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CHAPTER II

VALLI iii

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

6. A wise man, having understood that the senses, separately produced, are distinct from the Atman, and also their rising and setting, grieves no more.

शिवानन्दस्तोत्रपुष्पांजलिः

SIVANANDA-STOTRA-PUSHPANJALI

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

प्रत्यक्षेश्वरसन्निभं प्रतिदिनं प्रत्यग्रतत्त्वोत्सुकं
 प्रत्यूहप्रकरान्धकारदलनप्रद्योतनप्रक्रमम्।
 प्रत्यासन्नशुभप्रकर्षपिशुनालोकप्रदं देहिनां
 प्रत्युत्पन्नमतिं जगद्गुरुशिवानन्दं सदा भावये॥२५॥

25. I always meditate on Satguru Sivananda who is the replica of God himself, who is daily engaged in the investigation of the novelties in the ultimate truth, who is destroying the impediments of ignorance in aspirants, like the sun destroying darkness, whose Darshan indicates the ensuing prosperity in the devotees and whose intellect is of a creative nature.

निस्तन्द्रं निरवद्यकर्मनिरतं निस्स्वार्थसेवापरं
 निस्तर्कं निगमान्तसारपठनान्निष्पन्नबोधोदयम्।
 निस्तुल्यं निखिलाभिवन्द्यमनघं निर्लिप्तमाशागणैः
 प्रस्तुत्यं सुगुणाकरं शिवशिवानन्दं सदा भावये॥२६॥

26. I contemplate on the Jagad Guru Sivananda, who is always rooted in doing good and selfless actions without any sort of indolence and who is indisputably possessed of the knowledge born of the intensive study of the Vedanta, who is unparalleled in respect of being worshipped by the whole world, who is sinless and untainted by cravings and desires and who is endowed with praiseworthy qualities.

(To be continued)

SEEK WITHIN*

(H.H. Sri Swami Sivanandaji Maharaj)

If a blazing blue sky were to pour down torrents of light on an assembly of blind men, they would feel the heat but would see no light. Similarly if a holy man floods us with life-giving wisdom through the channels of a discourse or speech or writing, we may be stirred to involuntary thrills at the graceful succession of rhythmic sentences or, moved by vanity, pretend to appreciate and receive the flow of wisdom by nodding our heads as if in complete understanding. If a few of us penetrate into the substance of the speech or the writing and grasp the truth of it, we seldom practise; and even if a few amongst us translate the wisdom into action or apply it to our daily lives, we are insincere or rather forced to be so by the subtle desires, secret schemes and screened hopes lodged in the innermost recess of our heart.

It is not meant that we are too gross and dull to pursue the path of wisdom or to achieve light and truth. Nothing is wrong with us, though ignorance and darkness have penetrated into the very texture of our soul and life. People may be fools, but they are gods playing at them; they may be wretched, but it may merely be a disguise of divinity; they may be walking shrines of darkness, yet they have a lamp of deathless beauty ever shining within them; they may be denizens of a hell in this world, but they have faint recollections of their

citizenship in the heavens within them. Though reeling headlong in sensuality, men have a sense for the Godlike.

The tragedy of all tragedies does not lie in what we are, but in not knowing what we are, and what we are essentially. Our deepest folly and error is in not investigating ourselves. Essentially we are Truth; and Truth is neither an inference of logic, a metaphysical idea, nor a moral principle, nor an inscrutable mystery, nor yet a problem for solution. It is the deepest consciousness in us, a reality to be experienced, a becoming, a Being. As the One Principle of Life, we animate the entire existence, pulsate in every vein of every creature; as the Source of Light, we make the sun and the moon what they are; as unfathomable and all-pervading Spirit, we envelop the infinite skies. We are Everywhere and Forever: we exist as a Universal Here, an Everlasting Now.

What, then, blinds us to the fact about ourselves, what binds our Immortal Spirit to this frail body, what barricades our road to the limitless light and supreme Truth? Nothing but the invisible, the apparently slender veil, our ignorance. In certain strange moods, in moments of meditation, in the hours of self-analysis and self-introspection, we observe the play of two worlds, the spiritual and temporal, on the stage of

*Taken from DL 1965

our heart, and perceive the veils that overshadow the universal Spirit and the slender chords that bind our infinite Self.

Buried in the quick-sands of ignorance, buffeted by the winds of passion, ruled by impious impulses and reigned by ruinous desires, lost in the sensuous enjoyments of the outward show of life, man shamelessly holds on to a distorted and perverted view of life. Hence this tragedy occurs, this loss of the sense of values, this perversion of reason and judgement, this incapacity to possess oneself, pursue finer virtues, universal principles and fundamental problems.

Our commercial world of technicalities, our age of machines, made us all automatons and robbed us of our thought without which man lapses into the animal kingdom. Our pressing cares and anxieties absorb us, our little ambitions and hopes blind our eyes to the magnitude and splendour of our Self. We live in wonders that dwarf us and terrors that make us cowards to face the facts of life, the truth of wisdom. A spurious civilisation has swallowed the core of our culture: outward manners and university education blur our vision to the brute in men we come in contact with, and, backed by these very same polished cheats and painted brutes, we become bold and foolishly mock at religion, the final centre of repose, the substance of our life (without which we are shadows and trash), decry men of wisdom and stone the saviours. What is worse, whether we are conscious of it or

not, we are doing it every moment of our lives.

The first condition of wisdom is that we must admit our weakness, our limitations, our folly, look into their very eyes, rise superior to them, triumph over them and adopt a sane philosophy of life which will make us masters of our natures, perfectly human, living on the border lines of our essential nature and wielding fullness of power, beauty and bliss. We should purge our soul of all non-sense; blow out the dross in our thought, slay the ravaging wolves of the brute instincts in us, disperse the fog of prejudice and ill-feeling from our hearts, seek peace and serenity in the spiritual life, possess new eyes and new hearts and live a life of consummate purity and perfection.

Sadhana is the means for this attainment of Glorious Freedom in the Atman. Sadhana alone gives some meaning to this human life on earth. He who does not do Sadhana commits a terrible blunder. He wastes the most precious gift of God,—this human birth. He will have to repent bitterly and weep in the end when it may be too late. Therefore, be sincere. Be serious. Engage yourself in regular, systematic, daily spiritual Sadhana. Do Japa, Dhyana, Upasana, Kirtan, Bhajan, Asana-Pranayama, Swadhyaya of sublime spiritual books, selfless service, self-analysis, inquiry and Satsanga.

Purify the mind and the heart. Conquer the cravings and passions. Control the senses. Discipline the thoughts and the sentiments. Cultivate

noble qualities. Fill yourself with lofty Divine virtues—the Daivi-Sampatti. Be truthful, pure, compassionate, honest and contented. Live a life of unblemished spotless character, simplicity, austerity, devotion, piety and worshipfulness. Rejoice in the happiness of others. Get rid of envy, jealousy, petty-mindedness

and rivalry. See God in all beings. Feel His Divine presence everywhere. Remember Him constantly. Repeat His Name always, and in all conditions. Do good acts constantly. Lead a life of goodness. This is the essence of all Sadhanas and Religions.

VAIRAGYA

This world is illusory like mirage,
There is not a bit of pleasure in this world;
Wealth brings miseries only,
Pain is mistaken for pleasure.

Life is like a bubble,
This body is a great burden;
It is the abode of diseases,
It decays and perishes.

The beauty in the face fades,
Physical beauty is illusory;
There is charm for a short time,
Lust burns the man like fire.

There is no good in this earthly life,
It is beset with pains and sorrows;
Old age withers the body,
Time cuts the thread of life.

Attachment generates pain,
Loss brings sorrow;
Enmity disturbs the peace,
Scorpions, snakes trouble you.

Why do you cling to this miserable life?
Attain the wealth of Vairagya;

Rest peacefully in your inner Self,
Associate with Sages and Sadhus.

Vairagya kills all pains,
Vairagya destroys all attachments,
Vairagya leads to eternal bliss,
Therefore cultivate Vairagya.

