

शिवानन्द स्तुतिः

(स्वामी कृष्णानन्द)

हिमाद्रिप्रोत्तुङ्गामरसलिलसारामृतमया

जगन्माता गङ्गा वहति यत एनोहुतवहा।

महादुःखध्वान्तरुण ऋषिवरो भाति जगतः

शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥१॥

1. Where the world-mother Ganga, with her immortal waters flowing from the heaven through the lofty Himalayas, rushes forth like a fire destroying all sins, there shines the supreme sage who is a sun to the darkness of the great sorrow of the world! May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

ददाति प्रीणाति ज्ञ उरुकरणो ध्यायति मुनि-

र्दयासिन्धुः स्वात्मोदितसुखनिमग्नोऽखिलगुरुः।

क्वचिद्बालो रामः क्वचिदपि युवा वृद्धधिषणः

शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥२॥

2. He gives, loves, knows and meditates. He is the source of wonderful divine activity. He is a Muni. He is an ocean of mercy. He is merged in the joy derived from his own Self. He is the Guru of all. Sometimes he is like a child. Sometimes he is very pleasing. Sometimes he looks like a youth and at other times like a mature brained person. May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

महात्मा संन्यस्तद्वितयमतिसच्चित्सुखधनः

पराद्वैतब्रह्माम्बुधि भृदमृतत्वानुभवधीः।

जगद्वन्द्यः स्वामी जयतु परमानन्दमुदितः

शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥३॥

3. He, the great soul, has renounced the sense of duality and has immersed himself in the Mass of Existence-Knowledge-Bliss. He floats in the ocean of the Supreme Non-Dual Brahman. He has no thought except of the immortal Experience. May that Swami rejoicing in the Supreme Bliss, praised by all, triumph! May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

परो योगी योगध्वजपरमहंसो विजयते

शिवः शान्तोऽद्वैतः प्रमुदितसमस्तात्मवदनः।

अहोरात्रं लोकोद्धरणहृदयो योऽमृतपथे

शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥४॥

4. There glories the supreme great Yogi, with Yoga as his support the Paramahansa who is blessed, peaceful and non-dual, who brings joy to all through his smiling face! Day and night he engages himself in lifting up the world towards the path to immortality. May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

महाकर्ता जीवत्वमितशरदो नः शुभकरो
 महाभोक्ता कल्याणगुणनिलयो जीवतु चिरम् ।
 महात्यागी सन्तोषनिधिरिरुग्जीवतु चिरम्
 शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥५॥

5. May that Mahakarta, the doer of good to us, live for many years! May that Mahabhokta, the seat of all auspicious qualities, live long! May that Mahatyagi, the ocean of happiness, bright like the sun, live long! May that Sivananda, the Swami, possessed of a heart wide like ocean, live long!

प्रणम्य पादौ परमार्थदीपौ गुरोः प्रपञ्चोपशमौ महान्तौ ।
 अथायमात्मा लयमेति शान्ते शिवे
 चिदानन्दघने समस्ते ॥६॥

6. Prostrating to the feet of the Guru, which are my light to the Eternal Reality, which destroy the appearance of world-phenomena, which are very great, I, this Atma, lose myself in the peaceful, the blessed, the Mass of Consciousness-Bliss, which is this all!

What Is Concentration?

Once a Sanskrit scholar approached Kabir and asked him, "O Kabir, what are you doing now?" Kabir replied, "O Pundit, I am detaching the mind from worldly objects and attaching it to the lotus-feet of the Lord." This is concentration.

Concentration or Dharana is centering the mind on one single thought. Vedantins try to fix the mind on the Atman. This is their Dharana. Hatha Yogins and Raja Yogins concentrate their mind on the six Chakras. Bhaktas concentrate on their Ishta Devata. Concentration is a great necessity for all aspirants.

During concentration, the various rays of the mind are collected and focussed on the object of concentration. There will be no tossing of the mind. One idea occupies the mind. The whole energy of the mind is concentrated on that one idea. The senses become still. They do not function. When there is deep concentration, there is no consciousness of the body and surroundings.

When you study a book with profound interest, you do not hear if a man shouts and calls you by your name. You do not see a person when he stands in front of you. You do not smell the sweet fragrance of flowers that are placed on the table by your side. This is concentration or one-pointedness of mind. The mind is fixed firmly on one thing. You must have such a deep concentration when you think of God or the Atman.

Swami Sivananda

I AM NOT RESPONSIBLE*

(H.H. Sri Swami Sivanandaji Maharaj)

“I am not responsible” is invariably the reply when any mistake is pointed out to anyone. He tries to escape and throw the blame on others. The number of sincere people in this world can be counted on the finger’s ends. It is very very rare that you can come across a sincere man. Everyone is overpowered by his own selfish desires of amassing wealth and enjoying best of things for himself by leading a luxurious life. To attain this end he will never shirk to exploit others, to indulge in uttering falsehood, in black-marketing, charging exorbitant rents, taxes and interest, accepting bribes, giving false evidence in courts and so on. He has no self-control. He has no sense of shame. Materialistic influences have bound him hand and foot.

Faith in God is a thing of the past. Religious and spiritual observances are pooh-poohed. Those who are religious are considered to be fanatics and idlers. There is moral, ethical and spiritual degeneration. Communal hatred, greed for power, wealth, and domination over others have swayed all minds. Brahmacharya is unknown.

Everyone is secretly and silently or openly violating the laws of health, morality, ethics, business conduct and religious codes. The result is that there is wide spread calamity and unrest everywhere. Wide spread blood pressure, diabetes, tuberculosis, heart failure, leprosy and many formidable diseases have cropped up embarrassing the medical profession itself.

Each one of you imagines, “I am all right. I am not in the least responsible for this state

of affairs today. My little acts of commission and omission are minor and silly. I find it difficult to make both ends meet. I have to utter falsehood. Otherwise how am I to pull on? How can I observe Brahmacharya with a young wife? How can my business thrive if I am honest? If I do not accept bribes my co-workers will be annoyed with me. Lord Krishna has promised in the Gita that He will take incarnation and establish righteousness. Has He forgotten His promise? If it is true he should have come now and helped the people now. The wicked people should be punished. There are stabbings, arson and loot. What more *adharma* can happen?”

Drop by drop the pot of your sins is getting filled up. You are unable to see your own degradation. Every bribe that you take, every lie that you utter, every act of violence that you inflict on others, every sexual act, every unkind deed add to the evil and multiply human sufferings in this world. You are multiplying the number of wicked people in this world. Friends, open your eyes now. There is no more time to sleep. Wake up. It is now dawn. The sun (of knowledge) is dawn.

The following incident from the life of King Akbar will prove how every individual is responsible for the collective suffering of the humanity.

One day King Akbar and his Prime Minister Birbal were sitting in the Council Hall. Akbar told Birbal “O Birbal. Next month I have to celebrate the marriage ceremony of my daughter. I want you to make very grand ar-

*From Sivananda Diamond Jubilee Volume Sept-Dec 1947.

rangements for it. Everyone in the city should be sumptuously fed. There should be a very grand procession and all sorts of amusements. Poor people and Brahmins should be given free gifts in profusion. I wish that all the people should be served with *kheer* (milk boiled with rice and sweetened). Everyone should be served to his heart's content." Birbal said, "Well said, my Lord. I shall make elaborate arrangements for the marriage as commanded." Akbar said, "O, Birbal. We will be required to collect a huge quantity of milk for the purpose. I doubt very much whether the available milk of the palace will suffice." Birbal said, "O Lord. Your Highness need not worry in the least about this. I shall procure plenty of milk from the adjoining cities too. Thy wish will be fulfilled." Akbar said, "O Birbal! I shall suggest a very easy method. Announce publicly that each one attending feast should bring and pour in the big reservoir provided in the palace one *lota* (1 seer) of milk. Thus you can collect plenty of milk and there will be no difficulty at all." Birbal said, "This is not feasible. You will not be able to collect even 2 *lotas* of milk." Akbar said, "What do you mean, Birbal? My subjects are very obedient and you will see that every one brings one *lota* of milk as commanded." Birbal: "Alright, I agree. But I challenge on any bet that this will never happen and there will be only water in the reservoir." Akbar insisted and Birbal made the necessary announcement.

The day of marriage approached. Unprecedented joy and enthusiasm were visible in the palace. The people of the city were very anxiously awaiting the day of marriage. On the appointed day a big reservoir, nicely cleaned, was fixed in the royal palace. Each citizen had to enter a private chamber and through an aperture made in the wall pour his *lota* of milk in the big reservoir. The arrange-

ment was similar to posting of letters. At 6 a.m. commenced the pouring of milk.

One of the citizens thought within himself, "When the entire population of the city will each be pouring one *lota* of milk, if I pour one *lota* of water that cannot in any way affect the density of the milk and I would not be detected, why should I spare this milk which will serve my sick child?" Invariably this was the thought wave which caught the imagination of almost all citizens. Exactly at 6 a.m., started the pouring of milk and ended at 12 noon. Each one had his *lota* sealed and opened it at the counter to empty it. With the exception of four or five, the entire city emptied only pure water in the reservoir.

At 12 noon the king was to inspect the milk accumulated and to the astonishment of Akbar and the remaining ministers the reservoir was found to contain pure water slightly coloured white. The words of Birbal came true.

Instead of throwing the blame on others if each one of you realise your duty at the present moment and start a really religious divine life, helping others in all possible ways, by educating the ignorant, imparting the knowledge of science of health and sanitation among the poor, performing regular prayers and *japa* at the Brahmamuhurt (4 a.m.), serving and loving others as your own, there will be the descent of Rama Rajya and heaven on earth. You will add to the number of good men and increase the *Sattva* (goodness) in the world. Never hold others responsible. Every individual has a share in the present state of affairs. Realise it. Start life afresh from today.

