

श्री शिवानन्दमहिम्नः स्तोत्रम्

(श्री वेङ्कटरमणार्यः विरचितम्)

(Continued from the previous Issue)

शरीरारण्येऽस्मिन् बहुविधसिरावल्लिगहने
मदक्रोधाद्यैः स्वैर्धृतविषयशस्त्रैरनुचरैः।
समायुक्तः कामः प्रतिवसति गर्जन् प्रतिदिनं
शिवानन्दाऽमुं भोः प्रदहतु भवान् ज्ञानशिखिना॥१७॥

17. Kamadeva, armed with the weapons of sensual objects and accompanied by his attendants—Arrogance and Anger, etc., dwells in this jungle of body. O Sivananda Please burn this Kamadeva to ashes through Thy *jnanagni* (Fire of Knowledge).

रिपूणां षट्कं मे तुदति हृदयं कण्टकमिव
पिशाचीवात्याशा पिशितकबलं वा ग्रसति माम्।
तटिल्लेखेव स्त्री नयनयुगलं मोहयति मे
ह्यतस्त्वां त्रातारं शरणमभजं संयमिवर॥१८॥

18. The *Shadripus* are piercing my heart like thorns; the desire-dragon is swallowing me as a piece of flesh; the woman, like lightning, is blinding my eyes. O Greatest among Ascetics! Thou art

my saviour. I take shelter unto Thee, protect me.

दुराशाऽम्भोदोऽसौ विषयजलदो गर्जति मुहुः
कृपाझंझावातस्तव शमयतीमं ध्रुवमिति।
विचिन्त्याऽहं याचे कुरु मयि कृपामित्यतितरां
शिवानन्द! त्वं मां पदनतमवाऽऽनन्दनिलय॥१९॥

19. The bleak cloud of wicked desires showering the waters of sensual pleasures of thunders. Only the wind of Thy grace can disperse it. Being worried and dejected, pray to Thee to shower Thy abundant grace upon me. O Abode of Bliss! Protect me who has sought refuge unto Thy feet.

तृषार्तस्सारंगः पतति मृगतृष्णामभि यथा
यथा गौरन्नार्तो ब्रजति कमलक्षेत्रसविधम्।
तथा मोहध्वान्तैः पिहितनयनोऽहं प्रतिभयैः
शरण्यं मन्ये त्वां प्रति विकिर बोधार्ककिरणान्॥२०॥

20. As a thirsty deer rushes towards a mirage to quench its thirst

and a hungry bull runs towards a lotus-pond to appease its hunger; I, with closed eyes due to the fear of darkness of delusion, come to Thee to take shelter. Kindly make me see by radiating the rays of Knowledge.

मुखं शुष्यत्यंगं पतति हृदयं मुह्यति करौ
न चेष्टेते पादौ न च विचलतश्चापि नयने।
मुहुर्यातो मूर्च्छां विषयविषभोक्तुर्मम मुने!
प्रदेहि त्वं मह्यं विमलतरबोधामृतरसम्॥२१॥

21. Due to enjoyments of poisonous sensual pleasures, my mouth is drying, body is collapsing, mind is deluded, the hands and feet have become immobile and faintness overpowers me again and again. O King of Ascetics! Shower the pure nectarine waters of knowledge upon me.

न मे कश्चिद्गम्यस्त्रिजगति विना त्वां दितगतेः।
न मे कश्चित् त्राता विषयफणितदष्टांगकभृतः॥
न मे कश्चिद्दाता शमदमधनस्यातुरमतेः।
शिवानन्दस्वामिन् ! मम भव शरण्यो यतिविभो!!२२॥

22. O Swami Sivananda! But for Thee, none is my refuge and support in the three worlds; none can save me who has been stung by the snake of sensual objects; none can bestow the

treasure of peace and self-restraint. O Great among Hermits! Be Thou my saviour.

न मे कश्चित्काम्यो भवति जगति त्वत्त इतरो।
न वा त्वत्पादाब्जाल्ललितललितात्प्रार्थ्यमपरम्॥
न च त्वन्नाम्नोऽन्यो मधुरमधुरो मन्त्र इति ह।
शिवानन्दस्वामिन्! कुरु मयि कटाक्षान् सुभविकान्॥२३॥

23. In this world, I desire nothing but Thee. Thy beautiful lotus feet are the only thing to be devotedly prayed for. There is no Mantra sweeter than Thy name. O Swami Sivananda! Cast Thy glance of grace to make me cross this world-ocean.

न नौम्यन्यांस्त्वत्तो धनमदतमोदूषितदृशो।
न वा स्तौमि स्वामिन्! शमदमविहीनान् कुपुरुषान्॥
हृषीकाणां जेता जनशुभविधाता मम भवान्।
परित्राता भूयाज्जनिफलमणीयां त्वदनघ!!२४॥

24. O Swamiji! I do not bow to them whose visions are corrupted due to the pride of wealth and nor do I glorify those wicked ones who are devoid of serenity and self control. Thou, being conqueror of senses, are the all beneficent Lord. O Sinless! Thou are my saviour and the bestower of the Real Fruit of life—Liberation.

I AM PAIN: THY TEACHER

(H.H. Sri Swami Sivanandaji Maharaj)

O MAN! You curse me, blame me,
 You hate me and frown at me,
 You think, I am cruel and heartless;
 You try to slay me with anesthetics,
 With Chloroform and Bromides;
 You attack me with anodynes,
 Sedatives and opiates;
 You phone to the doctors
 And run to the hospitals,
 You fly to the Vienna and hill stations,
 You wire to your friends and relations;
 You approach the saints of Himalayas
 For Buties or herbs;
 You do Mrityunjaya Japa and Havan,
 You burn incense and pray—
 To kill the Teacher
 Who warns you,
 Who comes to help and bless you!

I am not your enemy—
 I am your sincere friend!
 I am a messenger from God,
 I am an Angel from heaven,—
 To teach you wisdom,
 To instill in your heart
 Mercy and dispassion,
 To turn your mind towards God,
 To destroy your intense clinging
 To things mundane—
 That are perishable and illusory.
 I am your guide and silent Teacher!
 I am pain, the best thing in this world!

I am an eye-opener, soul-awakener,
 I am an inspirer and thriller;
 I came to remind you of God,
 To point to you the Divine Path,
 To make you desist from evil ways,
 To make you practise virtues,
 good habits.
 You have really misunderstood me.
 I am a mental Vritti in the mind-lake,
 I am only absence of pleasure,
 I co-exist with pleasure —
 I am the other side of the coin of
 pleasure-pain.
 I am the cause of the starting of
 philosophy,
 I am the cause for man's Purushartha—
 I am the cause for man's aspiration:
 I set the mind of philosophers to think,
 I make the Yogis to start Sadhana,
 I make the sages to practise meditation,
 I make a worldly man a Super man.

You failed to observe the laws of
 health—
 The rules of hygiene and right-living,
 You took Rajasic and Tamasic foods,
 You were not regular in doing exercise,
 You did not practise Pranayama
 and Asans,
 You did not pray and meditate;
 You were immoderate in your food—
 You did not take a balanced diet,

SIVANANDA'S WORDS OF POWER

(Sri Swami Chidananda)

Ever since the earliest times, literature has been a great force and power influencing the lives of human beings, shaping civilizations and moulding the destinies of races and nations. The roots of the civilization and culture of each people are to be found in their great scriptures that have formed the earliest literature known to mankind. Our ideals derive from this source. Hence, we may say that the recorded word has been a gift of the past to posterity.

FLAMES THAT LIGHT UP LIFE'S PATHWAY

The loftiest and sublimest ideals that have been the guiding stars in this holy land have been given to us by great minds like Vyasa, Yajnavalkya, Manu and such others, who have fathered our culture in all its aspects. The Upanishads, the Bhagavata, the Ramayana and the Manu-Smriti comprise such scriptures that form our imperishable and precious heritage. This has been enriched and augmented down the ages by a succession of great souls who have, like divine torchbearers, carried this light down the corridor of centuries by their sublime example, by their inspiring utterances and luminous literature.

This literature has been their substantial and lasting contribution to humanity upon this earth. In it they have left for posterity their eternal teachings. Through it they have become immortal flames lighting up life's pathway. To dive into the precious wisdom contained in such literature, to draw inspiration there from and to be guided thereby, has been laid down as a sacred daily duty upon every man in Bharatavarsha. In this way posterity tries to repay a debt of gratitude unto the great ones who have bestowed upon it their sublime literature. To thus repay the moral debt is regarded as one of the Pancha-Maha-Yajnas or five essential daily sacrifices.