Smasan Vairagya cannot help you,
It is momentary like lightning;
Develop lasting Vairagya,
That is born of discrimination.

Vairagya is indifference,
It is a mental state;
It turns the mind towards God,
It gives strength and peace.

Nudity is not a sign of Vairagya,
There may be a big bazaar in his mind;
Janaka was dispassionate,
Though he ruled a kingdom.

A king is afraid of his opponent,
A woman is afraid of old age;
A poet is afraid of his rival,
A Vairagi is absolutely fearless.

—*Swami Sivananda*

TRUE SANNYASA*

(Sri Swami Chidananda)

Beloved Worshipful Gurudev! Homage unto thy glorious and gracious spiritual presence, thou who art the light, the life and the soul of this Ashram that you have created upon this holy spot on the right bank of Divine Mother Ganga in sacred Uttarakhand! Fortunate are we to gather together in this sacred Samadhi Hall during this early morning hour of quietness and to enter into silent spiritual fellowship with souls whom you have drawn by the power of your inspiration and divine wisdom teachings.

Most fortunate are those who visit this place. Most fortunate indeed are those who are able to spend some time doing Anushthana Japa, and most fortunate indeed are those thrice blessed souls who dwell with you and live the life divine. I bow to your presence and invoke thy glance of grace, Kripa-kataksha, upon all those assembled here. I pray that thy Guru-kripa and choicest blessings may enable them to lead the life sublime, to lead a life of Tyaga and Tapasya, Nivritti and Sannyasa, Bhakti and Bhajan, self-control and discipline, concentration and meditation, a life of active enquiry, discrimination and analysis, a life of introspection, reflection and contemplation, a divine life of truth, purity, compassion and kindness, a divine life of service, devotion, meditation and aspiration for Self-realisation.

May this be your special gift on this day, June 1st, the anniversary of your Sannyasa, your renunciation. In 1924 you came here as a lone wanderer, not knowing the language of this part of the land, not knowing the customs prevailing here and unfamiliar with the experiences of extreme heat and extreme cold. You had but one thought, to be in seclusion, in silence, and to chant the Name of God, pray to Him and attain realisation.

Blessed is that day, for out of that renunciation of yours, out of your embracing the monastic order, has sprung up a monastic family of effulgent Tyagis, effulgent monks filled with a light of a higher awareness, a higher consciousness, benefiting others by this inner light that they have acquired by their contact with you. Blessed is that day, for it has given rise to this great, noble edifice of Divine Life, of Yoga-Vedanta, of practical spiritual Sadhana, in this age of materialism, scepticism, atheism and hedonism.

Blessed Immortal Atman! Beloved fellow seekers after the Eternal Reality! We were considering the need to awaken, unfold and activate the latent, dormant spiritual Samskaras, the spiritual impressions and the latent tendencies, spiritual inclinations, Vasanas, carried

*Early morning meditation talk given on 1-6-1992 in Gurudev's sacred Samadhi Hall

over from past births. Otherwise they will remain dormant without fructifying.

A number of years back, in Egypt, when one of the tombs of a young pharaoh was opened, they discovered beside his mummy many seeds of grain left there by the ruler's loyal subjects. The archaeologists were fired with an intense curiosity: "Will these seeds sprout? Are they still holding the life principle after lying here for thousands of years?" So, with great anticipation they planted them. And lo and behold when the seeds were watered and given the right conditions for germination, they soon sprouted forth and grew into shoots of grain. Civilisations had come and gone, kingdoms had risen and fallen, but in these seeds entombed with the young pharaoh, life remained dormant ready to sprout forth given the right conditions.

Even so, we have considered how Samskaras and Vasanas, impressions and latent tendencies, will ever lie latent and dormant, without effectively making their appearance felt as part of our life, without becoming dynamically active, vigorously expressed and manifested in our own nature, until and unless they are made to sprout forth, awaken, put forth their fruits, by bringing to bear upon them a keen aspiration, a great desire, an intense longing, a fervent yearning for spiritual unfoldment, spiritual growth, spiritual realization—Subheccha, Mumukshutva and Jijnasa.

Such was the intensity or aspiration that burned in the heart of young Dr. Kuppuswami when he turned his face north towards the Himalayas and the Ganga and walked the length of India, arriving here towards the end of 1923. He had an intense longing, an all-consuming desire in the heart, a desire implanted by God, which is part of God's nature, Vidya Maya. *Dharmaviruddho bhuteshu kamo'smi bharatarshabha* (In all beings I am desire unopposed to Dharma, O Arjuna).

It is such desire that liberates. It is such desire that awakens. It is such desire that brings into dynamism latent tendencies and dormant spiritual Samskaras. It is like a flame being applied to a combustible material which will otherwise ever remain dull and cold like any other thing around it. It is only when a flame is applied to it that it immediately bursts forth into a blaze full of radiance, full of heat, full of the power to consume, to reduce to ash anything that comes into contact with it. That power comes when it is awakened, made to manifest in an active way.

That was what happened. Dr. Kuppuswami's heart was fire for Self-realisation, for Brahma-jnana, to become a Jivan Mukta, to have the peace that passeth understanding, to have the *sukham-atyanticam yat tad-buddhi-grahyam-atindriyam* (endless bliss beyond the senses that may only be grasped by the pure intellect), Paramananda (supreme bliss) which gives, Nitya-tripti (eternal satisfaction).

And he kept this longing ever clean, ever ablaze, ever fiery; he never allowed it to die down or become dull or become mediocre. It was kept to a high intensity of heat through his fervour, through his zeal, through his enthusiasm, through his keen longing and eagerness.

It was this that was the key to the Self-realisation, saint-hood and sage-hood of beloved and worshipful Guru Maharaj Swami Sivanandaji. This is the factor that causes a latent force, a spiritual force and. power, to make itself actively manifest, to be dynamically expressed in our life as a transforming power, an uplifting force. If it is kept up to the very last, it takes us to the supreme state of blessedness and crowns our life with the glory of God-realisation.

And Guru Maharaj was that awakening and sparking factor who ignited within you the dormant and latent spiritual tendencies through his wisdom teachings. It is when you opened a book of his and your eyes alighted upon some page. That is what caused the miracle. That became the turning point. Immediately the latent and dormant spiritual Samskaras and Vasanas sprang forth into dynamism. For innumerable souls all over the world in this twentieth century, the wisdom teachings of Gurudev have acted as a sparking factor, as that sudden, awakening touch, transforming force. Thousands and thousands of lives all over the world have been transformed by

his power of grace, by the power of his wisdom teachings.

But then, sparks are to be fanned. Flames are to be fed with fuel. If the fuel that is there is burned up, then the fire dies out and it becomes ash. It has to be stoked; it has to be fed with fresh fuel, and it is an ongoing, continuous process. It is not as though if you put some burning material into the fireplace that it will go on burning forever. No, it does not happen that way. It is not so.

This being Gurudev's Sannyasa day, let us consider what Sannyasa is, what constitutes Sannyasa. Guru Maharaj was very specific about it. He said that merely shaving the head and putting on coloured cloth does not make you a Sannyasin. A change of location does not make you a Sannyasin. Coming away into seclusion or sitting on a mountain top or inside a cave in the forest does not constitute Sannyasa, if together with this outer giving-up or renunciation, you have not simultaneously also kept up a process of a constant and a continuous inner giving up, an inner renunciation of the false ideas that "I am this body, I am a human individual, I am a physical being, I am a psychological being, I am mind, I am emotion, I am sentiment, I am thought, I am desire, I am memory, I am longing, I am imagination."

All these ideas constitute ignorance. All these falsehoods should be renounced. They should be rejected. Truth has to be affirmed again and again and yet again. The essence of renunciation, therefore, is renunciation

of this identification with the human, individual personality and all that it constitutes, its entire make-up, right from the physical up to the subtle—memory and imagination, projecting into the future and identifying with the past.

Gurudev was very specific. To lead the spiritual life it is not necessary to withdraw into the forest, hide oneself in a cave or go to a mountain top. What is needed is the renunciation of false ideas, of identification with the false human personality. It requires renunciation of ego, Abhimana, Ahamkara, renunciation of desire, renunciation of attachment, renunciation of Mamata and Asakti (mine-ness and attachment).

