

श्री शिवानन्दमहिम्नः स्तोत्रम्

(श्री वेङ्कटरमणार्यः विरचितम्)

(Continued from the previous Issue)

कुटीकायां वासः शयनमवनिर्भोज्यमरसाः।

वनोत्खाताः कन्दा हिमपरिवृताः पर्वतगुहाः॥

विहारस्थानानि प्रथितयतिलोकस्सहचरः।

तथाऽपि त्वं स्वामिन्! भवसि खलु मोक्षप्रभुरये॥१॥

9. O Great Soul! Though having a small cottage as Thy abode, earth as Thy bed, juiceless fruits as Thy food, snow covered caves as Thy recreation place and great saints as Thy companions, Thou art the Lord of Liberation.

वयं भुक्ता भौगैरनवरतमायस्तनियमाः

परित्यक्ता यूयं किल विधिवदभ्यस्तनियमाः।

भवव्यालेनास्मान् विषयविषदंष्ट्रेण बहुशो

मुने! दष्टान् पाहि त्वममृतकटाक्षैः सुभविकैः॥१०॥

10. We, entangled in the net of Maya (worldly illusion), have been consumed by the sensual enjoyments. Thou have abandoned us after initiating us into spiritual principles and practices. O Muni, by bestowing Thy nectarine glance of

grace, please protect us who are stung by the poisonous fangs of sensual objects of this world-snake.

लताकुंजे श्रान्तो मृगशिशुरयं दावशिखिनो

बिभेत्युच्चैः क्रन्दन् बहिरपि यथा यातुमपटुः।

सितस्तृष्णापाशैः प्रतिपदमये रोदिति तथा

तरन् संसाराब्धिं विकलकरणोऽयं जन इह॥११॥

11. As a fawn caught in a burning grove weeps bitterly and finds himself incapable of coming out of it, this worldly man caught in the net of desires weeps and cries every moment and is unable to cross the ocean of Samsara.

मनोध्वान्तं भङ्क्तुं विनतजनतायाः प्रभवताद्

भवन्नेत्रज्योतीरविकरसदृक्षं यतिवर!

भवाम्भोधिं तर्तुं विषयजलमोहोर्मिचटुलं

भवद्बोधः पोतो भवतु विमलः पुण्यचरित!!१२॥

12. Thy radiant glance, like the sun-ray can remove the darkness of ignorance from the minds of Thy humble devotees. O Saint of Virtuous

Disposition! May Thy wisdom teachings be the ship to ferry us across this ocean of Samsara full of turbulent waters due to the high waves of sensual objects.

वधूग्राहैः क्षुण्णं विषयसुखभंगैः प्रतिभयं
दुराशाभूभृद्भिश्चितमसुखफेनैः परिवृतम्।
भृतं चिन्तासर्पैर्भवजलनिधिं तर्तुमुडुपं
भव त्वं भक्तानां तव चरणयुग्मे निपतताम्॥१३॥

13. Assaulted and defeated by the high waves of sensual pleasures, the worldly men are grieved and dejected. To cross this ocean of Samsara full of snakes of worries, be Thou a boat for Thy devotees who have taken shelter at Thy feet.

मुखाब्जस्निग्धायामुरसिजरथांगाह्वयभृति
सुदीप्तायां मुग्धैः दृगनिमिषलीलाविलसितैः।
समुत्तुंगश्रोणीपुलिनयुजि कान्तासरिति मां
समुद्धर्तुं पोतो भव निपतितं कामदमन!!१४॥

14. In this world, a woman with her enticing charms, lotus face and capricious eyes, is like a river. Her waist being riverside, her breasts are a pair of Chakravakas (the ruddy goose). O Destroyer of Kamadeva! I have fallen into this river. Be Thou a boat to take me across this river.

वधूस्नेहक्लिन्नैर्विषयसुखशुष्केन्धनशतैः
प्रदीप्ते संसारज्वलनवदने प्राविशदयम्।
जनस्सम्मूढात्मा शलभ इव वर्षेर्न हि यदि
कृपाधारावृष्टिं यतितिलक! दग्धः खलु भवेत्॥१५॥

15. O Prince of Ascetics! Like a moth, this ignorant man attracted and infatuated with woman, is lying amidst the world-fire constantly aggravated by the dry twigs of sensual pleasures. But for the shower of Thy grace, he would definitely be burnt.

अरीणां षट्कं मां तुदति मदनोऽप्यप्रतिहतैः
शरैर्हन्त्यश्रान्तं विषयगहनाद्द्वन्द्वरसनः।
भवव्यालो भीदः प्रसरति मुहुस्त्रस्तहृदयो
भवामि त्वां याचे प्रतिकलमवेमं जनमिति॥१६॥

16. The group of Shadripus (Six enemies—anger, passion, greed, arrogance, delusion and jealousy) is troubling me; Kamadeva has assaulted me with his five irresistible arrows; I find myself enmeshed in the net of sensual objects; the world-snake is slithering towards me. Thus being distressed and frightened, I am crying for Thy grace. Kindly protect me.

(To be continued)

YOU ARE NITYA SHUDDHA ATMAN

(H.H. Sri Swami Sivanandaji Maharaj)

“**Y**our real nature is Sat-chit-ananda. You are Existence-Absolute, Knowledge-Absolute and Bliss-Absolute. You are identical with Brahman. You are the Lord of Nature. You are Kaivalya. You are Kevala. You are Chinmatra. You are Nitya, Shuddha, Siddha, Buddha, Mukta. You are Chaitanya. You are Santam, Sivam, Subham, Sundaram, Kantam. Moksha is not something to be achieved. You are already free. It is already achieved. Every being is one with the Absolute. This is your birthright!” These are indeed great and inspired sayings, the sayings of great men of wisdom, God-like men who have been before us; and in the light of the visions they have had, these truths have been bequeathed to the world.

Mere repetition of these sayings will not really help you. We read about God and Soul in books written by individuals who saw them or heard from such persons, until we come under the delusion that we have a real conception of them. This is a wrong understanding of facts which will take us nowhere. You will have to know and experience the truth yourself. The taste of an apple can never be made known to one who has not himself tasted it. Similarly the nature of Brahman cannot be known without direct intuition or realisation (Pratyaksha). The Divinity latent in man—as a tree in a seed, as butter in milk — can be intensely felt and realised only when it fully manifests itself through spiritual unfoldment.

Difficult it is to understand the nature

of Brahman or the Eternal. Still more difficult is Sadhana or the practice to attain Brahman. Sharp as the razor’s edge is the path to Truth or Brahman. Buddha, Bhartrihari and Raja Gopichand had to renounce their kingdoms and dear ones in search of Truth. Jesus Christ had to shed his blood and allow himself to be crucified for the sake of Truth.

Spiritual life is a life of perpetual struggle. One will have to fight with the mind and the senses day and night. The spiritual path is toilsome and demands long perseverance and great patience. He who is steadfast and firm, who is not upset by obstacles and difficulties, will reach the goal.

We are Nitya Shuddha Atman. But if a mosquito bites us, we start shivering and have to go to a hospital and take quinine. Yet, it is a real fact that we are Satchidananda Atman. This fact is true at all times. But practically it is of no use. We are unable to make use of it, because of our lack of correct understanding, sincere efforts and intense longing to know the Truth.

Let us suppose that in a certain country a man is living in utter poverty, and with great difficulty he is managing to keep alive. When he is in this condition, a multimillionaire from a distant country who happens to be travelling around the world, accidentally comes in contact with this person and makes his acquaintance. Curiously enough, the man of unlimited wealth leaves in his will his entire fortune to the poor man as a legacy, subject to the

fulfilment of a few conditions which are: that the inheritor has to go to the place where the rich man was living, establish his identity and claim this fortune; and he also states in his will the whereabouts of the man to whom he is leaving the fortune.

Then the rich man dies and his solicitors who have got the will in their hands locate the man concerned and send word to him to the effect that he has to come to the place and take the wealth. News reaches our poor fellow by cable which reads: "You are the richest man in the world. You have inherited unlimited wealth and property. Come personally, establish your identity and take the wealth." Now, our friend knows that he is a multimillionaire. So he will have no wants. He can buy anything that he likes. But at the moment he is virtually penniless. He has to work hard for his livelihood. In his present condition he cannot manage to get even one meal by merely saying that he is the richest man. Yet undeniably, it is a fact that he is the wealthiest man though he is not able to make use of his riches.

Now what has he to do? Supposing the place where he has to reach in order to claim the wealth is some fifteen thousand miles away, it will be impossible for him to arrange the fare for the trip. He has to work very hard to meet the expenses for his travel. Though in all earnestness he goes about saying that he is the richest man in the world, nobody will trust him and advance him any money. Under the circumstances the only way open to him to achieve his objective is to work strenuously and earn his passage-money. It may take him six months or even six years. Further he has to undertake the trouble of procuring the ticket and face all the hazards of travel; and when at last he actually reaches the place and proves his

identity, only then the fact of his being wealthy turns into a concrete, practical, effective living fact, and not otherwise. But theoretically even before he reached the place where he has to claim the wealth, there is no denying that as the rightful heir to the property he has been the richest man.

