



PRACTISE SADHANA AS IN THE PRASTHANATRAYI

(H.H. Sri Swami Sivanandaji Maharaj)

Sri Veda Vyasa has done unforgettable service to all humanity for all times by editing the four Vedas, writing the Puranas, the Mahabharata and the Brahma Sutras. We can attempt to repay this debt of gratitude we owe him only by constant study of his works and practice of his teachings imparted for the regeneration of humanity in this Iron Age or Kali Yuga. In honour of this divine personage all Sadhakas and devotees perform Vyasa Puja on the full-moon day in the month of Ashadha (July-August). Hence the day is called Vyasa Purnima or Guru Purnima. Mark fully the deep significance of this great day. Ashadha Purnima heralds the Chaturmas and the setting in of the eagerly awaited rains. The water drawn up and stored as clouds in the hot summer now manifests in plentiful showers that usher in the advent of fresh life everywhere. Even so, do you all begin seriously to get into actual working all the theory and philosophy that you have stored up in you through patient study. Commence practical spiritual Sadhana right from this day as described in the Prasthanatrayi, viz., the Bhagavadgita, the Upanishads and the Brahma Sutras.

THE BHAGAVADGITA

The Bhagavadgita is a textbook of practical Sadhana for one and all down from the peasant ploughing his fields right up to the philosopher of the Advaita Vedanta. It discards no aspect of man. It takes into consid-

eration the different aspects of action, emotion, will and understanding of which man is an embodiment. It is Brahmavidya and Yoga Sastra—theory as well as its practice. It is KrishnarjunaSamvada, the meeting of the individual and the Supreme. The Gita is not a book of metaphysical theory, but is a guide for the spiritual man in his daily life of conscious self-effort for attaining Perfection. While the path of pure knowledge is possible only for the highly cultured man, the method of the Gita is simple, which is within the reach of all, i.e., devotion to God.

The Gita aims at the perfection of man in order to become the Divine. The life of Krishna Himself is the best example of the Gita Ideal of Life. His life itself is the best and the most satisfactory commentary on the Gita. To be like Krishna is to be a perfect man of the Gita Ideal. To be like Him, one has not got to choose to be a devotee, a philosopher, a mystic or a man of action. One has to be all these at once. He may start by becoming any one of them in accordance with his predominant nature, but after sometime he will realise that advancement on any one of the so-called paths needs a parallel advancement along all others. There cannot be a one-sided expansion of the individual. Perfection in order to be real and lasting should be all-round. To realise the Absolute is to become the Absolute which is the All. One has to be Infinite, for which he has to develop the entire being.

Our minds are the arenas, the inner

battlefields of the daily Mahabharata war, where at every moment we are in a war-situation where one set of ideas fights against the other. We all, therefore, need the Light, the wisdom and the advice which Lord Krishna bestowed on Arjuna. The Supreme Lord, while discussing with Arjuna the vital issues of life, went to the very root of the riddle of the universe, and revealed such truths as are of universal application. Krishna spoke to the whole of humanity through Arjuna on the eternal verities of existence. Krishna typifies the Eternal and Arjuna typifies man with his imperfections. The instructions of the Gita are meant for man in general and not to a particular individual.

Be in the world. Serve humanity. Love all equally. But be not attached to it. Be detached. Live in the Self. Rest contented in the Self. Have no binding ambitions in life. Serve, love, give, purify, meditate and realise. Surrender yourself to God. This is the gist of the Gita.

Act with the consciousness that all is the Self, all is God. God is man and woman, and the old man tottering on the road. There is no reason for attachment to objects. All is merely the Self. See yourself in every being. Love others as you love your own self. Do not see differences of body. See the common essence inside. Have Akartri-Bhava, Narayana-Bhava when you do actions. Action has to be done so long as you know that you possess a body. It is the very nature of the body to act. Mind will compel you to act. Nature is powerful. Even intelligent men are her victims. Surrender to the Lord is the only way to get rid of the bondage of Prakriti (Nature) or Maya (illusion).

Be a witness to all events in life. Do your own prescribed duty. Serve without expecta-

tion of fruits. This is the essence of Karma Yoga.