In Swami Sivananda, our worshipful Master of this Himalayan abode, Ananda Kutir, we have a towering, unparalleled living example of such self-giving in this modern age. His powerful, inspiring and sublime literature—ethical and spiritual—constitutes one of the greatest gifts offered by any one man unto the mankind of his times. Above all, his bestowal has been on a universal scale. During more than a quarter of a century of dedicated effort, this saint of compassion and sage of wisdom has succeeded in sending forth notes of a

divine call into every nook and corner of the world. Garnering the wisdom of ages in the luminous depths of his deep meditations, Sri Swami Sivananda has disseminated it far and wide through his selfless, unceasing and dynamic efforts for the ethical and spiritual awakening of mankind. His literature contains the quintessence of the wisdom of all the ancients, interpreted in the light of his own radiant realisation and expounded in a manner best suited and acceptable to this scientific age of reasoning and inquiry. Thus has Sivananda become a household word over the entire globe; he is the supreme awakener and inspirer of the century.

THE TRANSFORMING POWER OF SIVANANDA LITERATURE

Sivananda's words are words of power. Every word is aflame with the living fire of his divine realisation. Whatever he pens is filled with the power of his sage wisdom and saintly Satsankalpa. The force of his spiritual personality pulsates through every phrase and sentence. They are dynamic and divine. Hence whatever he writes is irresistible and comes to the reader with the power that penetrates the ignorance which is enshrouding the latter's consciousness and awakens the light of the soul within.

The Master's words are powerful awakeners. They awaken you to the lofty meaning of your life. They awaken you to the true purpose of this precious human

birth. They awaken you to the glorious goal and the grand reward that awaits you. They awaken you to the supreme duty of attaining divine perfection. Swami Sivananda's leaflets, pamphlets, booklets and books, his letters and messages have gone throughout this world as awakening messengers, rousing man from his forgetfulness of eternal values, shaking man up from his lethargy towards higher ideals and awakening him to the glories of the life ethical and spiritual. As long as Sivananda's literature continues to be read, this great task of universal awakening will also continue unimpeded.

Sivananda's Literature does not stop with this awakening work alone. Having awakened, it also powerfully inspires you to start upon a glorious new career. Once you have felt the awakening impulse of the divinely inspired writings, you are never the same man again. You are filled with inspiration to turn a new leaf, walk a new way and to strike a new path that will lead you to supreme fulfillment and sublime attainment. Sivananda's words keep ringing in your ears, inspiring you to break the bondage of age-long habits and to re-mould yourself in all your parts—physical, mental, intellectual, moral and spiritual. They inspire you to vigorous efforts, to overcome all imperfections and obstacles and to proceed heroically in manifesting the essential divinity within. They inspire you to be courageous when

diffidence assails you. They inspire you to new hope and joy when you are in the grip of dejection and despair. They inspire you to give the best of yourself in the field of duty. They inspire you to manifest your best and loftiest side amidst the tests and trials of this life upon earth. They verily inspire you to strive for the highest goal. By this powerful inspirational quality that it possesses, Swamiji's literature literally transforms your entire being.

No wonder then that Satguru Sri Sivananda's works are regarded as life-transformers. Their transforming quality is the inevitable and natural outcome of the awakening and inspiring power that they possess. Reading his books, atheists have turned into devout believers. Casual contact with his literature has been the cause of moulding rank materialists into pious and sincere seekers. His written words have changed many a beaten defeatist into vigorous optimists filled with self-confidence and buoyancy. Swamiji's letters have transformed despair and sorrow into hope and joy in the hearts of countless grateful people. Souls caught in the quagmire of immorality and unethical activity have been redeemed and shaped into ideal characters by the forceful and instructive admonitions contained within the covers of his extraordinary books. These admonitions transform the selfish, the miserly and the uncharitable, who are soon filled

with the spirit of compassion and selfless service, of charity and generosity.

Sri Swami Sivananda's teachings lift the readers to the heights of Dharma and virtue. His words have a peculiar power of elevating you. Once you come under the influence of his soul-elevating literature, all unworthiness departs for ever. The reader of Sivananda Literature can never be mean or lowly. He feels the irresistible upliftment of the spirit; he is elevated to heights of idealism and filled with an urge to be noble in his thoughts, in his words and in his deeds. In this task, he is encouraged by the rousing quality of Sri Swami Sivananda's writings. What is the secret of this peculiar force that is in the words of the saintly author? It lies in the fact that Swamiji's writings are always positive in their tone—and never negative. His writings are aimed at drawing out always the best points in each one of us; they never dwell upon the darker side of things. Nil desperandum is a favourite expression of his. "Be bold", "be cheerful" are other favourite admonitions of his. Swami Sivananda believes firmly in the motto that there is nothing impossible for one who strives with sincerity, earnestness and perseverance. Thus his words infuse courage in the reader. You are made to overcome all timidity and faint-heartedness and to strive boldly and bravely in the face of all odds.

When enthusiasm lacks and faith wavers, Sivananda's living words come to you to infuse fresh zeal and to revive

faith in your heart. They have a peculiar power to make you feel tangibly the reality of invisible and intangible truths. The spiritual ideals become axiomatic truths to those who have the supreme good fortune to come under the benign influence of Swamiji's unique literature. Things that appeared to you before as mere figments of imagination of superstitious brains now appear as living realities.

TOWARDS A NEW ERA OF PRACTICAL GOODNESS

In this present era, when ethical ideals seem to be at a discount, Sri Swami Sivananda's words of power bid fair to bring in a new era where practical goodness could once again assume its rightful place in the daily conduct of man in all his dealings. The Master's literature constitutes a power of goodness, and powerfully emphasises the ideal of being good by nature and doing good to all beings. Swamiji's gospel of Divine Life puts goodness second only to godliness.

The ideals disseminated through Sivananda's Literature seek also to unify and bring peace amidst mankind. They seek to break artificial barriers created by man and reveal to all the essential spiritual oneness of humanity. The

harmony of underlying Vedantic unification is a constant theme of many of His Holiness' writings. His literature seeks to remove the canker of hatred and cruelty from the heart of man, eradicate greed and jealousy from human dealings and to bring into them the spirit of selfless service, devotion, charity, purity, worship and luminous inner realisation. His literature seeks to mould man once again into the image of God by giving to him the sublime gospel of Divine Life. The whole world has now felt the great force and the power of the written words of this simple dweller on the sacred Ganga bank. His grand dedication of all his life and energies to this task of soul-awakening has resulted in giving a new vision to modern mankind and a new direction to the thoughts and ideals of the thinking men and women of this restless age. Verily, God speaks to mankind through the writings of this godly man who has linked himself into eternal unity with Divinity through his inner realisation. We have, in the spiritual literature of our Master Swami Sivananda, the most precious boon and divine gift bestowed from on high to us all of the twentieth-century world. May we render ourselves worthy of such a God-given gift.

Guru-kripa is something special, something mysterious, something that bestows anything not merely of this earth, but gives also the Highest Thing which human life is there for.

Swami Sivananda
ॐ

REMEMBERING SWAMI SIVANANDA

(Sri Swami Krishnananda)

(Spoken on September 8th, 1992)

This is the blessed occasion of the coming of Sri Gurudev Swami Sivanandaji Maharaj. In one's usual occupations of life, engrossed as one usually is in several things from morning till evening, one is not likely to find time to keep in mind the memory of a presence of this kind, a force that operated in this world and moved like a mighty colossus of the Spirit for such a long period of time, to the visibility of all people.

The human mind is short of memory many a time. It cannot remember even great things, what to speak of other things? But this is not a thing about which we can have the liberty to remember or not remember. It is an influence whose impact and impression upon the world as a whole cannot easily be erased from the atmosphere of this Earth. The world will remember him; this very Earth will stand as a witness to that great advent. Millions who have been transformed in their inner spirit and outlook of life will cherish his memory. Countless people in this world who have made a right-about turn in their life, who have started looking forward with an inner eye and a vision of perfection, cannot afford to forget him; much less

can those who had the blessing of physically living with him, rubbing shoulders with him, as it were—beholding him every day, receiving his commands, orders and instructions, bathing in the glory of his presence, and enjoying the security that he provided—afford to forget him.