May individuals think, speak and act correctly and bring Peace, Plenty and Prosperity to the whole world. □ □ □

INTRODUCING SIVANANDA LITERATURE

[Text of three inspiring discourses delivered by Sri Swami Chidananda in the night Satsangas at the Sivanandashram on the eve of the Sivananda Literature Festival from 18th July to 20th July 1959]

THE FIRST DISCOURSE

Glorious Immortal Atman,

Salutations and adorations to Sat Gurudev, the force of the living Jnana Ganga of spirituality in the form of soul-inspiring, life-transforming spiritual literature.

Homage to the spiritual literature under the auspices of the Sivananda, Literature Festival.

We consider now some unique and distinctive aspects of this great spiritual force that Gurudev has let loose into the modern world for the benefit of all humanity.

Emanating from this holiest part of Uttarakhand, this literature has, over a period of three decades and a half, covered the entire globe and has been the instrument of converting countless souls from darkness into Light, from materialism to the life of spirituality and the glory of God-realisation. It has taken within its wonderful stream countless souls to the ocean of Satchidananda. There are, in Gurudev's literature, certain aspects which are very peculiar and unique and which flow out from his own lofty personality. One of the unique features is its unique inspirational quality. It is not a thing that flows out of high erudition, but something which comes from a region far, far above mere scholarship. It is something which flows, from his own personality that is illumined with the light of Divine Realisation, and it partakes of the quality which characterises his personality more than any other quality. His personality is inspiring. His presence is inspiring. His words are full of inspiration. Every act of his is

something that elevates us and takes us to a higher height. So he is a towering heap of inspiration; he is a living monument of inspiration; he is a perennial fountain of inspiration in all the aspects of his great positive spiritual personality. And naturally, this force that has stormed forth from such a source like Sri Gurudev, partakes of this high quality. It is instantaneously inspirational.

One cannot read even a few sentences from his literature without being electrified, without being thrilled, without being stirred, without being elevated to the very core. That is because of the living touch of his inspiring personality that is imparted unconsciously into every word that flows from his pen. That is it. They are immediate life-transformers. The man, who is before reading the words of Gurudev, is entirely different after the reading of his few words of wisdom; he becomes entirely a changed being. That is the wonder. That is the greatness. That is the unique force. That is the distinctive characteristic of his writings. Within a few moments, Swamiji's words make a man a new person. Such is his literature.

THE INDIAN SCENE

It came at a time when such a powerful factor was very badly needed in the Indian scene, in this nation; and it gave a finishing touch to the picture that was slowly gathering in the framework of Indian life. We find towards the end of the last century, certain forces slowly gathering round in order to work towards a revival of the country's life and one of the most distinctive features of this move-

ment was the political aspect of it. There was the Home-rule Movement. The Indian National Congress had been formed and there was the urge towards self-government—*Swarajya*—and towards independence. The nation was wanting to assert itself and come into its own; and to this end, various great leaders were dedicating their lives' energies, were giving their best minds, were giving their time. They were giving their entire life activity towards the great momentum of this great movement.

POLITICAL INDEPENDENCE AND CULTURAL SLAVERY

There was, however, one great defect in this movement; it was lop-sided. They were going all out once again reviving culture in the aspect of politics; but they were leaving untouched, the national ethical idealism and the national spiritual idealism; they were working in the external aspect, the external field of man's life. Everywhere people were saying that we had to be our own masters; everywhere they were saying that we must be *Swadeshi* men; we must make use of only Indian cloth; we must use only Indian products. But, even those who were thus starting forward—with no doubt, very laudable ideas and laudable trends—were thinking in English and speaking in English. They were westernised in the extreme in their own family life and in their social activities; and, therefore, even though they were going all out for *Swadeshi*, there was the need for someone to appear on the scene and advocate *Swadeshi-ism* in ideals and in thought. That was the great need and, at that time, Gurudev's literature takes the field. When this political movement had gathered sufficient force and there was vigorous activity on the political field in the form of *Swarajya* movement, in the form of non-cooperation, there was a vital need for someone to come and urge the people to think like Indians, think in terms of the ancient Bharatavarsha's ideals, think in terms of *sadachara*, think in

terms of God-consciousness, think in terms of one's own Sanatana Dharma; and there was the need for someone to come and bring *independence of thought* which would bring India *real independence*, the independence of following the Indian way of life, the independence of following the traditional way of life with God as its centre, with God-realisation as its goal, with Dharma as its way.

SIVANANDA LITERATURE AND INDIANISATION OF THOUGHT

And to this end, Gurudev's literature has done yeoman service to India. His inspiring pen has called upon the entire nation to revive, once again, the glory of Bharatavarsha's ideals and ideas. He said, "Give up imitations. Even if you have attained political independence, if you are yet a slave to western fashion, western modes of thinking, western modes of living, western modes of dressing, western modes of eating, then your independence will be only a mere outer skeleton. The spirit is not there. Therefore, give up vile imitation of the west. Think like an Indian. Once again bring back into your life the ideals of *brahmacharya*, of *ahimsa*, of *paropakar*, of worshipfulness, of Dharma and *sadachara* and *pativrata* Dharma and all the things that Bharatavarsha's ethical and spiritual culture meant through the centuries. It is this which would make the picture complete."

Gurudev said, "You must stand up boldly and say that you are proud to be an Indian. You should give up thinking in terms of western fashion, western ideals, and western manners. You must think as a son of Bharatavarsha. You are the children, you are all the descendents of ancient Rishis, of Upanishadic seers. Therefore you must think in terms of Vedanta, of devotion, of Advaita, of *upasana*. Therefore, once again, you must claim your birth-right as the sons and daughters of the Rishis of yore." This vigorous element of *swadeshi* in ideals and this

Indianisation of thought, Gurudev gave through his literature to India.

unique, unparalleled and wonderful in the history of literature.

ATMA DRISHTI IN SIVANANDA LITERATURE

And another great feature in his literature, which I think we come across in no other literature in India or abroad, is this. As far as my little knowledge goes, Gurudev is the one great figure in the world who has persistently spoken to the entire mankind, not as to human beings, but as to the Immortal Soul. His *drishti* is always *Atma Drishti*. His approach is always the Atmic approach. You will find that he addresses no one in any other way except as "Glorious Immortal Atman", "Glorious Immortal Self", "Blessed Immortal Atman" or "Satchidananda Swaroop" that is the manner of his approach. He has never addressed anyone in any other terms. He has no truck with any person as a limited human being.

In his dealings, he considers everyone as the eternal Spirit, the immortal Spirit, the ever-perfect Atma, the ever-pure Soul, the all-full Atma.... it has been one electrifying approach that he has had in all his literature. In every book, in every pamphlet, again and again, he emphasises this central fact of our being, the great truth of our being, viz. that we are the immortal Soul.

Gurudev never looks to the physical personality. He never looks to the mental or intellectual personality. He always goes to the very source and core of our being and addresses us as such. His approach to every being is to its immortal ever-perfect Atmic nature.

I have not come across this mode of approach, this mode of direct spiritual address in respect of every being, as we find in the literature of our Gurudev. I have not come across this kind of approach in any other literature in this world. I first came in contact with Gurudev's literature more than twenty-five years ago; and I have found that this wonderful feature of his literature is altogether

THE PERSONAL APPROACH

Last but not the least, we find in all his literature, that he speaks directly to the reader. Each reader thinks that Gurudev is writing especially for himself. It is a quality only rare souls possess. There is a peculiar immediacy and an individual touch in the approach that each reader feels. Any reader can take any book which has been written by Gurudev and thousands of copies of which have been printed: each reader feels that the author is speaking to him personally; feels as though the book is written individually for him. That is the experience, I think, which most of the devotees of Gurudev have felt.

This is what induces a man to feel even at the reading of the first paragraph of Gurudev's writing, that he has known the author all his life and that he is not a stranger to him; and this magic spell immediately makes him read the whole book and even makes him write to Gurudev immediately and establish personal contact with him. Such cases have been in hundreds and thousands. People from distant parts who are seeing his written words for the first time feel immediately that they have known him all their life. Time and again, this has been demonstrated.

These are the great qualities which are in Gurudev's literature, which are the secret of the great power which that literature reveals to modern mankind. Therefore, his literature is not only an addition to the literary world, but it has been let loose into the modern world as a force, as a great power, a power which is working towards the integral uplift of mankind upon all planes, especially upon the inner plane of man's ethical self and man's spiritual self.

Om Tat Sat.... Brahmarpanamastu

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TRUE KNOWLEDGE

(Sri Swami Krishnananda)

[Continued from the previous issue]

Today is Vijaya Dasami, which is supposed to be the day on which we begin to learn things in the proper manner, in the right perspective—Vidyarambha, as they call it—the commencement of true learning, true education, and the attempt at right knowledge of things. Real Vidyarambha does not mean merely mugging up of books, chanting of scriptures or recitation of formulae given to us by ancestors, but a new effort at a true awakening into the realities of life.

We should not make a joke of life. The greatest error is to laugh at life, mock at it, imagine that it is nothing and that we can live on velvet under the impression that milk and honey are flowing everywhere around us. This erroneous assumption is a mistake which is fundamental in character.

Sufferings, difficulties and problems are the objectives towards which humanity is moving as a solution by various types of effort. As I mentioned, human life is identical with the type of activity towards the achievement of a particular kind of success which is not very clear to the mind of many people. People who are very busy throughout the day, either in private life or public life, really do not know why they are busy and for what they are working. We seem to be working under a gregarious instinct, and appear to be following the psychology of sheep. If one sheep starts bleating, they all start bleating without knowing why. If one person starts shouting or proclaiming something in a loud

voice through a newspaper or broadcasting station, it stirs the minds of people and they start talking about it and then pursue the course of action indicated by that new discovery or new proclamation.