Again and again, in all the eighteen chapters of the Bhagavad Gita wisdom teachings, Nirmama, Nirmoha and Anasakti (absence of mine-ness, absence of attachment and dispassion) have been stressed. Thus true renunciation, true Sannyasa, constitutes giving up this false idea: “I am a human individual. I am a physical being, I am an emotional, sentimental being, I am an intellectual being. I am a being separate from God, apart from all others.”—All that is ignorance. That is bondage. That is Samsara. That is Maya. That is Prapancha. That is individuality. Renunciation of this is real Sannyasa.

Renunciation of the ego that comes out of this ignorance, this identification—that is Sannyasa. Renunciation of selfishness that springs out of the ego—that is Sannyasa. Renunciation of attachment that springs out of another aspect of ego, I-ness and mine-ness—that is Sannyasa. Renunciation of desire, the innumerable desires—their number is legion—that follow in the train of ego identification, attachment and selfishness—that is real Tyaga, that is real Sannyasa.

Once desire is given up, one no longer has any Sankalpa, no other Spriha (desire) other than devotion to the lotus feet of the Supreme, devotion to attain Aparokshanubhuti (direct, actual experience). “I am a mere instrument; whatever is being done, Thou it is that doest all.” This idea becomes firmly implanted in the consciousness, and then only Sankalpa is no longer there. That is the state of Sannyasa. That is the state of real renunciation.

God bless you to ponder these truths that have been shared with you this morning by the prompting of Guru Maharaj. May the grace of the Almighty make you a true Sadhaka, a real devotee of the Lord, a real renunciate and a real walker upon the path of spirituality and spiritual life! God bless you all!

If you have contentment, cheerfulness, patience, unruffled state of mind, sweet voice, one-pointedness of mind, light body, fearlessness, desirelessness, disgust for worldly things, think that you are advancing in the spiritual path and that you are nearing God.

—**SWAMI SIVANANDA**

DEEP SPIRITUAL MEDITATION

(Sri Swami Krishnananda)

All the objects of the universe are held together by an organic tie of harmony, which in Vedanta philosophy is called the Virat. We directly enter into the Vedantic concept of the Virat. The whole universe is a single organism, and therefore, every thought is connected with every object. Hence, there is a chance of everyone enjoying everything in the world. Anyone can enjoy anything inasmuch as every thought is connected with every object in the world inwardly, though outwardly they are all isolated, cut off from one another.

Here is a great secret for us, a great scientific fact that comes before our mind for daily implementation in our life. Whatever we think can be manifest and possessed. This is a great psychological and scientific truth. Whatever we deeply think, that will materialise. There is a system called telepathy. Telepathic action is the activity of the mind in respect of a distant object. If we gaze at a person for a few minutes and deeply think something, that person in front of us will start thinking exactly what we are thinking. This is telepathic action. This is also the secret of mesmerism and sometimes hypnotism, and such other secret sciences of the transference of thought and will upon another person or object. We need not even be near the person. We can simply keep a picture or a photograph of a person living somewhere else. The person is in London or New York, and we are looking at the picture of that person here, gazing at it, deeply concentrating upon that form and

thinking deeply in respect of that person, so deep that the person in London or New York will start thinking exactly as we are thinking here. He may even do whatever we want him to do, without knowing what has happened. That person will be thinking that his actions are all spontaneous and voluntary, though the person has been induced to act in a particular manner by the interference of the thought of somebody else.

This is the principle applied in meditation also. In telepathy and telecommunications we merely concentrate on the form of an empirical human personality, or an object, for the matter of that, but with deep meditation we try to transfer the power of our thought on the universal nexus of things, the organic tie among things, which ultimately boils down to what is called the Creator of the cosmos, the Absolute. These are all very interesting things based on deep scientific facts, and the basis of the entire psychology of our studies. Whatever we think, that materialises. This is a scientific fact. It is possible because every thought is connected with every object at the bottom, though outwardly they are all separate. Every wave in the ocean is different from every other wave in the ocean, but at the bottom all the waves are connected by a single mass of water, so if we manipulate the bottom of the water, we are manipulating all the waves. This is the secret of thought. When the undercurrent

of thought is mastered, the outer form of it is automatically controlled.

There is a principle of thought behind the form of thought, just as there is a principle called wood or timber behind every form of furniture. Though a chair is different from a table and a table is different from a desk, a bench, a door, and so on, yet they have an undercurrent of commonness among them that is timber or wood. Therefore, if we scratch the principle of timber, we have caught a table, a chair, and every blessed thing made out of it.

Likewise, there is a principle of mind underlying the forms of thought which determine the various individualities of persons. You differ from me, I differ from somebody else, A is different from B, and B is different from C because the form of thought is different. One person differs from another person in thought and activity in the same way as a table differs from a chair though they are both made of wood. The principle or the substance, chitta, the basic mind-stuff, is common to every person. The mind-stuff does not change from person to person, though the formation of thought, or the vritti, the activity of the mind, varies from person to person.

So in deep telepathic action and meditation we go into the chitta, the deep root of the mind, and catch the very bottom of the ocean of the waves of vrittis, and then we are a master of all thought. I can make you think exactly as I think, provided that I concentrate on all of your mind not individually, separately, but on the basis of my thought itself.

Now, here is an example of the waves once again. Suppose one wave in the ocean wants to control other waves; what will it do? It has to go back to its own source. It

has to dive into its own bottom. And what is that bottom? It is the ocean. So the wave ceases to be a wave the moment it enters the bottom of itself, and it becomes the ocean. The moment it becomes the ocean, it is the master of all the waves, and not merely a single wave.

So is the mind of a person in meditation. It is not a single person meditating, 'A' meditating or 'B' meditating, or any such thing. 'A' and 'B' cease to exist, as waves cease to exist when they subside into the ocean. The particular formation of thought, or what we call individual thinking, subsides into the chitta, into the ocean of thought, and then it begins to think through that undercurrent of commonness of vrittis rather than through the individualities of the mind.

What I should do is, I must go deep into my own mind and not bother about your mind. The moment I start thinking a particular thought through the bottom of my mind, you will also start thinking exactly the same way because your bottom also is my bottom. They are identical. This is power of thought. This is ultimately what we call yoga shakti, the power of yoga. The power of yoga is nothing but the power of mind.

Thus, we come to the subject of meditation through these analyses of mental operations, which are so interesting, which faintly manifest themselves in a crude form in telepathy, mesmerism, hypnotism, etc., but in meditation they become really spiritual and beneficial to everybody. You do not interfere with anybody in meditation, while in telepathy you interfere with another person's thought. In meditation you become the substance, or the Atman, so to

say, the very Self of the being of the minds of all people. That is meditation.

So what do you do? You must take a particular object for the purpose of concentration, and think of its relation to other objects. As you concentrate on the thread of a cloth, you concentrate on the relation of one thread with another thread so that the whole cloth comes before your mental picture. Every object is connected with every object inwardly, though not outwardly. How to think this is a very difficult problem. How are you to imagine the relation of one object with another object? What is this Virat of the Vedanta philosophy? It is difficult to think what this Virat is, but I can give you an idea as to what it can be like and how you can probe into this mystery through the mystery of thought.

Now, one object is different from another object. A stone is different from a table, a table is different from a stone. This is quite true, as everyone knows. But what is this table made of Wood? What is the stone made of? Silica, a fine material which can be reduced or pounded into sand. So one is made of wood, the other is made of sand. What is wood made of? While a table is made of wood, what is wood made of? It is made of fine powder, which can be reduced to sawdust. So while the stone is made of fine sand, the wood is made of fine sawdust. What is the sawdust made of? What is the sand made of? If you go on grinding them, pounding them into finer particles, they get reduced to a single uniform, indistinguishable continuum of atomic structure. What are these atoms made of? You will find that there is no distinction between the stone and the table in their fundamental structure. You will find that a human body is not different

from a stone or a table when the fundamental structure of it is delved into. All the objects will merge into a single continuum of energy when they are pounded, when they are reduced to the ultimate constituents of their structure.

