

## SKANDA SASHTI MESSAGE

*(H.H. Sri Swami Sivanandaji Maharaj)*

People have various views on the Swarupa of Lord Shanmukha who is also known as Kartikeya or Subramanya. Some consider Him the Commander-in-chief of the Deva forces. Some consider Him as a helper of the Devas, and therefore not even equal to the Devas themselves, though they think that He is a higher being than men.

The meaning of the very name Subramanya gives us a clue to His Real Identity. Subramanya means one who knows Brahman well. Brahman alone can know Brahman. Therefore Lord Subramanya is Brahman only.

The story of Lord Subramanya's birth is very interesting. Lord Siva has six heads— four facing the four sides, one facing upwards and the other downwards. From the Third Eye on each face emanated Tejas. This Light filled all the directions. The whole of ether was permeated by this Tejas. Lord Siva then withdrew this Tejas, into His own hands and gave it to Vayu. Vayu bore it for some time; but unable to endure it longer, gave it to Fire. Fire in turn passed it on to Ganga (water). That Tejas assumed the shape of six children and floated on Saravana-lake. When Parvati took up these children, they together formed one child with six heads. This was Shanmukha. And He carried on His Lilas on this earth.

That is the story of Brahman also; and the above is the story of Creation. Brahman filled everything. Brahman was of the form of Supreme Light. It filled ether. Thence, it passed on the Vayu, Fire, Water and Earth. The symbology of Subramania's birth, therefore, proves that He is no other than the Supreme Brahman Himself.

The Lord has six heads and therefore He is called Shanmukha. Mukham or the head contains all the five Jnana Indriyas. These five Jnana Indriyas *plus* the sixth Indriya Buddhi are the six gates through which the Antaratma receives impressions of objects. It is through these six "holes" that the Light of the Atman passes out. The very fact of the flowing out of consciousness through these six holes, proves to wise men that the Atman within is of the form of Consciousness. This Inner Consciousness has, as it were, the six heads. So too, has Lord Subramanya. He is the Supreme Brahman with six heads—the six Jnana Indriyas.

And, the Yogis explain that the six heads of Lord Subramanya represents the six centres within. Each head is the form of each Devata of the six Chakras. This way, too, we come to the conclusion that Lord Subramanya is Para Brahman and not a mere divine being.

Meditation on Lord Subramanya, therefore is according to the Bhaktas, the surest way to obtain intuitive Knowledge of Brahman. Lord Subramanya is Knowledge Absolute Itself: therefore, meditation on Him is productive of this Knowledge.

Apart from this, even if a beginner in concentration is taught the Swarupa of Lord Subramanya, and is asked to meditate on the six-headed form of Subramanya, riding on the peacock holding the Spear, with Valli and Devayani beside Him, the aspirant would sit absorbed in Him, for three hours without any difficulty. To pass the mind from one head to the other, from one eye to the other of his eighteen eyes, from one hand to the other of his twelve arms, etc.,

would be so absorbing that the mind would never wander.

As the aspirant advances in the practice, he can gradually dispense with all this paraphernalia and concentrate upon the Vel (Spear) alone. This Spear is the Real Swarupa of Lord Subramanya. It represents Consciousness. When all the rest has vanished, this alone remains behind.

The characteristics of Buddhi are: depth of thought, heights of intuitive perception, breadth

of vision and sharpness of intellect. All these are represented by the Vel (Spear). It is high (tall). It is deep (i.e., it has a long stem which reaches down to the feet). Its leaf is broad. And it has a sharp top. Therefore it symbolises Consciousness. The advanced Sadhaka meditates on this. One who meditates on this as Consciousness surely attains the Supreme Brahman which is Satchidananda.

May the blessings of Lord Subramanya be upon you all!

## PERFECTION IS INHERENT IN MAN

*(Sri Swami Chidananda)*

Perfection is inherent in each and every one of you; only It slumbers. It awaits to be awakened. To awaken It, that Great Intelligence, the Cosmic Intelligence which we call God, Allah, Ahuramazda, Jehovah or the Thing-in-Itself, or call It what you will, that Great Reality, behind and beyond all passing appearances, It has endowed you with a heart to feel It, a mind to think of It, and remember and meditate upon It, and an intellect to seek after It. That precious intellect is capable of investigating into the Essence of things, of searching, researching and finding. These three endowments of yours have been bestowed by the great Cosmic Love, Supreme Intelligence which we call the Almighty Universal Soul, God. It is the source and the origin of your being. It is your invisible support. It sustains your life's existence.

We exist because Being is there. But we have taken the wrong direction and only found finite parts of It. We seek for joy, happiness, that is true and we can find it in all its perfection, everlasting happiness only in that Reality which is perfect. We seek in wrong directions and we find little parts of it. Between intervals we have the ab-

sence of happiness. As long as we continue to seek in finite things, outer things, changeable things, we will not succeed in our quest. So the quest is quite all right: to seek for happiness and joy; but seek for it in the right direction. Then you will find It far beyond your expectations. You will be stunned. You did not bargain for this. So, He is the sole origin, your Inner Support, and your ultimate Goal, highest destiny—which, when you reach, life becomes successful, life becomes complete. You will have done what you have come here to do.

So, be aware that you are, in essential nature, radiant divinities, not little human beings with complexes, neuroses, problems, weaknesses, etc. No, these only qualify the passing aspects of your being. These are attributes that have been added to you for the time being. They are valuable only if you know why they have been given to you. And they have been totally used when turned towards God. May you, in seeking and attaining, make use of them in spiritual practice, spiritual life, the science of religion, through proper use of these faculties—the sentiment and love of God, the power of thought, the incisive power of understanding and reasoning, of the intellect, turned towards the

attainment of Reality; then life is a wonderful thing. I want you to make it wonderful by recognising the wonderful value of these faculties God has endowed you with. Put them to the highest use by turning them towards God, and God-attainment—the attainment of the Reality.

May the Divine Grace of the Supreme shower on each and every one of you and the blessings of the unbroken line of Perfect Masters that He has been continuously sending to the world of man as proof of His infinite love. Because there never is a moment when grace is absent in life; this is a fact. One great Indian sage was once questioned by a seeker, “Master, how may I qualify for God’s grace? How can I attain God’s grace?” In answer to this, the master turned and said, “What have you to do? GOD IS GRACE. GOD IS GRACE.” It is not something that belongs to Him or qualifies Him. The very fact of the existence of the Supreme Reality is proof of the existence of the Infinite Grace all around you. You are surrounded by It endlessly, you are living amongst It. Only open your eyes. And, in a more convincing way, the great Guru of Swami Vivekananda, Sri Ramakrishna Paramahansa, brought home this fact to a seeking soul when he said, “Divine Grace, the breeze of Divine Grace, is ever blowing on man in the boat of life. If you have not unfurled your sail to catch the breeze, if you have the sail wrapped up, you won’t be able to catch it even if the breeze is there. If you want to catch the ever-present flowing breeze of God’s Grace, you have to unfurl your sail. Ask and it shall be given; seek and you shall find.” That is a fact, a spiritual fact.