The discovery of the aim of life is of primary importance before any other effort is made towards achievement of success in life. We cannot achieve success unless we know what success means. Is it success in life to live in bungalows, to be able to fly in jet planes every day with plenty of finance in one's pocket, to have enough to eat, drink and be merry throughout the day, to have a youthful personality and exuberant health of the physical body, or to have public approbation and announcements of one's greatness through the headlines of newspapers? What do we mean by success in life? Is this clear to anyone's mind? If this is not clear, what is it that we are working for? Well, there cannot be a greater travesty of affairs than the inability of the human mind to discover what is it that it is aiming at, and it is merely moving, blindfolded, groping in darkness in search of something of which it has absolutely no idea.

Let us, therefore, pray to the Goddess of Learning, Mother Durga, Lakshmi and Saraswati, and to the great trinity—Brahma, Vishnu and Siva, the supreme Narayana, the manifestations of the Absolute Supreme Being—that we seek nothing in life except illumination, as one of the two unfortunate persons mentioned in the Devi Mahatmya,

about which you were hearing different things on different days. Samadhi Vaishya asked for knowledge rather than the kingdom which was sought by his colleagues. We are ready to ask for a kingdom of pleasure rather than the poverty of knowledge. We imagine that knowledge is poverty, while kingdom is wealth. If this notion persists in our minds, mankind is doomed to be in the same position that it is today—in the condition that it has been since aeons.

We are under the impression that knowledge is information—a theoretical grasp of the techniques or methods by which we can calculate the movements of physical objects and empirical phenomena. This is not knowledge. Because of this wrong notion of knowledge, we are under the impression that knowledge is not worth anything. People do not want knowledge; they want only physical comfort, public status and social position. It is this for which people are struggling day and night, not for knowledge. Who wants knowledge in this world? Nobody. Why? Because knowledge is not worth anything. What does knowledge bring to us? It cannot bring our bread; it cannot feed our stomach. It will make us a beggar, perhaps. Who wants to be a beggar in this world? Everybody wants to be a king. And if knowledge reduces us to the state of a beggar, why should we go after knowledge? So Vidya is not of any value to us.

All our educational institutions today, including colleges and universities, are in this miserable plight of mistaking knowledge for a theoretical veneer of information about things which are regarded as existent, while knowledge itself is not existent. If existence is to be divested of knowledge, and vice versa, what is the outcome of it? We are told that existence is inseparable from knowledge. The

highest philosophical discovery of our culture is that existence cannot be separated from knowledge. Sat and Chit are one. But our universities tell us today that Sat is different from Chit, so that the knowledge of a professor in a university is not in a position to feed his stomach because his existence is different from his knowledge. So with all the learning of a professor, he is a miserable man in his private life. Why? Because his knowledge is not identical with his existence in the practical world of social relationship and empirical desires.

Is it true that knowledge has no connection with life? This is what we have been landed into today. Students do not want to study anything; they have no liking for learning. They want to abolish examinations, abolish study in institutions, and would prefer to have a university degree even if they have not appeared for the examinations. The reason is that they want to earn their bread somehow or other, and get on in life physically, materially, socially. All this has nothing to do with learning, nothing to do with knowledge. A person who has come out of the university with a degree, a certificate in his hand, knows nothing of life—nothing of others, nothing of himself also. And he does not want to know it because this knowledge is not of any worth in life.

Now, there cannot be any greater sorrow conceivable than this state of affairs. We are not grieved because we have no money in hand; we are grieved because God has perhaps cursed us with an ignorance which has put the cart before the horse and makes us mistake night for day, ignorance for knowledge, pain for pleasure, to put this along the lines of the definition of ignorance given by the great sage Patanjali.

What I tried to mention at this holy hour is that knowledge, or Vidya, is not information about something which is existing. That itself is existence, and this is why it is difficult to understand the principles of ultimate philosophy. It is also the reason why one cannot be truly spiritual. You may imagine yourself to be spiritual, but you cannot be really spiritual as long as you think that knowledge is of something, rather than itself something. What you call knowledge is not an awareness or information of something other than knowledge. If that had been the case, then knowledge is only an instrument, a tool for the achievement of something else which is the real value in life, while knowledge itself is not the value. If this is the case, our students are perfectly right in their present-day attitude. But this is the reason also why we are today, in the late twentieth century, insecure nationally and in-

ternationally, insecure in private and public life, and unhappy to the core, with sorrow eating into our vitals. All this is because we have lost the capacity to steer the course of life towards its true destination, because we have no idea of the destination itself. If the captain of the ship has no idea of where he is going, how can he steer it? We seem to be very busy without knowing why we are busy. We seem to be very active without knowing the reason why we are active, and we are working hard without having the least idea as to why we are working hard.

The solution of this problem is knowledge. This is the grace of Saraswati. May this grace descend upon us all. May this divine grace descend upon all humanity and the whole of creation. This is our humble prayer today. God bless you all.

(Concluded)

What Is God?

What is God? It is hard to tell. But, when I look at the Ganga, I know it is God. When I see the jasmine, I know it is God. When I behold the blue sky, I know it is God. When I hear the chirping of birds, I know it is God. When I taste honey, I know it is God.

The Supreme is indefinable, though scholars give intellectual accounts of It which are not absolutely true.

Every man has his own conception of God. The God of a military man wears a helmet. The God of a China-man has a flat nose and a pipe for smoking opium. The God of a Hindu has marks on his forehead, and wears a rosary and a garland of flowers. The God of a Christian wears a Cross. For some, God has wings. A buffalo will think that God is a very big buffalo.

Such an anthropomorphic conception of God is obviously puerile. The greatest and most important thing in all the world is to get a right concept of God, because your belief about God governs your entire life.

Sivananda

A LIVING MANIFESTATION OF THE ABSOLUTE*

(Sri Winfried Eggert, Nuremberge, Germany).

During the time I had to spend in an American camp as a prisoner-of-war, prolonged pondering about eschatological questions and practical ways and means of aspiring after a non-materialistic goal of life worthy of human existence had led me away from the interpretation by the Protestant belief of my forefathers towards ideas closely related to realisations of the theophanistic Hindu philosophy. The drastic influence of six years of murder and hatred for the sake of destructive ideals had implanted in me an intense desire to find a sphere of Absolute Standards not only to be seen, but rather to be lived.

About three years ago, Sri Swami Sivanandaji Maharaj had first become known to me by the word of one of His advanced disciples, Mr. Boris Sacharow, who upon my desire has initiated me into the practice of Yoga.

From that time Swami Sivanandaji has shone to me as an ever more brilliant guiding star in every phase of my life. He has cleared all my doubts, he has coordinated my conception of values and of the goal life, and he has given my course a revolutionary influence. For all this to express here my boundless gratitude to Him is but a small return at the Master's feet.

The spotless life of Swami Sivanandaji; his noble spiritual equal vision of all creation, wide enough not to ignore any social plight or human problems one can hardly find in Europeans. His illuminating personality captures every human being who has the precious opportunity of coming in literary or personal

contact with this Guru, who is one of the greatest exponents of Hindu religion of our times, representing India's ideal as depicted in the Bhagavad Gita, a living Manifestation of the Absolute. This master and Mahatma Gandhiji, I have chosen to be the models of my life, sent to liberate humanity from bestiality and materialistic decay and to show them the path to righteousness, spirituality, peace and Divine Bliss.

The Swami's book "Practical Lessons in Yoga" has given me a clear overall picture of the Yogic science. By his scientific treatment of the subject, while even the layman is able to understand well the most intricate problems and will at the same time enjoy reading, the beautiful and smooth aphoristic style, Swami Sivanandaji satisfies even exacting minds.

His books are all the more priceless here in Europe, since authentic literature can almost nowhere be obtained. In addition, a very large percentage of books available treat the difficult subjects quite insufficiently, nay, in a highly distorted and exoteric way, thus leading the reader astray instead of enlightening him. Especially in the West, the need for authentic informative and instructive literature, and for authentic translations, is despairingly pressing. I honestly urge all seekers after Truth and particularly my brothers and sisters in Germany, who are struggling hard to detect light in the materialistic and gloomy prospect of the present, to look for true Divine Guidance of this extolled Guru. Many students have been frustrated at the

*Taken from 'Yogi Sivananda' published in 1956.

mostly narrow and dogmatic teachings of Religion. They all can derive immeasurable wealth and wisdom-light from the Swami's truly orthodox interpretations of the Old Divine Hindu teachings. A wholly practical putting-to-action of godly Realisations only can lead us from miserable uncertainty to Absolute Standards, from bestiality to friendly understanding, from war to peace and social harmony based on love; this is the essence of Swamiji's teachings. The importance for the West is to shift the accent from mere intellectual perception of cosmic Laws in the indifferent scientific spirit to the more practical attitude of "living these Laws", in other words, from seeing to doing.

For our doctors, Swami Sivanandaji is a model, particularly as regards conception of man as a physical and spiritual unit. Medical craftsmanship exercised in the scientific spirit will never do. A doctor must be a minister and physician at the same time, a servant to the sick and poor, his approach being from the Divine. But the latter is true in every field of human endeavours, and in each and every

one we can safely subject ourselves to Swami Sivanandaji's Yogic Guru-ship. Following the Master's instructions on the unique Yogic physical culture means gaining unbelievable energies and perfect health, as I have myself experienced. If there is a nationwide practice of the asanas it would no doubt greatly improve the people's state of health.

Lastly the Swami's generous efforts to help us also materially by sending books and magazines free, when compensation cannot be made, became evident to me when without request I received two large packages of his books which have satisfied finally my hunger for authentic sources.

At Swamiji's 65th birthday, I join His disciples in Germany in prostration, extending our heartiest congratulations to our Guru, grateful for what He has been doing unto us and praying that God may grant him many years to come, in order that Divine Love and Service more powerful than anything else may never perish from the earth.