Sri Gurudev Swami Sivanandaji Maharaj came like a single power, lived a life of aloneness, and went alone, as a pervading meteor that shot through the sky, as it were, inundating the world with a radiance that the world has rarely seen. We say he was a spiritual force, casually knowing the literal meaning of this word but not knowing what it actually implies. The world is not aware of the meaning of the words 'spirit' and 'spirituality'; it knows only the surface skin of their meaning. If the in-depth profundity of this significance had actually entered the feelings of people, the world would not be what it is today with tension and anxiety. A word does not protect; it is its meaning that gives us security. Language has no meaning if its significance is not capable of appreciation. If I cannot understand what you speak, and if you do not know what I am saying, the sounds do not

carry significance. So is the case with words like 'God', 'spirit', 'spirituality', 'yoga', 'meditation', 'moksha'. They fly like empty shells in the firmament of human studies and performances, but life does not change. It is like eating food without digesting and absorbing it. Our studies, our business of life, our activities, our occupations, are not even skin deep, to say the least. Perhaps they do not touch even our skin, yet they seem to be everywhere in the world as the only meaning of life. And what is this 'only meaning'—the meaning that has not even touched our skin?

That is why we come as we came, we live as we came, and perhaps we go as we came and we lived. This is the fate of many a creature-like existence that trods this Earth as humanity. To reorient this vision and to awaken humanity to the consciousness of a higher value of life—to 'awaken' is the proper word—this great, mighty Master incarnated himself under the command of God Himself.

When Sri Gurudev came to this world, materialism was rampant everywhere. It was the end of the Nineteenth Century, when a technological industrial revolution was making headway in this world. The wrong side of Western education was emphasised. Logic, argument of an empirical nature, sensorily oriented, intellectually conditioned, was the educational procedure. Unfortunately, that outlook continues even today.

However, even a little of a good thing is great. The Bhagavadgita, the word of Bhagavan Sri Krishna, tells us that even if we do an iota of good work in this world, it will remain as the goodness of our gesture. Here it is the goodness that counts, and not the quantum of it. Our goodness need not be like an ocean, for the visibility of people's eyes. It is a quality that is called goodness; it is not a quantity, like a mountain.

So with this great vision, the first step was taken by mighty Masters such as Sri Swami Sivananda, right from the time of the coming of Sri Ramakrishna Paramahansa and his disciples. Then many a great genius of a rational, philosophical and intellectual type arose in this world. That was the beginning of the Twentieth Century when there was, as people say, the Renaissance outlook in the history of India. It was the culture of the West that preponderated everywhere. There is nothing wrong with it, but everything has a right side and a wrong side, as we all know. We can emphasise only the left or only the right, or both sides in an integrated whole. There was a tilting of the balance on the exterior, materialistic, outwardly oriented side of things. This had to be set in order.

Life is an integration of the outlook of consciousness. It is not a performance or an activity like a job. Life is not a job. It is not a doing of something; it is a being of some quality and characteristic. What kind of being is it that characterises our

usual existence in this world? Usually we never speak of this aspect of our life. What kind of person are you? Do not tell me what you are doing—what your achievement in this world, in your career, as a person doing many a job is—but tell me what you are by yourself. What kind of person is this? This question is not appreciated, because that would be touching the vital spot of a person. The vitality is the very essence and the very existence of the meaning of a person. What kind of life are you leading? Apart from the fact that you are doing many a wonderful thing in the world, are you also a wonderful person, as wonderful as the wonder of your activities and performances? Are you a wonderful person? Put a question to your own self.

Great deeds have been performed by people, historically speaking. Are these people also great in themselves? Is your 'being' as great and grand as the grandeur and greatness of your 'becoming' the performance? You have something, and you are something. These two aspects of the matter are to be considered in the case of every person: "I have something, and I am something. I have something, and everyone knows what it is I have, and I also know what I have; but is it also known what I am?" Spirituality begins here. It is not a performance of mere physical exercises or some breathing techniques. It is not a doing of anything. Underline this matter very clearly. You can do anything—you

can lift this mountain—and yet you may not be spiritual, because spirituality is the efflorescence of what you are, and not what you are doing. The world is enamoured of the doings of people. This is how human history goes, society goes, technology goes.

Man has to become superman. Man may do many things, but he will die as a man only. Man cannot die as a god. It is necessary to depart from this world as an angel that incarnated as a human tabernacle. We should not go as the very thing that came from the mother's womb; otherwise, there would be no evolution, no progress, no advantage taken of this blessed career of life as a whole which has been granted to us by God Almighty for carrying on His mission as an ambassador—a representative, as it were—in this world. We are sent by God to this world not to run factories, open shops and run about to marketplaces, but to obey the order of that Being under whose command it is that we came to this world for a purpose that He knows, and we are also supposed to know.

When we go, we do not carry our factories and shops. What do we carry with us? *Namutra hi sahayartham pita matacatisthatah, naputradarahnajnatih-dharmastisthatikevalah; ekahprajayate-janturekaevapraliyate, eko'nubhunktesu-krtamekaevatuduskrtam* is a master-mind saying in the Manu Smriti: Alone you come, and alone you go. And do you know that you are also living alone,

without any friends? If you believe, wrongly, that you have appurtenances around you and you are really not alone in this world, so much the worse for you. Nobody is your friend here. Friends are only up to the cremation ground. Every friendship is conditional, with ifs and buts, and provisos. Nobody is an unconditional friend. *Ekahprajayate-jantur*: Alone you come, without any belongings, and alone you go. And, therefore, when you are living in this world, you have nothing with you. You are a pauper, materially speaking, even when you are living, and no one comes with you—neither father, mother, nor anyone from your family circumstance, nor anything that you thought belonged to you. Not a broken needle, not a piece of straw can come with you. What comes? You come with you; that is all.

Is it not a terrible message? When you go, you carry you only. What does it mean? “Am I going carrying only myself, nothing except myself?” Here again the inundation of the meaning of the word ‘spirituality’ comes in. You carry yourself with you—which means to say, your spirituality comes with you. That is the meaning of the words *dharmas-*

tisthatikevalah. Dharma comes with you. Dharma is the impression created in the mind by following the law of God. It is also something connected with your being, and not with what you have done outwardly. What you have done will not come with you; what you have been, that will come. That is dharma. Dharma is the quality of your existence, the characteristic of what you are. That will come.

This was the message of these great Masters who rose up like shining stars in the firmament of Indian history in the beginning of the Twentieth Century, and some of them continue even today. Gurudev Sri Swami Sivanandaji Maharaj was with us with this message, with this instruction, with this sacrifice of the spirit that he had throughout his life—great sacrifice, physically, mentally, vitally, intellectually, socially, politically, spiritually. We lived with him, and we remember him with tears in our eyes. He was our father and mother, our friend and relation, our security and our wealth. He was our daily meal and our very breath. With him we lived, and him do we remember. May his blessings be upon you all!

The incarnations of God are supposed to come with a power of divinity, whereas the sages and saints are supposed to go with the power of divinity. As the one comes with Divine force, the other goes with that Divine force. This is why we lay much importance on the birthdays of incarnations and the Maha-Samadhi days of Siddhas and Masters.

Swami Krishnananda
१९९२

BEYOND GOODNESS

(Sri Swami Atmaswarupananda)

One of the most unpleasant human emotions is to feel that you have been betrayed. It's bad enough to feel betrayed in a commercial transaction or a personal relationship. It is somehow more poignant to feel betrayed in the religious or spiritual life.

It can be as gross as someone in authority betraying what they were standing for, but the feeling of betrayal can be much more subtle than that. You have been led to believe that if you live your life in a certain way that you will definitely see positive results from it. You will progress, you will be successful. But after many years, you feel empty, as if there has been no change whatsoever, and there is a feeling of betrayal that you can't quite put your finger on.

Our revered Vedanta teacher, late Sri Swami Brahmanandaji, used to say, "It is not too bad if you don't understand a truth. You can then learn it. But it is unfortunate if you misunderstand it." For example, one of the best known teachings in the scriptures is when Lord Yama teaches Nachiketas that man chooses between the good and the pleasant. The good, he says, leads to your highest welfare, the pleasant to your destruction.

Obedying that instruction is like obeying the basic instructions of all religions. We are meant to choose the good over the pleasant. That was what Arjuna was doing when he came to the

battle—choosing the good over the pleasant. But then, on the other side he saw all his relatives, and perhaps he felt that all his higher convictions were being betrayed. He wasn't expecting to have to kill his relatives. He hadn't realised it even though it was obvious.