Similarly, even now, the fact is there that you are Satchidananda Atman whom 'sword cannot pierce, wind cannot dry, water cannot wet'. But if these very same facts have to become a vibrant, thrilling and vital experience, all these have to be personally demonstrated and experienced. Therefore the necessity for doing Sadhana. Sadhana is the claiming of the wealth on the actual spot. Unless this is done, the fact of one being the possessor of the wealth of all the fourteen worlds is useless to him, it is only a theoretical fact.

That is exactly the condition of the Jiva, who is in full possession of the knowledge that he is the Mahakaran (the Source of all things), the Lord of Nature, the Illuminator, the Supreme. Such knowledge is useless to him until the condition of the will is fulfilled. And what is the will? It is that you are deathless, eternal, immortal Atman, the Light of lights, Para Brahman. You are That from which countless universes arise. That is the ultimate will, and God Himself has bequeathed it. And if we have to make this knowledge a vital experience, what are the conditions to be fulfilled? Doing hard labour, earning passage money, undertaking the journey, reaching the spot and identifying one's real nature, these are the conditions to be fulfilled. What is that? That is Yoga or Sadhana and everything that Yoga implies.

SAGES—A GREAT NEED FOR MORAL AND SPIRITUAL GUIDANCE

(Sri Swami Chidananda)

(Message given on the 80th Birth Anniversary of Swami Sivananda)

We may say that the saints and sages of this country are, though past from the physical point of view, still living in a cosmic form in and through every true son and daughter of Bharatavarsha who has imbibed and drawn into himself or herself some part of the fundamentals of our culture. For the pattern of the daily life of every individual is undeniably dominated by the high idealism set up for emulation by the Sant-Parampara from the age of the Upanishads right up to this twentieth century. Every true Indian has in himself some element of these saintly qualities, developed and demonstrated by the saints when they lived and moved upon the Indian scene and handed down to us a permanent heritage through their lives and mission.

The innermost core, the very life breath of India's cultural genius consists of her spiritual idealism. The life ethical or Dharma and the direct experience of divine perfection or Aparokshanubhuti are like her ingoing and outgoing breath. They are the twin beats of the innermost heart of this country. The vital Indian genius did not conceive of this idealism as being theoretical, but meant it to be the very basis of the active life of its people. It was to pervade and control all their life's activities. The social structure and the pattern of the individual's life

were so conceived as to make this the dominant note in practical living. Hence we have the declaration that Dharma supports man's life on earth. Dharma bestows prosperity and brings all-round fulfilment of man's aspiration here. Finally, Dharma becomes the means for the attainment of the great goal of life, namely supreme freedom or Moksha. Such is the concept of the Purushartha Chatustaya, Dharma-Artha-Kama-Moksha. The supreme spiritual ideal which is to be life's culmination is based upon Dharma actively practised in man's day-to-day life.

The leading spiritual luminaries from time immemorial have ever striven to guide the stream of life along the lines of Dharma towards this progressive realisation of integral perfection. The refinement of human nature and the gradual evolution of human consciousness from its state of grossness and impurity into an ideal state of purity, goodness and divine perfection have been the life's endeavour of numerous great souls who have adorned this hierarchy of men of living wisdom through succeeding generations. Their idealism has not been other-worldly. They have striven for the transformation of man's life here on earth from a state of

animalistic quest after the constant appeasement of his lower sensual appetites into a state of higher and nobler aspiration and a loftier seeking of the attainment of the sublime eternal values. They have dedicated their lives to the task of endowing the human being with a loftier vision and inspiring and enthusing him to earnestly endeavour the achievement of ethical and spiritual perfection, which is the true and worthwhile goal of man's life. One such true and inspiring representative of this unforgettable galaxy of blessed awakeners of humanity in this much disturbed age, the material-minded twentieth century, is the sagely Swami Sivananda, the saint of Ananda Kutir.

To bring about the recognition and an acceptance of the spiritual purpose of man's life, to reinstate the moral law and a consciousness of moral values in all spheres of human activity, to guide modern men and women everywhere through a life of practical idealism towards a harmonious and integral unfoldment and to admonish, to exhort and urge them to live in willing conformity with the universal ethical standards—such were the noble qualities and tasks carried out by this saintly man of wisdom. To this task he had dedicated himself. This noble work Swami Sivananda has been ceaselessly doing for the past more than thirty years. His work was dynamic. Tirelessly this holy man of God had kept himself at this sublime mission, until a gradual revolution has been brought about in the outlook, the sense of values, the attitude and ideals of countless sincere men and women the world over.

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

Sri Swamiji, filled with the strong inward power of the Divine as the result of his spiritual illumination attained through a decade of intense penance and spiritual pursuits, rose to the role of an awakener and a spiritual leader at the juncture when the inevitable reaction of this sudden boom came with the equally sudden aftermath. It left the whole world bewildered, and in the years that followed the world never had a chance to recover from its bewilderment and find its moorings. There followed the disastrous Second World War that has given place to the nightmarish cold war, which is even now stifling people everywhere in its ruthless grip. During all these years this one saintly man, perhaps more than any one else, had sustained the spirit of humanity with his heartening and rousing message of strong positivism, intense spiritual optimism, hope and active endeavour for spiritual attainment. Though he lived his simple life in his quiet Ashram retreat

nestling on the slopes of the Himalayan foothills, yet he had entered into the life stream of humanity. The force of his teachings, the inspiration of his idealistic life and the magnetic influence of his powerful personality had come to be felt as a living transforming presence in the lives of men and women of this twentieth century. His presence was felt as a saving grace and a redeeming power in their frustrated lives, racked by the uncertainties and insecurity of the post-atomic period. The people of today's world, people of all walks of life, high and low, find in Swami Sivananda a humane philosopher, a man possessed with a fund of commonsense, sympathy and deep understanding of not only their inward spiritual problems and intricate mental conflicts, but also of their simple and practical daily difficulties and problems. Having been guided by him in private as well as in public affairs, men of eminence, leaders and administrators and persons who held high positions and carried heavy responsibilities, had acquired a new vision and learnt a simple technique of harmonising the claims of the world of matter in which they lived with the eternal inner call of their essential spiritual nature, the enfoldment and perfection which is the great task to be achieved. By coming into contact with this spiritual luminary even hard matter-of-fact men of action have had light thrown upon their lives and the secret revealed to them of adhering to the path of virtue and righteousness in the midst of the chaotic, unethical activities in this present age. When truthfulness, selflessness, honesty, purity, moral rectitude seem to be fast vanishing from

human society, the gentle and persuasive, but insistent and persistent message of this towering man of wisdom has replanted them in the true life of man through his simple, universal concept of Divine Life.

Swami Sivananda's entire philosophy and outlook is based upon his direct spiritual realisation and the resultant deep and unshakable belief in the Supreme Almighty Deity that governs and guides man's life. This Supreme Presence was to him the most tremendous fact of life. A vibrant, living faith in this Divine Presence pervaded all his life and entered into each and every thought and action of his. Sri Swamiji's contact with IT was vital and perennial and was unhampered by his perception of and participation in the normal affairs of men and things of this world. This was because to him the whole world stood transfigured as a grand manifestation, a glorious and visible expression of the Divine Substance, into which he had perfectly entered and with which he had integrated his own being. No wonder then that the Light and the Wisdom that flowed forth from him had the power and the illumining quality of the Divine Source with which he ever lived in an unbroken inner union.

Thus, when in solving your problems, he speaks to you, his words enter into you and you find your spirit quickened. Insurmountable obstacles become simple to surmount, what was difficult becomes easy. Fears and misgivings vanish. Doubts that had arisen sink and disappear in a sea of faith, and weakness that was felt in the

heart a moment ago is replaced by an upsurge of inner strength. You feel both lightened and enlightened. Such was this strange and yet simple Swami Sivananda, who was throughout a friend and a helper to thousands of people. He was their sympathetic consoler and sage counselor, who is enshrined in the hearts of many as their mentor in matters moral and as their spiritual Guide and Master.