CHARITY

Charity is a rare grace granted by God to man. Truly it "Covereth a multitude of sins." The secret of charity is the ability to identify yourself with the person towards whom you are being charitable. It is the ability to enter into the joy and sorrow of others. It is the ability to treat others as you treat yourself.

The practice of charity makes a man Divine. If you understand charity as giving alms to the poor and needy or being helpful to those in distress, you have caught just the shadow of its true significance. It is not giving of what you have, but granting of what you have and are. Charity is self giving or Yajna.

Swami Sivanandaji
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SIVANANDA VIJAYA—AN INSPIRING DRAMA OF 3 ACTS

(By Sri Sundar Shyam Mukut, Hindi)

[Translated by D. N. Jhingan, M.A., LL.B.]

(Continued from the previous issue)

ACT I

Scene 1 (synopsis):

The famous Vaishnavite temple of Conjeevaram in South India. The entry of Appayya Dikshitar into the shrine outrages the susceptibility of the bigoted Vaishnavite worshippers who, failing to oust the Saint, summon the head Pujari and under his commands attempt to eject forcibly the Saintly Dikshitar from the temple premises.

The sanctum veil is miraculously rent in twain and the sacred Idol of Vishnu appears changed into the image of *Trishul-damaru* bearing Lord Siva. The *Vaishnavites* flee in dismay and confusion. Appayya Dikshitar glorifies the Lord who suddenly appears before his direct gaze in a dazzle of Divine glory and in answer to the Saint's prayer prophesies the advent of Saviour Sivananda who will uplift humanity by showing the path to Perfection and Bliss. (Centuries later—sometime in the year 1894).

DRAMATIS PERSONAE

Appaya Dikshitar: An unequalled scholar in Sanskrit and renowned devotee of Lord Siva

Narada: Deva Rishi

Vengu Iyer: A worthy descendent of Appaya Dikshitar.

Dr. Kuppuswami (Sri Swami Sivananda): The Hero of this drama—Son of Vengu Iyer, first a doctor and then a Great Saint dedicating his life to the awakening of humanity

ACT I

Scene 2:

(Place: Pattamadai Village in South India.
Time: Midday)

(A grassy field at a little distance from the cluster of houses. The golden rays of the evening sun fall gently on the turret of the yonder temple, making it glitter like gold. Seemingly with an effort, the sun reaches the field too; beams of his rays escaping through the folds of the fruit-laden mangrove. How charming! Yet there are other claimants – the flowery creepers and plants that seem to

overcrowd the vicinity though concentrated at a wide garden around the temple. Red with apparent rage at the Destiny which forces Him to part with such delicious feast, the Lord of Light lingers on, appealing to those seated in meditation on the banks of the village tank to pray for him)

(Behind the scene is heard a melodious voice singing to the accompaniment of Veena).

*Bhajaman Narayana Narayana Narayana
Sriman Narayana Narayana Narayana
Badri Narayana Narayana Narayana
Lakshmi Narayana Narayana Narayana
Hari Om Narayana Narayana Narayana
(Bhaja man.....)*

(Sage Narada appears in the garb of a Sadhu singing and playing on the Veena).

*Narayana bhaja pyare manuwa
Narayana bhaja pyare*

*Ulajh raha kyon jag kanton men
Chakki ke se do paaton mein
Pisata rahta hai kyon nishidina
Sukh milta hai kya re
Narayana Bhaja pyare*

*Bhool raha tu apne pan ko
Yad nahin karata us kshan ko
Kala kesh khinchega vaibhava chhod
chalega saare
Narayana Bhaje Pyare*

*Prem chhod apne bhavan se
Moh chhod tan man dhan se
Paar kare wah bhava sagar se jisne
papi taare*

Narayana Bhaje Pyare

Sing Narayana, Dear Mind. Sing Narayana.

Why entangle yourself in worldly thorns.
Being crushed, twixt millstones.
What happiness do you get pray tell me.

Forgetful of thy own self,
Unmindful of that moment
When death shall wrench thee by the hair.
And thou helpless shall forsake
All pleasures of the world
Sing Narayana, Dear mind, Sing Narayana.

Be devoted to Thy Lord.
Give up delusion of life and wealth
He shall lead you through
This vast ocean of life,
He who redeems great sinners.

Hurrah! This is Pattamadai. Here Lord Siva has sent a great soul for the uplift of humanity. Really blessed is this place. Who will not envy the good lot of this village? Again, how lovely it is! The heart begins to overflow at the mere sight of this place. Any man is bound to be attracted by this lovely natural scenery. The inhabitants of this place appear to be gentle and loving. Ram Nam is heard wherever I go. I see discourses on Scriptures being conducted everywhere. These people are richly endowed with the noble spirit of hospitality. To me this village looks like Amaravati, the city of Indra. It is no wonder that a great soul should have been sent to a charming and cultured village like this. Let me have a glimpse of the great soul, if but once. (Looks in front).

Lo! Who are they coming before me? They appear to be civilised villagers of a respectable family. They look like devotees of Lord Siva, judging from the *bhasma* on their forehead, *Rudraksha* garlands round their neck and a *Siva-nami* shawl over the body. Let me ask them who they are.

(Enter Vengu Iyer with his son, Kuppuswami, a boy of seven years. He bears the Siva mark on the forehead and *Rudraksha* garland round the neck).

VENGU IYER: (Seeing Narada) Salutations,
O Sage! (Both father and son bow
their heads).

NARADA: Be thou Blessed, my child!
(Kuppuswami touches Narada's feet)

NAR: Become a devotee, my son, (To Vengu
Iyer) Do you live here?

VENGU: Yes, My Lord!

NAR: Yes, this village is meant for divinities
like you.

VENGU: Where do you come from, O Sage?

NAR: I come wandering from Dwaraka.
Seeing the beauty of this village, I
have decided to stay here for some
days.

VENGU: (with a beaming smile) We are lucky
to have met you. Come, O Lord,
kindly grace the cottage of your
humble servant with your all-purifying
presence.

NAR: Don't worry. We shall see to it later on.
As I said, I am going to stay here for
some days. I am highly pleased with
you. May your child become a great
Saviour of the world like Appayya
Dikshitar, by the Grace of God.

VENGU: (Pleased...) Do you know Appayya
Dikshitar, My Lord?

NAR: Who does not know him, my child?
(with surprise) Why?

VENGU: (bowing his head) Appayya
Dikshitar is the light of my ancestral
family.

NAR: (amazed) The light of YOUR ancestral
family?

VENGU: Yes, Great Sage. I am born in the
eighteenth generation in his line.

NAR: (with choked voice) Blessed indeed
you are! (To himself) Oh! In their
family alone the boon of the Lord's

Avatar will come to fruition. (Intently
looking at Kuppuswami) That is right.
The lines on this child's forehead
clearly indicate that some day he will
become a great man in the world. Ah!
I am experiencing great inner peace
by merely looking at this boy. Indeed I
am much blessed. (Prostrates to
Kuppuswami mentally by closing his
eyes)

VENGU: (Seeing him silent) Pray, what are
you thinking of? O Sage!

NAR: Thrice blessed you are! Your son is not
an ordinary boy. The lines on his
forehead are very important. They
indicate that he will give unto the
world a special message. His birth is
intended to fulfill the Lord's special
mission. This is the truth. Narayana!
Narayana!! Narayana!!! (Exit).

KUPPUSWAMY: Who is he, father?

VENGU: My son! He is Sage Narada. He is
full of dispassion towards the objects
of the world. He is peace personified;
a great devotee of Vishnu.

KUPP: (moodily) Why is he so full of
dispassion?

VENGU: (with a smile) Why should you ask
about it? Come, let us go.

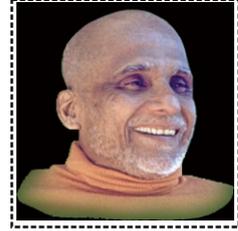
(Sings)

*Gouree Ramana karuna bharana
Pahi kripa poorna sharana
Neela kantha dhara goura shareera
Natha jana shubhakara mandara
Bhala chandra dhara punnya shareera
Suma sara mada Hara Sankara
(Gouree Ramana)*

[CURTAIN DROPS]

(To be continued)

GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ'S MISSION IN THIS WORLD



(Sri Swami Krishnananda)

*[Spoken on Guru Purnima in 1973, ten years after Swami Sivananda's
departure from this Earth]*

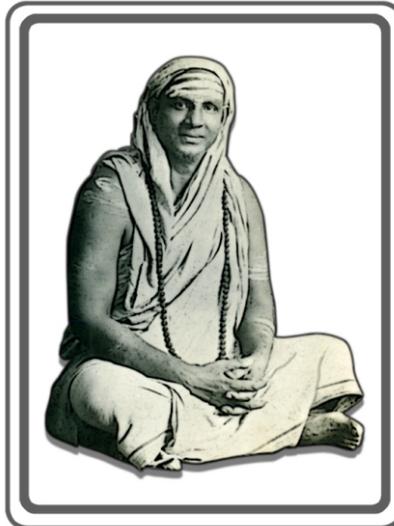
This is the most auspicious occasion, presenting itself before us annually so that we may contemplate a little on the nature of the great mission with which Gurudev Sri Swami Sivananda Maharaj can be said to have veritably incarnated himself as a ray of divinity on this Earth.

The great significance of his mission in this world is to be the object of our contemplation. This would be perhaps the greatest service that his humble followers and disciples would offer at his holy feet as their Seva because no service to the Guru can be regarded as perfect, as complete, as to attune the inner being of oneself with the intention of the Guru. Physical service and the external forms of service are there; but when there is no inner attunement with the purpose and the intention and the meaning of the vision of the Guru, physical service becomes inadequate and does not serve its purpose. So together with the ardour, fervour and devotion to

the outer forms which his great mission has taken as this Divine Life Society—service to humanity through cultural revival, etc.—we would do well to focus our attention on the central point of his mission, which is the be-all and end-all, we may say, of his entire life and the whole gamut of his activities and works in this world.