So it took Lord Krishna eighteen chapters to straighten out his understanding. And those who hear Lord Yama speak about choosing the good over the pleasant don't usually notice that in the next verse he adds three startling words: "Both are bound." In other words, in the spiritual life, in the religious life, there is something beyond being good. Lord Krishna makes this quite clear to Arjuna, when after taking nearly eighteen chapters to teach him how he should live according to *dharma*, He says "Abandoning all *dharmas* take refuge in Me alone."

We tend to think that that simply means self-surrender and, of course, it does. But self-surrender is part of being good for most people. It is part of the tradition of all religions. However, what if Lord Krishna means something beyond the *dharma* of self-surrender? Gurudev said, "Surrender everything unto the Lord," and then he added, "Place your ego at His feet and be at ease."

It is not enough to be good. It is not enough to surrender everything unto the Lord, we must place our ego at His feet. In other words, after surrendering

everything unto the Lord, we must surrender the surrenderer.

In a talk one time on surrender, Pujya Sri Swami Chidanandaji described some very dramatic cases of surrender in the scriptures. But towards the end of his talk, he shocked us when he added, "These are examples of worldly surrender." Quietly, he then said,

"Spiritual surrender is when you disappear." So if we feel somehow incomplete, perhaps it is because we're still here. We haven't really believed the scriptures when they say that Brahman alone is without a second. We are still keeping alive a second as our own self. Now, that too has to be offered unto the Lord, so that we can be at ease.

THE RUBY THAT LIES BURIED IN THE EARTH

(H.H. Sri Swami Sivanandaji Maharaj)

O Man, thou art Divine. Thou art immortal Soul. Thou art King of kings. Shake off the delusion that you are the body. Identify yourself with the all-pervading consciousness, Atma or Brahman. Thy real essential nature is Sat-Chit-Ananda. Feel this. Realise this.

Wherever there is an instrument, there is someone to use it. Mind, intellect, etc. are instruments. Therefore there must be one who handles these instruments and guides them.

Just as a house exists for somebody's use, so also the ears, eyes, hands, legs exist for the use of the Director of the ears, eyes, etc. who is entirely distinct from the ears, etc. That Director is the real, infinite I. He is the inner ruler. He is immortal. He is pure consciousness. The capability of the ears to hear sound, of the eyes to cognise objects depends upon the intelligence of this Director. Just as the moon borrows its light from the sun, these senses borrow their light, intelligence and power from the source, Atma, who is the Director. Therefore it is appropriate to say that the Atma is the ear of ears, eye of eyes, Prana of Pranas, mind of minds.

As fire is concealed by ashes, the sword by the scabbard, the sun by the clouds, lemons or brinjals by leaves, the ruby by the earth, springs by the cushion, the mattress by the bed-sheet, so also this Atma is concealed by flesh and bones and objects.

Think and feel that your consciousness is outside your physical form. Then you can become one with the all-consciousness. You will become soon a Sakshi or witness. You will feel that your body is an instrument in your hands. Just as you feel that you are holding a walking stick in your hand, so also you will feel that your body is another walking stick in another hand.

The onlookers enjoy a cricket match more than the players themselves. The minds of the players are filled with anxiety, with thoughts of success or failure. They cannot have peace of mind. If you remain a Sakshi of the world and your mind and if you identify yourself with the Sakshi, you can enjoy the bliss of Atma. You will attain Atma Jnana.

SIVA WRITES TO DIVINISE MAN

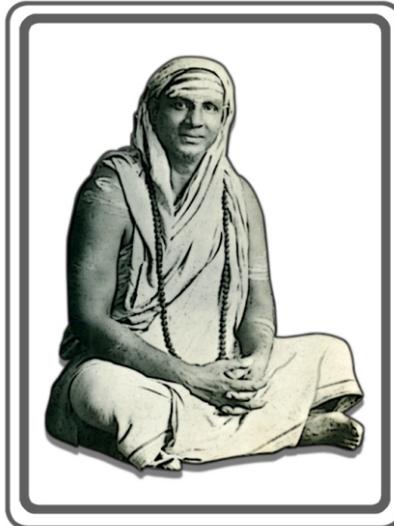
(Dr. Lakshmi Mirchandani)

“Prepare me as Thy sweet messenger on this earth so that I may radiate joy, peace and bliss to the whole world. Let me utilise this body, mind and senses in Thy service and the service of Thy creatures! Let me love all as my own self!” (From Universal Prayer, Essence of Yoga)

Thus Gurudev prayed from the very depths of his heart when he was preparing himself for the great mission. That sincere cry from the heart cannot but be answered, and it was, as we all know. This simple prayer gives a clue to Swamiji’s activities, and we see how all his writings radiate from one central idea—service of mankind. That is why he has written on every thing that makes or mars man’s happiness.

The modern civilisation, which is becoming more and more materialistic and less and less spiritual and the consequent trail of misery of man, has brought home to us the fact that the basis of happiness here on earth is Self-knowledge. Hence most of Swamiji’s books are either on philosophical or religious subjects. But his sympathetic heart

bleeds at the sight of the terrible sickness around, all due to the ignorance of the simple principles of health and easy remedies. To mend this he wrote books such as ‘Home Physician’, ‘Home Nursing’, ‘Bazar Drugs’, ‘Care of the Eyes’, ‘First Aid’, ‘Health and Long Life’, ‘Health and Diet’, ‘Practical Household Remedies’ and many other books which have been greatly appreciated.



Another great desire of Gurudev is to bring unity and harmony into this sect-ridden world. He convened a Parliament of Religions and published its deliberations.

His books have a catholic outlook and a number of them have been translated into foreign languages. The kaleidoscopic view of his devotees and the rush of foreigners to

his Ashram testify to the universal appeal of his literature.

The number of books and the variety of subjects dealt with by a single author strike one with wonder; but the objective behind all the writings wins everybody's gratitude and reverence. Though Swamiji has written scholarly books such as 'Brahma Sutras', 'Upanishads', 'Gita', 'Kundalini Yoga', 'Raja Yoga' etc., his main aim is to infuse religion into every man and thus reveal the divinity in him. In his books we get, in a very easily assailable form, the deep and intricate wisdom of the Vedas, the Puranas, of sages, saints and scholars with the advantage of his personal experience.

WHERE GURUDEV SCORES

But great as these scholarly books are, they are not the only cause of his popularity as an author nor are they his greatest contributions. The unhappiness and the apparent irreligiousness of the present day "is due not to ignorance of the religious beliefs or the spiritual truths among the people, but it is mainly because of the individuals' growing incapacity to live up to the ideals which they have already realised."

Here is the unique value of Gurudev's writings. His books are greater than any others, and his contributions to the sum total of human happiness is the greatest because of his indefatigable efforts to help us live up to the high ideals and attune ourselves and our actions to our intellectual convictions and thus be true to our being. This is his mission and is the source of the greatness of his vast literature. He has written for every strata

of society and for all ages and in all forms. He has written prose and he has written poetry. In his books he is both serious and humorous, he encourages the good and striving, but rebukes and ridicules the wrong. Each one of his books has a charm of its own, and flowing through all is a continuous stream of love. No matter what book or what page one opens, there is always a line that provokes thought, answers a question or soothes a hurt. Swamiji's books infuse courage and self respect. They goad one to effort. Sentence by sentence he chisels our character. Here is an instance:

"Mastery over mind should be the object of Yoga Sadhana. If you can remain unshaken by grief and loss, anger and malice, lust and greed, hatred and jealousy, if you are able to curb egoism and selfishness, if you are not swayed by likes and dislikes, if you have equal vision, a broad heart and a catholic mind, if you possess a sterling character and good manners under all circumstances, if you value the need of others above your own and your mind is ever engaged in contemplation of His all-pervading presence, then you can assure yourself that you are practising True Yoga."

His own inimitable style contributes greatly towards the success of his literature. It is short, crisp and very expressive. It bridges effectively the gulf caused by distance so that while reading his books one hears his voice and almost catches a glimpse of the expression on his face. 'Sadhana' is typical of his writings and is just wonderful. And this can be said of many of Gurudev's books.

MEISTER ECKHART AND SWAMI SIVANANDA

(Srimati Paula Schudel, Switzerland)

Through the contact with Sri Swami Sivananda my understanding of the Christian Religion became much deeper. That makes me feel very thankful to the Great Master.

Divine Life has no creed of its own, but it represents the essence of all creeds. This is proved when one reads about a great Christian Mystic of the 13th century, Meister Eckhart.

He says: "Man cannot offer anything better than his inward tranquility."

Sivananda says: "Live an inner life of silence."