I deem it a great good fortune and privilege to have this sacred opportunity of paying my homage to Satgurudev Swami Sivananda on the auspicious day of his Eightieth Birthday Anniversary. In him I see a unique and amazing confluence of two trends, viz. of renunciation and all the inwardness and detachment it connotes and the thrilling dynamism with all the outwardly expressed activity and a sympathetic interest in human beings and their lives. These two seemingly divergent trends would lead us to suppose revered Gurudev to be a mixture of contradictions. But no, rather it is precisely to teach us that true renunciation and dynamism are not contradictory and to bring home to us the lofty lessons that all inspired altruistic activity for the commonweal of mankind is actually based upon and springs forth from a genuine

renunciation of one's self-centered life. Our revered Master had taken to this ancient Order and lived his noble life of unceasing good works and innumerable services unto all classes and sections of humanity all over the world. His renunciation represents, as it were, a fertile seed out of which has sprung forth the great tree of his later renunciate life, full of flowers, fruits and the shade-giving foliage of a many-sided Lokasangraha or selfless service to humanity upon the physical, mental, moral and spiritual fields. The Master's twin acts of renunciation and dynamic service carry the message: "O Man! Give up thy little 'I' and thy petty selfish life; let thy selfless life flower into cosmic love, into world brotherhood and service unto all. Give up your little self and give yourself in body, mind and spirit to the whole world. To renounce is verily to offer yourself as a gift unto the noble cause of human welfare."

May the world respond to this living call. May the Master's radiant life inspire one and all. May this Birthday Anniversary mark the dawn of a new day in the life of modern man wherein the spirit of renunciation and self-giving replace that of greed, selfishness and hatred and bring happiness, joy and peace into the lives of all men.

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

Swami Chidananda

THE BLESSINGS OF DISCARNATE MASTERS

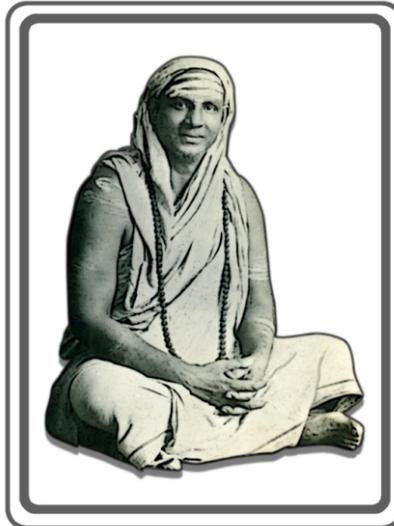
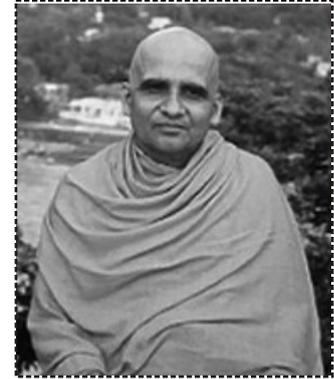
(Sri Swami Krishnananda)

Our revered and dear Gurudev is Worshipful Sri Swami Sivanandaji Maharaj. Actually, discarnate forms of the Masters of the Spirit form an inclusive fraternity among themselves in the higher realms of being, not capable of contact by the physical eyes of human beings. Just as in the United Nations each nation maintains its own identity and yet also establishes a relationship with other nations in the world, even as an ambassador representing a particular country but posted in some other country establishes a double relationship in his operations—namely, an intimate connection with the country where he is expected to work, and a permanent relationship with his own country which has deputed him as an ambassador—so are these Masters of the Spirit operating in a realm which is on the one hand inclusive, and on the other hand interiorised.

That they belong to a fraternity of large inclusiveness of blessed ones and that, at the same time, they also maintain a scintillating identity among themselves marks them as

distinguished divinities not comparable with anything that we observe in this world. Because of the inclusiveness of their relation in the fraternity of the leaders of the Spirit, they are

supposed to be conscious of every one of us. But because of the fact they are interiorised in their own self-identical nature, our faculties of understanding cannot contact them. Even if a great Master is now sitting in front of us in this very hall, he may see us, but we cannot see him.



There are two defects in the human way of thinking which are obviated in the way in which the minds of these great Masters work. One of the defects in human thinking is that every person is a self-identical physical entity, and any kind of relationship that we establish with other people in the world, to

speaking correctly, is artificial. An inclusive, organic relation of ourselves with other people is not possible because we are bodily conditioned, ego-ridden, and we struggle hard to maintain ourselves as we are in our body. Basically, the human being has scant respect for any other person, though this is not visible to us in our daily life because of an adjustment, an adaptation that every person makes in social life, knowing well that utter self-identical physical assertion will defeat the very purpose of that kind of assertion.

But in the case of these great Masters, it is a different thing altogether. They are interiorised not as we are introverted psychological individuals, but are interiorised in a Universal sense. That means to say, the Universe is an interiorised comprehensiveness; it is not an exteriorised particularity of little things. We see a variety of things in the world, yet internally they form an inclusiveness and rootedness in their base. Every star has some connection with every other star, yet every star looks different from another star.

As distant stars shed their bright rays on the surface of the Earth and condition even our life in this world, these great Masters, perpetually operating in a realm beyond sense-perception, send a sea wave of blessing to all people. Every divinity as a god in the high Heavens is internally related to us, and so are the Masters. In that realm of inclusive interiority of the Spirit, there is no such thing as 'my Guru' and 'somebody else's Guru'. Everybody is 'my Guru', 'our Guru',

because this socially conditioned ethnic differentiation that we find in physically embodied Masters is cast aside there, and they are not even human, or males and females. They are centres of light.

The more they rise above in the higher realms of being, the more they become impersonalised in their existence. There are many levels of being, and in every level there are discarnate spiritual entities. The higher ones have greater capacity of conducting themselves in respect of everything in the world; the lower ones have lesser capacity.

In the highest interiority of the spiritual kingdom, light is reflected in light. Every so-called shining star of that spiritual entity gets reflected in every other star, which is also a spiritual entity. In our tradition of India we call that highest interiority of spiritual fraternity as Brahmaloaka, the kingdom of the most blessed ones. There they maintain a kind of self-identity, yet they are permeating into every other such entity. Everyone is reflected in everyone else, like millions of mirrors reflecting one another when they are placed in a proper context and juxtaposition.

Thus, they are ambassadors of the Spirit, arms of God operating in the world. Their will to bless, to redeem in a most compassionate manner, is their perpetual characteristic, not arisen in themselves by effort. If we give a few coins to a beggar, this is a feeling of charity that we may have sometimes, but it is occasional, done with effort, and not always spontaneous. But the charity embodied by the Masters is a

spontaneous manifestation of their very makeup. In their internal makeup and constitution as spirits, they touch everything, and therefore they are permanently, perpetually in contact with everything in the world. Such contact is an automatic blessing, we may say.

The grace of God is a perennial rain that inundates our Earth. It is not extracted with great difficulty. Just as the rays of the Sun touch the surface of the Earth without our summoning them—spontaneously there is a world of light brightening the surface of the Earth when the Sun is in the sky—so are the waves of blessing that emanate from this vast ocean of beneficent individuals. They have human characteristics in the sense that they can bless us. They have super-individual characteristics in the sense that they do not belong to this world.

The highest Heaven touches this Earth even now. Though due to our erroneous reading of the passages of the scriptures we may think that Heaven is a number of kilometres or millions of miles away from us, this is a defective way of measuring height and distance with our mind. There is no distance between Heaven and Earth because Heaven is the most rarefied form of Universal matter

which, in the process of creation, descends into denser and denser forms of expression until it reaches the very Earth on which we are seated. Since the distance between Heaven and Earth is nothing but the distance between the most rarefied form of Universal substance and its lowest, grosser form, there is a continuous invisible vital relationship of the highest with the lowest.

We are in such a blessed atmosphere—not in Rishikesh, not in Sivananda Ashram, not in any particular town or country. We are floating on the surface of the billowing ocean of Universal majesty and grace. But stupid as the human mind is, it gets extroverted so intensely towards other material objects, such as the body of one's own self, that anything that is interiorised cannot make itself felt due to the repulsive habit of the human individual affirmative character. We bring tragedy to our own selves by our tragic thinking, and we can also bless ourselves the moment we are in a mood and capacity to inwardise ourselves in communion with the great Masters.

In such a way, Swami Sivanandaji Maharaj is blessing us, and we shall trust it and be thrice blessed.

This conscious affirmation of absoluteness should be continued until its actual realisation. The practice should be continuous and should be attended with an intense devotion to the ideal, based on clear perception and understanding. The prolonged meditation on the Absolute, in this way, leads to perfection.

Swami Krishnananda
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DEALING WITH UNWANTED THOUGHTS AND EMOTIONS

(Sri Swami Atmaswarupananda)

As human beings we are distinguished from the rest of the animal kingdom by a superior mental capacity. It is our great blessing, but at the same time can seemingly be a curse. Especially as seekers, we can be bothered by our minds, bothered by unwanted thoughts and emotions. Sometimes they involve fear, anger, lust, greed, jealousy, hatred. They disturb our peace and they disturb us.

There is no one right way to handle such disturbances, because each circumstance should be handled in the way that we are inspired to do so. But the saying of Jesus, “Resist not evil,” has special significance. Sometimes, however, the unwanted thought or emotion should be resisted. If we have in our mind an inappropriate suggestion, sometimes it is right just to emphatically say “No” to it. But frequently, perhaps most often, we should be aware of a particular law of the mind. And that is that no matter what is in our mind, it cannot stay there unless we nourish it. If we fundamentally ignore it, then, sooner or later, it will simply disappear.