That mission for which he came is the reconstruction of the concept of spiritual life. The concept of spiritual life is as old as creation itself. Spirituality is not the new innovation of any saint. But every saint and sage comes with a peculiar purpose: to accentuate, emphasise or floodlight certain aspects of this concept which, through the passage of time, gets diluted into the ordinary life of the individual, and spirituality becomes one of the aspects of human activity rather than the vital centrality of the very existence of the people.

We may simply say that Gurudev Sri Swami Sivananda Maharaj was



one of the greatest spiritual personalities of our times, a stalwart of the spirit whose main teaching was the lesson that he imparted concerning the goal of life. All other functions, all other works, duties and activities contribute to the fulfilment of this spiritual purpose which is struggling to gradually unfold itself through the personality of man. This is a very important point which he came to emphasise in our lives, lest we should forget its meaning, its importance, lest we should mistake it for one of the several functions and duties of our life. It is not one of the functions of life. It is the only function of life as a whole, of which other functions are auxiliaries, accessories, preparations and contributory values.

As I mentioned, he came to reconstruct the concept of spirituality itself—which mainly lies in the fact that the spiritual is the background and the rock bottom of the entire evolutionary process of all beings in the world. Life is an onward movement towards God. Life is a Godward movement; and the mystique of life does not necessarily mean human life. Life is larger than what can be included merely in the species of humanity. The whole life of the universe, the entire function of creation, is an irresistible tendency towards God-realisation. In this sense it is that people say that the universe is a process. It is not a static mass of matter before us, lying as if it were dead.

Matter and life, mind and intellect, are all stages of the unfoldment of life towards spiritual realisation. The works that you do in your offices, the duties that you perform in the various vocations of your life, your very existence itself, the breath that you breathe, the thoughts that you think, the words that you utter—everything is a manifold form of spirituality.

Vairagya and *sannyasa*, renunciation and spirituality, were the very stuff and fibre of the personality of Gurudev. He was a fire of

renunciation and a fire of the spirit, a flaming spiritual personality before us, the like of which it is difficult to see. This personality of Gurudev is clinging to us in another language even today, even now at this moment, even though his physical personality may be said to have withdrawn itself into its causal elements.

The relation between the Guru and the disciple is not a physical one. It is not a connection temporarily established between two bodies or individuals, ending with the end of the body. Not so! Far from it be the truth. The initiation which the disciple receives from the Guru is the contact that is established between the Guru and the disciple inwardly, spiritually. It is a relationship between two souls, not two bodies.

In this sense, the Guru never dies, nor is the Guru ever born. God Himself, Paramatman, the Supreme Ishvara comes as the great teacher to mankind through the vehicle of these personalities of the Gurus. While the personalities may oftentimes be human, and the vehicles or means through which this great message is conveyed to mankind may be visible forms, the message itself is eternal. It is the light of the spirit which cannot be extinguished by the winds of the world. Such light was shining in the personality of Gurudev Swami Sivananda. Should we not regard ourselves as thrice blessed that most of us had the blessing and the opportunity of visibly seeing him, and living with him, and physically coming in contact with him every day—to see God moving among us, as it were?

Well, he is yet alive. No one but he, nothing but his invisible hands could be responsible for the increasing rapidity of the movement and work of the Divine Life mission. It is continuing in leaps and bounds, we may say. He has withdrawn himself from one form and entered into another form. Change

of form is not destruction of personality; it is only a difference introduced into the mode of working of the very same power and force. Immanence is his form at present.

In this immanent form of his spiritual personality, he works through us, speaks through us, drives us, sustains us. The Divine Life Society itself is a wonder. It is a miracle. Many disciples, many admirers of this Society used to ask: "Did Swamiji work miracles? Did he work wonders in this world, as we hear of in connection with the lives of great masters?" What could be a greater wonder, a greater miracle than the existence of this Society itself—the way in which it works and the effect which it has produced upon the mind of mankind, the transformation that it has brought about in the hearts of people, and the emphasis that it has laid on the importance of the life of the spirit? What can be a greater

wonder than the incarnation of the spirit itself in the heart of man? This miracle he has worked, and he is working. We are indeed happy. We are blessed.

We are thrice blessed and most fortunate. There is absolutely no doubt that God has been immensely gracious upon us. Gurudev has been kind to us; and I for one can confidently say that I see God is definitely pleased with us. Though we may be moving with faltering steps, yet it is honestly and sincerely towards the reception of this divine grace.

May this central point of the great mission of Gurudev Swami Sivanandaji Maharaj—the focal point of the life of the spirit in this universe—be the object of our contemplation on this auspicious day. God bless you all.

WHAT IS YOGA

Yoga is not magic or a feat of any kind, physical or mental.

Yoga is based on a sound philosophy and deep psychology.

It is an educational process by which the human mind is trained to become more and more natural and weaned from the unnatural conditions of life.

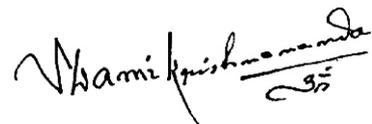
In Yoga we study ourselves, while in our colleges we are told to study objects.

Yoga is that Integral Method whereby the individual is attuned to the Supreme Being, in all its levels of manifestation. It is neither a creed nor a tradition, but the law governing the universe, and made manifest in the conscious activity of the individual.

Yoga is the process of the evolution of the finite to the Infinite, consciously and deliberately systematized, and thus accelerated.

In Yoga, the experiences of several future possible lives are compressed into those of one life or the least possible number of lives.

Yoga is, therefore, nothing out-of-the-way or unconnected with the normal life of man.



Swami Krishnananda

THE TRUTH SAVED HIM

(Sri Swami Ramarajyam)

Abdul Kadir Jilani Bade Pir Sahab is known to almost every Muslim. In this story is narrated an event of his childhood.

He was a boy of ten. After impressing on his mother his wish to study in a school in Baghdad, he was leaving alone for that place. Baghdad was a far away place. In those days, travellers went on their journeys on foot in groups (caravans).

When he got ready to set off, his mother put forty Dinars in the concealed pocket of his jacket and said, "May God bless you, my son! Always speak the truth. Truth alone will save you from troubles."

He resolved to follow this advice.

He moved on with his group of travellers. On the way, the mounted robbers attacked his group. One of the robbers asked him, "What do you have with you?"

He replied innocently, "I have forty dinars with me."

And, he showed the robber the concealed pocket of his jacket in which his mother had put the dinars.

His behaviour surprised the robber greatly. People often conceal their wealth but he was revealing it!

"What a wonderful boy! He is so truthful!" the robber said with surprise.

Abdul Kadir Jalani said, "My mother has advised me to speak the truth always. That is why I have told the truth."

The chief of the robbers was extremely pleased with him. He mounted him on his horse and took him to his destination.

Dear children, truth saved Jilani from the danger of robbery. Truth always saves those who stick to it.

The mind can be controlled by untiring perseverance and patience equal to that of one engaged in emptying the ocean, drop by drop, with tip of a blade of grass. To tame a lion or a tiger is far more easy than the taming of one's own mind. Tame your own mind first. Then you can tame the minds of others quite easily.

Swami Sivaramanda

THE WAY WE LIVE OUR LIFE

(Sri Swami Atmaswarupananda)

The scriptures tell us that our fundamental error is wrong identification. What is the nature of that wrong identification? What is the nature of our true identification? And what difference do they make to the way we live our life?

In our true identification we see nothing separate from ourselves. In our false identification we have located ourselves in one body and mind. In both identifications we are the centre of the universe, but in our true identification there is no separation. All is one; whereas in our false identification we think that our body and mind is the centre of the universe. We divide everything off from ourselves. We are the subject and everything else is our object.

In our true identification, seeing nothing separate from ourselves, our actions are spontaneous and for the good of all. In our false identification, our thoughts and actions are centred on the well-being of one single body and mind. This leads to all sorts of aberrations. We feel that we are more important than other bodies and minds. This leads to fights and quarrels because others are thinking the same way we do, that they are the most important ones. This not only leads to animosity, but leads to fear.

Gurudev wanted to rescue us from this unfortunate situation. The goal of life, he declared, is God-realisation. Which means, as Adi Shankaracharya said, increasing our I to infinity, where it includes everything, or reducing it to zero, where only infinity remains. The result will be that instead of feelings of separation, animosity and fear, our hearts will be filled with what their devotees saw in Gurudev and Pujya Swami Chidanandaji.

Gurudev only wanted to serve. He only wanted everyone to have his vision. So he constantly wrote books encouraging us on the path. He spontaneously treated others as his own Self. Therefore, whoever met him felt they were meeting a true friend. Pujya Swami Chidanandaji's heart bled for those less fortunate. The lepers were especially a recipient of his compassion. Pujya Swamiji's teachings were based on very simple concepts: "You are Divine," meaning that we are part of the Whole, not separate from It. Then he would add: "Know this truth, and live to express it."

Gurudev had his way of expressing the truth. Pujya Swamiji Chidanandaji had his way. The thing that they had in common was knowing the truth. They wanted us to also know the same truth, the truth that all is One. And they want us to live to express that truth—each in our own way.

Love is the greatest healing power in this world. Love of God really means love of humanity.

Swami Chidanandaji
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IDEAL GRIHASTHA

(Sri Siluveru Sudharshan)

A young man enters Grihasthashrama when he marries and becomes a house-holder. The Grihastha alone toils to earn his livelihood. It is his duty to provide assistance to kith and kin, his children and parents out of his honest earnings.