The consciousness behind this universal continuum is called Virat. You are conscious of your body, you are conscious of an object outside like a table and a stone and a human being, etc. Now let this consciousness be conscious of that universal continuum of all things so that you have only one object in front of you, and not many objects. Why do you think of trees and stones and the sun and moon and stars? Why bother your head with all these objects when they are all reduced to a single continuum of energy, including your own bodily stuff? This consciousness that contemplates this universal continuum or energy is the Virat.

In meditation you can just go deep into your own consciousness and concentrate on one object in front of you. What is that object? Everything merged together, that is the object. Human beings, animals, trees, mountains, the sun, moon and stars, everything is pounded into a pulp, as it were, and brought to a single continuum of force, and you are the contemplator of it. That contemplator is the Virat. Thus meditate.

Then what happens when you meditate like this? As in telepathic action, every object begins to get stirred into activity. Whatever you think begins to happen. Even a tree will dance in front of you. You must have heard that Yogi Jnanadeva touched a wall and it started moving. How can a wall move? A buffalo started chanting the Vedas because Jnanadeva had entered into it. It was

Jnanadeva himself speaking the Vedas, not the buffalo speaking. He entered into the buffalo's structure, and he entered the wall. Lord Krishna lifted Govardhan-mountain. How did he do it? He entered into the structure of the constituents of the mountain and lifted it, just as you lift your own body. There is no wonder in lifting your own body. If an elephant lifts its own body, what wonder is there? If a child lifts an elephant, it is a great wonder, but for one's own self, the body is not a weight. So the mountain became the body of Lord Krishna, and the wall became the body of Jnanadeva, and so on. Thus, when consciousness enters into the structure of the object by meditation, every object comes under your control. It becomes a part of your own personality. Just as you lift your right hand without any difficulty, you can lift a mountain provided the consciousness is deep enough.

Now, this requires complete dispassion of thought. You should not have desires in your mind for petty things of the world. If you have lurking passions, little desires and small cravings, prejudices and passions of every kind, then this yoga will not come because the mind is dragged once again to the empirical desire for enjoyment in space-time parlance, rather than in universal parlance. As long as you want to enjoy objects through a contradiction by the space-time nexus which is to be superseded by meditation, this yoga will not help.

So yoga is not for a person who has little desires such as for milk and fruit, idly and sambar. These ideas must go from your mind. As long as these ideas are there, you are not going to achieve

anything in this world. Yoga is a terrific thing. It is a fire that is coming to burn you up and make you into shining gold. It will burn you, but it will not burn you to ashes. It will make you into shining, lustrous gold. You will shine like a diamond. How tremendous! Nachiketas' fire is within us.

By thus withdrawing your consciousness from little things—from name, fame, power, garlands, big seats, speaking from pulpits, elections, ministerships—these petty ideas will leave you. You must think that the world is nothing before you. You should not look like a small, petty pigmy before the mighty gigantic cosmos. Why are you so worried about the world? It is such a small thing compared to your greatness. The world is nothing before you. You are the master of the world. You are the consciousness of the Creator Himself ultimately. This attitude should be in you, and you must be happy. So ask not, and desire not, and crave not for anything. Have no prejudices, and be a tremendous adamant force inside, identical with the very structure of all things.

Then meditation deepens, and the mind goes into the very being of things. Whatever you think will happen, and whatever you want you will get. You will want nothing at that time. The question of wanting and getting will not arise because whatever you want will be already under your very nose, so you will not ask for anything. The ocean does not ask for water. It is not thirsty at any time. The sun does not ask for light. You will not ask for anything because you will have everything with you. Why should you ask for things? Such is the majesty of deep spiritual meditation, for which God blesses you.

* * *

A GLIMPSE AT HIS HOLINESS

(Gen. K.M. Cariappa, Retd.)

It is the good fortune of us all, the devotees of the late Gurudev His Holiness Sri Swami Sivanandaji Maharaj, that towards the end of 1948 he nominated our present Guru, His Holiness Sri Swami Chidanandaji as the General Secretary of The Divine Life Society. Perhaps it was a direction from God that our Gurudev should nominate a person like His Holiness Swami Chidananda to carry on the torch of divine service to mankind after Gurudev had left this world.

On Guru Purnima Day on 10th July 1949, His Holiness Swami Sivanandaji initiated Sridhar Rao, who was born in Mangalore on 24 September 1916, into the holy order of Sannyasa as Swami Chidananda. A more fitting name than this could not have been given to him, because he is the embodiment of the great universal belief that Pure Consciousness gives mankind real happiness.

It was in August 1963 that he succeeded our Great Master His Holiness Sri Swami Sivanandaji as President of The Divine Life Society which combined the Chancellorship of

the Yoga Vedanta Forest Academy in Rishikesh.

All these years he has endeared himself to every class of people all over the world by his exemplary life of a very big-hearted Sannyasin radiating the message of Divine Life in the New World. He has been a spiritual magnet working ceaselessly for the revival of the glorious ideals of Divine Life.

He has liberally and effectively spread the Divine Gospel preached by his great Master, travelling extensively to various parts of the world, where thousands of people were given his guidance to implement the wise teachings of the great Gurudev.

When I first met him a few years ago, I was instinctively drawn to him because of the disarming, charming and endearing ways of his affections and of the sincerity in his utterances in respect of the well being of mankind. He is the personification of everything good, goodness as prescribed by our Gurudev. The gentility of his ways of saying and doing things at all times is indeed so joyful to one's soul. I very strongly ask every person of any age, of any class, of

any community and creed who is eager to serve mankind, to read a little pamphlet containing the messages of Swami Chidanandaji to mankind, as these messages are so broadminded and so practical to implement.

It may sound rather odd, but to His Holiness in his early days, the study of the Bible was no mere routine. To him it was living of God. He is as much an adorer of Jesus Christ as he is of Lord Vishnu. He is not (I repeat, not) a bigoted individual talking in terms of the greatness of Hindu Dharma alone. We cannot have a greater messenger of God in this respect than our Guru of today, His Holiness Swami Chidanandaji, at a time when the minds of the people of the whole world are in complete turmoil and a state of restlessness. His views on Yoga and Sadhana are indeed very rewarding to read, as they help to shape one's thoughts and actions in the spirit of divine teachings. His humility is so well displayed in a very simple language, in

which he has written the "Author's Preface" to his own book "Path to Blessedness". I strongly advocate all people seeking to get mental solace and heartfelt divine joy to read this his book "Path to Blessedness". I have read it very often and have derived from it a great measure of mental peace and satisfaction.

I am so happy this Souvenir has been got up to contain messages and articles on the work of our revered Gurudev of today, His Holiness Swami Chidanandaji, to spread his Message of Divine Life amongst millions of peace loving people. May God keep him with us for scores of years more to continue to work ceaselessly as he has been doing for many years for the resuscitation of the cultural and spiritual heritage which God has blessed us with and to show us the path to peace and perfect mental happiness, by his ways of achieving them.

ATTUNEMENT WITH THE DIVINE

God, the supreme Almighty Spirit is the only Truth of life. Link yourself with Him through spiritual Sadhana. All suffering and sorrow is due to your losing touch with your Divine Source. To regain your contact with That Blissful One, you have been given this human body. The meaning of life is not to merely live as long as life lasts and then die when it ends. This is absurd. Life is intended purely for the attainment of Immortality and Eternal Bliss. Start your spiritual life now.

—*Swami Sivananda*

EXPRESSING CONTRADICTIONARY TRUTHS

(Sri Swami Atmaswarupananda)

As seekers we are frequently subject to confusion. We often seem to run into contradictory truths. Usually these will work themselves out over a period of time; however, we should recognize, that as long as our spiritual life lasts, there are two fundamental facts that we need to reconcile till the very end.