Thus, one day Pujya Swami Chidanandaji had a double suggestion for us. He said that if a thought comes into your mind that is against the scriptures, then simply ignore it. If we do, if we don’t pay attention to it, by the law of the mind, sooner or later it will simply disappear. But then, Pujya Swamiji added something else. He said that if a thought comes into your

mind that is according to the scriptures, to do something good or positive, then he said, “Do it immediately!” The reason being, of course, that the same law of the mind applies. If we don’t act on the thought, nourish it, it will gradually fade away, and we will have missed an opportunity to do something positive.

But, let us return to unwanted thoughts. There is even a positive way to handle an unwanted thought. And that is instead of ignoring it, recognize that *everything* in this world comes from one source alone. The Divine manifests as everything, and there is not even an iota of space between the Divine and Its creation. It has created the three *gunas*. It has created the pairs of opposites. So no matter what thought or emotion is in our mind, it is Divine at its root.

If seen as such, then what is very bothersome and negative in our mind suddenly becomes transformed into something positive and simply disappears. If it doesn’t, then we bear the discomfort and our consciousness develops the same positive quality it does when we follow Gurudev’s admonition to “Bear insult, bear injury.”

Thus, while some negative thoughts need to be resisted, most of them should be ignored. However, if we remember that everything is Divine, that negative thought or emotion can thus be transmuted into a spiritual benefit.

THE WISDOM OF SIVANANDA

(Dr. Sri Chou Hsiang-Kuang, Ph.D. Allahabad University)

Among the saints of today in India Sri Swami Sivanandaji's name must take a place at the top. His personality looms so immense on spiritual India's horizon and wakes thousands of people for the struggle in their Self-realisation.

It is true that Sivanandaji is one of the very few, like Confucius, Lao Tze, Buddha, Jesus Christ and Sankaracharya, who went to the primary source of life and the Universe in order to find out their meaning. In that Swami Sivanandaji goes to the primary source. He does not see only a part of the world or part of human life or knowledge, he possesses such a breadth and profundity of feeling, intellect and will that his thoughts and actions fundamentally change human outlook on religion, politics, philosophy and art. His view leads us along a new way. Swami Sivanandaji is a Light which reveals several things. He is a Fountain filled with that water sent from Heaven, which will fill many streams and rivers; and through his life many have learnt to live a new life.

Sivanandaji's life has two aspects; on the one hand he has been living a saintly Brahmacharya life and converted himself into Godhood; on the other hand, he never forgets the mundane world. Sivanandaji is the uncrowned King of the world, by the spontaneous way in which

the people followed him. His life is but a song of love, a love that has no thought for self but constantly wished the welfare of everyone.

While lying on an easy chair, Swami Sivananda attends to the office work and visitors watch him with bedazzled eyes. Simultaneously with office work he answers most willingly the intricate questions put by the spiritual aspirants, in a most lucid style with ease and in few words to their full satisfaction. His each and every word goes home and lodges itself in the memory of the receptors for ever.

We also caught the opportunity for a private interview with the Saint. We were introduced to the Sage. We touched revered Swamiji's feet with great reverence. The Sage's heart was so much full of joy to see us that he at once graced us by giving a packet of biscuits and some books to us. We felt very much elevated to receive 'Raisins' from the hands of Gurudev.

The impressions of the visit to Sivananda Ashram are still afresh into my memory. Gurudev's uncanny sense of humour and the lasting smile on his face are unforgettable. There is such a thing as organic wisdom that can sweeten the bitter, humble the arrogant and make all the receptive of truth.

A TRUE SANNYASI*

(Sri J. P. Vaswani, Head of Sadhu Vaswani Mission)

September 8th returns with its wealth of blessings. I join the endless procession of devotees and disciples, eager to offer you, Revered Swamiji, their loving Pranam, this sacred day.

The great mystic, Plotinus, spoke of the “flight of the alone to the Alone.” Your dedicated life has through many years, borne witness to a different ideal. And though you have blessed many with Sannyasa, you have never advocated withdrawal from the world of outward activities. You are not a teacher of that self-centred asceticism which strives for the salvation of an individual soul. The true Sannyasi, you have rightly urged, is a helper and server of the children of God. Like you, he lives in the world, yet lives an eternal life, lives in the Infinite. Such men are India’s urgent need today: they will lead Her to that New Freedom which has its home in God!

You, Swamiji, are of the race of heroes. Fearless, courageous and bold, you have shown what it is to walk the heroic way. It is the glorious way, the upward way, the way that leads to the realm of Wonder, the realm of the Inexplicable. It is the way of tender intimacy with Him who is the Lover, the Friend, the Spouse of the soul. So it is that life to you means intimate fellowship with God and God-in-man. So it is that every man is your brother and the whole

earth is your country. No one is an alien to you and you are a stranger to none! Dwelling in the midst of men, you are as one apart. And though you live on earth, your true life is in the Kingdom of God.

May you live for many more years and spread the gospel of love in this sad world of hate and strife! We need you. India needs you. The broken world needs you. Many a weary, heavy-laden heart needs you. For out of you flow, as in endless streams, health and harmony, peace and joy to so many who come in contact with you.

You have founded institutions for the welfare of the common man. You have written books which infuse in many hearts abiding faith in the Power that sustains a dynamic, spiritual life. The world knows you as a leader of men, a builder of institutions, an organiser, a tremendous worker. I love to think of you, Swamiji, as an artist. Your strong hands wield a mighty brush. The world does not—cannot—see the picture you are painting. It is within you: it is your soul. And the skies at dawn and the midnight moon are but dim reflections of that picture. And long after the institutions have done their work and passed away, the beauty and the inspiration of your picture will continue to travel from planet to planet, from star to star!

*Taken from ‘SIVANANDA, Our Divine Master’ published in 1963

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

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

By Sri Sundar Shyam Mukut

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

(Continued from previous issue)

Act I

Scene 7: (Synopsis)

(Kuppuswami’s home is being illuminated by Parvati Ammal who is sad at heart at not having her beloved son at home on this auspicious day. Vengu Iyer consoles her with the declaration that Kuppuswami is engaged in the great task of acquiring knowledge of the art of healing with which to work out his noble ambition of relieving human suffering. Just then, news is brought about the selection of youthful Dr. Kuppuswami to serve on an emergency medical mission sent to combat a serious epidemic in distant Malaya. The parents receive the intelligence with a mixture of joy and sorrow but finally renounce their parental attachment and join in dedicating their son to Humanity’s service. Kuppuswami visits them before sailing to Malaya. On the eve of his departure, Vengu Iyer breathes his last after a solemn admonition to Kuppuswami to make Service the Supreme Ideal of his life and to dedicate himself entirely at this altar of service to Man.)

ACT II

SCENE I

(Scene:—SINGAPORE. The entrance to the local hospital. An imposing archway with “NATIONAL CHARITABLE HOSPITAL” written in bold characters, welcomes patients to the massive stone building inside, which houses the out-patients dispensary and several

in-patient wards. Endless streams of suffering humanity pour in and out of the hospital. Grave faces get transformed into gay smiles. Most of the patients, before they leave the hospital premises, turn back, bow their head in reverence and then leave.

Two middle-aged men are approaching the archway from the

hospital, talking. One has a sling on his left arm; the other, apparently, is suffering from some intestinal disease—he is occasionally seen to grip his stomach.

Time:—Morning)

FU CHANG WEI: Yes, this is the fourth day; but considering the injury to the arm I sustained by the fall, I feel that I am almost cured. Doctor says that in two days I must be all right. The way he talks to you! Looks he cures more by something else than actual medicines and bandage.....

JAMES: You know, my dear fellow, this is the first time I set my foot on a charitable dispensary. I have been suffering from this chronic indigestion since ages, it looks, and have consulted a good many doctors, without relief.

FU: Oh, their bills.....

JAM: That's the only thing most of them are worried about. My brother-in-law who had just passed out of the Medical College recommended this doctor to me. This fellow probably got so much enamoured of him after he heard the doctor's talk to the Medical Graduates last month. So in spite of myself I came into the hospital. Now, I think that the young man is right in his judgment of the doctor.

FU: I feel often that this doctor is an angel, a real god on earth.

JAM: I too begin to feel that way. You know, he does not have any partial treatment. A man, whether he is a millionaire or a pauper, gets equally good treatment.

FU: To every one he has a kind word

which carries with it immense strength and the spirit of recovery.

JAM: Quite. His pleasant manners make one forget his illness.

FU: You see—he never gets irritated in spite of the unimaginable number of patients he treats. He forgets himself in his solicitude for their welfare. He would not allow them to discontinue treatment till they are completely cured. He attends on them at their houses sometimes. All this, I heard, for the love of relieving us of our suffering. He would not accept any fees!