Beloved children of the Lord, seekers! May you all be aware of God’s grace in all its fullness

ever-present in your life. Masters have never been absent in any century, in any generation amongst humanity. Even the coming of teachers like Swami Sivananda, Ramakrishna, Ramadas and many other great Masters into this world is only a repetition, a reassertion of the ever present grace of the Divine ever available to man. May God’s grace and the blessings of all these saints be upon you.

May you live a life of seeking in the midst of whatever type of life God has put you in—student, businessman, lawyer, doctor, professor, teacher. That is only one aspect of your being; simultaneously may you have a rich inner life, spiritual life. This is real life; the other is a passing necessity, indispensable. But no matter how wonderful your external life may be, if the spiritual life is absent, it is like a beautiful dead body, a corpse. It is like a living death, living darkness, if you do not have a rich inner spiritual life simultaneously. Your stream of outer secular life is something which you cannot completely say ‘no’ to. Real life is getting rooted in God. Live in God and make use of these faculties of feeling, thinking, reasoning for the attainment of Reality.

Purify these by shedding selfishness, renouncing anger, hatred and serving others without expectation of reward. Live with universal love for all beings: be kind to plants, animals, birds, children, the aged, the sick, in short, to all beings. Let the Inner Being be purified by a life of continuous dedicated selfless service to your brothers. And who are your brothers? All humanity, far and near. May the Grace of the Divine ever be upon you.

When you see any person or object, think and feel that he or it is Atman or Narayana. By incessant practice of this, Namarupa (name and form) will vanish, Atman or Narayana will shine.  
—Swami Sivananda

## THE SEARCH FOR TRUTH

*(Sri Swami Krishnananda)*

(Continued from the previous issue)

### III

There are only two things that we see in this world: the world and ourselves. There is nothing else. If we look around, we see the vast world of astronomical phenomena and geographical extension, and we are there as small individuals in this mighty world. What else can we see? "I am here, and the world is there." The individual and the world are the realities. Perhaps we may say, in a general manner, that we conceive two realities. If this is our concept of what is real, and we are certainly in search of what is real, it would follow, from this answer or definition, that we are in search of the world, or we are in search of ourselves. Naturally, this should be so, because there are only two things as we said: We are there, and the world is there. If we are there as a reality, or the world is there as a reality, we are in search of either of these, or both of them. But, actually, we have not found either of these. Though we seem to be in search of the world, the world is not under our possession. We are not owners of this world. This is very clear. The world is not our property. So, in search of the world we have not obtained it; and in search of ourselves, we do not seem to have achieved a proprietary control even over our own personalities. Death is a standing example of our incapacity to hold ourselves as property. Nobody would willingly sacrifice one's own body to destruction. But a power overtakes us and we are dispossessed of this very body of ours, by the phenomenon called death. Though there are various other occasions also, which prove that we have no

control over ourselves, this is the final proof which is there glaringly before us, telling that we have no right even over this body itself. And what to speak of rights over other things in this world?

So, in our search for either that or this, externally or internally, we have obtained nothing; neither the world nor ourselves. There has been a mistake, evidently, in the very search that we have been making. If our definition of reality is correct, and if it is also true that we are in search of realities only, it should be inexplicable as to how we should be defeated in this search, which is unfortunately what has happened. The outcome of this analysis is certainly this much, that we have gone the wrong way. Our ideas of reality are not correct and therefore our search for this so-called reality has been in the wrong direction. We have not been moving the right way, because we have not understood what reality is.

Our philosophical edifice crumbles. It falls down and breaks to pieces if our search for reality, which is philosophical investigation, is rooted in a basic misconception of reality itself. There are, on the basis of the kind of analysis we have made up to this time, two ways of approach to truth, the external and the internal, the objective and the subjective, as they are called. The objective approach is generally the approach of science, of physics, chemistry, biology, astronomy, etc. These are all examples of an external search for reality. The internal searches have been of the psychologists, the psychoanalysis and, in the end, the mystics of the

world. These are the internal probers, quite removed from the external investigators of the scientific type.

Now, what have we found by these external analyses and internal approaches? What has science told us after its running here and there for the reality of the world, and what are the psychologists telling us? Today, we have only these two studies before us. The external approach which is scientific includes also the studies under what goes by the name of humanities, political science, history, sociology, aesthetics, ethics, economics and the like.

The latter are not external in the sense of physics or chemistry, but they are external in the sense of objective studies by experiment and observation. Wherever we employ the technique of

observation and experiment, we are pursuing the method of external approach to reality.

Thus, we have to take notice of both these approaches. And have they been satisfying, or have they confronted a wall in front of them, beyond which they could not go? Have these approaches, whether external or internal, ended in a final answer to all the questions of life? Or, have they led us to a blind alley? And we are just in darkness after some stage has been reached? If that is the case, there has been some error even in these approaches, the external and the internal. We have to take time, therefore, to go into the bare outlines, at least, of these approaches to reality in order to be sure as to where we stand.

*(To be continued)*

## USEFUL MEANS FOR STRESS RELIEF

*(Sri Swami Shivapremananda)*

One of the best means for stress relief is the practice of meditation before breakfast or before supper for 25 to 30 minutes in five steps.

Sit in a comfortable posture, either cross-legged on a soft cushion, or on a straight-back chair, with both the feet together on the floor. Close the eyes and keep the neck and back relatively straight without being rigid.

1. Feel the coolness of the breath inside the head and the warmth in the lower nostrils continuously, breathing deeply. From time to time, repeat mentally 'peace' (or *shanti*) with the in-breath and 'freedom' (or *mukti*) with the out-breath.

After five minutes breathe freely for a minute.

2. Feel the coolness of the in-breath. Exhale freely without trying to feel the warmth. Every

time you inhale, feel the sensation rising up inside the head. From time to time, repeat 'spiritual fulness' (or *paripurnam*).

Breathe freely for a minute.

3. i) Feeling the warmth of the out-breath inside the chest if possible (if not, in the lower nostrils) repeat 'my breath is one with the breath of all', for two minutes.

Breathe freely.

ii) Feeling the in-breath repeat 'my breath is one with the breath of nature', for two minutes.

Breathe freely.

iii) Feeling the warmth of the in-breath repeat 'my breath is one with the breath of God.' The atmosphere enveloping the earth is called so symbolically because it sustains life on earth.