One is that Brahman alone is without a second. That means that everything is that One alone, including us: The final truth is when we disappear and that One alone is. That One alone includes all manifestation. It includes *tamas* and *rajas* as well as *sattva*. It includes the most despicable sinner as well as the greatest saint; it includes the most ugly as well as the most beautiful. There is nothing left out. Therefore, part of our vision, central to our vision, must be that all is that One alone including us.

On the other hand, the fundamental of the instructions of all religions, of those great ones that we acknowledge as being God-filled men or women or avatars is summed up in Gurudev's best known aphorism, Be good, Do good. That means that although everything is Brahman, it is not enough to dismiss our behavior, or anyone else's, by saying all is Brahman. As Lord Yama told Nachiketas: "Man chooses between the good and the pleasant. The good leads to

his highest welfare, the pleasant to his destruction."

So every day we are faced with these two fundamental truths. All is Brahman without exception, and at the same time, there seems to be a fundamental evolutionary direction in Its manifestation. Therefore, there is an overwhelming need to choose the good over the pleasant, because one leads to our evolution the other to our destruction.

These two facts have practical implications. We must see the world the way it is; we must discriminate between what is leading to the good and the welfare of all humanity and what is leading towards its destruction. At the same time, if we forget that all is Brahman, we can harshly condemn others, forgetting about their essential divinity. We can also think that we are hopeless, forgetting that at all times we are nothing except that Brahman alone.

A mango is a mango whether it is just a bud that is hard and inedible or whether it has ripened to what it is meant to be, a ripe fruit, edible and delicious. At both stages a mango is a mango. The same is true of us. No matter what stage we are at, we are one hundred per cent Divine. That Divinity is here and now. We are meant to ripen into the full realization of that fundamental truth. □ □ □

MAYA AND HOW TO TRANSCEND HER

(H.H. Sri Swami Sivanandaji Maharaj)

Two persons were walking along a riverside. It was the rainy season and the river was in floods. A black bear with shaggy hide was being carried away along the river. It looked like a black blanket floating downstream. They were tempted to take it out for themselves. Desire (Lobha or Trishna) always lands a man in troubles and miseries. Even Sri Sita had to undergo many hardships on account of the enticement of an imaginary golden deer.

One man stood on the shore and the other jumped into the water and caught hold of the "blanket." The bear was drowning. It promptly caught hold of the man. Finding it impossible to pull the blanket ashore he tried hard to get out of the bear's clutches; but the bear would not let him go. His efforts proved futile. The other companion cried from the shore "Leave the blanket (he was still thinking that it was a blanket) and come away. Why do you want to lose your life for the sake of a blanket?" He replied, "I am willing to leave the blanket, but, it is the blanket that is not prepared to leave me. It is holding me fast" Thus, caught by the bear, the greedy man went to the bottom of the river.

This applies to all of us who are in the clutches of Maya. We run after Maya at first thinking she would be very pleasant, full of joy and sensual pleasures. Afterwards, when we have an inkling of her real nature, when we find she is troublesome, illusory, ever-changing, we want to get rid of her. Then she will not leave us. She has caught hold of us with an iron grip. So we are going round this wheel of birth and death. We should be

courageous, alert, real aspirants. Then and then alone can we get out of Maya by God's grace that is always waiting to descend upon us. Cry for help and that very moment you will get it; only the cry should come from the very core of your heart, out of real thirst to get rid of Maya. We are yet clinging to Maya. We have only lip Vairagya, to make others imagine that we are great Bhaktas. Our only aim is to acquire name, fame and money.

Lord Krishna has made it plain in Chapter VII of the Gita (sloka 14) "This Maya is very hard to cross. But those who take shelter in me, always remember me, pray to me, can go beyond her". Again He has suggested two ways of achieving this aim viz., getting above Maya; by Jnana (Knowledge) and Bhakti (Worship). Karma (Selfless service) is essential for both. Even the worst sinner can attain this goal, either through knowledge (Gita 1V-36) or through Bhakti (Gita IX-30, 31). Jnana is a difficult path (Gita VII-19 and XII-5). Bhakti is easy of practice (Gita VIII-14 and XII-6 and 7). A man should not feel ashamed to be a Bhakta. He should not think it any way inferior to knowledge. Highest knowledge is synonymous with Para Bhakti. Lord Krishna has Himself said so. (Gita XI-48, 53).

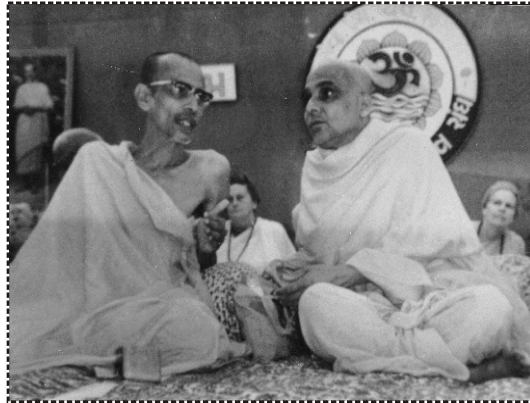
In Bhakti also there are two varieties. Nirakar and Sakar. Of the two Sakar is the better for the vast majority. (Gita XII-2) So all of us should adopt Sakar Bhakti, Kirtan, as our path, always remembering God and uttering His name, We should strive hard, do rigorous Sadhana to get rid of this Maya. □ □ □

Continued from the previous issue:

LIGHT FROM THE EAST

(Sri Swami Krishnananda)

The esteem in which people outside the Ashram held him and the confidence everyone had in his goodness and capacity won for him the position of the first Vice-Chairman and later Chairman of the Town Area Committee of Muni-ki-reti, which is the name of the township in which the Headquarters-Ashram of The Divine Life Society is situated. He was also elected to the Leper Welfare Association of this area by the authorities concerned. When, on the 3rd of July 1948, Sri Gurudev Swami Sivanandaji Maharaj thought it proper to inaugurate the Yoga-Vedanta Forest Academy, Sri Swami Chidanandaji became an enlightening and clarifying first instructor therein, teaching to the students the philosophy and practice of the Yoga Sutras of Patanjali. Part of these lectures of his was published through a book known as YOGA under his authorship and later reprinted as a separate book entitled 'Path to Blessedness'. His speeches always came direct from his heart, without the artificial embellishments of the usual professional, but carrying the force and vehemence of a personality which lived



what it taught. He also functioned as the next in importance to Gurudev himself in the Academy and Sri Gurudev bestowed upon him the designation of Vice-Chancellor, in addition to his being the Professor of Raja Yoga. A special mention must be made of his great work, 'Light Fountain', a biography of Sri Swami Sivananda, which he wrote in the early days of his in the Ashram, in chaste and polished English, in an unobtrusive style, which bespeaks an authorship preferring to remain unnoticed throughout the writing. This book came out in the light of the firsthand information of the details of the life of Sri Gurudev, received from Sri Gurudev himself in person

The correspondence section of the Ashram which Sri Swami Chidanandaji managed for several years became the medium for the most needed inspiration and solace to countless drooping spirits, melancholy minds and grieving hearts, and it gave hope to the hopeless, cheer to the sorrowing and courage to the weak. His writings had a natural literary touch which decorated the already profound

thoughts and the weighty message which he conveyed through them. In the year 1947, a novel idea occurred to the mind of Sri Swami Chidanandaji Maharaj. He conceived the rudiments of what he called a 'Yoga Museum' and put forth hard labour in collecting the necessary material for giving it the needed shape. This Museum was installed and exhibited firstly on the inauguration day in the Bhajan Hall of the Ashram, secondly in the room that is adjacent to the Bhajan Hall, in which the small Library of the Ashram was previously functioning, and lastly in a little hall known as the 'Yoga Museum Hall', in which latterly Sri Swami Nadabrahmanandaji began to conduct his Music College. This Yoga Museum which Sri Swami Chidanandaji prepared for the benefit of the students of Yoga was a pictorial representation of the various methods adopted in the practice of the different paths of Yoga: Karma-Yoga, Bhakti-Yoga, Raja-Yoga, Jnana-Yoga, Hatha-Yoga, Kundalini-Yoga, Japa-Yoga, Tantra-Yoga, etc. Swamiji used to personally take the trouble of explaining the meaning of the Yoga Museum to every interested visitor who happened to come to the Ashram. Every time the explanation took not less than forty-five minutes or even one hour. It was indeed a very unique kindergarten system introduced in the field of imparting lessons on Yoga, a feature which was appreciated by all those who saw it and listened to its explanation by Swamiji.