Eckhart: "Without working externally and doing good deeds, nobody reaches God."

Sivananda: "Be good. Do good."

Eckhart: "Who wants to receive all things, must surrender himself and all his propensities."

Sivananda: "Approach the one power and source of all life. He is the sole source of supply. He will give you anything you want (if you renounce the egoistic desires)."

Eckhart: "The spirit rests in pure contemplation of the highest truth. Also the body rests in deep calmness, so that no limb moves. Not one force of the soul

is in function. All its forces are concentrated in the innermost." - This is meditation. Master Sivananda tells us how it should be done.

Eckhart: "If the withdrawal from the senses and from all imaginations is perfect and the whole individuality is surrendered, God enters man." - Do we not hear Sivananda talking?

Eckhart: "Though man approaches or withdraws from God, God never withdraws from him."

Sivananda: "Feel the presence of God at every moment of your life."

Eckhart: "Only through continuously exercising self-control, we get the strength to eliminate lower influences."

Sivananda: "Spiritual life is a perpetual struggle. You will have to fight day and night."

Eckhart: "Give me but what you will and O Lord how you like and what you like."

Sivananda: "I am thine, all is thine, Thy will be done."

We are lucky that we have a living Master with us, who reminds us of these great truths. We do wish that he may live many years to spread his priceless gifts to mankind.

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

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

By Sri Sundar Shyam Mukut

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

(Continued from previous issue)

Synopsis

Act II—Scene 1

Patients coming out of Dr. Kuppuswami’s charitable hospital, talking about his noble qualities of head, heart and hand. They with one accord praise the compassionate nature of the doctor, his readiness to serve one and all and his special consideration and kindness to the poor and the forlorn.

Scene 2

Dr. Kuppuswami is attending to his numerous patients. His utter simplicity and sweetness of disposition to man and woman, young and old alike is revealed in this scene. A poor man calls the doctor to attend his ailing wife at home. The kind doctor puts off his visit to a rich aristocrat and instead accompanies the poor man on foot.

ACT II.

SCENE.III

(Singapore—A slum outside the town. Outside a mud-walled hut Nathua and Munshi Khairati Lal are seen talking.

Nathua is a poor man wearing torn clothes, with a sad face, no shoes on the feet, nor cap on the head. Munshiji has a pair of specs, a pencil over one ear, an

account book in his arm and is dressed like an ordinary middle class man.)

NATHUA: I am very poor, Sir. Even my meals I get with much difficulty. Please get me one month’s extension. Somehow I shall manage to pay Rs. 500/-and shall endure all sorts of difficulties.

MUNSHIJI: This request I have already heard several times. No more extension is possible now. The Seth has

filed a suit and if the amount is not forthcoming by tomorrow he would levy attachment, on your house and other movables.

NAT: (*with tears in his eyes*) Please do not say so, Munshiji. I shall be ruined. My children will be starved to death. There is only one house and if this also is attached, there will be no room to live in.

MUN: (*setting his gaze on the poor man*). I don't know anything. I must get the money. Pay it today I don't care how you manage it.

NAT: (*maddened gestures*) How can I pay it today, Sir? I have not a single pie with me. I did not go to work for several days. I am unwell and have left the sick bed only today. Please have pity on me and convey my message to the Seth that I shall repay the amount in full on the thirtieth day from today. Oh, save me and my family, Munshiji.

MUN: Even if I request him on your behalf, he would not listen to it. This morning he was very much displeased with me. He said "Why has Nathua not paid the amount yet? I know you are making no efforts for its recovery. Go and bring the money, else I would attach the house of Nathua and give you the sack." What shall I do? I have done my duty. You should either pay the amount today or be on the look out for the attachment order by tomorrow noon.

NAT: (*desperately*) Save me, Munshiji. I shall repay the money. Please don't bring attachment warrants. I will love my honour. Please wait till tomorrow. I shall make efforts to repay the amount to the Seth. I prostrate at your feet. Please do give me one day's

time more. (*Prostrates before the Munshiji*).

MUN: Alright. I take pity on you. I shall get the Seth agree to one day's extension of time. But do bring the money tomorrow noon. Else he won't listen to anything after this. Well I go now. (*Exit*)

NAT: Where shall I go now? Whom should I ask for the money? Who would give me Rs.500/-? How merciless these moneyed people are! They have no consideration for the poor, (*thinks for a while*) My God! Is it Your Justice? Well, let me go and try my luck somewhere. (*Goes away*).

[CURTAIN DROPS.]

ACT. II.

SCENE IV

(*Time: Night. Place:—Dr. Kuppuswamy's bungalow in Singapore. The house is connected by a tiled corridor. On all sides of the bungalow there lies a picturesque garden in which are grown, besides plants that soothe the tired eyes, sweet-smelling flower creepers, vegetables, etc. There is a small compound surrounding the garden. There is an entrance on the roadside where a small name-board indicates it is Dr. Kuppuswamy's bungalow.*)

(*Dr. Kuppuswami is walking in the verandah of his bungalow and singing.*)

Coming into this world,
I have forgotten everything.
I brought a host of desires,
And restless life in the body.
But my unsteady mind swept away.

DOC: Bring me the Cheque Book and the Bank's Pass Book from my table.

KALUA: I shall (*Exit Kalua*).

DOC: (*To Nathua*) Where do you live?

NATH: I live in Pulia Mohalla about a mile away from here.

DOC: You must have been tired in coming so far. May I shampoo your legs?

NATH: No Sir, nothing of the sort. (*Kalua brings the Cheque book and Pass Book and hands them to the Doctor*).

DOC: It is the foremost duty of a man to serve and help his fellow beings. (*Stops short in perplexity finding a small balance only in the pass book and says to himself*). "What shall I do? I have promised him Rs. 500, but there is only Rs. 300 in the bank. How shall I manage another 200? (*Thinks a while*) Yes I see. My gold chain is about 10 tolas. I will pledge it and get Rs. 200." (*To Nathua*) I shall give you Rs. 500 at your place before 10 O' clock tomorrow morning. Please have no worry about it.

NATH: I will come here, Doctor. Why should you take so much trouble?

DOC: It is no trouble. I am also the same human being as you. I am sorry that I could not give the amount just now.

NATH: It does not matter. Let it be tomorrow. I shall take your leave now as it is time for your rest. Salutations.

DOC: Look here, friend. Please have no doubt of any sort in your mind. I will certainly hand you the required money at the appointed time.

NATH: My Doctor. I am fully convinced of your nobility. I have no doubt at all. Namaste.

(*Exit*)

DOC: (*To himself*) I had to cut a very sorry figure today. He would think that I have gone back upon my word, and that I was offering false excuses. Goodness Gracious!

Sings:

Rama Rama Ram, Hare Sita Ram

Hare Rama Hare Rama

Rama Rama Hare Hare

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Why do you search in vain

For pleasures outside,

Go to the fountain source

In the subjective ATMA

Awake! Arise! Stop not till the goal is

reached.

Rama Rama Ram.....

How long you want to remain

Slave of passion (*tell me please*)

Try to seek peace within.

By dispassion, practice

(*Vairagya and Abhyasa*)

Awake! Arise! Stop not till the goal is

reached.

Rama Rama Ram.....

Are you not really fed up

With illusory objects?

Enjoy the Atmic Bliss

By Manana, and Nididhyasana

Reflection, meditation

Awake! Arise! Stop not till the goal is
reached.

Rama Rama Ram.....

(Goes to sleep) [CURTAIN FALLS.]

ACT II

SCENE. V

(Scene: Cloudy sky. Siva and Parvati are moving along, talking.)

SIVA: Do you see that man, my dear?

PARVATI: Which man, My Lord?

SIVA: He who is walking about in the verandah of his house immersed in deep thought.

PARVATI: Yes, What about him?

SIVA: He is a great soul of this world.

PARVATI: Let him be. You are habituated to this kind of imagery.

SIVA: No my dear. This is no idle imagination but a fact. He will be of great service to the world. Do you know what he is thinking about at the present moment?

PARVATI: How am I concerned with what he is thinking about at the present moment? But, he is a physician, is it he?

SIVA: Yes. He is a doctor and a doctor who has served millions of maimed people and who has obtained the blessings of thousands of sick people.

PARVATI: What greater service can there be? What benefit can there be greater than that of selfless service. I am unable to follow what you are aiming at.