Some qualities of Dharma to be cultivated by Grihasthas are:

Drithih	: Courage and conviction in the performance of Good acts.
Kshama	: Forgiveness and Forbearance.
Dama	: Being unperturbed by provocation.
Asteya	: Not appropriating the property of others.
Shaucha	: Cleanliness.
Indriya Nigraha	: Control of all Indriyas.
Dhi	: Serene Temperament.
Vidya	: Acquisition of True Knowledge.
Satyam	: Truthfulness.
Akrodha	: Absence of Anger.

Some important disciplines for Grihasthas are: Recitation of scriptures; Upasana or worship; singing the praises of the Supreme and ancestors; offering food to birds and animals.

Respectfully offering food to Brahmancharis, Sannyasis, Sadhus, Vanaprasthas, Feeding physically and mentally challenged. A Grihastha who does not offer food to the needy is more dead than alive; the food a

Grihastha eats after performance of one or other of the above is equal to nectar.

Every person should treat his wife with love and respect. She is his partner in Dharma. Irrespective of whether she is or is not educated or accomplished, or talented or capable, she must be accorded due respect and treated as an equal. The true concept of marriage visualises a union for life and bearing this factor in mind both the husband and the wife should co-operate to build a harmonious relationship devoted to Dharma, through a union of souls. A husband should not obstruct her devotional exercises or hurt her deeper sentiments.

A wife has the corresponding duty to be affectionate and loyal to her husband, co-operate in building a happy family, be supportive of all righteous endeavours of her husband and give him all assistance in life's struggles.

A Grihastha has the duty to maintain his sons until they are grown enough to earn their own living, and the daughters, until they are married and settled in life. He should give them the benefit of proper education and decent moral upbringing. Parents have a solemn duty to bring up their children. As God-fearing decent citizens, impressing upon them from childhood, the importance of being virtuous and religious-minded. They should shower on them all Love and affection, yet be strong-minded enough to correct them sternly, when they go wrong. Pampering children will not help them grow up as

decent and virtuous members of society. Parents must, by example and precept, guide them through their impressionable years. They must help their development by discreet support. A Growing child needs the confidence that it has parents' love and care. In the modern world, parents are abdicating their responsibilities, leaving it to teachers to mould their children, and about today's teachers, the less said the better. This is unfortunate. The phenomenon of a permissive society with unruly young men and women, addicted to sex, drugs and violence, is mainly due to the indifferent and selfish parents, unwilling to shoulder their solemn responsibilities to society, to train their children to be honourable and worthy citizens. Children need models more than teachers. Parents by leading an honourable, God-fearing life set an example to their children. It is idle to expect children to conform to norms of conduct which are violated by their own parents. Parents owe a special responsibility to their daughters. In Indian society, it is the father's solemn duty to perform the marriage of the daughter and take measures, consistent with his means, to ensure her for further welfare.

A Grihastha is duty-bound to look after his aged parents and maintain them, when their means are insufficient. In this way, he will repay the debt to the parents who have maintained him during his childhood and

youth. A human being does not survive by food alone. He needs the warmth of love and respect from his progeny. An old man's body becomes weak and inefficient and a feeling of unwantedness develops. Children should ensure through thoughtfulness and love that their parents do not feel neglected or unwanted. Refreshment for the spirit through caring love is greater need for old parents than food for their physical body.

The Grihastha has also to do some charitable deeds like giving gifts of clothes, food and other things to the learned, needy and deserving persons in memory of the deceased ancestors. You may treat these anniversaries as days of remembrance and prayer. You can feed the poor on those days. Sri Ramakrishna Paramahansa refers to this concept—that when a person attains self-realisation, his seven preceding and seven succeeding generations will be sanctified. So the best service one can perform to one's ancestors is to pursue one's spiritual discipline successfully.

By Realisation of the Self or God one is freed from the round of births and deaths and attains Liberation. Thus this is the most important duty of everyone. So, every householder should keep this highest duty uppermost in mind and put in all possible efforts for self-realisation or God-Realisation.

Moksha is the realisation of that which exists always and everywhere. Therefore, it can be realised at any place, provided the obstructions to this realisation are removed. These obstructions are desires for objective experience.

Ramakrishna Paramahansa
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NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

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

She was a radiant soul. A star, reflecting His divine light upon all of us. And she is missed by all the female inmates of the Home. Her physical condition was beyond grave at the time of her admission itself. Diagnosed with TB, both in the lungs and in the abdomen, enlargement of the heart and chronic kidney failure. Weighing only 23 kgs, and her age in the mid twenties. Her life was a fight against the clock, but a life, so genuinely lived, each and every minute... Once upon a time a victim of child trafficking and made to work as a "bidi roller". When she landed up on the road, she had already lost whatever she ever had... *Nothing more to hold on to. Nothing more to hold up. No need to pretend anything anymore.* Nothing more to live for, as one could think.

"The Lord is my life and my salvation; whom shall I fear? The Lord is the strength of my life; of whom then shall I be afraid? When my father and mother forsake me, then the Lord will take care of me." (Psalm 27, Old Testament).

What remained was such a pure, honest, tiny creature. But what an inner strength! Though

she was hooked up to the oxygen machine in Sivananda Home, besides her ongoing medical treatment, she tried to sing, when she would hear Bhajans of Lord Krishna. Sometimes, on a good day, she would dance in the middle of the room, arms outstretched, having removed all her clothing, since it would hinder her, irritate her, and there was no need any longer to think what others would think of her... It was just her and her Lord, deep rooted in That alone. At other moments, she would express all her accumulated anger, clenching fists towards her God making angry faces and throwing utensils and around... Whatever short the duration was of her life, she lived it completely. She lived through all the aspects and faced it boldly. Intense suffering and pain could closely meet with sincere joy, pure unlimited joy. It is privilege to have known this young girl, who showed such detachment in her struggle, and a great attachment and focustness to the only living truth, which she knew by her own experience as the One and Only Existence. Just before she breathed her last, she had a full meal, and she passed away very quietly, after a few convulsions. Ganga Jal was offered to her, praying that He blesses this noble soul and giveth her eternal peace. Om Shanti, Shanti, Shantih.

Tvameva mata cha pita tvameva.

Tvameva bhandushcha sakha tvameva.

Tvamev vidya dravinam tvameva.

Tvameva sarvam mama Deva Deva.

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

NAVARATRI AND VIJAYADASHAMI CELEBRATIONS AT THE HEADQUARTERS ASHRAM

सर्वरूपमयी देवी सर्वं देवीमयं जगत् ।
अतोऽहं विश्वरूपां तां नमामि परमेश्वरीम् ॥

(I offer my salutations to the Supreme Goddess in Her Cosmic Form as She alone is manifested in all forms and the entire world is pervaded by Her).

The Navaratri is the sacred occasion of the nine-day worship of Universal Divinity in its aspect as the Supreme Mother. As in yesteryears, the Navaratri was celebrated with great spiritual fervor and grandeur at the Headquarters Ashram from 28th September to 5th October 2011.

The Sivananda Satsanga Bhavan housed all the programmes. The beautiful portraits of the Divine Mother in Her three aspects—Sri Maha Durga, Sri Maha Lakshmi and Sri Maha Saraswati—were installed in the specially prepared altar magnificently decorated with fragrant flowers, colourful lights and multi-hued clothes.

Mother Para Shakti was worshipped devoutly in a grand manner all these days. Every morning, the programme commenced with Chandi Path in ritualistic way in a well decorated room of the Atithi Bhavan. During the night satsanga, besides regular chants and prayers, the recitation of Sri Durga-Saptashati was done in Sanskrit by H.H. Sri Swami Padmanabhanandaji Maharaj, the English meaning of Sri Durga-Saptashati was read by H.H. Sri Swami Vimalanandaji Maharaj and the Hindi meaning by Sri Swami Radhakrishnanandaji Maharaj. After that, the floral *archana* to the Goddess was performed, followed by *arti* and distribution of special *prasad*.

On the Mahanavami Day i.e. 5th October morning, Sri Saraswati Puja was conducted with all solemnity with *archana* and *arti*. It was followed by the *Kanya-Puja*. Nine *Kanyas* representing nine forms of Devi were worshipped and offered food, clothes and *dakshina*. A special Chandi Havan was conducted at the ashram *Yajnasala*. Navaratri message of Sadgurudev Sri Swami Sivanandaji Maharaj was read by H.H. Sri Swami Padmanabhanandaji Maharaj during the night Satsanga.

The Matri Satsanga Group of the Ashram also offered its worship to the Divine Mother in the form of a special Satsanga for two hours (9.00 a.m. to 11.00 a.m.) daily from 28th September to 4th October 2011 at the Sivananda Satsanga Bhavan. It included the recitation of *Lalitasahasra Nama* and *bhajans-kirtans* glorifying Mother Para Shakti.

On 6th October, the glorious day of Vijayadashami, the programme commenced in the forenoon with special *puja* and *archana* of Mother Para Shakti. It being a Vidyarambha Day also, the selected portions from the scriptures—Vedas, Upanishads, Brahmasutras, Srimad Bhagavad Gita, Valmiki Ramayana, Mahabharata, Srimad Bhagavata, Patanjali Yoga Sutras and Sadhana by Holy Master Sri Swami Sivanandaji Maharaj were read by H.H. Sri Swami Padmanabhanandaji Maharaj. H.H. Sri Swami Vimalanandaji Maharaj recited all the sacred Mantras. Four MP3s consisting of talks on Patanjali Yoga Sutras by H.H. Sri Swami Padmanabhanandaji Maharaj and two books—Gita Prabodhini and Inspiring

stories were also released to mark this august occasion.