Breathe freely.

4. Imagine the presence of the infinite spirit in the heart, and enveloped by it, or the presence of an image of God such as Shiva or Jesus, and repeat slowly and continuously 'I am one with you.' As to Shiva you may otherwise repeat *Om Namah Shivaya*. Do so for five minutes.

Breathe freely.

5. i) Feeling the warmth on the in-breath repeat mentally 'my body is your temple', focussing the mind on the heart.

ii) Feeling the coolness of the in-breath repeat 'my mind is your altar.'

iii) With the mind in the heart and feeling the warmth of the out-breath repeat 'my soul is your abode.'

Breathe freely.

6. Unfocuss the mind. Keep the eyes closed. In silence feel the absorption of the affirmations just made (without repeating them) for three minutes. Thus ends the integral meditation.

#### REQUIREMENTS FOR STRESS RELIEF

The following are some of the requirements for stress relief.

1. Communicate more with friends than you normally do. Try to make friends. Be first to smile when meeting someone. Show your interest in those you meet, in their welfare, in what they do, and try to be helpful and supportive.

2. Exercise regularly for an hour at least, such as practising a balanced format of *asana* and

*pranayama*, before breakfast or before supper. If not, walk at least three miles (five km) rapidly.

3. Be regular in your habits, such as in eating and sleeping. Eat moderately but plenty of vegetables and fruits. Vegetables should be cooked for easy digestion. Sleep at least seven hours. Avoid sleeping during the day. It is better not to stay up late.

4. Be interested in your work. If there is no satisfaction in your regular job, find something useful to do for a couple of hours, joining a charitable institution.

5. Have some hobby, such as reading history, biography, or learning a language or to play an instrument.

6. Take a break from daily routine, periodically, and go on a holiday, including some new places to see.

From time to time, learn to relax, sitting in an easy chair, or lying down on the floor after moving the body part by part slightly, relax physically for a few minutes. Next, feel the coolness and the warmth of the breath a couple of minutes. Finally, feel the movement of the abdomen, breathing spontaneously. Get up after moving the body part by part, and stretching, rolling over on both sides.

As a general rule, practise detachment as opposed to being confrontational and, when possible, by being co-operative.

#### MEANING OF "BEING ONESELF"

The path of Vedanta is the most natural. It is nothing but manifesting what you exactly are in essence. Be thyself. Thou art the resplendent Atman. Be rooted in this Supreme Consciousness. Eternity is thy very nature. Realise this now and here. Deep as the ocean is thy life. Nothing can harm you. Thou art the all-pervading, immortal soul.

—Swami Sivananda

## FINDING HAPPINESS AND AVOIDING SUFFERING

(Swami Atmaswarupananda)

As seekers we are like human beings everywhere: we want to find happiness and to avoid suffering. But, as seekers, we are meant to go about this in an intelligent way. We are meant to understand what happiness really is and what suffering truly is.

The world believes that happiness is in having things, and our minds are full of memories of getting something and feeling a joy. But as seekers we are supposed to introspect and discover the truth that that feeling of happiness came not from the possession of the thing desired, but rather that momentarily, when we got the thing desired, we wanted nothing. Thus happiness is not in getting things, but a state of wanting nothing.

Suffering too is misunderstood. We think that pain is suffering. But then, is it the pain or is it our interpretation of it, our not wanting the pain that is the real suffering? The pain we can usually bear. What is unbearable is all our imaginations about the pain, what it may mean, what it means about our future, its threatening possibilities. Therefore, our suffering mostly comes not from what we are experiencing right now, but from what we imagine about the future.

Our fundamental problem is that we personalise our experience. We don't see it from the point of view of the truth that everything is one. When we see everything from an impersonal

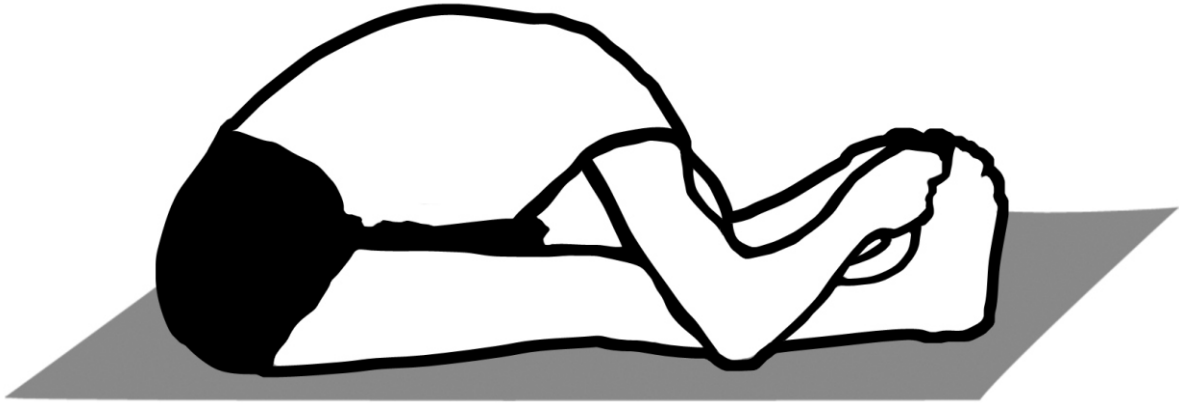
point of view, automatically we want nothing. And, therefore, happiness or our natural bliss is there. When we see things from an impersonal point of view, we see the play of the pairs of opposites and the three *gunas*. We recognise that we are in a world of experiences. Some are pleasant to the senses, some are not. We know that both are inevitable, and, therefore, we don't chase one or try to avoid the other. Neither do we want the pleasurable ones, nor do we want to avoid those that are not pleasant. We want nothing. We simply respond to all experiences by doing what is appropriate, our duty at that moment.

Thus, we can see that our spiritual life is a gradual shift from taking everything personally to treating them impersonally. And to do that it is inevitable that we have to begin to leave behind things that we are personally attached to. Recently someone asked Pujya Swami Chidanandaji for some guidance. One of the hints that Pujya Swamiji gave him was that whenever you go to a holy place, psychologically leave part of yourself behind, something that you cherish. Let it go.

When we finally let go of all the things that could be considered to be I and mine, then we view things as not I and not mine. As the great sage Vyasa said, "Bondage is I and mine. Liberation is not I, not mine." It is a shift from a personal perspective to an impersonal one. It is the only real way to find happiness and to avoid suffering.