In the year 1948, Sri Swami Chidanandaji Maharaj was appointed as the General Secretary of The Divine Life Society. It was indeed a day of great joy to

all in the Ashram, every inmate and every servant, all Sannyasins, Sadhakas and Brahmacharins, that they had with them a veritable Yudhishtira as their leader, their friend, philosopher and guide. It was also an occasion of satisfaction to Sri Gurudev himself that the Management of the Ashram and the Society was vested in the hands of a most honourable spiritual mentor. Sri Gurudev ordained him into the holy order of Sannyasa on the sacred Sri Guru-Purnima day in the year 1949. Swamiji accompanied Sri Gurudev in his epochal All-India tour of 1950. Most magnificent was the contribution of Sri Swami Chidanandaji Maharaj to the success of this tour of Sri Gurudev, all through which he delivered brilliant discourses which ably supplemented the gospel which Sri Gurudev himself, gave in all the centres of his visit, round this tour. Sri Swami Chidanandaji not only spoke powerfully but also held Yoga Asana demonstrations himself as a part of the programme of the tour. Sufferings he did not mind, though plenty of them he had to endure by himself due to the fragility of his body and the weakness of his digestive system. It was a service, that is all, a Tapas, a devout offering at the altar of Sri Gurudev's greatness and glory. It was this tour that for the first time brought The Divine Life Society and the Sivanandashram glaringly to the notice of the eye of the public, of the important social and political leaders of the country, of the officials of the Government, and of many a thirsting soul throughout the land seeking for spiritual relief and guidance on the path to God-realisation. **(To be continued)**

THE PROTECTOR AND THE DESTROYER

(*Swami Ramarajyam*)

The childhood name of Lord Buddha was Siddhartha. One day Siddhartha was strolling in his garden. Up in the sky a flock of swans was flying. All of a sudden, he noticed a swan falling from the sky. He screamed and ran to the place where the swan had fallen into thorny bushes. He found that an arrow had pierced the body of the swan. This sight brought tears to his eyes. He took out the arrow from the body of the swan and poured a few drops of water in its mouth. Thereafter he plucked some green leaves and applied their extract on the wound. This alleviated the pain of the swan and it opened its eyes.

Siddhartha felt relieved to notice that the condition of the swan had improved. He pierced his own wrist with the arrow. He felt intense pain. He said to himself, "This arrow must have caused great pain to the swan."

In the meantime, Devadatta, his cousin, came there and said, "Give me this swan. I have shot it."

Siddhartha gave him a sad look and asked, "Is it you, who wounded this creature? Didn't you feel any pity for this mute bird?"

"Do not blabber about things like pity. I have shot the bird. Hand it over to me," said Devadatta.

Siddhartha replied, "Don't you know that 'the protected' belongs to the protector as of right, and not to the one who tries to cause it pain. Go away. I will not hand the swan over to you. I have protected it. It belongs to me by right."

Devadatta hanged his head in shame. He left without uttering a word.

Dear children! A living creature, rightfully, belongs to the one who gives birth to him, nourishes him and protects him and not to the one who tries to destroy him.

* * *

VALEDICTORY FUNCTION OF THE 79TH BASIC YOGA-VEDANTA COURSE

With the divine grace of Sadgurudev Sri Swami Sivanandaji Maharaj, the 79th Basic Yoga-Vedanta Course concluded on 29th April 2015. H.H. Sri Swami Padmanabhanandaji Maharaj graced the Valedictory Function with his august presence.

After the invocatory prayers and presentation of the Course report, some of the students shared their experiences and impressions about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Padmanabhanandaji Maharaj in his valedictory message referring to the episode of Vidura's farewell to Lord Krishna in Mahabharata inspired the students to always treasure the sacred memories of this holy institution of Sri Gurudev. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev shower abundant blessings upon all!

* * *

YOU ARE NEVER HELPLESS

The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none!

If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw! For he is the Immortal Spirit, the ruler of the heaven and earth, and the universe at large!

The road to excellent Bliss is clothed with piercing thorns. The road passes through a lonely, dense forest haunted by terrific beasts. It is protected by impregnable fortresses, and guarded by multihooded, diabolic cobras. The road is hard to tread; the bliss is difficult to attain.

The sincere spiritual aspirant is one who has become immune from all afflictions and terrors. No weapon that is cast against him shall prosper. No thought directed against him shall ever fare well. **—Swami Sivananda**

INAUGURAL FUNCTION OF THE 80TH BASIC YOGA-VEDANTA COURSE



The eightieth oblation in the sacred Jnana Yajna of Sadgurudev Sri Swami Sivanandaji Maharaj was offered in the form of 80th Basic Yoga-Vedanta Course. The Course was inaugurated on 4th May 2015 at YVFA Hall in the august presence of H.H. Sri Swami Vimalanandaji Maharaj. Forty three seekers from different parts of India got the blessed opportunity to participate in this sacred Jnana Yajna.

The inaugural function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the invocatory prayers, H. H. Sri Swami Vimalanandaji Maharaj

inaugurated the Course with the lighting of the lamp. Sri Swamiji Maharaj in his blessing message congratulating the students on their good fortune said that getting human birth and obtaining the protecting care of a great Master like Sadgurudev Sri Swami Sivanandaji Maharaj is indeed the grace of the Divine. Therefore, the students should utilize this precious opportunity of their stay at the holy abode of Sadgurudev to their utmost benefit. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

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, with no one to care for; the people who are home-less, temporary or permanent, fell sick, got lost or were abandoned.’

(Swami Chidananda)

If one just happens to stroll down on the roads in Rishikesh, one will observe thousands of Yatris walking and walking in the hot, burning, scorching sun, eating ice cream, laughing and smiling at each other. All are on their way on a pilgrimage, focused on the goal, and happy and excited, going with suitcases, backpacks, bags and cookery items—they take everything with them to reach the destination, to have the Darshan of the Holy One so that their lives will be blessed forever.

But then, there are those who were left behind, who could not keep up with the group, who fell sick and were forgotten. Those who were different, not easy-going, those who tried, whose spirit was willing but the flesh was failing, their body was completely drained! These people can be found on the side of the road in a nook or a corner, hidden from the crowd, crying in desperate condition, silently praying, or just lying down due to extreme weakness and fatigue. Those, who, due to unavoidable

circumstances are at the end of their road and have lost their destination, who are destitute and acutely sick, fatigued, not able to stand and walk, homeless, with no means to avail of medical treatment, paralyzed, need an attendant but have no means whatsoever, who are not admitted by the other Hospitals for want of apparent disease or anything. It is for such children of God that Gurudev has created Sivananda Home.

For example, the elderly Baba who got admitted this month with an infected ulcer on the private parts which was there for more than a year. Pus was oozing out of the wound together with the urine, and he tried to hold up day after day, refused by other hospitals, and knowing not where to get relief and medical treatment. Another Sadhu was brought from the side of the road, shivering with fever, also having a severe infected ulcer on one of his legs, and the skin just blistering off. Another newly admitted female patient was diagnosed with lung TB, and a male patient with HIV positive reaction. From a drainage at the side of the road a woman was picked up who was completely trapped inside the drain, totally helpless with no human help, wearing just an upper banian, and silently praying to the Almighty to save her. God alone knows

how many nights she might have spent alone in that drainage dark hole without any food and water! She was brought to the Home, traumatized, not able to speak. Her body looked as if it is being frozen, stiff, and eyes anxiously looking around, also crying profoundly. She just kept her hands together in a humble Namaskar, in silent gratitude to the Almighty Lord for having rescued her, who gave her a new Home where she is completely secure physically, mentally, psychologically. She slept like a baby, as if she did not have any resting place for her body or mind since a long long time. She seemed to be in another world, needed to be fed, to be clothed and taken to the bathroom, and silently she would follow. A child of God, an unknown life, a mystery, with her own history. Who speaks and teaches through the silence of His presence. Sivananda Home has

been made for them by Gurudev in His infinite love and mercy.

