branch, attained the feet of God Almighty at 12.30 p.m. on 23<sup>rd</sup> December, 2011.

Sri Ariya, as he was fondly and reverently referred to, was born into a highly religious family that hailed from Sri Lanka. His keen interest in religion and spiritual life were clearly visible even during his childhood. He chose to be a vegetarian at the tender age of 10 and thenceforth meticulously followed a daily routine of prayer and worship.

Sri Ariya graduated from the Kuala Lumpur Technical College and then completed his engineering degree at Strathclyde University, London. He worked at

the Kuala Lumpur City Hall throughout his career, beginning as a Technical Assistant and finally becoming its Director of Roads and Works.

Sri Ariya joined the DLS in 1968 and has since been an embodiment of service and a pillar of strength to the Society. He was a Committee Member, Honorary General Secretary, Vice-President and eventually a Trustee of the DLS. He also served as a Committee Member of the Pranavananda Trust Fund and as a sub-editor of the "Divine Messenger". Throughout his 43 years of dedicated service to the DLS, he contributed immensely to the development of the Society and the Ashram.

As a very charitable person, he contributed very generously towards the development of the Pranavananda Samadhi

Shrine (1983), the Sivananda Clinic (1984), the multipurpose extension block (2000), the Yoga Block (2008) and the Sivananda Orphanage Home, Batu Caves (2011). His technical expertise and commitment to excellence ensured that all construction work undertaken by the Society was meticulously supervised.

Sri Ariya had the great privilege to serve under H.H. Sri Swami Pranavanandaji Maharaj, the Founder of the DLS Branch in Malaysia, and to have the personal Darshan of all the senior Sanyasins at the Headquarters Ashram in Rishikesh. He enjoyed the trust, and was held in high esteem, by both our former President of the Headquarters Sri Swami Chidanandaji Maharaj and the present President Sri Swami Vimalanandaji Maharaj. In recognition of his meritorious services rendered to the DLS, Param Pujya Sri Swami Chidanandaji Maharaj bestowed on him the sacred titles of Guru Seva Ratna and later Guru Bhakti Ratna.

Sri Ariya's charitable work and contributions were not confined to only the DLS. He associated himself closely in the activities of the Sri Kandaswamy Temple and the Kalamandapam, and was a member of the Technical Committee of the Malaysian Ceylon Saivites Association. For this, he was honoured with the title Saiva Thonda

Siromani. He also contributed his time, effort and financial support to a host of other Non-Government Organisations.

Sri Ariya's last hours were graced by the constant chanting of Maha Mrityunjaya Mantra, Pranava Mantra, Ram Nam and Shanti Mantra led by H.H. Sri Swami Guhabhaktanandaji Maharaj, the President of the DLS Malaysia Branch, his beloved family, and the devotees of the DLS. Moments before his passing, Sri Swamiji, Srimati Ariya and children fed him with holy Ganges water. Then, as Sri Swamiji chanted the Mahavakya in his ears, he gave up his mortal coil.

The passing of Sri Ariya has left an immense void in the DLS, but he will be remembered for his unparalleled dedication to the Society and for all the good virtues that he had possessed. The Management Committee of the Malaysian DLS Branch, all the sub branches and the devotees have humbly recorded their sincere appreciation and reverence for Sri Ariya's unparalleled contribution.

May the Supreme Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj bless the soul of Sri Ariya's with Supreme Peace (Param Shanti) and Eternal Beatitude (Sadgati).

—The Divine Life Society

Man is afraid of death. Man does not want to die. He wants to live forever. This is the starting point of philosophy. Philosophy enquires and investigates. It boldly proclaims, "O man, do not be afraid of death. There is an immortal abode. That is Brahman. That is your own Atman that dwells in the chambers of your heart. Purify your heart and meditate on this pure, immortal, changeless Self. You will attain immortality."

*Sivananda*