The inner secret of the true law of prosperity is to affirm your plenitude, to affirm your abundance and live in that ever-present condition of lacking nothing, of having God and, therefore, of having everything. This is the only way. —Swami Chidananda

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Yoga for Health**PASCHIMOTTANASANA***(Sri Swami Chidananda)***TECHNIQUE**

Sit on a folded blanket with both the legs stretched and place the two hands on the knees. Slowly exhale, bend forward and catch hold of the big toes without lifting the knees. Bend your head down to touch the knees. Rest the elbows on the ground. Retain the posture for a few seconds. Gradually increase the duration of the time. Release the toes, and slowly return to the sitting position with inhalation. Take in a few slow deep breaths and exhale slowly. Repeat the posture two to three times. You can also do slow deep breathing while remaining in the posture.

When you gain mastery, you can comfortably stay for three to five minutes in the posture with normal breathing. While remain-

ing in the posture, concentration should be on the spine and back muscles.

**BENEFITS**

Stiff back and all sorts of cramp in the back muscles, and other diseases of the back are cured. The elasticity of the spine is increased. The hamstring muscles behind the knees are strengthened. It removes sluggishness and tones up the kidneys and abdominal organs. It also rejuvenates the spine and promotes better digestion.

Note: In the case of many, perfection in this Asana can be achieved only by regular practice for a number of days. Care should be taken not to cause too much of strain to the hip region.

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Sivananda's gospel of Divine Life

## OVERCOME ALL OBSTACLES

### ESCAPISM DOES NOT PAY

“A woman was crying aloud with labour pains. The husband quietly approached and tried to pacify her, ‘My dear, even if you cry yourself hoarse, you alone have to deliver the child!’ And she grew calm and delivered the child without much more ado,” said the Master amidst laughter, to explain the dictum that we should do our duties cheerfully.

“There is another interesting story to illustrate the point,” he continued. “A bull was once disgusted with the treatment meted out to it by its owner. How long must I plough in the field, it thought. It ran away. After walking a few miles, it chanced to come to another field. Through an accident one of the bulls of the farmer there was injured. Seeing the stray bull lying beneath a shady tree, the farmer promptly caught hold of it and yoked it to the plough. And the bull silently ploughed the field, understanding its duty aright.

“Similar was the experience of a sensitive underwear, which reflected on its sorry fate with disgust and anger. It flew away from the clothes line and was discovered in the backyard of a house miles away. A resident of the house, a poor man, thanked his stars for the windfall, and promptly put the underwear to the only use for which it was meant.

“No one will profit by shirking his duty. The omniscient Lord cannot be deceived. If you escape from your duty at one place, the very thing will be waiting for you wherever you go.”

### MASTER'S SPIRIT OF SERVICE

Swami Nityanandaji of the Ramakrishna Mission came with Swami Ajeyanandaji Maharaj, who had just returned from the West. Swami Ajeyanandaji recalled his close association with the Master, while they were both residing at Swarg Ashram during their Sadhana period.

“Swamiji,” he said, addressing the Master, “you were robust in those days. You were ever busy and dynamic, always eager to serve and serve all. I remember how you used to volunteer to help Sadhus and sick persons. Two instances I still remember when you spent out of your own pocket to send patients to Lucknow for hospitalisation. In another instance you had several cottages of Sadhus repaired at your own expense—all this when you yourself were living on alms. It is that spirit of service that has manifested itself today as this great institution.”

Continuing, Swami Ajeyanandaji said, “Swamiji, you were so full of humour in those days.”

“Even now I am. I have written a couple of books also on humour.”

The Master read a few of his humorous poems which made them all laugh heartily.

“Yes, and whenever I felt depressed, it was you who brought me cheer. I can never forget my close association with you during the year and a half I stayed at Swarg Ashram.”

After detailing his work in England and the United States, Swami Ajeyanandaji said, “Swamiji, even in New York I have had the pleasure of meeting several of your followers, so also

in England. To many I have given a virtual discourse on your life and teachings.”

#### THE MASTER'S WISDOM

It was 9 a.m. A group of devotees from Malaya and some other visitors waited eagerly in front of the Master's cottage. When the doors were opened all rushed to have his Darshan.

In the midst of the crowd there was an aged, poor and diseased person. Somehow he came forward and sat in front of the Master. After explaining his difficulties he demanded twenty rupees. The Master, in his boundless compassion, took pity on him but gave only twelve. Again the old man pleaded for twenty. The Master flatly refused, and asked Sri Satyagyanam to give him a tin of milk powder and coffee.

All were surprised to see this unusual attitude of the Master who refused the man the amount he demanded.

“He has cultivated the bad habit of drinking,” explained the Master. “If I give him more money he will drink more and spoil his health.”

#### EXPERIENCE IS SUBJECTIVE

“Swamiji, if some drink coffee at night they get sound sleep, but it is just the opposite in my case,” Atmaramji said to the Master.

“That is the beauty,” commented the Master. “For some, castor oil will relieve constipation and for others it will increase it. What do you say about that? That which is nectar to one, becomes poison to another. This is a great mystery. It clearly shows that there is no truth in the object itself. As you are, so you see and experience. The truth about the object lies only in the truth about the subject. Therefore, know the Self and be free.”

#### ON REINCARNATION

Sri M. K. Pandit, an old gentleman, a native of Udaipur, who had settled in America, came to the Master and prostrated.

“Swamiji Maharaj, I have heard of your greatness, your wonderful teachings and your wonderful mission. Today I am having your Darshan and feel blessed. Swamiji, is it possible for a soul with a male body to take a female body in the next incarnation?”

This was Sri M.K. Pandit's query.

“O yes!” said the Master. “The soul has to undergo various experiences in different bodies. In the male body it experiences the qualities of boldness, strength, etc., and in the female body it experiences patience, mercy, kindness and forgiveness. Moreover, a man is never a full man nor a woman a full woman. There is woman in man and man in woman. There are animal traits also in man. In some men there is the nature of a dog, in others the nature of a donkey, the nature of a jackal and tiger. Whichever quality is predominant at the time of death, the soul takes a body with that particular quality in the next incarnation. So develop divine qualities. You will evolve quickly and become the Divine Itself in the end.”

“Thank you, Swamiji. My doubt is now cleared. When I go back I shall try to disseminate your teachings,” said Sri Pandit.

#### DEVELOPING FRIENDSHIP

After the night Satsanga the Master introduced Sri R., a devotee from Malaya, to Sri S.H. They saluted each other and after a few words kept quiet. Noticing this the Master remarked, “Ohji, as soon as you meet a new person you should talk to him or her sweetly and voluntarily. You should make the person feel homely within a short time. You should not maintain a reserved attitude. This is the secret of developing good friendship with one and all.”

## BEING WORTHY OF ONE'S NAME

The Master gave Darshan in the morning at 10 a.m. He was in a jovial mood.