May the Almighty One and beloved Gurudev always keep Their embracing arms around all Their beloved children and especially to those who suffer, who are bereaved and forlorn and who are in pain and fear, all of us—Their patients, and Their children. Om Sri Sadgurudevaya Namah.

“I have often repented of having spoken, but never of having remained silent.” **(Arsenius – Desert Father)**

“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)

IN MEMORIAM

With profound sorrow, we report the sad demise of Mr. Omar Mansour of Beirut, Lebanon on 23rd April 2015.

Mr. Omar Mansour was an initiated disciple of Worshipful Sri Swami Chidanandaji Maharaj. His entire life was an expression of his sincere and intense love and devotion to his Master. He travelled with Sri Swamiji Maharaj all over North America, Middle East and African countries and served him whole-heartedly. He endeared himself to many by his humble and amiable nature.

We pray to the Lord Almighty to bless his departed soul with Supreme Peace and Divine Beatitude. □ □ □

Swami Chidananda Birth Centenary Celebrations
Pre-Centenary Spiritual Prachar Yatra.
Commencing on 22nd October 2015, (Vijaya Dasami Day).

The Secretary/President of DLS Branches
Blessed Immortal Atman!

Om Namo Narayanaya!
Om Namo Bhagavate Sivanandaya!
Om Namo Bhagavate Chidanandaya!

Loving Pranam and warm Greetings from the Holy Ashram of Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

I am glad to write to you of the Pre-Centenary Spiritual Prachar Yatra (Tour) by a select group of Sannyasis and Devotees that will start on 22nd October 2015. Some of our Society's important members closely associated with Sivanandashram and a number of our Divine Life Society (DLS) active Branches have requested for such a tour that is being undertaken. It is arranged under the instruction and personal guidance of and with the kind blessings of senior Swamijis of the DLS Headquarters Ashram.

The group will be headed by Pujya Sri Swami Sivachidanandaji and assisted by Sri Swami Dharmanishthanandaji. At least one local DLS State-level representative will accompany the party during its itinerary within each particular State. The local DLS State representative may accompany the Prachar Yatra group throughout their journey in the State and help them in organizing Satsangs at different places in the State.

The tour group will have a programme to bring about the widest possible Prachar of Gurudev Sri Swami Sivanandaji's and Sri Swami Chidanandaji's practical spiritual teachings and their message of Divine Life all over the country and to give the widest possible publicity to the Swami Chidananda Birth Centenary Celebrations (SCBCC) programmes and projects.

Any DLS Branch or DLS member (even in places where there may be no DLS Branch) who wish to have this Headquarters' Yatra group visit their place for any suitable programme, may write to the Chairman of the Swami Chidananda

Birth Centenary Celebrations Committee, DLS-Headquarters (E-mail: chidanandacentenarycelebration@gmail.com) to enable him to finalise the tour map and draw suitable programmes. Your request letter for inclusion of your place should reach us by 14th July 2015.

On receipt of the information from various Branches, the Tour Map and Schedule will be finalized and intimated to you.

The date of commencement of this Prachar Yatra has been fixed as 22nd October 2015, being the Vijaya Dasami Day. You are cordially invited to make the best use of this unique opportunity to bring the holy and inspiring teachings of beloved Gurudev and Param Pujya Sri Swami Chidanandaji to people of your area and to help further the implementing of the SCBCC programmes. Great is the merit of such spiritual participation.

This letter is being sent in advance so that you may have ample time to gather all the necessary information in this connection and work out the programme which you may desire to have when the party reaches your State and is in your area.

Your devoted and dedicated participation will be highly appreciated. May God bless you!

With best wishes,
Regards, Prem and Om,
Yours in the Service of Gurudev,

Swami Vimalananda

Swami Vimalananda
President

Date: 1st June, 2015

Love all. Serve all. Be kind, truthful, pure, humble, merciful and generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. In reality thou art the immortal Self—birthless, deathless, diseaseless. Thou art all Bliss, all Wisdom, all Knowledge. Feel this. Realise this. This is Divine Life. —**Swami Sivananda**



REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): Satsang activities such as collective Japa of Mahamrityunjaya Mantra, Bhajan, Kirtan, Swadhyaya, Hanuman Chalisa and Video show continued regularly. On 25th March a special Satsang was conducted on the occasion of Foundation day of the Satsang Bhavan. Free Jala Seva and Homeopathy dispensary service continued.

Aska (Odisha): Daily and weekly Satsangs were carried on regularly. On 8th and 24th respectively Birthdays of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj were celebrated with Paduka Puja. Sri Ramanavami was observed on 28th with Parayana of Ramacharit Manas, and on 29th special satsang was conducted at the residence of a devotee.

Bangalore (Karnataka): The Branch conducted Satsang on Thursday and Sunday regularly, and Devi Puja on Fridays. Sri Swami Chidanandaji Maharaj Birth Centenary Celebrations were organised with Bhajan, and discourse on Bhagavad Gita II Chapter followed by an Audio visual on Swami Chidanandaji Maharaj, and concluded with Mahamangalarati. The 93rd Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj was celebrated on 25th April with Bhajans, Audio-visual on teachings of Swami Krishnanandaji Maharaj, and concluded with Mangalarati and Prasad.

Bhanjanagar (Odisha): Daily Satsanga activities were continued and

weekly Satsang was every Sunday. Special Satsang was on Ekadasi and Sankranti days. The 384th Sadhana day was observed on 14th April in which 350 devotees participated respectively. Hanuman Chalisa was recited 108 times and concluded with Arati and Prasad Sevan. Parayan of Sri Ramacharit Manas was conducted from 20th to 28th March.

Barbil (Odisha): 4 weekly Satsangs and 5 residential Satsangs were conducted by the Branch. A Sadhana day was observed on 24th of the month. Around 490 Patients have been given free Homeo treatment through Sivananda Charitable Dispensary. Balvihar classes were conducted every Sunday for school-going children and Annual function was held on 5th April and prizes were distributed in various competitions.

Bargarh(Odisha): During the month of March and April daily and weekly Satsang activities were carried on regularly. The Oriya Magazine Mahat Vani (200 copies) were published for free distribution, and treatment of poor patients through Sivananda Charitable Homeo Dispensary was done. Sri Ramanavami was celebrated on 28th March with Gurupaduka Puja and Ramacharit Manas Pravachan by Swami Sureswaranandaji, and concluded with distribution of umbrellas, bags, and clothes, and Prasad Seven to Narayanas. For Birth Centenary celebrations of worshipful Swami Chidanandaji Maharaj the Branch has decided that by the name of "Swami Chidananda Birth Centenary Merit Award" a special

certificate, cash Rs. 1000/- and Spiritual books will be given to meritorious students of colleges and schools on the occasion of Gurupurnima.

Bellaguntha (Odisha): Daily morning Meditation class, weekly Satsang on Sunday and Mobile Satsang on Thursday, Sadhana day on every Sankranti and Paduka Puja on 8th of every month are the regular programmes of the Branch. Mahavishub Sankranti was observed on 14th April with Sundarakanda Parayan, and Hanuman Chalisa. 18th Chapter of Bhagavad Gita Path was done for Birth Centenary Celebration of Worshipful Swami Chidanandaji Maharaj. A Special Satsang was held in the Devi peeth of Maa Brahmanidevi.

Bellary (Karnataka): Daily Satsang activities continued regularly along with Paduka Puja and Ashtottara Archana on Sundays. On 21st March Chandramana Ugadi was celebrated with Panchanga Shravana, and on 28th Sri Ramnavami was observed. All the above functions concluded with chanting of Sri Rama Nama Taraka Mantram, Shanti Mantra and Prayer for World Peace, and distribution of Prasad after Mahamangalarati.