The Lord is seated in the hearts of all beings. He is the Inner Ruler, the immortal. Run to Him alone and take shelter in Him. There is no other way for liberation. All your duties will perish, all sins will be burnt and all doubts will be cleared when you have unselfish surrender to the Lord.

Control the fluctuations of the mind. Sit in a secluded place and concentrate on the Self. Wisdom will then dawn and destroy all ignorance. The effect is Immortality. Supreme Bliss without decay is the fruit. Eternal satisfaction is the Goal of all aspirations. This is achieved through the Yoga of Synthesis explained above. This is what the Gita has to say to the human world.

THE UPANISHADS

The Upanishads constitute the central basis of Hindu Religion. and Philosophy. They are the Vedanta or the end of the Vedas, the culmination of Knowledge. Nothing can be a match to the wondrous suggestiveness of the Upanishads. They have satisfied the greatest thinkers of the world, and they have pacified the greatest spiritual men here. Nothing that went before or after has been able to surpass the Upanishads in the depth of Wisdom and the message of Satisfaction and Peace. Dadhyanch, Uddalaka, Sanatkumara, Sandilya and Yajnavalkya are some of the outstanding philosophers and sages of the Upanishads, who have lit up the torch to the path of Perfection. The Upanishads mainly preach Knowledge through philosophising. They are the textbooks for the seeker after the Self. They are styled by different names: Brahma-Vidya, Adhyatma-Sastra, Vedanta, Jnana. One who practises the teachings of the Upanishads at-

tains to the Supreme. Let us see some of the essential teachings of the Upanishads:

Life is not a misery. One should live for a hundred years by performing action without attachment. Life is not a bondage when it is looked under the proper light. Such a man of proper knowledge looks on all beings as his own Self and his Self as all beings. To him everything is his own Self, and he is not affected by grief, delusion or sorrow of any kind.

Mortal things are ephemeral and so are not worth pursuing. Even a whole life of many years is only very slight. It is nothing. There is no use of enjoying objects. Man is not satisfied with wealth. He craves to become Immortal even against his own conscience. Unfortunately he runs after the pleasant as much as against the really good. The good is one thing and the pleasant another. The one liberates and the other binds. One should not catch the pleasant though it is tempting for a moment.

The mind and the senses always run outwards. Only the man of self-discipline and perseverance can gaze inward and experience the State of the Atman as it really is. The childish ones who have no knowledge of the Truth, run after external pleasures and they fall into the widespread net of Death. Only the wise, knowing the state of Immortality, seek the stable Brahman among things which are impermanent here.

The Atman or the Brahman has no connection with the world of change. As the sun is not sullied by the faults of the eyes, the Antaratman is not sullied by the defects of the world. As one fire has entered the world and becomes corresponding in form to every form, so the one Antaratman of all things corresponds in form to every form and yet is outside all these.

One need not be anxious to possess

things of the world. Whatever is here, that is there; whatever is there, that is here. He obtains death after death who perceives diversity in the world. There are not many things here actually. The One Supreme Substance appears as many things, clothed in different names, forms and actions.

The goodness, the light, the pleasure and the beauty of the world are not to be found there even in name. Even the splendour of the sun and the grandeur of the creator are superseded by the Absolute. That State is experienced when the senses cease to work together with the mind, when the intellect does not move, and when there is mere consciousness. When all desires that are lodged in the heart fall off, then the mortal becomes Immortal. Herein he attains Brahman.

The state of becoming the Absolute is not a loss of all that we love, but is the perfect fulfilment of all our aspirations. Our finitude is broken, imperfections destroyed and we are installed in the blessed State of Eternal Satisfaction. All our desires are fulfilled at once and the same time. We become the Source of Infinite Joy and Bliss. We experience birthlessness and deathlessness. None is superior to us.

The Infinite Fullness (Plenum) alone is Bliss. There is no Bliss in the small finite things. Only the Infinite is Bliss. Where one sees nothing else, hears nothing else, understands nothing else—That is the Infinite. But when one sees something else, hears something else, understands something else—that is the small finite. The Infinite Fullness is the Immortal and the small finite is mortal. That Infinite Fullness alone is everywhere. It is all this.