A devotee from Kuala Lumpur came and prostrated.

“What is the name of your daughter?” enquired the Master.

“My daughter’s name is Satgunam” (meaning ‘good-natured’).

“Satgunam? Has she a quarrelsome nature? Is she good to you? Or is she Satgunam in name only?”

“No, Swamiji, she is very good to me. She respects, adores and serves me nicely,” replied the devotee.

“That is it,” said the Master. “One should prove worthy of one’s name. Some people keep a very beautiful name, but their character is just the opposite. What is the use of having the name ‘Annapoorna’ but not giving a morsel of food to a poor man. Miss Rosy may be like a rose externally only, but full of thorns inside! Mr Broadman will be only physically broad, but narrow-minded at heart! As is the name, so should be the character.”

All enjoyed this instructive humour of the Master and burst into laughter!

## THE MASTER’S EQUAL VISION

After the office work the Master took photographs with a military officer and a press reporter from Delhi. While he was returning to his cottage, four or five beggars stood on the wayside. Suddenly, to the surprise of all, he called the poor beggars to his side and asked Sri Purushottam to take shots. Then he gave each one a rupee and sent them away. Both the press reporter and the military officer were dumbfounded to witness the Master’s simplicity and equal vision among the rich and the poor.

## MIND, THE CAUSE OF WORRY

Swami Venkatesananda was informing the Master that Sri X. was having a little family worry, which made him indulge in some unlawful act.

The Master said, “Who is not having worry? Everybody is having some worry or other. A householder is having family worry; a Sannyasin is having worry about alms. The only ‘worry-less’ man is the enlightened sage who has controlled his mind, which is the root cause of all worry and anxiety.”

## RAM-NAM BRINGS REAL FREEDOM

After going through some letters in his cottage, the Master started for the office. Swami Krishnananda Mata, an old lady, who prayed daily for her early departure from this world, came and bowed to the Master.

“Awo Mataji. How are you?” greeted the Master. “Expecting the time to come early, Swamiji. Somehow God is not granting.”

“All the same to be here or to go there if Ram-Nam is constantly on the lips,” said the Master.

## SEE GOOD IN EVERYTHING

The Master was proceeding to the office. Sri Santosh approached him and informed him about R.’s health and consulted the Master about some medicines to be given to her.

“Santosh, from where did you get that medicine?” enquired the Master.

“From Swami Chidananda, Swamiji. He is keeping very good medicines with him.”

“He is a lover of medicines, I think,” said the Master. “Santosh, is he not a very loving and compassionate man?”

“Of course, Swamiji.”

The Master then said, "Always look to the good side of men and matters. Even when you come across people who are rude to you, feel that God has provided you with an opportunity of strengthening your mind through their behaviour. Always see what is good in others in order to develop that particular good quality in yourself.

"See no evil, but if you happen to notice any, see that that evil does not come to you. God created both good and evil in this world for us to learn. From the good we learn to be good, and from the evil to be free from evil. Therefore, both good and evil are really good only."

#### THE VALUE OF OPPOSITES

After the usual Kirtan and prayer in the office, the Master was replying to a question put by a lady devotee.

"Vice exists to glorify virtue. Pride exists to glorify humility. Black exists to glorify white. Evil exists to glorify good. If all are good and virtuous, how will you appreciate virtues at all!"

#### GOD ALONE GIVES

While the Master was returning from the office the same beggar group which came yesterday approached him for money.

"Like this they will come daily, Swamiji. Swamiji need not give anything today. They

should not be encouraged," said Swami Hridayananda.

"Doesn't matter," said the Master. "God is giving." Turning to Satchidananda he said, "Ohji, give them one rupee each."

#### ESSENCE OF TEACHINGS

Sri Sushila, a devotee from Delhi, who was a nurse by profession, met the Master with her sister in his cottage in the morning. After prostration she gave her diary to him for his autograph and blessings.

"Washerman Rs. 8, house rent Rs. 25, vegetables Rs. 5, hotel account Rs. 26, milkman Rs. 15."

All wondered what the Master was reading from that diary. To the surprise of everyone it was only from a blank page that he was reading all the above items. Everyone burst into laughter!

Then the Master inscribed his immortal teachings in the diary: "Serve, love, give, purify, meditate, realise; be good, do good," and handed it back to Sri Sushila.

Sri Sushila was finding it a bit difficult to read what the Master had written. He helped her and said, "Ohji, try to practise the last couplet—'be good, do good'—and the others will follow automatically."

Self-realisation is the realisation of one's true, essential nature, Satchidananda. Brahman is Satchidananda. It is the attainment of the consciousness that you are beyond body and mind. Realisation of the Brahman is regarded as the highest of all knowledge. Brahman is birthless and deathless. The reality underlying all names and forms is Brahman. The body, the senses, the mind and the intellect are merely the outer covers which conceal the inner permanent reality. Brahman transcends the phenomena.

—Swami Sivananda

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## Children's Page

# THE HINDU RELIGION

*(Sri Swami Ramarajyam)*

Alexander reached India in 326 AD harbouring a desire to conquer the whole world. Porus ruled over the land lying between the Jhelum and the Chenab rivers, which is now in Pakistan.

A war was fought between Alexander and Porus. An incident in that war made Alexander change his attitude to life completely.

Alexander was taking rest in his army camp. His soldiers informed him that an Indian Sadhu was applying some medicines on the wounds of the soldiers of his army who, after being cured of their injuries in a very short time, were ready to fight again.

Alexander had heard a lot about Indian Sadhus. But it was really astonishing and unbelievable that an Indian Sadhu should render medical help to his soldiers. Alexander could not sleep that night and he kept pacing up and down in his camp.

In the morning, Alexander went to that Sadhu with an interpreter. The Sadhu was busy giving medical treatment to the soldiers of Alexander's army. Alexander stood near the Sadhu who did not notice him initially. After some time, he cast a glance at him and resumed his work again. Some books were lying nearby and he was giving medicines after consulting those books.

For the first time, in his life, Alexander saw a man who did not stand up to show respect to him. He felt insulted but did not react. He kept standing there. After a little while he inquired through his interpreter, "Who are you?"

"I am a servant of God," the Sadhu replied. "Do you give medical help to the sick?"

"No, I serve the living beings who are different forms of the one and the same God."

"But why are you serving the enemy?"

"For me there is neither enemy nor friend. I am serving living beings, as I said just now."

"It is beyond my comprehension," said Alexander.

So far, the Sadhu had answered Alexander's queries without looking up. Now he looked up.

A dead ant was lying near by. The Sadhu picked it up and asked Alexander to open his hand. Putting the dead ant on the palm of Alexander, he said, "Can you bring this ant back to life?"

Alexander said, "No."