In the evening, Mother Ganga was worshipped with special *archana* and offering of hundreds of lamps at Vishwanath Ghat. During the night Satsanga, in addition to regular chants and prayers, melodious *bhajans* and *kirtans* were presented by the Sannyasins, Brahmacharins and the devotees of the

Ashram. The celebration concluded with *arti* and distribution of sacred Prasad.

All the inmates, guests, devotees from far and wide and local people participated in the Navaratri and Vijayadashami Celebrations.

May the blessings of the Divine Mother be upon all.

* * *

DEEPAVALI CELEBRATION, GO-PUJA AND GOVARDHAN-PUJA AT THE HEADQUARTERS ASHRAM

The Light of lights, the self-luminous inner light of the Self is ever shining steadily in the chamber of your heart. Fix the mind on this supreme light and enjoy the real Deepavali, by attaining illumination of the soul.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

The sacred day of Deepavali was celebrated with great rejoicing and spiritual fervour at the Headquarters Ashram on 26th October 2011. The entire Ashram was illuminated with multi-hued lights and thousands of earthen lamps. The holy Samadhi Shrine, venue of the celebration, was splendidly decorated with festoons and coloured lights. The beautiful portrait of Mother Lakshmi, the Goddess of prosperity and auspiciousness, was kept in an embellished wooden altar in the Shrine.

During the night Satsanga, in addition to regular chants, Kum. Vidyanandi offered her devout offering at the sacred feet of the Divine Mother and Sadgurudev in the form of melodious and soul-elevating Veena recital. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj read the Deepavali message of Sadgurudev and recited

Kanakadhara Stotra. Two books and one booklet were also released by H.H. Sri Swami Vimalanandaji Maharaj on this auspicious occasion. It was followed by the chanting of *Mahalakshmyashtakam* and floral *archana* of the Mother with *Ashtottara-shata-namavali*. The Satsanga concluded with *arati* and distribution of special *prasad*.

The next day, on 27th October, there were Go-Puja and Govardhan-Puja at the Vishwanath Goshala of the Ashram. H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj attended the *puja* along with the Sannyasins and Brahmacharins of the Ashram. The cows, visible manifestations of Goddess of prosperity—Sri Mahalakshmi, were worshipped and fed and the Gopals (cowherds) were honoured. The celebration concluded with *arti* to the Gomata and Lord Krishna and a ceremonial feast.

May the Supreme Lord and Sadgurudev bless us all to strive sincerely for attaining illumination of the soul and thereby enjoying real Deepavali.

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CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters visited Pattamadai, the holy birthplace of Sadgurudev, to attend the meeting of the Boards of Trustees of Sri Swami Sivananda Charitable Memorial Hospital on 17th October 2011. Sri Swamiji attended the meeting in the forenoon and also interacted with the patients and the staff of the hospital. In the afternoon, Sri Swamiji proceeded to Madurai and visited an orphanage 'Boys Town Society' at Thirumangalam. Sri Swamiji blessed the students with his inspiring talk and Nama Sankirtan.

On 18th Morning, Sri Swamiji blessed the devotees of DLS Branch, Madurai. In

response to the kind invitation of Madurai Institute of Social Sciences, Sri Swamiji visited the Institute in the forenoon to deliver an Intercollegiate Special Lecture on 'Spirituality and Social Work'. Quoting copiously from the Scriptures, Sri Swamiji highlighted the significance of spirituality in promoting social work. Sri Swamiji also answered the questions raised by the students and the staff members. Sri Swami Jagadeeshwaranandaji Maharaj, Chief Administrator of Sri Swami Sivananda Charitable Memorial Hospital accompanied Sri Swamiji during the journey from Pattamadai to Madurai.

Sri Swamiji returned to the Headquarters Ashram on 20th October 2011.

* * *

VALEDICTORY FUNCTION OF THE SIXTY-NINTH BASIC YOGA-VEDANTA COURSE

The Valedictory function of the Sixty-Ninth Basic Yoga-Vedanta Course was held on 18th October 2011 at Y.V.F.A. Hall. H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters and H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters, graced the function by their august presence.

After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy, extended a hearty welcome to all those present. Sri Swami Akhilanandaji Maharaj, presented the report of the Course. Thereafter, the students expressed their experiences and impressions about the Course. It was followed by distribution of

certificates and *jnana-prasad* to the students, and felicitation of the faculty members.

H.H. Sri Swami Vimalanandaji Maharaj in his valedictory message inspired the students to lead the Divine Life by putting into practice what they had learnt in the Academy. H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message advised the students to base their lives upon Dharma (righteousness). The function concluded with the worship of Divine Mother Saraswati and distribution of *prasad*.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all.

* * *

DRISHTI DANA YAJNA AT HEADQUARTERS ASHRAM

REPORTS FROM THE D.L.S. BRANCHES

Imphal (Manipur): The highlights of Sivananda Jayanti celebration programmes were as under: (1) State Level Essay Competition on "Swami Sivananda—His Vision and Mission". The first three cash prizes (over and above Gurudev's literature) were Rs. 3000, Rs. 2000 and Rs. 1000, and there were seven consolation prizes of Rs. 500/- each with 52 Participants. The first and tenth positions went to Muslim students—a true indication of Universal appeal of Gurudev (2) On 8th September Paduka Puja was done at the Ashram in the morning, and a public function with Sri Jayanta Kumar Singh, Honorable Minister as the chief guest, was held in the afternoon. Prizes were distributed in this grand function. (3) All India Radio, Imphal Station broadcasted in the evening a talk on 'Philosophy of Swami Sivananda' by Prof. (Dr.) M. Mahendra Singh, President of the Branch.

Jaipur (Rajasthan): *Regular Activities:* Daily Sri Devi Bhagavat Katha; daily evening Satsanga, with Mahamrityunjaya Mantra Japa on Thursdays and Sri Sundarakanda Parayana on Saturdays; weekly Satsanga, with Havan and Svadhyaya on Sunday morning; Matri Satsanga on Monday afternoons; Sivananda Homeopathic Dispensary—Dr. S. S. Dalela treated freely 3206 Patients in the last four months; financial help of Rs.150 per month to 28 destitute widows; distribution of food to 300 poor persons daily; supplying dry ration requirement of 90 kg food grains, 15 kg sugar, 2 kg edible oil, 1 kg tea leaves, etc. to a leprosy colony; Swami Sivananda Library; and Jalaseva.

Special Activities: (1) Jnana Satra: Revered Swami Bhagavatanandaji gave discourses on Srimad Bhagavad Gita, Vedanta, and Bhaktiyoga from June 23 to July 4 and also one special discourse in Matri-Satsanga. (2) Sri Krishna Jayanti: special decoration and lighting, Satsanga, midnight Arati, Prasad, etc. (3) Chidananda Punyatithi, Paduka Puja, Mahamrityunjaya Mantra Japa.

Jajpur (Odisha): The Branch held weekly Satsanga on Thursdays, and early morning session, Paduka Puja and Narayana Seva on Sivananda Day. On Sri Krishna Jayanti, the programmes were morning prayer, Dwadashakshara Mantra Japa and in the special Puja, Kirtan. Chidananda Punyatithi Programmes were morning prayer, chanting of Guru Mantra, Paduka Puja, Narayana Seva, Health camp at a leprosy colony, Jnana Prasad, and 3-hour evening Satsanga.

Jeypore (Odisha): The Branch conducted twice a day Puja, twice a week Satsanga on Sundays and Thursdays, and Havan and Puja on Sivananda Day. Bhumi Puja on the Site of Sivananda Satsanga Bhavan was followed by Paduka Puja and Havan on 3rd July. It also organised 9-hour Programmes on Sri Guru Purnima, Aradhana Day and Chidananda Punyatithi. The highlights were early morning prayer-meditation, Prabhat Pheri, Paduka Puja, discourses, Puja-Arati, Prasad Sevan (midday meals)—Participants were respectively 90, including 30 college students. It also held 4 home Satsangas on July 24, 28 and 30 and August 8. On Sri Krishna Jayanti, Programmes started at 7 p.m with Puja, 'Om Namoh Bhagavate Vasudevaya' Mantra Sankirtan, Havan, reading from Srimad Bhagavatam, midnight Arati, Janmotsava, Prasad Sevan.

Khatiguda (Odisha) : The Branch held 2-time Puja, weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu-sahasranama-stotra Parayana, and Sadhana Day on 7th August (first Sunday) with 12-hour Akhanda Mahamantra Kirtan and Narayana Seva. It had a special Satsanga on Sri Krishna Jayanti and reading of Sri Krishna Janma episode from Srimad Bhagavatam. The Programmes on Chidananda Punyatithi were early morning Prayer-meditation, Prabhat Pheri, Paduka Puja, Narayana Seva, Bhandara, 12-hour Akhanda Japa of Mahamrityunjaya Mantra, and evening Satsanga.

Khurda Road, Jatni (Odisha): It had rained heavily for three days, but suddenly at 5-15 a. m. on Chidananda Punyatithi day it stopped and 8-hour long first session began at 5.30 a.m. as per scheduled. After Prayer, meditation, Japa, Svadhyaya and Paduka Puja, noted artistes presented a programme of divine music. The devotees exchanged their views on life and teachings of Swamiji Maharaj. 33 leprosy patients were fed. 100 devotees joined Prasad Sevan (lunch). There was a special Satsanga in the evening also. artiste

Khurja (U.P.): The Branch held on Sundays, Satsanga with Svadhyaya and Sankirtan, daily Yogasana class for men in the morning and for women in the evening, Dhyana class for men on Sundays. Sri Swami Devananda Homeopathic clinic continued free treatment. The Branch distributed the 'National Code of Conduct' and other Jnana Prasad.