Chatrapur (Odisha): The Branch conducted weekly Satsangs regularly. The monthly Jayanti day was observed on 8th and 24th with Paduka Puja of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj respectively. Ramnavami was celebrated from 27th March to 4th April with one lakh Archana with the name of "SRI RAMA". Recitation of Sundarakanda of Sri Ramcharit Manas was held for Birth

Centenary celebrations of Sri Swami Chidanandaji Maharaj.

Cuttack (Odisha): During the months of February and March 2015, regular Satsang was held on every Sunday and Thursday. Sadhana Diwas was observed with discourse on importance of Sadhana. Birth Anniversaries of Gurudev Swami Sivanandaji Maharaj and Sri Swami Chidanandaji Maharaj respectively on 8th and 24th continued. Free health service was rendered through Sivananda Charitable Dispensary on Sundays. *Special activities:* On 17th February Maha Shivaratri was celebrated with Abhisheka, Archana and chanting of "Om Namah Shivaya", and Ramnavami was observed with chanting of Ramasahasranam and Tulsi Ramayana Parayana.

Digapahandi (Odisha): The Branch conducted two times Puja, weekly Satsang on Thursday and Sunday, Gurupaduka Puja on Sivananda day and Chidananda day, and Special evening Satsanga on Sankranti day. Sri Ramnavami was celebrated on 28th March with Archana, Arati and Pushpanjali.

Jamshedpur (Jharkhand): Weekly Satsangs were held every Friday and every Sunday evening. There were free drawing and yoga classes for poor children of "Antyodaya Bastee". Under the auspices of H.H. Sri Swami Chidanandaji Maharaj's Birth Centenary celebrations Sadhana Diwas was observed on 22nd with Paduka Puja and Bhagavad Gita recitation. On 13th March Swami Shivachidanandaji Maharaj visited the Branch.

Jaypore (Odisha): The Branch conducted twice a day Puja, bi-weekly Satsang on Sunday and Thursday, and a mobile Satsang on 2nd and 19th March. On 8th Sivananda day was observed with Havan and Puja, and Gita Yajna was held at the residence of a devotee. The Branch celebrated Sri Ramnavami on 28th March with Ram Charit Manas Parayana, Havan, Archana, Arati and Prasad Sevan. 600 patients were treated by the Koraput District Homeopathy Dispensary.

Kakinada (Andhra Pradesh): The Branch held Stasanga with Bhajan, Kirtan, Meditation and Pravachan regularly on all Wednesdays, Fridays and Sundays of the month, and every Sunday Narayan Seva for the poor and needy people. On 28th March Sri Ram Navami was celebrated with Sita Rama Kalyanam at Sivananda Kshetram. More than 300 devotees attended the programme which concluded with Viswaparthana and Prasad Vitarana.

Kanpur (U.P.): The Branch conducted Satsang with Sankirtan, Japa, Dhyana, chanting of Sri Ram Charit Manas, Bhagavad Gita and Hanuman Chalisa on 5th April concluded with Arati and Prasad distribution. There was also 24hrs. Akhand Manas Path held at the residence of a devotee.

Khurja (Uttar Pradesh): There were daily Yoga class for gents in the morning and for ladies in the evening and Dhyana Yoga for men every Sunday morning. Ladies conducted Bhajan every Ekadasi day at Balkeshwar Temple. Distribution of free literature and Homeo medicines for the needy patients daily at Sri Swami

Devanand Homeo Dharmarth Aushadalaya was also done.

Lanjipalli (Odisha): During the four months from January to April 2015 regular Satsanga activities were continued by the Branch. Saraswati Puja was performed on 24th January, and Hanuman Chalisa recited (108 times) on Hanuman Jayanti day. Ramcharit Manas Parayana and cultural programmes were conducted on various occasions. Swami Devabhaktanandaji visited the Ashram from Head Quarters Rishikesh. On 26th April Sadhana Diwas was observed with Narayana Seva.

Lanjipalli Ladies Branch (Odisha): Daily, weekly and mobile Satsangs were carried on regularly. There were also Swadhyaya, Gita chanting on Ekadashi, recitation of Hanuman Chalisa (108 time) and Sundarakanda Parayana on Sankranti day, and also Narayan Seva for 80 poor and needy people.

Lucknow (Uttar Pradesh): Satsanga activities continued regularly with Bhajan, Kirtan, Shanti Path and recitation of Bhagavad Gita and readings from Sri Gurudev Swami Sivanandaji and Sri Swami Chidanandaji Maharaj's books. Bhog and Arati were offered to Bhagavan. Under the auspices of Swami Chidananda Birth Centenary Celebrations the Branch together with the other DLS Branches of U.P. organised a State Level Spiritual Conference at Naimisharanya.

Nandini Nagar (Chhattisgarh): Daily Satsang activities continued with Brahma Muhurta, prayers and evening Satsang. Weekly Satsangs and mobile Satsangs also continued. Mahamantra Kirtan was conducted on 3rd April for 6hrs (6a.m to 12noon) and Special

Satsang was held on Hanuman Jayanti with chanting of Hanuman Chalisa (6 hrs). Sri Rama Navami was celebrated with 28 Jyoti Kalas, Bhajan and Kirtan and Kanya Puja.

Puri (Odisha): There were Satsang every Thursday, mobile Satsang on 15th and 29th March, and Vishnu Sahasranama chanting on each Ekadasi. The Branch conducted Gurupaduka Puja on Sivananda day and Chidananda day. On 28th Sri Ramanavami was observed.

Rourkela (Odisha): Regular Satsang activities continued. Paduka Puja, Abhisheka and Archana were done on 8th and 24th of every month. In connection with Swami Chidananda Birth Centenary Celebrations the Branch observed four Sadhana days during the month of April. Hanuman Jayanti was celebrated on 14th with Hanuman Chalisa, Archana and Prasad Sevan in which more than 100 devotees were participated. On 25th April Birth Anniversary of Sri Swami Krishnanandaji Maharaj was observed.

Steel Township (Rourkela-Odisha): Regular activities of Satsanga continued. Sadhana day was conducted with chanting of Vishnu- sahasranam, Hanuman Chalisa, Bhagavad Gita and Spiritual talks on Guru Maharaj's life and his teachings. Sri Ramnavami Utsav was observed from 21st to 28th March with Gurupaduka Puja, Hawan and chantings. Hanuman Jayanti on 14th, and Adi Sankaracharya Jayanti on 23rd were held.

Sunabeda Ladies Branch (Odisha): Regular Satsang activities were continued. Weekly Satsang on Sunday, Sivananda study circle and children's

Satsangs, and Narayan Seva were held. Sri Vishnu- Sahasranama Path and Abhisheka was done on all Ekadasis. Chidananda day on 24th of every month was observed with Maha Mrityunjaya Mantra Japa and Sundarakanda Parayan was done on every Sankranti.

OVERSEAS BRANCH

Hong Kong (China): The Branch held one hour Maha Mantra chanting every Saturday (except second Saturday) in both the Cheung Sha Wan and North Point Yoga Centers of the Branch. Regular monthly Satsang was conducted on 14th March with chanting of Maha Mrityunjaya Mantra and Hanuman Chalisa and teachings of Gurudev's (currently on "Yoga Vedanta Sutra), conducted by Sri Hari Chen in North Point Yoga Centre. Regular Yoga class was also continued. The Branch held 2 sessions of Entrance Examinations on 21st March for the 4th Yoga Teachers Training Course.

Special Activities: on 7th February Bhajan practice session was continued, on 28th special Bhajan, Kirtan, and a talk by Sri Hari Cheng on the essence of Bhagavad Gita were conducted, and the Chinese New Year was celebrated at the Cheung Sha Wan Yoga centre. It also participated in "Give Blood" activity at Blood Donor Centre of Hong Kong Red Cross. The Branch continued to participate in "Walk for Sight 2015" (under team category) organised by Orbis Hong Kong on 29th March. The Branch has also been providing Yoga teachers who Volunteer to Serve in Yoga classes organized by the Hong Kong Family Welfare Society and Elderly Centre.

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