"If you cannot bring even an ant back to life, what right have you to take away the lives of so many soldiers in the battlefield?"

Alexander was dumbfounded.

The Sadhu said, "I want you to give an answer to my question."

Alexander bowed his head.

The Sadhu said, "I am a Hindu. The Hindu religion is a religion of humanity. A Hindu loves all living beings. He does not discriminate between a Hindu and a non-Hindu, a friend and a foe. He loves one and all as diverse manifestations of God. Do you know the language of love?"

For a little while the Sadhu looked at Alexander steadily. Then, he said, "You know only how to take others' lives. You do not know how to infuse life into the dead. What sort of bravery is it? Listen to my advice. Stop killing. Learn to love others. Give up fighting for good and go back to your country."

Alexander said with folded hands, "I will certainly give up fighting and go back to my country, but you must accede to a request of mine. Please accompany me to my country and popularise your method of treatment there."

God knows whether that Sadhu accompanied Alexander or not, but by teaching the lesson of love, he changed the pattern of his (Alexander's) life.

Dear children, the Hindu religion is not simply a religion of a particular community called the Hindus. It is a way of proper thinking followed by actions in accord with it. It is a way of life which is based on the assumption that all living beings—not merely human—are different forms of God and which throws the treasure of love open to all.

## SPIRITUALITY AND THE ENVIRONMENT

It is well known now that our planet is rapidly approaching a state of environmental crisis. Most scientists attribute it to the effects of Global Warming. Recently the consequences are becoming a living reality with increased torrential rains, flooding, hurricanes, melting of glaciers, etc. Loss of life, loss of property, damage to the environment is happening at an alarmingly fast pace.

Aside from the scientists, many concerned people are saying that if humankind does not do something fast to reverse the trend of Global Warming it will be catastrophic not only for our children and grandchildren, but even our present adult generation. In this regard, our revered Sri Choudhury Gaurahari Mishraji, I.F.S. (Retd.) Formerly, Principal Chief Conservator of Forests, Orissa, was invited to an international conference of foresters and forest managers in Sweden. The purpose of the meeting was to discuss how environmental education and awareness, particularly in connection with Global Warming, could be transmitted to the general population through various faiths. A proposal from this conference was submitted to the United Nations. The invitees were requested to search their scriptures for teachings about the relationship between God and His creation. It was found unanimously that scriptures

from all religions extolled the sacredness of Nature and that man has a sacred duty to care for it.

When revered Sri Mishraji returned to India from Sweden, he spent nearly one month in Gurudev's holy Ashram. He very graciously agreed to speak about his research concerning the relationship between spirituality and the environment. Several students of the Yoga-Vedanta Forest Academy were so moved by the talk, they requested Sri Mishraji to give a second talk to the Academy itself.

Because of the importance of this topic to all of us living in God's creation, we are very happy to share Sri Mishraji's talk over the next two months in the Divine Life magazine beginning in the December 2007. In the present issue, we would like to share with you some very easy guidelines that all of us can do as individuals to reduce Global Warming. These guidelines are primarily taken from Nobel Prize winner Al Gore's award winning documentary on Global Warming, *An Inconvenient Truth*.

Nine Simple Things We Can Do and How Much Carbon Dioxide We'll Save Doing Them

### CHANGE A LIGHT

Replacing one regular light bulb with a compact fluorescent light will save 70 kg's of carbon dioxide per year.

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 TURN OFF ELECTRONIC DEVICES

Simply turning off your television, DVD player, stereo, and computer when you're not using them will save thousands of kg's of carbon dioxide per year.

## DRIVE LESS

Walk, bike, carpool or take metro transit more often. You'll save ½ kg of carbon dioxide for every 1.6 km you don't drive!

## CHECK YOUR TIRES

Keeping your tires inflated properly can improve petrol mileage by more than 3%. Every litre of petrol saved keeps 2.25 kg's of carbon dioxide out of the atmosphere!

## RECYCLE MORE

You can save 1100 kg's of carbon dioxide per year by recycling just half of your household waste. Vermi-compost food waste. Give something away. Donate clothes you haven't worn for a long time.

## CONSERVE WATER. USE LESS HOT WATER

Always turn off running taps not in use. Fix leaking taps. Turn off the water when brushing your teeth or shaving etc. It takes a lot of energy to heat water. Use less hot water by installing a low-flow showerhead (160 kg's of CO<sub>2</sub> saved per year) and washing your clothes in cold or warm water (225 kg's per year).

 AVOID PRODUCTS WITH A LOT  
OF PACKAGING

You can save 550 kg's of carbon dioxide if you cut down your garbage by 10%

## PLANT A TREE

A single tree will absorb one ton of carbon dioxide over its lifetime. Use recycled paper in printers etc. Use cloth shopping bags. Avoid polythene and paper bags.

## BECOME PART OF THE SOLUTION

Find out about an organisation that is working to save the Earth. Learn more and get active at [ClimateCrisis.net](http://ClimateCrisis.net)

Our revered President H.H. Sri Swami Chidanandaji Maharaj has written in the National Code of Conduct: "Man and Nature are inseparable. Man and his natural environment are interrelated and mutually interdependent. Everything in nature contributes to our protection and nourishment. Let us, therefore, protect our natural environment. Helping in maintaining the ecological balance is our duty. It is indispensable for our safe living and all-round welfare. Polluting of public places and polluting of air and water of the country is a national crime. We must make amends for our past lapses."

*(To be Continued)*

Truth, dependent on its own Self, transcends even the ideas of omniscience and omnipotence, for these involve relations which are a limitation on the Absolute.

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It is a psychological secret that if you strictly believe that what you want has come, it should come and it has to come, because your resolution touches the object that you need and it gravitates towards you immediately.

—Swami Krishnananda

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

The Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near the Laxman Jhula. It is a homely setting with medical facilities for sick destitute people who have been separated from their kith and kin, due to physical or mental illness or contagious disease and who have no place to turn to for medical interventions, rejected by society.

In a forlorn corner she was discovered. At night, lying down under a bundle of dirty clothes, not having even a blanket, but a stick in her hand for the needful protection. Eyes wide open, ragged clothes, an untidy shock of hair and a weak, malnourished body. No words came out of her mouth, but the anxiety could easily be read in her grimy face. It is more than two years ago that this female patient was admitted in Sivananda Home, where she underwent treatment for severe anemia, worm infestation and mental trauma. Slowly recuperating during the years, she was found to be an educated woman, and in the process of rehabilitation she started making beautiful drawings, writing in Hindi and English, sewing, preparing *rotis* and other household chores. By the Grace of Divine Mother, her confused and deranged mind settled down and she could recall the names of her four children and of her husband and the name of her village, District and State. A long process of enquiries followed and believe it or not, on the very first day of the Navaratri Puja, her husband arrived to take her back home! A touching real life story, especially to know

that their address is in Bihar, that she left the house in a deranged state of mind not less than six years ago and that her husband got remarried in the course of time! In spite of all these seemingly difficulties and obstacles, the husband requested her to come back and his second wife not only approved but even instigated him to bring the mother of his children back home again and restore her place in the family!