JAM: Few doctors are like that nowadays. Many of them are horrible bloodsuckers.

FU: Why, even....

JAM: And so would everybody. It is good that he went away from this place. We are lucky to have this doctor among us. There is at least one person to listen to the call of the poor. Just see the hospital. You will find the verandah overcrowded. Everyone loves the doctor.

FU: All praise be to the Almighty, that he sends forth such great souls into this miserable world of ours.

JAM: You know my servant, Budhia? His child had an attack of pneumonia and the mother lost all hopes of the child's recovery. Somebody told her about this doctor, and she ran up to him. The good doctor rushed to her house barefooted and gave such an efficacious treatment to the child that he is playing in the streets merrily to-day.

FU: His medicines have a magical effect, as it were. However hopeless a case may be, the patient gets cured in no

time. I have seen this miracle several times. As a matter of fact he treats his patients very carefully. He is never indifferent. Present-day doctors have the money-hoarding aim before them. They don't care for their patients. In every case they would advise an operation—no matter whether the patient survives or dies.

JAM: It is no joke to conduct an operation. It is easy to give such an advice but very difficult to carry out a successful operation. Doctor Arthur could not conduct even a single operation successfully. But look at his reputation, his name has spread like wild fire. He charges Rs. 500/- as his fees in advance irrespective of the result of operation.

FU: He does not lose anything. Denno Chemar had an abscess on the back. He approached Dr. Arthur. He was told about the charges. Poor Denno was perplexed and never again thought of going to Dr. Arthur. One day he told me his story. I was moved by his words and took him to Dr. Kuppuswami. He examined Denno carefully and began the treatment. Denno came to my house yesterday. He said that he would never forget the good turn done by me. Dr. Kuppuswami had saved his life!

JAM: This is real medical service. Anyone may study the medical science, but very few know its proper use.

FU: Real service is very difficult. James! Only a brave hero can perform it. There are hardly one or two such great souls in a generation.

JAM: You are right. This Dr.

Kuppuswami of ours is really a great soul. All good qualities are found in him.

FU: I pray to the Lord to give him long life and undying fame.

[*Exeunt talking*]

ACT II

SCENE II (*Scene:—National Charitable Hospital. Time: Morning*)

(The outpatients waiting hall where a large crowd of patients have gathered. At the farther end is the doctor's room. There is a big table and a chair inside, probably the doctor's seat. On the table are found a big register, an inkstand, a penholder and blotting paper. Adjoining this room is the dispensary. There is a crowd opposite this room also. The compounder is answering several queries put to him by the patients.)

A PATIENT: Mr. Compounder! It is now ten o'clock. When will the doctor come?

COMPOUNDER: Have patience, my dear sir. He will be in any moment now.

ANOTHER PATIENT: (*to the first patient*) He must have gone to visit somebody. Naturally he takes some time.

THIRD PATIENT: Justifiably so. He attends to every patient thoroughly. After all he has gone only half an hour ago. How can we say he is late? Don't get impatient.

COM: (*hearing footsteps*) Bah! Here is the doctor; (*to his companion inside the dispensary*) I can't bear this mob attack even for half an hour. The doctor must certainly be a superhuman to take pleasure in it day in and day out!

(Enter Dr. Kuppuswami, All patients

rise from their seats and greet him with Namaste etc. The doctor responds to their greetings and sits in the chair.)

DOCTOR: (to one patient) Well Panditji. Your bowels are clean now? There is no constipation?

PANDITJI: No, doctor. There is no constipation now. Your prescription was helpful in thoroughly cleansing the bowels.

DOC: Take light food, then. Take bread and dhal. Treat every other food as harmful. You can take more green vegetables. Namaskar, Maharaj.

PAN: I shall follow your instructions doctor! Namaste! May your fame spread far and wide. **(Exit)**

DOC: (to Second Patient) How are you? I hope you are continuing the medicine?

SECOND PATIENT: Yes, Sir, I am taking it for the last one week.

DOC: Do you feel any relief?

PAT: Why not? There is no throbbing in the stomach, but there is a little ache this side. (Shows his stomach)

DOC: Don't worry about it. I will add some more drugs today (writes prescription) Good-bye !

PAT: May you live long, doctor, (takes the prescription and walks away).

DOC: (to the third patient). How is your fever now?

PAT: I had no fever yesterday, but there is much weakness today.

DOC: Yes, it is bound to be. Observe moderation in diet. I will give you a tonic today, (writes prescription).

PAT: Thanks, doctor. You are very kind. Goodbye doctor (goes away with the prescription).

DOC: (to the fourth patient). Hello! Sub-Inspector Saheb! Any service?

SUB-INSPECTOR: I have severe pain in my teeth. I was very restless throughout the night.

DOC: I am sorry! You had so much trouble. Let me see (examines the teeth). You have got pyorrhea. You have noticed it very late. However, it does not matter. Take this medicine and you will be cured in a short time, (writes the prescription).

SUB-INS: (Happily) Shall I doctor? Grateful! (goes away).

DOC: (to a girl). Come here, my child!

GIRL: (approaching the doctor). Please cure me quickly, doctor!

DOC: (Picking her up and placing her in his lap). O, yes. You are nearly cured. Only take this medicine today and tomorrow you will be skipping about. Let me see your tongue. (The girl shows her tongue). It is all right now. Well what is your name, my child?

GIRL: My name is Raj Kumari.

DOC: What a pretty name! Do you read something?

GIRL: Yes, I read Gita. Shall I recite something?

DOC: (gladly) Yes, Do recite some verses.

The Lord says:—

Whenever there is decay
Of righteousness, O Bharata!
And growth of unrighteousness
Then I myself come forth.

GIRL: Bhagavan uvaach:
*Yadaa yadaa hi dharmasya glaanir
 bhavati Bhaarata
 Abhyutthanam adharmasya
 tadaatmaanam srijaamyaham
 Paritraanaaya saadhunaam
 vinaasaayacha dushkritaam
 Dharmasamsthaapanaarthaaya
 sambhavaami yuge yuge*

To protect the good
 And destroy the evil doers,
 For establishing Dharma
 I manifest from age to age.

DOC: You are indeed a goddess. Do you remember the whole of Gita?

GIRL: (*nodding affirmation*) Yes, Sir.

DOC: (*handing a ten-rupee note to the child*) Here you are. Tell your papa to bring some fruits for you. And, do come to my place for Kirtan sometimes. I will give you good presents, (*sets her on the ground*).

GIRL: I will certainly come, doctor.

DOC: You are a dear child, (*to the compounder*) Give her a dose of mixture to drink,

GIRL: I will not take bitter mixture.

DOC: My good child. Take it only this time and no more (*exit the girl with the compounder*).

DOC: (*a poor visitor*) Come along,

friend. Don't feel shy. Please tell me...what is your trouble?

VISITOR: Sir.....

DOC: Yes, Yes, Why are you silent? Please tell me.

VISITOR: My wife is very sick and is unable to come here. I am very poor. (*begins to cry*) Please, Sir, save her life.

DOC: Why do you cry, brother? I am coming with you. Bring my bag, compounder. (*Compounder hands the bag*).

COM: The clerk of Seth Lakshmi Narayan has come with a car. He says that the Seth has sprained his foot and requests you to examine him at home.

DOC: Tell the clerk that I shall be there in an hour's time. At present I am going to see a patient with this friend.

COM: (*Looks at the poor man in amazement*) Shall I convey this message to the clerk, Sir?

DOC: Yes, do tell him please.

COM: (*Aside*) What will he get from this poor man? The Seth would have paid Rs. 16/- for a visit. Here he will have to trot the whole distance on foot.

(*Exit compounder*).

(*Doctor Kuppuswami goes with the poor man.*)

[CURTAIN FALLS]

Do not expect even thanks or appreciation for your work. Never say: "I have helped that man." Feel and think: "That man gave me an opportunity to serve."

* * *

If there is no agency, if there is no selfish motive, action becomes an inaction. You are not bound by an action.

Sivananda

Children's Page**THE GURU AND THE DISCIPLE***(Sri Swami Ramarajyam)*

Once an old gentleman was caught travelling without a ticket in a train. The Railway Magistrate fined him rupees two hundred.

The gentleman said sadly, "A misfortune never befalls alone. I had come here to ask Seth Bishandas of this town for a loan. As ill luck would have it, I could not get the loan, nor could I purchase the ticket for reaching the railway station late. Now I have also been fined. I used to teach the son of Seth Bishandas. God knows where he is now. I wish, I could get hold of him today. He would have solved all my problems. He is a very good soul. Now I will have to go to jail as I have no money to pay the fine."

The Magistrate looked at him intently and then he said to the peon, "Call the next offender."

Immediately after deciding all the cases, the Magistrate called that old man to his office. As he entered his office, the Magistrate stood up to welcome him and said, "Your fine has been paid." Thereafter he presented respectfully an envelope to him.