SIVA: Service is no doubt a good act, but even greater than service is the act of guiding the ignorant and forlorn in the worldly life. The present-day world abounds in restlessness. Delusion, faithlessness and pain and trouble prevail everywhere. All have got an inclination towards the path of sin. There is no sign of faith anywhere. People have taken to various creeds and faiths, and have consequently forgotten their duty.

PARVATI: You are right, my Lord. Sage Narada also told me that people in this world are engrossed in pain and trouble. To think of happiness in them is like a dream. The fire of enmity between different nations is burning firmly. Seeds of conflict between various religions have been sown. Man wants to kill man simply because the other does not follow the former's religion. The true path is only one but the people have carved out crores of ways through their imagination. I don't know how these people will get emancipation. Violent nature has developed to such an extent in people that one finds bloodshed everywhere. Ambition to build and extend empires is the cause of sacrificing countless lives in the battlefield. *(With tears in her eyes)* O! Lord of the Universe! How can this wholesale destruction of mankind bring about lasting Peace?

SIVA: *(Sighing)* Yes, my dear. Kali is manifesting his fearful aspects on this Earth. I also greatly pity these helpless beings.

PARVATI: Why don't you punish him then? Burn him to ashes as you did

with Cupid by opening your third eye of Destruction.

SIVA: No, No. I need not use my third eye yet. I wish that peace and bliss may yet be established in the world without destruction and the credit of establishing it should go to one amongst these distressed beings. This man will be that one. He will infuse a new life into this world, instill devotion into the hearts of men and teach the people the secret of Karma Yoga. You will see that the world will get immense consolation from this man, Believe me (*casts a loving glance at her face*).

PARVATI: Yes, my Lord. I have been seeing all this. I saw the achievement of great souls like Kabir, Tulsi, Sur, Ram Tirtha and Vivekananda. Let me see the doings of this doctor as well.

SIVA: Do you think that they have done no good service to the world? What a simpleton you are! This earth is sustained on account of the great achievements of these great souls, otherwise it would have gone to the nether world long ago. The descent of such a great soul takes place only at the proper time. Buddha discovered the

truth of life. Kabir strove to eliminate the differences between man and man. Tulsi taught the lesson of Ram Nam and laid down the ideal human life through the Ramayana for all, right from the King down to the beggar. Surdas promulgated the theory of one-pointed devotion. Ramtirtha and Vivekananda explained the Vedantic Lore. Do not doubt. This great man also will send out his own message to the world in the same way, I have inspired him for the work—(*keeps silent for some moments on account of great emotion*).

PARVATI: Please excuse me, my Lord. I do believe in your words. I have no doubts. Let us retire now.

SIVA: My dear, this man is thinking about the nature of this world, the definition of pain, and on the question 'Who am I?' Then he thinks of where a man goes after his death, why his body is liable to change and destruction, why all objects are shallow and delusive? Such questions are driving him towards dispassion and Vairagya. Let us return now. (*exit*).

[CURTAIN FALLS]

MEDITATION AND WORK

He who meditates is not able to work. He who works is not able to meditate. This is not balance. This is not equanimity. The two principles, meditation and action, must be well-balanced. You must be able, if you are ready to follow the divine injunction, to take up whatever work you are given—even a stupendous work—and leave it the next day, with the same quietness with which you took it up and without feeling that the responsibility is yours. You must be able to work hard in the world with tremendous force, and when the work is over, you must be able to shut yourself up in a cave as an absolute recluse for a long time with great peace of mind. That is balance. That is real strength.

Sivananda

Children's Page**FAITH IN GOD IS REWARDED***(Sri Swami Ramarajyam)*

Once an office-bearer in the Sivananda Ashram told Sri Swami Sivanandaji, "The monthly expenditure of money on the groceries used in the Ashram has increased. Now, we will have to take loan."

"Why?" said Swamiji.

"Ten more boys have joined the Ashram."

Swamiji smiled and said, "It does not matter. Feed them well. God Himself will see to the increased expenditure."

What a strong faith Swamiji had in God! And this faith worked wonders. Sivananda Ashram went on expanding and with it the monthly expenses also increased, but till today no inmate of the Ashram has starved.

'Faith in God' is not a mere verbal expression. This faith should be truthful and lively. Only then it works.

Let me tell you the story of Saint Namdev of Maharashtra. Once his father had to go out of station. In his place, Namdev, who was then a boy, performed the worship. He put the offerings in front of the idol of God. He had intense faith in God; so, he believed that God in the idol shall accept the offering and eat them, but

He did not. The idol did not even stir. Namdev first entreated and implored God to accept the offerings. The idol did not respond. He wept; still, the idol did not respond. He was now filled with anger (mixed with love). He took the fruit-knife, put it on his neck and said to the idol, "Eat, or I cut my throat."

And, God appeared instantly, caught hold of his hands and began to eat the offerings.

If we have strong faith in God, such unbelievably good things do happen.

Child Dhruva sat in the jungle after seeking blessings from his mother and sage Narada, and began to chant God's holy Name. He had strong faith in God. He believed whole-heartedly that God shall appear and God had to. He met God face-to-face and talked to Him. He achieved through his faith in God, what many sages could not.

That is how faith in God is rewarded.

If you have strong faith in God, God will follow you like your shadow. This means that you will feel His presence around you, inside you and outside you.

PRESIDENT'S LETTER TO ALL THE FOLLOWERS OF SATGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

Blessed Children of Immortality!

Om Namō Narayanaya.

On the occasion of the glorious 125th Birth Anniversary of Worshipful Satgurudev Sri Swami Sivanandaji Maharaj, I pray for His blessings upon all of us, His beloved children, spread out far and wide, in Bharatvarsha and all over the globe. Wherever we are, in whichever situation we are, we belong to Satgurudev and His Parivar. How blessed are we that we have anchored the boats of our lives at His lotus feet!

Satgurudev showed us the way and repeatedly told us that the purpose of life is God-realisation and every activity of us should be directed towards this aim. Satgurudev inspired us to spend each moment of our life in God-remembrance, offering all our activities as worship of God. "Let us behold Thee in all these names and forms....." thus Satgurudev has shown us God, the solid reality for every one of us. God is not only the transcendental reality, but also immanent in and through

every living being, every object, every thought and deed. He is nearer to us than anything else. Let us all remember this simple truth, believe in it and enter into it. This shall be the greatest 'Guru Dakshina' that we can offer as His true disciples. Every individual has to imbibe this truth into his heart and transform his very life as the practice of it. Utilise any or all the aids like, Japa, Sankirtan, Seva, Bhajan, Swadhyaya, Sravan, Manan, Dhyan, Satsang etc., as means to attain this sublime aim of life.

The teachings of Satgurudev Sri Swami Sivanandaji Maharaj go directly to the hearts of the readers. They are very simple. Even the fourth-form students can understand. They are precise and to the point. His teachings always emphasized unity and He always wanted to bring people, religions, communities and countries together. This message He brought to the countless people. He called His mission "Divine Life". Divine Life is a

life in the Divine. Life of simplicity, purity, devotion and dedication is Divine Life.

The Divine Life Society Branches now have a wonderful opportunity to pay collective homage to worshipful Satgurudev by opening the doors of the Branches to Spiritual, Cultural, Charitable and Social activities with intense zeal and enthusiasm. Remember, Ashram or Branches of DLS do not belong to anyone; they belong to Satgurudev. We are only His servants, entrusted with the duty of upkeeping the precincts for Him to disseminate spiritual knowledge, serve the sick and poor, feed the hungry and clothe the naked. It is our greatest fortune that He has chosen us to be instruments in His hands.

Look at the children being crushed under unbearable family conflicts, modern concepts, desires and expectations and feel their pain in your hearts. Look at the youth of the day being lured by terrible forces of materialistic giants; feel their agony. Look at the aged parents, lonely and suffering even in the midst of material comforts; listen to their silent cry and feel their anguish. Look at the fast rate of destruction of life, nature and human values at the hands of our scientific and rational advancements; realize it and let your heart bleed. Feel this pain for the

sake of our brethren. This austerity will cleanse us and motivate us greatly to be in the path towards perfection!

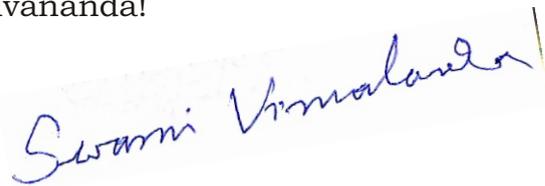
Satgurudev called out to the modern man to turn towards the imperishable source of happiness and joy at the divine center within him and prescribed:

'Mukh me Ram, hath me Kam'— give your mind to God and hands to work. Serve the poor and sick. See God in every one. He only fills every speck of space.