*Namo namo Durge sukh karani,  
Namo namo Ambe dukh harani.*

(Durga Chalisa)

It is a true life story about hope, about never giving up, about love and courage, zeal and sacrifice—a true genuine Devi Puja, honouring the Goddess in the heart of this mother, who lost her way, who lost her mind, who lost all her earthly possessions, but never lost her faith and at the end, she regained more than she ever owned. And as a true husband, who did not judge and abandon her, he received her back in respect, in spite of whatever she had undergone in those years. After the needful administrative and Police Office requirements, they went to their home and a few days later a phone call confirmed their safely home return. *Namastasyai Namastasyai Namastasyai Namamah.*

*O, Devi, You forever dispel the distress of devotees  
To those that take refuge in You  
You remove all pain and suffering.  
O Narayani! Salutations to You again and again.  
(Devi Mahatmyam)*

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

## THE NAVARATRI CELEBRATIONS

During the auspicious Navaratri, the Headquarters of the Divine Life Society celebrated the nine nights worship of Divine Mother. She is the manifestation of Divinity in Its holy Trinity revealed to humanity as the magnificent and omnipotent power, known as Sakti or Para Sakti in Her threefold aspects of Durga, Lakshmi and Sarasvati. Divine Mother is the embodiment of all creation. She is the womb and tomb of all these diverse creations of this entire Universe. She was invoked through special Puja, chantings, Bhajans and Kirtans from 12th to 20th October.

According to tradition, the glorious Mother in Her aspect as Durga was worshipped in the first three nights of Navaratri to destroy the demoniacal forces and evil nature in human beings and to deliver the deluded souls from the bondage of ignorance and darkness. The next three nights were devoted to Mother Divine in her aspect as Lakshmi, seeking her Grace for material and spiritual prosperity and welfare; and the last three nights were dedicated to invoke the Mother in Her Vidya aspect as Sarasvati to bestow on humanity the wealth of wisdom and final liberation.

This time, the nine-night worship of Divine Mother was conducted in the newly built *Sivananda Auditorium*. The Puja was grand, unique and delightful. The specially erected dais and the hall was embellished with enchanting decorations decked with flowers and festoons along with colourful electric lights.

In addition to the daily prayers and chants, the programme of the daily function included melodious

songs and hymns glorifying the Divine Mother. The systematic Mantra Japa of Devi for the peace of the world, and the daily reading of the holy and sacred scripture of Devi Mahatmya created a peaceful atmosphere in the Ashram. All the nine nights the sacred *Durga Saptasati* was read in original Sanskrit, Hindi and English. The floral Archana to the chant of *Ashtottarasata-namavali* and special Arati were the special features of the celebration. The concluding day marked the consummation of the worship, where grace of the Almighty Divine Mother was invoked in a mass prayer meeting. Kanya Puja or Kumari Puja followed immediately after the traditional worship. The sacred Prasad was distributed to all assembled there on the conclusion of sacred Navaratri.

The Vijaya Dasami, the celebration commemorating the glorious victory of the Mother over all the evil forces and the dawn of knowledge (Vidyarambha) was observed on 21st October. Selections from the sacred scriptures like The Vedas-Upanishads, the Ramayana, the Mahabharata, the Bhagavad Gita, the Bhagavatam, the Upanishads and Gurudev's book Sadhana were read out. The senior Swamis blessed the devotees assembled on the occasion. In the evening Divine Mother Ganga was worshipped with special Arati. The inmates of the Ashram, guests, visitors from far and wide, the local people, the faculty members and the students of the Y.V.F. Academy participated in the celebrations. All the ten days the atmosphere of the Ashram was saturated with devotion and divine Bhava.

### ITINERARY OF SRI SWAMI DHARMANISTHANANDAJI MAHARAJ

1. 22nd to 30th Nov. 2007 . . . . . Surendranagar (Gujarat)
2. 1st to 7th Dec. 2007 . . . . . Mahesana (Gujarat)
3. 9th to 16th Dec. 2007 . . . . . Malad, Mumbai (Maharashtra)
4. 18th to 26th Dec. 2007 . . . . . Jamnagar (Gujarat)
5. 28th to 30th Dec. 2007 . . . . . Bangalore (Karnataka)
6. 1st to 8th Jan. 2008 . . . . . Gandhinagar (Gujarat)
7. 10th to 14th Jan. 2008 . . . . . Gumergunda (Chhattisgarh)

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**THE 91ST BIRTHDAY ANNIVERSARY OF  
WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ**

The 91st Birthday of Worshipful Sri Swami Chidanandaji Maharaj, President, The Divine Life Society, was celebrated devoutly on the 24th September 2007. The programme started with early morning group prayer-meditation, followed by discourses on Pujya Swamiji Maharaj, his life and teachings by H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President and also by Revered Sri Swami Atmaswarupanandaji Maharaj. There was a Nagar Sankirtan by the inmates and the devotees of the Ashram. A Havan was performed in the Yajna Shala for the welfare of the world. Abhisekh and floral Archana were

performed to Gurudev's Paduka (worship of the holy Sandals of Gurudev Swami Sivanandaji Maharaj). After the Puja, H.H. Sri Swami Vimalanandaji Maharaj, Prof. Vasudev Randevji, Prof. Ved Prakash Grovarji, related some of the aspects of Worshipful Swamiji Maharaj's life and teachings. They also presented some of the memorable incidents in their personal life from their memory lane. In the evening mother Ganga was worshiped and offered a special Arati. The night Satsanga programme consisted usual prayers, chants, Bhajans, Kirtans, discourses by Sri Ramniwas Guptaji, Sri P.C. Jena, Sri Charles Kangai and Sri Omar Mansor.

**CULTURAL TOUR OF REVERED SRI SWAMI PADMANABHANANDAJI MAHARAJ**

Revered Sri Swami Padmanabhanandaji Maharaj alongwith Revered Sri Swami Tyagavairagyanandaji Maharaj and Sri Swami Dharmanishtanandaji Maharaj, the Divine Life Society Headquarters, under invitation from the Divine Life Society Branches of Gujarat State, undertook a cultural tour from 23rd September to 2nd October 2007. The Divine Life Society Branch, Vadodara, organised a 100-hours Akhanda Maha Mrutyunjaya Mantra Japa for world peace concluding at 12 noon on 24th September. Swamiji participated in the Japa Yajna. The Branch also organised a Satsanga on 23rd evening at the Branch premises in which Swamiji spoke on Sadhana. Swamiji also distributed scholarship to some students who acquired ranks in their respective branches of study. On 23rd September 2007 Swamiji visited the Shram Mandir at Sindhrot, Vadodara, a leprosy detection and rehabilitation centre, which houses about 500 inpatients, 100 children, hospital, etc. Swamiji visited the hospital and patients and had a Satsanga with inmates and staff members.