The gentleman was surprised by this unexpected turn of events. He at once opened the envelope. There were a few hundred-rupee notes and a letter in the envelope. The letter read thus "He who has fined you is the son of the same Seth you were remembering. He has paid the fine and with all due respect prays to you to forgive him. He is also presenting rupees five hundred as Guru-dakshina."

On reading the letter the old man's eyes were filled with tears of joy. The Magistrate touched his feet. The old man, overjoyed at his behaviour, embraced him.

Dear children, a disciple (student) should always be indebted to his Guru (teacher) for the greatest good his Guru has done him by imparting education to him. For this reason a disciple is under an obligation to his Guru and he should repay this obligation by always holding his Guru in the greatest respect even after attaining a high position in society.

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

By the profound Blessings of Sri Gurudev and the immanent Grace of Sri Swamiji 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.

New patients were admitted this month, among whom patients with ulcers on hands and feet, infected and infested with maggots. Chronic suffering patients, who needed besides medication, to give rest to the affected area. For them who stay alone at the roadside, it is almost impossible to take proper rest, since who will go out and bring them water, food, make their bedding, purchase their medicines, and arrange for the dressing to be done? One has to get up, lift the few possessions, run away when harassed, in order to avoid being beaten up, stay in the line for food, wash one's utensils, and even at night, proper sleep seems to be a luxury, needing to keep stray dogs, and other disturbing factors away. So, these patients, who got admitted, are recuperating under medical treatment, cleaning and dressing, and nursing care.

One of the chronic asthma patients was rushed to the emergency room of a local hospital at night, this week, after complaining of acute breathlessness and chest pain. He was admitted in the ICU for a couple of days, and returned to the Home

when he was stabilized. Treatment for chronic bronchitis and asthma is long-term, if not life-long and need to be adjusted and checked up regularly, with periods of oxygen and intravenous administration of medicines. By Gurudev's grace, he is doing well and recuperating day by day.

Another two patients were diagnosed with psychosis and schizophrenia, and accordingly treated by the consultant psychiatrist. A young female patient, being mentally retarded, with epileptic seizures and also schizophrenia underwent several investigations, followed by medical advice and prompt treatment. Just as other patients, suffering from mental diseases, she bears the scars of severe burning, like she had been exposed or thrown into fire. She herself is not able to tell, since her speech is broken and her vocabulary limited. But are there still people who think that a disease in the mind can be cured by exposing a person to fire? For sure is, that she has been traumatized very badly, and only His mercy will grant her relief and peace of mind and heart. May the Lord, who brought her to His shelter, continue to embrace and protect her and all of us, who are but His small children, His patients, who need to be reminded that every minute we are in His presence only. May He console all who are crying, may He grant patience, ease and endurance to all who are in pain, and may His blessings be upon each and every living creature on this earth. Lord, Shepherd, and ONLY Provider. Om Sri Satgurudevaya Namah.

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

Inaugural Function of the Seventieth Basic Yoga-Vedanta Course (March-April 2012)



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

H.H. Sri Swami Yogaswarupanandaji Maharaj in his inaugural address inspired the students to lead the life of truth, love and purity. H.H. Sri Swami Nirliptanandaji Maharaj in his blessing message highlighted the significance of Yoga and Vedanta in leading a successful

The Seventieth Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy was inaugurated on 1st March 2012 at YVFA Hall. Thirty Nine students got the blessed opportunity to join the Course.

H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj graced the Inaugural Function. The function commenced with the Puja at the holy temples of Mother Durga and Dattatreya Bhagavan. After the chanting of Jaya Ganesh Prayer and Guru Stotra, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy, cordially welcomed all those present. H.H. Sri Swami Nirliptanandaji

and happy life. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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



SRI RAMANAVAMI CELEBRATIONS AT THE HEADQUARTERS ASHRAM



विश्वोद्भवस्थितिलयादिषु हेतुमेकं
मायाश्रयं विगतमायामचिन्त्यमूर्तिम् ।
आनन्दसान्द्रममलं निजबोधरूपं
सीतापतिं विदिततत्त्वमहं नमामि ॥

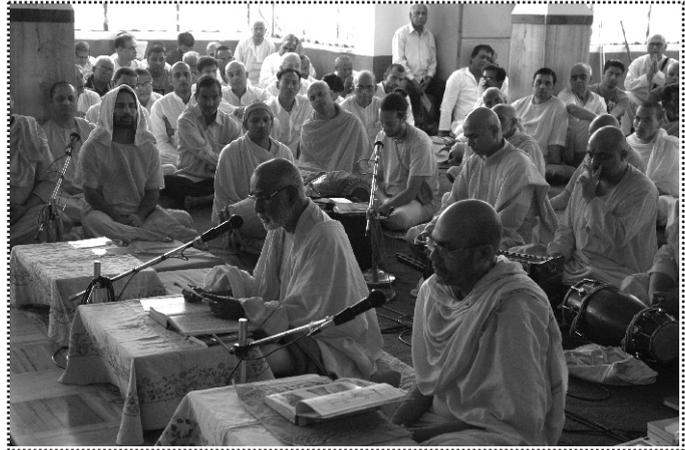
(I bow down to the Lord of Sita, the knower of Truth, who is the one cause of the creation, sustenance and destruction of the world; who is beyond Maya though it inheres in Him; who is beyond all thought, who is the embodiment of Knowledge and who is pure and full of bliss.)

The auspicious day of Sri Ramanavami was celebrated with great devotion and spiritual fervor at Headquarters Ashram on 31st March 2012.

As a prelude to the celebration, the Mula Parayana of Sri Valmiki Ramayana was done

from 7th to 25th March 2012. The Divine Taraka Mantra “Om Sri Ram Jai Ram Jai Jai Ram” was chanted daily for two hours from 27th to 29th March in the holy premises of Sri Vishwanatha temple. On 30th March, there was Akhand chanting of Taraka Mantra from 7 a.m. to 6 p.m. by the Sadhakas and devotees of the Ashram.

The programme of Sri Ramanavami day commenced at 5 a.m. with prayers and meditation. Thereafter, Sri Swami Atmaswarupanandaji Maharaj spoke on the significance of celebrating Sri Ramanavami. It was followed by Prabhat-pheri wherein Sannyasins, Brahmacharins and visitors of the Ashram joyously participated. A special Yajna was also performed for world peace. From 9 a.m. to 12 noon, a grand



Abhisheka and Archana were offered to Lord Sri Rama with chanting of Vedic mantras in the *sanctum-sanctorum* of beautifully decorated Sri Vishwanatha temple. Melodious and soul-elevating Bhajans and Kirtans glorifying Lord Sri Rama were sung. The whole atmosphere was permeated with the spirit of divine love, peace and bliss.

To mark this sacred occasion, books and CDs were also released. Thereafter,

the Avatar Sarg from Sri Valmiki Ramayana and Sri Ramcharitmanasa describing the Lord's advent were read by H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj respectively. The programme concluded with a grand Arati and distribution of sacred Prasad at Annapurna Dining Hall.

May the blessings of Lord Sri Rama and Sri Sadgurudev be upon all.

* * *

SWAMI SIVANANDA MEMORIAL ENDOWMENT LECTURE AT THE UNIVERSITY OF MADRAS

With the sacred mission of imparting spiritual and cultural knowledge to the young generation of our sacred motherland, the Divine Life Society Headquarters has created Chairs, Endowments and Study Centres in different Universities. In February 2010, an Endowment was created in the University of Madras in the Philosophy Department in the holy name of Sadgurudev Sri Swami Sivanandaji Maharaj for organising lectures.

The first Sri 'Swami Sivananda Memorial Endowment Lecture' was held on 23rd February 2011. The second lecture was organised on 6th March 2012. Dr. Ravichandran Moorthy, an academican of international repute (Professor—School of History, Politics and Strategy, University of Kebangsaan, Malaysia) was invited to deliver a lecture on 'The Philosophy of Swami Sivananda'.

In his inspiring lecture on Sri Sadgurudev's philosophy, Prof. Ravichandran dwelt deeply on the Holy Master's practical spirituality and vibrant Vedanta and also emphasised upon the relevance of His Integral Yoga in present times.

The Divine Life Society Headquarters acknowledges with gratitude the kind gesture of Prof. Ravichandran Moorthy in coming to India to deliver a lecture on Sri Sadgurudev's philosophy and the sincere efforts of Sri S. Paneerselvam, Head of Philosophy Department and the other officials of University of Madras in organising successfully the second Sri Swami Sivananda Memorial Lecture.

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

—The Divine Life Society

REPORTS FROM THE D.L.S. BRANCHES

Ahiwara (Chhattisgarh): During the month of February 2012, the Branch held daily evening Satsanga and collective Japa of Sri Mahamrityunjaya Mantra on Ekadasi. On Sri Maha Sivaratri, it arranged special Puja and Abhisheka.