The Self is an ocean without a shore and a surface. It is mere Existence, Conscious-

ness and Bliss. Where there is duality, as it were, one can speak to the other, see the other and understand the other, but where everything is just one's own Self, then who can speak to whom, who can see whom, who can understand whom? That is the Supreme End. That is the Supreme Blessing. That is the Supreme Bliss. On a part of this Bliss other creatures are living.

Feel that the whole world is your body, your own home. Melt or destroy all barriers that separate man from man. Idea of superiority is ignorance or delusion. Develop *Viswaprem*—all-embracing love. Unite with all. Separation is death. Unity is eternal life. Feel that the whole world is *Visvabrindavan*. Feel that this body is a moving temple of God. Wherever you are, whether at home, office, railway station or market, feel you are in the temple. Consecrate every act as an offering unto the Lord. Transmute every work into Yoga by offering its fruits to God. Have *Akarta, Sakshi Bhava* (attitude of non-doership and of being a mere witness) if you are a student of Vedanta. Have *Nimitta-Bhava* (attitude of being a mere instrument) if you are a student of Bhakti Marga. Feel that all beings are images of God. *Isavasyamidam Sarvam*—this world is indwelt by the Lord. Feel that one power or God works through all hands, sees through all eyes, hears through all ears. You will become a changed being. You will enjoy the highest peace and bliss.

THE BRAHMA-SUTRAS

The Brahma Sutras deal with the enquiry into the nature of Brahman. Why should you enquire about Brahman? Because the fruits obtained by sacrifices, etc., are ephemeral, whereas the knowledge of Brahman is eternal. Life in this earth and life in heaven

which you will attain on account of your virtuous deeds are transient. If you know Brahman you will enjoy everlasting Bliss and Immortality. That is the reason why you must start the quest of Brahman—the Absolute Truth or the Ultimate Reality.

A time comes when a person becomes indifferent to Karmas. He knows that Karmas cannot give him everlasting, unalloyed happiness which is not mixed with pain, sorrow and fear. Therefore, naturally a desire arises in him for the knowledge of Brahman—the all-pervading, eternal Soul—which is above Karmas, which is the source of eternal happiness.

The third chapter of the Brahma-Sutras, entitled *Sadhana-Adhyaya*, deals with practical methods for attaining the realisation of Brahman. This chapter determines those methods or *Sadhanas* which are the means for attaining the highest Reality or the Infinite. In the first and the second *Padas* of this chapter are taught two things, viz., a strong yearning or burning desire (*Mumukshutva*) to realize Brahman or the Final Emancipation and an equally strong disgust (*Vairagya*) towards all objects other than Brahman; because these are the two fundamental things among all *Sadhanas*.

In order to induce *Vairagya* or dispassion, the Sutras show in the first *Pada* the imperfections of all mundane existence. This they base on the *Panchagni Vidya* or the doctrine of five fires of the *Chhandogya Upanishad* in which is taught how the soul passes after death from one condition to another. This is done in order to create *Vairagya* or indifference to sensual enjoyments herein and hereafter. In the second *Pada* are described all the glorious attributes of the Supreme Brahman—His Omniscience, Omnipotence, Loveliness, etc., in order to attract

the soul towards Him, so that He may be the sole object of quest. In the third Pada, the author of the Brahma-Sutras sets himself the task of ascertaining the end and aim of the Vidyas or Upasanas (meditations) as prescribed in the Srutis. Sruti teaches us to meditate on Brahman either directly or through the medium of some Pratikas or symbols, such as the sun, ether, food, mind, vital force, the Purusha residing in the eye, the empty space (Daharakasha) within the heart, Om or Pranava and the like. These different methods of approaching the Impersonal Absolute are known as Vidyas or Upasanas. This section discusses these various Vidyas by means of which the Supreme Soul is attained by the individual. The aim of all these Vidyas is the realisation of Brahman. The Vidyas appear to be different only from the viewpoint of difference in the symbols, but the goal everywhere is the same. Remember this point always. Bear this in mind constantly. You will have to search Brahman and adore Him in and through the symbols; but these symbols must not usurp His place. You must concentrate and fix the mind on these symbols and think of His attributes such as Omnipotence, Omniscience, Omnipresence. Sat-Chit-Ananda, Purity, Perfection, Freedom, etc. Some attributes of Brahman are found common in some of the Vidyas. You should not

consider yourself as an entity distinct from Brahman. This is a fundamental or vital point.