On 24th September there was a grand Paduka Puja in the Branch Satsang Hall as part of the 91st Birthday anniversary of Worshipful Sri Swami Chidanandaji Maharaj, International President of the Divine Life Society. Sri Swamiji participated in the Paduka Puja alongwith other devotees and gave a brief talk that followed the Purnahuti of the Akhanda Maha Mrutyunjaya Mantra Japa chanting. The Trustees, faculty members and students of the Baroda High school, Alakapuri, Vadodara requested Swamiji to address the students. Swamiji gave a talk on the importance of ethics and character for students. The talk was well received by the students. There was also a question and answer session following the talk. In the evening on 24th September Swamiji gave a talk in a public meeting organised by the Branch at Baroda High School Auditorium in which Swamiji gave a talk on the Quintessence of Srimad Bhagavata Purana.

On 27th September Swamiji visited the Divine Life Society Branch Jamnagar and had an informal meeting with representatives of the

Branch. The Branch organised a public meeting at “Bhiddhanjan Mahadev” where he gave a talk on the importance of spiritual health to lead a happy life. Swamiji also visited Sri Bhaskar Bhai Baxi, a very old devotee of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj at his residence and had a home Satsanga at his residence.

Swamiji visited the Surendranagar Branch on 28th September 2007. A Satsanga was held at the Branch office at Hatkeshwar Mahadev with Branch representatives. Swamiji also gave a talk in a Public meeting organised by the Branch at Kothari Balmandir Hall. Swamiji spoke on Bhakti Yoga.

On 29th September 2007 Swamiji visited the Divine Life Society Branch Gandhinagar and gave a talk on The Divine Mission of Sri Swami Sivananda and his message in a public meeting arranged by the Branch at the Engineering Staff Training College Auditorium.

The Divine Life Society Branch Vadodara with the cooperation of other Divine Life Society

Branches in Gujarat organised a retreat programme (Shibir) at Karnali, a small hamlet on the Banks of the Holy River Narmada, from 30th September to 2nd October 2007. The Shibir was conducted in Gita Mandir Karnali. Sri Swami Dharmanishtanandaji Maharaj conducted the early morning meditation and Yoga classes. On 1st October there was a boat Sankirtan. There was also a traditional worship of Narmada river and Holy Snan.

Sri Swami Padmanabhanandaji spoke on the philosophy of Bhagavad Gita in the forenoon sessions and on devotion in the evening sessions. Sri Swamini Swaroopanandaji spoke on *Shat Padi* hymn of Sri Sankaracharya. Sri Swami Tyagavairagyanandaji Maharaj and Sri Swami Dharmanishtanandaji Maharaj spoke on Sadhana. All the Branches in Gujarat participated in the Shibir. The programmes helped to bring the various Branches together and the participants were inspired by the discourse and Satsanga.

## AN ANNOUNCEMENT

### KARNATAKA STATE DIVINE LIFE SOCIETY CONFERENCE

The Karnataka State Divine Life Society Conference will be held from 28th to 30th December 2007 at Shri Kuchalambal Kalyan Mahal, II-Block, Jayanagar, Bangalore—560 011. Delegate Fee for participation in the Conference is Rs. 500/- and Rs. 500/- extra for accommodation. Further details can be had from Sri M. Satish, Secretary, The Karnataka State Divine Life Society Conference Committee, 71, Chick Bazaar Road, Swami Sivanandapuram (Tasker Town) BANGALORE—560 052, Karnataka.

Mobile No. 0-94483 85592

E.Mail: [dls.karnataka@rediffmail.com](mailto:dls.karnataka@rediffmail.com) / [dilasa2001@yahoo.co.in](mailto:dilasa2001@yahoo.co.in)

All devotees are requested to participate in the Conference.

—THE DIVINE LIFE SOCIETY

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## AN ANNOUNCEMENT

### 34th ALL-ANDHRA DIVINE LIFE SOCIETY CONFERENCE

The 34th All-Andhra Divine Life Society Conference will be held from 29th to 31st January 2008 at the Ashthana Mandapam, Holy Tirumala Hills at the lotus feet of Lord Venkateshwara. Registration Fee for participation in the Conference is Rs. 11/- which may please be sent to one of the contact persons as per address given below. For further details please contact:

Sri Swami Satyavratana, The Divine Life Society Branch, Sri Sivananda Ashram, 6-1-110, Padmarao Nagar, Secunderabad—500 025, A.P., Phone: 040-27503274/27506782

Ch. Venkateshaiah, President, The Divine Life Society Branch, “Gnana Deep”, Nehru Nagar, Gudur—524 101, Nellore Distt., A.P., Mobile: 99089 07779

Swami Ramayogi, Sri Sivananda Dharma Kshetram, Layidam—532 168, Via-Ponduru, Srikakulam Distt., A.P., Mobile: 99898 46137

All devotees are invited to participate in the Conference.

—THE DIVINE LIFE SOCIETY

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### BHARATIYA VIDYA BHAVAN'S ESSAY COMPETITIONS—2007

It is for the information of the Readers that Bharatiya Vidya Bhavan is conducting an annual Essay Competition, inter alia, in sacred memory of **Sri Swami Sivanandaji Maharaj**, as follows:—

#### BHAVAN'S SWAMI SIVANANDA MEMORIAL ESSAY COMPETITION—2007

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FOR AGE-GROUP: 20-30 years; Prizes : Rs. 1000/-, Rs. 700/-, Rs. 300/-

MEDIUM: **Hindi**

LAST DATE OF SUBMISSION—**31st January 2008**

#### Requirements

1. Limit: 2000 words. Type-written Essay in duplicate
2. Full name and Residential Address of the participant, Age certificate, small photograph, Phone No. / Fax / e-mail, etc.
3. Prize Winners cannot contest for the same competition for the next three years.
4. The decision of Judges will be final.
5. The Address for correspondence:—

*Prof. S.A. Upadhyaya, Project Officer, Bhavan's Essay Competitions, Bharatiya Vidya Bhavan, Kulapati Munshi Marg, Chowpatty, Mumbai—400 007*

—THE DIVINE LIFE SOCIETY