Ambala (Haryana): The Branch conducted on Sundays the weekly Satsanga which included collective Mantra Japa for half an hour. Tuesday Satsanga had recitation of Sri Hanuman hymns. The video Satsanga was on December 11, January 8 and February 12. Seva through homoeopathic Dispensaries was continued.

Aska (Odisha): The Branch held regularly biweekly Satsanga on Sundays and Thursdays. It also arranged special programme on Sri Maha Sivaratri.

Badakuanl (Odisha): *Regular Activities:* Morning Puja and Stotra Path; evening Puja followed by Sri Vishnu-sahasranama Stotra Parayana, Svadhyaya of Srimad Bhagavatam and Sri Ramayana; weekly Satsanga on Thursdays; and Paduka Puja on Sundays and Sivananda Day.

Special Activities: (1) Sri Bhagavad gita Jayanti: Parayana (2) Satsanga in a nearby village with Sri Vishnu-sahasranama Stotra Parayana.

(3) Foundation Day of the Branch: early morning session; forenoon session with Sri Gopala-sahasranama Parayana, Paduka Puja; Srimad Bhagavad Gita Parayana in the afternoon; a discourse on Srimad Bhagavatam and distribution of sacred Prasad in the evening.

Bangalore (Karnataka): *Regular Activities:* weekly Satsanga with Paduka Puja, recitation, Gurudev Puja, Svadhyaya Japa, Arati, Prasad on Thursdays; Friday Satsanga with recitation of Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotras; Abhisheka, Bhajans, Svadhyaya on Gurudev's writings on the first Sunday; monthly 3-hour Akhanda kirtan on 29th January; and 3-hour divine music on the fourth Sunday.

Special Activities: 67th Anniversary of the Branch Foundation: Bhajans by Sri Sivananda Bhajan Mandal, a talk on 'The Relevance of Spirituality in Daily Life' and distribution of Jnana Prasad.

Barbil (Odisha): The Branch continued its regular activities of weekly Satsanga on Thursdays, Home Satsanga on Mondays, Balvihar class on Sundays, monthly Sadhana Day with Paduka Puja, Srimad Bhagavad Gita Parayana, Anna Prasad (lunch) and special evening Satsanga on Chidananda Day, Srimad

Bhagavad Gita Yajna on Sivananda Day, and Sivananda homoeopathy Dispensary (1235 patients treated in the last two months).

Bellary (Karnataka): In addition to daily Puja, the Branch conducted Paduka Puja and Satsanga on Sundays, two Yogasana classes from December 15-18 and 27-30, and special Puja on the Punyatithi of H.H. Sri Swami Devanandaji Maharaj on 7th January.

Bhanjanagar (Odisha): *Regular Activities:* Weekly Satsangas on Sundays; Ekadasi Satsanga with recitation of Sri Vishnu-sahasranama Stotram and Bhagavad Gita (Chapter 12 and 15); and Sankranti Satsanga with Sri Sundarakanda Parayana.

Special Activities: (1) Sri Ganesh Chaturthi: Paduka Puja, Sri Ganesh Puja, Havan in the forenoon, special evening Satsanga with Sri Ganesha Stotra Path in the evening. (2) Sivananda Jayanti; Paduka Puja in the morning, Puja, Havan, a talk on the life and Teachings of Gurudev, Arati, etc. in the evening. (3) Chidananda Jayanti; Paduka Puja, distribution of clothes, biscuits, sweets and fruits, Havan, Puja discourses, Arati, and Anna Prasad Sevan. (4) Navaratri Puja; Paduka Puja in the morning, Sri Devi Mahatmya Katha, Arati in the evening. (5) Foundation Day of Chidananda Cultural

Centre; Paduka Puja, Havan, Puja, a talk. (6) 18-day Jnana Satra: Viveka Chudamani class in the morning, discourses on Srimad Bhagavad Gita in the evening—October 20 to November 6. (7) 23-day Jnana Satra:—November 14-December 6: class on Viveka Chudamani in the morning and discourses of Bhagavad Gita in the evening. (8) Sadhana Days: on 30th October and 20th November.

Bhubaneswar (Odisha): In addition to daily Paduka Puja, the Branch conducted weekly Satsanga on Thursdays, five Home Satsangas at the residence of the devotees, monthly Sadhana Day on 25th December and 29th January with talks by Revered Swami Dharmaprakasanandaji and Prof. Hrudananda Roy and Chidananda Day with 3-hour collective Akhanda Japa followed by 2-hour Harihat (64 participants) and Prasad Sevan.

Special Activities (1) Sri Bhagavad Gita jayanti: its recitation and also Sri Vishnu-sahasranama Stotra Parayana (2) H.H. Sri Swami Padmanabhanandaji's visit: along with other saints: special Satsanga, Prasad Sevan—2nd January. (3) Meditation class: January 4-8. (4) Punyatithi of H.H. Sri Swami Devanandaji Maharaj: special Satsanga Prasad Sevan. (5) Special Satsanga: 12th January—Shodashi of a Sannyasin.

Bhuj (Gujarat): The Branch held special Satsanga on Makara Sankranti and Mahatma Gandhi Nirvan Day (30th January).

Bikaner (Rajasthan): Regular Activities: 2-time Puja; daily 2-hour Satsanga with Svadhyaya; Matri Satsanga with Sri Sundarakanda Parayana on November 5 and 11, December 3 and 13, January 8, 10 and 22, February 14 and 25; Havan on Chidananda Day; Video Satsanga on Sundays; Sivananda Library; Yogasana class; and scholarships to students.

Special Activities: (1) Consecration ceremony of idols of Sri Lakshmi Narayana and Sri Surya Narayana from November 4 to 7: Puja, Havan for three days, ceremonial bath with holy water, Anna (cooked food), Ghritam, Nagar Yatra, rituals, Bhajan-kirtan, etc., H.H. Sri Swami Nirliptanandaji Maharaj graced the ceremony and ceremonially installed the idols. (2) 5-day discourses by Swamiji—November 7-11. (3) Gopashtami: Go (Cow) Puja and special feeding to them. (4) Prabodhini Ekadasi Tulasi Puja, Tulasi-Vivah, Bhajan-kirtan. (5) Mahamantra Day, Sankirtan on 3rd December. (6) Sri Bhagavad Gita Jayanti: Parayana. (7) Sri Dattatreya Jayanti: Bhajans in the forenoon, Japa and Sankirtan during eclipse. (8) Christmas Day: Bhajan-kirtan. (9) Sri Viswanatha Day: Sankirtan, Bhajans,

special prayers for a happy new year. (10) Makara Sankranti: Bhajan-kirtan, Sri Sundarakanda Parayana, Svadhyaya, distribution of food to poor children, the children of an orphanage and a Blindmen's school. (11) Srimad Bhagavad Gita Parayana and Akhanda Kirtan on the sad demise of Revered Swami Vandanananda Mataji on 21st January. (12) Condolence Prayer Meeting to pay tribute to the Mataji—600 participants. (13) Sri Maha Sivaratri: Puja, Abhisheka, Kirtan, nightlong Puja.

Burla (Odisha): The weekly Satsanga of the Branch included Likhit Japa, meditation and Svadhyaya. It held monthly Sadhana Day on makara Sankranti and Sri Maha Sivaratri.

Chatrapur (Odisha): In addition to daily Puja-Archana and evening Satsanga, the Branch conducted weekly Satsanga, nine Home Satsangas in two months, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on Sankranti: It held a public function with Paduka Puja on the occasion of the New Year Day in the Branch premises and also a special Satsanga in Sri Ganesha Temple. It organised 3-day Parayana of Srimad Bhagavad Gita on Sri Gita Jayanti and Sri Saraswati Devi Puja on Vasanta Panchami.

Digapahandi (Odisha): Besides

twice-a-day Puja, the Branch conducted biweekly Satsanga on Thursdays and Sundays, a special Home Satsanga on 9th January, Paduka Puja on Sivananda Day and Chidananda Day; and a special Satsanga on Sankranti. Sri Maha Sivaratri programme was: Puja, Abhisheka, 3-hour Akhanda Japa Arati, etc. On 9th February Bhoomi Puja for Satsanga Hall was done after Havan and Bhajan-kirtan by three revered Mahatmas. The programme concluded with Anna Prasad.

Faridpur (U.P.): The weekly Satsanga on Wednesdays included Svadhyaya of Sri Rama-charitamanas and 'Sadhana' on the Punyatithi of H.H. Sri Swami Premanandaji Maharaj, Paduka Puja was followed by Akhanda Path (reading) of Sri Rama Charita Manas, Yajna, Bhajan-kirtan, Prasad, etc. Special Deepa (lighted lamps) decoration was done. The Branch distributed blankets and woollen clothes to needy poor and Sadhus during the winter, and also gave all their daily requirements to the mendicants. Food was distributed to the poor for the three days—January 13-14-15.