Nandini Nagar (Chhattisgarh): *Regular Activities:* Daily 2-hour Brahma-muhurta session; daily evening Satsanga; Home Satsanga on Thursdays; Matri-Satsanga with Sri Sundarakananda Parayana on Saturdays; recitation of Sri Vishnu-Sahasranama Stotram and Srimad Bhagavad Gita during the two Ekadasis; and 6-hour Akhanda Kirtan of Mahamantra on 3rd every month.

Special Activities: (1) Siva Abhishekam: on 1st August at the Branch, on 8th August 9a.m. to 12 noon at the Branch, 2 to 5 p.m. at Bhilai and 7 to 10 p.m. at Ahiwara Branch. (2) Sri Krishna Jayanti: 6 a.m. to 6 p.m. Dwadashakshara Mantra Japa, 8 p.m. to midnight Bhajan-Kirtan (3) Chidananda Punyatithi: Havan (4) 2 Special Satsangas at Sivananda Bhajan Mandir, Bhilai on August 7th and 14th.

Raipur (Chhattisgarh): The Branch held special Satsanga on Ekadasi with Sri Narayana Puja-Tulusi-dal 1000 Archana with Sri Vishnu-Sahasranama, as well as Sri Lakshmi Puja with 108 names and Sri Ramayana Sankirtan. On Sri Krishna Jayanti, it organised various programmes including 3-hour Japa of

'Om Namo Bhagavate Vasudevaya' Mantra in 7-hour evening session. Rudrabhishekam is done on Siva-Chaturdasi every month.

Salipur (Odisha): *Regular Activities:* Daily morning Puja, Prayer, Dhyana and evening Puja, Svadhyaya, etc.; recitation of hymns of deities in the daily evening session; Srimad Bhagavad Gita Parayana on the first Sunday, Yogasana training on the second, Sadhana Day on the third and special Satsanga on the last two Sundays; Health Service—103 Patients treated; and Yoga Education—51 Participants.

Special Activities: (1) Sri Jagannath Puja: on 3rd July. (2) Sri Guru Purnima: Paduka Puja, Special Satsang. (3) Aradhana Day: Paduka Puja, Special Satsanga. (4) Mahamantra Kirtan; for 6 hours on 24th July.

South Balanda (Odisha): *Regular Activities:* 2-time Puja; weekly Satsanga on Fridays; Sivananda Day: Paduka Puja in the morning, special Satsanga in the evening; and 3-hour Mahamrityunjaya Mantra Japa on Sankranti Day.

Special Activities: (1) Sri Krishna Jayanti: 12-hour Akhanda Japa of 'Om Namo Bhagavate Vasudevaya' Mantra, 4-hour night Satsanga and special Puja, midnight Arati (2) Sadhana week: August 22 to 27 on the occasion of Chidananda Punyatithi: daily special Satsang and Svadhyaya (3) Akhanda Kirtan of Mahamantra for three hours on 25th August. (4) Punyatithi: Brahma-muhurta session, Prabhat Pheri, Paduka Puja, a special 2½ hours Bhajan Samaroh, talks on Swamiji Maharaj, Prasad Sevan by 250 Participants (in spite of heavy rains), Supply of dry ration and cash donation to a leprosy colony, evening video Satsanga.

Sunabeda (Odisha): The Branch had biweekly Satsanga with Svadhyaya on Thursdays and Sundays. On Sri Krishna Jayanti, the Programme was Paduka Puja and Havan in the morning, and 7 hour evening session Puja-Abhisheka-Arati, etc. It also organised on Chidananda Punyatithi, Paduka Puja, Havan,

Bhajan in the forenoon, and special Satsanga with Svadhyaya in the evening.

Sunabeda, Ladies Branch (Odisha): *Regular Activities:* Biweekly Satsanga on Wednesdays and Saturdays; Satsanga for small Children on Sundays; Daily morning Puja, Srimad Bhagavat Patha, Mantra Japa; daily evening Mahamantra Kirtan for 1¼ hours, Gita Patha, Mantra Japa; Paduka Puja and Sri Vishnu-Sahasranama Stotra Parayana on Ekadasis; 12-hour Akhanda Japa of Mahamrityunjaya Mantra on Chidananda Day; 11 Avartanas of Sri Hanuman Chalisha on Sankranti day; and Narayana Seva on Tuesdays.

Special Activities: (1) Srimad Bhagavatam: month-long Parayana in the morning and discourses by Smt. Kamal Panigrahi in the evening from August 4 to September 4. (2) Sri Krishna Jayanti: Special Puja and Paduka Puja in the morning, 12-hour Dwadashakshara Mantra Japa, in the evening session Kirtan, recitations, Srimad Bhagavata Path, Puja-Abhisheka, midnight Arati, Special Archana, etc. (3) Chidananda Punyatithi: Paduka Puja and Special Satsanga.

Surendra Nagar (Gujarat): In addition to the daily activities of Satsanga, class on Upanishads in the morning and on Bhagavad Gita in the evening, the Branch held Sri Sundarakanda Parayana on Saturdays, and discourses on Sri Ramayana on Sundays. It also arranged a talk on 15th August.

Varanasi (U.P.): The fortnightly Satsanga of the Branch with Svadhyaya was on August 14 and 28.

Vikrampur (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Wednesdays and Paduka Puja on Sivananda Day. The Chidananda Punyatithi Programme was early morning session, Paduka Puja with 1000 Archana with 'Om Namo Bhagavate Chidanandaya' Mantra, 3-hour Akhanda Kirtan, discourses, Prasad Sevan, and Special Satsanga.

Wabagai (Manipur): On Sri Krishna Jayanti, special Shringar to Lord Krishna, and narration of His Birth, Bal-Lila upto Kamsa-Vadha were the main Programmes.

ANNOUNCEMENT

THE DIVINE LIFE SOCIETY, WEST BENGAL—SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 21st to 25th January 2012 at Sri Kashi Viswanath Samity Complex, Hamiragachhi, Railway Station-Malia, West Bengal.

Participation Fee will be Rs. 300/- per person for delegates from West Bengal and Rs. 100/- per person for delegates from other States.

The last date of enrolment is 31st December 2011. The Enrolment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA—700 027, West Bengal.

For Enrolment and information please contact:

Dr. P.K. Samantaray 09002080514, Sri C.B. Sehgal 09830144147, Sri Nital Parekh 09830040730, Sri Prafulla Mahapatra 09438303624 and Sri Bijoy Swain 09339392845.

All devotees are requested to participate.

ANNOUNCEMENT

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

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 34th All-Odisha Divine Life Society Conference and 7th Youth Camp will be held from 29th December 2011 to 1st January 2012 at Bhanja Bhawan, Sector-5, Rourkela, District: Sundargarh, Odisha.

The Conference will be blessed by senior monks from the Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and world peace.

1. Delegate's Fee Rs. 350/- per head. (Inclusive of food and accommodation limited to 2500 Delegates).
2. Youth Camp registration Fee Rs. 51/- per head. (Limited to 500 Youths).
3. Age limit for youth Camp—14 years to 21 years (with Identity Card).
4. Last Date of receiving application forms: 30/11/2011.

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

For enrolment and other information please contact:—

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

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ANNOUNCEMENT

THE 38TH ALL-ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

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

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

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

Contact persons:

1. Sri Swami Prakashananda, President, State Committee—09701269199
2. Sri G. Nageswara Rao, Secretary—09848749339
3. Sri Ch. Subramanian, Treasurer—09849172218
4. Sri G. Satyanarayana, Joint Secretary—09949879206
5. Sri P. Venkata Raju, Joint Treasurer—09293717463
6. Sri K. Veera Swamy, Coordinator—09949190827

All devotees are cordially invited to participate in the Conference and make it a grand success.

IN MEMORIAM

With a deep sense of loss and profound sorrow, we report the sad demise of Dr. Smt. Madhu Singhal on 22nd September 2011 at Muzaffarnagar, Uttar Pradesh.

Smt. Madhu Singhal, a renowned gynecologist and laparoscopic surgeon, was a great devotee of the Ashram and had been rendering her dedicated untiring free services to Sivananda Charitable Hospital since 1998 along with her husband Dr. G. M. Singhal.

She was born in 1947 in Bullansar, U.P to Sri Ratan Prakash Mangal and Smt. Asha Mangal. After completing her MBBS from Lady Hardinge Medical College, New Delhi, she went to England with her husband in 1971 for further studies. On her return to India in 1978, she started giving her services at the Nursing Home of her father-in-law, Sri Janardan Swarupa Singhal in Muzaffarnagar and soon endeared herself to all with her sweet compassionate nature and dedicated service. In 1984, she established Singhal Nursing Home with her husband.

“Service to humanity is the worship of the Lord”,—inspired by this sublime dictum of Sadgurudev, she started visiting the Ashram from 1998 to render her free services in the Sivananda Charitable Hospital and the poor patients found in her second Messiah after Late Dr. Kutty Mataji.



In her personal life she was a sincere and ardent devotee of the Lord and was a very good spiritual seeker engaged in Sadhana.

For the last two years, she was suffering from cancer. In spite of her ill-health, she continued her services to suffering patients dedicatedly and cheerfully. She took her last breath at 3.18 a.m. on 22nd September 2011.

May her soul rest at the holy feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

Death Pangs

There is no pain at the time of death. Ignorant people have created much horror and terror regarding death. In the Garuda Purana and the Atma Purana, it is described that the pangs of death are tantamount to the pain caused by the stings of 72,000 scorpions. This is mentioned only to induce fear in the hearers and readers, and force them to work for Moksha. In spiritualism, there is the unanimous report from the enlightened spirits that there is not even a bit of pain during death. They clearly describe their experiences at death and state that they are relieved of a great burden by the dropping of this physical body, and that they enjoy perfect composure at the time of separation from the Physical body. Maya creates vain fear in the onlookers by inducing convulsive twitchings in the body. That is her nature and habit. Do not be afraid of death pangs. You are immortal, Amara.

Sivananda