Satgurudev summed up His entire teachings in six simple words. They are **SERVE LOVE GIVE PURIFY MEDITATE and REALISE.**

Yes, dear children of the Divine, it is time for every one of us to rise with the torch of Satgurudev's wisdom in one hand and the stick of Seva in other hand and boldly march on the road of life to conquer our very life! May the benedictions of Satgurudev ever be upon you all.

Victory is yours! Jai Gurudev! Jai Sivananda!



Swami Vimalananda
President

The Divine Life Society

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

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

Though all the beds are usually occupied, there is at the same time a dynamic turn, in patients getting discharged after treatment, and new patients being admitted.

One of them was a youth, who suffered from multiple infected abscesses on the buttock. He was driven out of his home, where he used to stay with his brother, serving his elderly parents. Searching for treatment, he went to several hospitals, where he was refused time and again. His ulcers became so severe, that they were just oozing out, spoiling his clothing completely. At the time he reached Sivananda Home, he could only shuffle himself forward, not able to walk anymore, completely drenched in blood and pus, the whole leg swollen, the mind totally shattered, and crying profusely. But what grace, what astonishment, when one meets him now, three weeks later, his wounds dried up, a little limping, but able to walk again, and a broad smile of his face! The

dressing is still going on, since the complete cure will take some more time. This person, who once was a destitute was found again, was re-united. Not with his own family, his blood ties, but for the time being he was found, re-united with his own self, regaining his dignity as a human being, after being shunted off and full of shame, not daring to look at himself in the mirror. Finally he could socialize again, stay in a place which could be called a home, a social settlement, where one feels at ease, finds safety and security and has a purpose for a short while or maybe longer. Is that not what each and every human being deserves and craves for?

Besides this youngster, other patients were too admitted with infected wounds, with lung infections, and one patient with a fracture of the knee was put into a cylinder cast plaster after x-ray and diagnosis. Other patients were discharged after completing their treatment. One of the foremost seniors among us, a Babaji, above 85 years, breathed his last in Sivananda Home where he had been staying the last 11 years of his life, being completely bedridden, and needing complete assistance in each and every movement of his body for the last five months. May his soul rest in everlasting peace and bliss! Om Shantih! Shantih! Shantih!

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

—Swami Sivananda

**SRI GURU PURNIMA, SADHANA WEEK AND
THE SACRED PUNYATITHI ARADHANA OF GURUDEV
SRI SWAMI SIVANANDAJI MAHARAJ**

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 3rd of July, 2012, and the 49th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 12th of July 2012.

In between the above two sacred functions, there will be a Spiritual Conference, known as *Sadhana Week*, for seven days from 4th to 10th July continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving full details of the number of persons arriving so that the information may reach us not later than the 10th of June, 2012.

Persons with any kind of physical handicap, or serious health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, this being Shravan month there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likelihood of heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees are requested kindly to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

5th May, 2012

—THE DIVINE LIFE SOCIETY

**CHILDREN OF MASOOM DUNIYA, NEW DELHI VISIT
THE HEADQUARTERS ASHRAM**

Masoom Duniya is a disability resource centre under the aegis of Innocent World Charitable Society which endeavours for the growth and rehabilitation of the physically and mentally challenged children to enable them to become an integral part of the society.

Eighteen children of Masoom Duniya, accompanied by their teachers, visited Headquarters Ashram on 12th April 2012. During their three days' stay at the Ashram, the children visited the Samadhi Shrine, Sri

Vishwanath Mandir, Audio-Video Library, Annakshetra of the Ashram and enthusiastically attended all the Ashram activities. They also visited Sri Swami Padmanabhanandaji Maharaj, General Secretary and other senior Swamis for blessings. The joy radiating from their faces reflected their feeling of blessedness to be at the sacred abode of Sadgurudev Sri Swami Sivanandaji Maharaj.

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

**SRI ADI SANKARACHARYA JAYANTI CELEBRATION AT
THE HEADQUARTERS ASHRAM**

“Sri Sankara’s teachings are not words but life and light. May you all follow his teachings and attain Self-realisation in this very life.”

—Sadgurudev Sri Swami Sivanandaji Maharaj

The auspicious Jayanti of Jagadguru Sri Adi Sankaracharya was celebrated with great sacredness and deep devotion at the Headquarters Ashram on 26th April 2012. The entire programme was conducted in front of the beautifully decorated marble statue of the Acharya installed at Sri Vishwanath Mandir.

The programme commenced at 9 a.m. with the singing of Jaya Ganesh prayer, Bhajans and Kirtans. Sri Swami Advaitanandaji Maharaj, Sri Swami Yogavedantanandaji Maharaj, Sri Swami Ramrajyamji Maharaj and Sri Harihar Singhji gave discourses on the inspiring

life and the sublime philosophy of the Acharya. Thereafter, floral Archana to the chanting of Ashtottarashata Namavali was offered to the Jagadguru. The celebration concluded at 11.30 a.m. with Arati and distribution of holy Prasad.

During the night Satsang, in addition to the regular chants and prayers, Sri Swami Guhabhaktanandaji Maharaj of Malaysia and Sri Swami Akhilanandaji Maharaj offered their worshipful tributes at the lotus feet of the Adiguru in the form of Bhajans and discourse respectively. Two books were also released to commemorate this sacred day.

May Bhagavan Sankaracharya and Sri Sadgurudev bless us all to strive sincerely to attain the lofty heights of Divine Consciousness in this very life!

* * *

**SRI SWAMI SIVANANDA MEMORIAL SCHOLARSHIP ENDOWMENT
FOR B.TECH STUDENTS OF NATIONAL INSTITUTE OF TECHNOLOGY,
ROURKELA, ODISHA**

To help poor and deserving students by granting them scholarships is one of the principal aims and objectives of the Divine Life Mission of Sadgurudev Sri Swami Sivanandaji Maharaj. In pursuit of this noble objective, the Divine Life Society Headquarters has created an Endowment in National Institute of Technology (NIT), Rourkela, Odisha in the holy name of Sri Sadgurudev.

The Endowment is made by providing a corpus fund, from the interest of which the students will receive scholarship every year. A Memorandum of Understanding (MOU) has also been signed by the NIT authorities and the DLS Headquarters to this effect in March 2012. A scholarship of Rs. 2000/- per month will be awarded to four students, one from each year of B. Tech Programme of NIT, Rourkela.

IMPORTANT ANNOUNCEMENT



MEMBERSHIP FEE

IMPORTANT GUIDELINES

REPORTS FROM THE D.L.S. BRANCHES

Ambala, (Haryana): The Branch conducted regular weekly Sunday Satsanga, second Saturday video Satsanga and Tuesday chanting. 13th Foundation anniversary day of Satsanga Bhawan was celebrated on 25th March in a grand scale. Local Satsanga Mandali actively participated. There was special Satsanga on 31st March on the eve of Sri Rama Navami. Free home Seva and Jal Seva continued.

Aska, Ganjam, (Odisha): Regular Satsanga on Sundays and Thursdays were continued in March, besides observing 25th as 'Sadhana Day' with large number of participants. Under the guidance of Sri Jaya Chandra Nayak, 10 Divine Life Society Branches in the surrounding region joined together and formed a 'Divine District'.

Barbil, Matkambeda, (Odisha): During February, the Branch conducted five weekly Satsangas on Thursdays and four residential Satsangas on Mondays. Sivananda Charitable Homeo Dispensary treated 635 patients. Balvihar classes on all Sundays and Sadhana Day on 24th continued. North Odisha Divine Life Society Branches meeting held on 26th decided to hold a three-day Sadhana Sibir at Barbil Branch in February, 2013.

Baripada, (Odisha): Besides the regular activities the Branch celebrated its Anniversary on 2nd January by conducting special Satsanga, Guru Paduka Puja and discourse on Bhagavad Gita at residences of devotees. On 3rd and 4th February, Swami Jitamohanandaji Maharaj gave spiritual discourses to a large gathering at Rajaloka, Mayurbhanj, as part of Sri Ram Mandir Pratishtha. The Branch actively participated in Akhanda Nama Sankirtan and Yajna on 6th and 7th February in a

remote tribal village Nuapara, Thakurmunda, under the programme to motivate tribal youths towards 'Divine Life'. Maha Sivaratri was celebrated with night-long Akhanda Japa of "Om Namah Sivaya" and Paduka Puja. The Branch supported Hare Krishna Utsav by participating in Nagar Sankirtan with Maha Mantra from 26th to 28th February.