Ghatpadamur, Jagadapur (Chhattisgarh): In addition to daily activities of early morning prayer-meditation, prayer recitation, Yogasana session, and in the evening half-an-hour Sankirtan followed by Satsanga, the

Branch conducted Paduka Puja on Thursdays, recitation of Sri Sundarakanda and Sri Hanuman Chalisa on Saturdays and of Sri Vishnu-sahasranama Stotram on Sundays. The Highlights of Sri Maha Sivaratri programmes were 24-Akhanda Sankirtan, four Prahar Puja-Abhisheka-Arati, Havan and Bhandara next morning.

Gumargunda (Chhattisgarh):
Regular activities: 3-time Arati, early morning prayer-meditation; Yogasana class; daily 2-hour evening Satsanga; Paduka Puja on Thursdays; recitation of Sri Sundarakanda and Sri Hanuman Chalisa on Saturdays of Sri Devi hymns on Fridays, and Lord Siva hymns on Mondays.

Special Activities: (1) Magh Purnima: 12-hour Akhanda Kirtan, Havan, Bhandara at a confluence. (2) Sri Maha Sivaratri: 15-day (360 hours) Akhanda Sankirtan of 'Om Namah Sivaya' Mantra, four Prahar Puja-Abhisheka-Maha Arati and Prabhat Pheri, Havan and Bhandara (free lunch with Dakshina to 2000 persons)

Hyderabad (A.P.): Sri Maha Sivaratri programme: early morning Sri Ganesh Puja and Paduka Puja, followed by 24-hour Akhanda Mantra; 5-hour Puja-Abhisheka followed by Havan; night-long vigil with Bhajans; special

Archana, Maha Arati, Prasad Sevan (80 participants).

Hyderabad, Kachiguda (A.P.): This Branch, which was started long time back is still active and some of the direct disciples of Gurudev keep it alive. It has planned to organise special Satsanga and Yogasana camps in different localities of this twin cities to celebrate 125th birth anniversary of Gurudev Swami Sivanandaji Maharaj. Its first special Satsanga on 12th February was of 4½ hours and included speeches of senior Sadhak devotees. Bhajan parties rendered divine songs. A special Yoga camp was held in Sivananda Library premises.

Jaipur (Rajasthan): *Regular Activities:* daily morning Sri Devi Bhagavat Katha, daily evening Satsanga with Sri Mahamrityunjaya Mantra Japa on Thursdays and Sri Sundarakanda and Sri Hanuman Chalisa recitation on Saturdays; Sunday morning weekly Satsanga with Havan and Svadhyaya; Matri Satsanga Monday afternoons; Katha on Ekadasis and Sri Satyanarayana Katha on Purnima; Swami Sivananda Homoeopathic Clinic daily for four hours—1432 patients treated in January; distribution of monthly requirement of dry ration—90kg foodgrain, 18kg other food items and 25kg special quota—to a Leprosy colony; distribution of food to 300 destitutes daily; financial aid of Rs.150 per month to 28 poor widows; monthly Scholarships—Rs.7550 to 149 students; and water hut.

Special Activities: (1) New Year Day:

Havan, Satsanga, Bhandara. (2) Makara Sankranti: Sri Sundarakanda Parayana, distribution of Til Chikki. (3) Elocution Competition: subjects 'Divine Life' and 'Swami Sivanandaji's Teachings', 51 students from 15 reputed schools took part—January 19-20. (4) Bhajan completion: January 20. Revered Swami Yogavedantanandaji was the Chief Guest in both the programmes.

Jamnagar Ladies Branch (Gujarat): The Branch held Satsanga with Svadhyaya on Ekadasis, and Paduka Puja on Sivananda Day and Chidananda Day. It also holds monthly Eye Camp in collaboration with Sivananda Mission, Virnagar.

Kakinada, Madhavapatnam (A.P.): The weekly Satsanga of the Branch is now held in Sivananda Kshetram. Satsanga were held regularly at two other centres on Fridays and Sundays. It also organised special programmes on Makara Sankranti, Sri Maha Sivaratri and on 12th February with Anna Prasad Sevan by 110 participants. Free Medical camps were on January 8 to 29, and on February 19.

Kantabanji (Odisha): The weekly Satsanga includes Svadhyaya of Bhagavad Gita. Sri Bhagavad Gita Jayanti programmes included 5-hour morning session of Gita study, Anna Prasad Sevan, Narayana Seva, and a 3-hour discourse in the evening session.

Khatiguda (Odisha): *Regular*

Activities: 2-time Puja; weekly Satsanga on Thursdays; Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana; monthly Sadhaka Day on 3rd Sunday—12hour Akhanda Kirtan of Mahamantra, Narayana Seva.

Special Activities: (1) Foundation Day: early Morning Prayer Meditation, Mahamantra Kirtan, Prabhat Pheri, Paduka Puja, Satsanga, prize distribution to the winners of competition for school students, Bhandara, Narayana Seva, and special evening Satsanga. (2) Special Satsanga: 5th February, Bhajans by an artist and two discourses. (3) Sri Maha Sivaratri: Puja-Abhisheka, night vigil with 'Om Namah Sivaya' Mantra Kirtan.

Moirang (Manipur): Besides holding weekly Satsanga on Sundays regularly, the Branch has successfully inspired all the members to conduct daily Satsanga along with children in their home.

Khurja (U.P.): The Branch conducted weekly Satsanga with Svadhyaya and Sankirtan on Sundays, Matri Sankirtan on Ekadasis, daily Yogasana class for men in the morning and for women in the evening, and Dhyana Yoga on Sundays. It held special programme and a spiritual talk on the 12th Punyatithi of H.H. Sri Swami

Devanandaji Maharaj. Free treatment is given through Homeopathic clinic.

Nandini Nagar (Chhattisgarh): In addition to the daily activities of 2-hour early morning session of prayer, meditation and recitation and evening Satsanga, the Branch held weekly Home Satsanga on Thursdays, Matri-Satsanga with Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays, and Ekadasi Satsanga covering Parayana of Srimad Bhagavad Gita and Sri Vishnu-sahasranama Stotram during two Ekadasis on Sri Maha Sivaratri 12-hour Akhanda Mantra Japa, 2-time Puja, 3-hour special Puja-Abhisheka along with Bhajan-Kirtan, midnight Arati were the highlights of programme. Two special Puja-Abhisheka were conducted at Bhilai and Nandini.

Raipur (Chhattisgarh): The Branch conducted weekly Satsanga with Sri Ramayana Path at the residence of devotees on Thursdays, and Srimad Bhagavad Gita Path in a temple on Mondays. It distributed clothes to the poor.

Salipur (Odisha): In addition to the daily activities of prayer, Puja, Dhyana in the morning, and Puja, Satsanga with Svadhyaya and a talk recitation of different hymns in the evening, the Branch had the Sunday activities of

Srimad Bhagavad Gita Parayana on the first, Yogasana-Pranayama-meditation on the second, Sadhana Day on the third, 6-hour Akhanda Japa of Mahamantra and a special Satsanga on the last Sunday. Sri Sundarakanda Parayana on 14th January, Paduka Puja on Sivananda Day and Swami Sivananda Charitable Hospital (105 patients treated) were the other regular activities. It imparted Yoga training to 35 staff members of a local College. On the New Year Day, it held Bhagavad Gita Parayana and a special Satsanga. A special Satsanga was arranged on the Foundation Day of The Divine Life Society.

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

Special Activities: (1) Sri Maha Sivaratri: 12-hour Akhanda Japa of 'Om Namah Sivaya' Mantra. (2) Mahamantra Sankirtan: for 12-hour followed by Prasad Sevan by 120 participants on 25th February.

Sunabeda (Odisha): The Branch held biweekly Satsanga on Thursdays and Sundays, and special Satsanga as

follows: 19th January on the visit of Revered Swami Mokshapriyanandaji, 29th January being initiation days of some members—Paduka Puja, Saraswati Puja, Havan, Bhajan-Kirtan in the forenoon, and a special evening Satsanga. It organised jointly with the Ladies Branch Sadhana Day on January 22—Prabhat Pheri, meditation, Paduka Puja, Svadhyaya, Anna Prasad Sevan (150 participate).

Sunabeda, Ladies Branch (Odisha): *Regular Activities:* Daily morning Puja followed by reading of Srimad Bhagavatam and Japa; daily evening Satsanga; biweekly Satsanga on Wednesdays and Saturdays; Satsanga for children on Sundays; Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana on Ekadasis; 12-hour Akhanda Japa of Sri Mahamrityunjaya Mantra; recitation of Sri Sundarakanda and Sri Hanuman Chalisa (11 times) on the Sankranti day; and Narayana Seva on Tuesdays.

Special Activity: Sadhana Day on 22nd January.

Varanasi (U.P.): The Branch held the fortnightly Satsanga on January 3 and 22 (even Sundays), and a Home Satsanga on 15th January. It distributed biscuits packets and Gajak to women inhabitants of the Old Age Ashram.

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