Bhubaneswar (Odisha): Besides daily Paduka Puja and Thursday Satsanga in February and March, the Branch conducted 24 hours Akhanda Mahamantra chantings, Harikatha, Bhagavata Parayana, celebration of Maha Sivaratri along with 12 hours Akhanda Japa of 'Om Namah Sivaya', Chidananda Day on 24th with chanting of Ram Nam, Harikatha, Bhagavata Parayana, and Sadhana Day on 26th in February. In the month of March, Parayana of "Sri Ram Charita Manas" with Swadhyaya and Pravachan from 5th to 14th, Chidananda Day on 24th and Sadhana Day on 25th were observed. Six Mobile Satsangas were also conducted in the residences of devotees.

Bhawanipatna, Kalahandi, (Odisha): The Branch organized a health check-up camp at Chidananda Nidam, Jugasaipatna, on 15th March, by the active participation of District Health authorities. The C.D.M.O. deputed a team of specialist doctors. Mobile Health Unit with medicines and other accessories supported the camp. 234 patients including children were examined and provided free medicines. A.D.M.O. Dr. Ashok Kumar supervised the camp. A group of volunteers from the Branch extended their assistance throughout.

Chatrapur, Ganjam, (Odisha): The Branch observed regular daily worships, Sivananda and Chidananda Days on 8th &

24th respectively, and six special Satsangas in February. Sacred Maha Sivaratri was celebrated on 20th with Laksharchana, recitation of Sundar Kanda in the morning hours and special Satsanga in the evening followed by night long vigil and Akhanda Maha Mrityunjaya Mantra chanting.

Faridpur, Bareilly, (U.P): The Branch conducted weekly Satsanga with chanting of Sri Ram Charita Manas, Dhyana and study of Sadhana of Guru Granth. Holi was celebrated on 7th March. Seva was extended to the poor and assistance was rendered in the renovation work of the temple near Leprosy Colony.

Ghari, Imphal, (Manipur): The Branch conducted special Satsanga on 29th January and 25th March, with Swadhyaya, Bhajan and Kirtan.

Ghatpadamur, Jagdalpur, (Chhatisgarh): The Branch continued with its routine activities during February and March. The special event Maha Sivaratri was celebrated on 20th February with 24 hours Akhanda Sankirtan of 'Om Namah Sivaya', four times worship with Arati, followed by Havan and mass feeding. On 8th March, 'Holika Dahan' was celebrated along with Bhajan, Kirtan and Nagar Sankirtan. Chaitra Navaratri from 23rd March to 1st April was observed with Sri Ram Charita Manas Parayan, worships, chanting of Durga Saptasati and Akhanda Ram Nam on the last day with Havan and Kanya Puja.

Gumargunda, (Chhatisgarh): Regular activities of the Branch continued. Special events in February- Magha Snan Poonima observed at Indiravati-Godavari Sangam Lingamraj Mahadev temple on 7th, with 12 hours Akhanda 'Om Namah Sivaya' Japa and 12 hours Kirtan, Havan, Bhandara etc. Maha Sivaratri was celebrated with Akhanda Japa of

Panchakshari Mantra from 6th to 21st that concluded with Prabhat Pheri, Havan and Bhandara. On Sivaratri night, four Prahara Puja with Abhisheka, Archana and Arati were performed. In the month of March, Holika Dahan on 8th with Bhajan and Kirtan; and from 23rd to 01st April, Chaitra Navaratri, with Parayan of 'Sri Ram Charit Manas' and 'Durga Saptasati', Akhanda Japa of Ram Nam etc., were celebrated.

Jeypore, Koraput, (Odisha): During January and February, daily two times Puja and weekly Satsanga on Sundays and Thursdays continued, besides 20 special Satsangas. Sivananda Day was observed as Sadhana Day with 70 participants and various programme from 5 am to 3 pm. Makara Sankranti was observed on 15th January, with 6 am to 6 pm Akhanda Japa of "Om Namo Narayanaya" and night Satsanga with a large gathering. Maha Sivaratri was celebrated with 24 hours Akhanda Japa of "Om Namah Sivaya" and traditional worship of Lord Siva attended by 70 devotees and 20 college students.

Khatiguda, Nabarangpur, (Odisha): During March, apart from regular twice-a-day Puja, and Satsanga on every Thursday from 7 pm to 9 pm, Branch conducted Ekadasi Satsanga on 3rd and 18th; Mobile Satsangas on 9th, 10th and 12th; Sadhana Day on 18th with 12 hours Akhanda Maha Mantra Kirtan and Narayan Seva; and celebrated Sri Ram Navami with worships and Satsanga.

Khurja, (U.P): During March, the Branch conducted daily Yogasana classes in the morning for gents, in the evening for ladies on Sundays, Dhyana Yoga session for gents and in the night common prayers, Sankirtan and Swadhyaya. Ladies' Sankirtan on Ekadasi Day at the Balkeshwar Temple, distribution of free literature and free Homeo Seva were also continued.

Kanpur (U.P): On Ekadasi Days, the Branch conducted Bhajan and Kirtan; and on 25th March in a special Satsanga, devotees chanted Ramayan and Bhagavad Gita, besides Arati in both the morning and evening, on all days.

Moirang (Manipur): During February, the Branch, along with Naranseina Branch, conducted joint Satsanga on every Sunday. Branch members arranged Satsanga for children daily, in their houses, turn-wise. Maha Sivaratri celebration was grand with Satsanga, Akhanda Kirtan and Prayers.

Madhavapatnam, E. Godavari, (Andhra Pradesh): During March, the Branch conducted Satsanga, Bhajan and meditation on all Wednesdays at Sivananda Kshetram, Sarpavaram; on Fridays at Kakinada, and on Sundays at Madhavapatnam. On 23rd, Ugadi Day, special Guru Paduka Puja was arranged.

Rajghat, M. Kantapali, (Odisha): The Branch arranged a Bhagavata Saptaha from 21st to 29th February with 108 Kalasha Yatra to commence and Kalasha Visarjan on conclusion.

Ranpur, B.H.E.L., (Haridwar): During March, on Ekadasi Days, Branch organised Swadhyaya of Bhagavad Gita, Bhajan and Kirtan, distributed food, medicines and clothes to the Leper Colony inmates, and constructed the main gate to 'Chidananda Leper Colony'.

Sunabeda, Koraput, (Odisha): Regular Satsanga on Sundays and Thursdays with Swadhyaya, Bhajan, Kirtan, Puja etc., and on Wednesdays and Saturdays by Ladies' wing continued during February, besides Guru Paduka Puja on every Thursday. The Branch celebrated Maha Sivaratri with night long Prahara Puja, along with chanting of Siva Mahimna Stotra, Japa of Maha Mrityunjaya Mantra and Archana. Daily

Yoga Asana classes continued except on Sundays.

Steel Township, Rourkela, (Odisha): In the month of February, the Branch conducted four Mobile Satsangas and celebrated Maha Sivaratri on 20th, with Guru Paduka Puja and worship of Lord Siva with Sahasra Archana.

Salipur, Cuttack, (Odisha): During February, the Branch continued its regular activities of daily morning and evening prayers and worships, weekly Stotra chantings of different deities, monthly activities of Yoga and Meditation, Sadhana Day, Akhanda Japa, Parayan of Gita and Sundara Kanda; and Paduka Puja on Sivananda Day. Swami Sivananda Charitable Hospital on Sundays treated 117 patients and gave free medicines. 31 Students and Staff of local Schools/Colleges were trained in the techniques of Yoga. It also celebrated Maha Sivaratri on 20th and conducted Akhanda Maha Mantra Japa for 6 hours on 26th.

Taskar Town, Bangalore, (Karnataka): Weekly Satsanga on Thursdays with Guru Paduka Puja, chantings, recitations and Swadhyaya; Devi worships on Fridays with recitations of Vishnu and Lalita Sahasranamam; First Sunday Satsanga at Sri Odugattur Swamigal Mutt; Akhanda Kirtan on third Sunday; Satsanga on fourth Sunday at the Satsanga hall and Vasanta Navaratri celebrations from 24th to 01st April with Swadhyaya of Ramayana that concluded with Sri Rama Navami celebrations were the main activities during March.

Varanasi (U.P): Satsangas were held on 12th and 26th February at Vridha Ashram with chantings and recitations of a few Mantras and Stotras, Swadhyaya and Bhajans followed by Arati and Prasad distribution.