A proper understanding of the Vedantic texts leads to the final emancipation of man. It is not necessary for him to exert or do any superhuman feat or action. It is only mere understanding that it is a rope and not a snake that helps to destroy one's fear of the snake in the rope-snake analogy. Knowledge of Brahman cannot come through mere reasoning. You can attain this knowledge through intuition or revelation. Intuition is the final result of the enquiry into Brahman. The object of enquiry is an existing substance. You will have to know this only through intuition or direct cognition (Aparoksha-anubhuti or Anubhava—Experience), Sravana (hearing of the Srutis), Manana (reflection on what you have heard) and Nididhyasana (profound meditation on Brahman) lead to Brahmakara-Vritti (continuous flow of the thought of Brahman) which destroys the Mula Avidya or primitive ignorance—the root-cause of all bondage, births and deaths. When the ignorance or veil is removed, Brahman which is self-effulgence reveals Itself or shines by Itself in Its pristine glory and ineffable splendour.

May the blessings of Sage Vyasa and all the preceptors of the world be ever upon you all!

IN MEMORIAM

It is with great sorrow that we report the sudden passing away of Sri Swami Ramacharanananda of the Headquarters Ashram at 2.30 a.m. on Tuesday 14th July 2009 at Pashupatinath Temple Hospital Kathmandu, Nepal. Sri Swamiji went on Kailas Yatra and it is understood that he had a stroke during the Yatra. He was rushed to Om Hospital Kathmandu and was admitted on 8th July, 2009 for treatment. He was subsequently shifted to Pashupatinath Hospital. His condition did not improve and he attained the feet of Lord on 14th July, 2009. He was doing Seva in the Mandir Department initially. For the last few years he was doing Seva at the Kartikeya Temple at Bhajan Hall in the Ashram.

We pray to Worshipful Gurudev to bless the departed soul of Sri Swami Ramacharananandaji with Sadgati and Paramashanti.

—The Divine Life Society

BE DIVINE

(Sri Swami Chidananda)

The basis of eternal beatitude, life everlasting and the kingdom of Heaven, the basis of God-realisation, the basis of Samadhi and Superconscious Self-realisation, the basis of Cosmic Consciousness, the basis of Nirvana, the basis of all this is right conduct, noble character, virtue, purity, truth, kindness, compassion, simplicity in life, self-control, humility, conquest of desires, moderation in all things and refraining from wasting time, from gossiping, from miscellaneous thoughts, from useless pursuits and from unspiritual desires. In short, it is a God-oriented life, a life divinely lived with a character filled with divine qualities and divine virtues. This is the eternal foundation. This can never be ignored in spiritual life. One who wants peace and true happiness, must be good in life, must follow the path of good, for happiness comes out of good life, the life-pure, the life-virtuous. The life-virtuous may be hard and unpleasant, may bring upon one great difficulties, sufferings and much pain, but it will surely confer untold, indescribable and immeasurable happiness.

Happiness is the power to overcome all pain, suffering, difficulties and hardships. It is sometimes said that a man, who is seen to be good, seems to suffer hardships, and a man who is seen not good, seems to be very happy. This is a curious confusion of thought and failure to perceive that which is beneath the surface. One who is good may endure much hardship, but he will be very happy and there will be peace and joy in his heart. He

will bear hardship but will be peaceful and joyous and sleep well. He will have no fears.

The evil-doer—the one who does not follow the good life—may apparently have ease and comforts, but he will be restless. He will be troubled at heart and will have no peace of mind. He will not have real happiness. Happiness is independent of outward conditions. Troubles and hardships can co-exist with happiness. This is certain. Comforts, conveniences and pleasures co-exist with misery, restlessness, a great deal of inner disturbance, much discontent and dissatisfaction.

The Supreme Law is that, happiness and peace follow in the wake of Dharma. The eternal law of life is that joy is to him who is virtuous and peace is to him who is good. Happiness and blessedness come to one who is virtuous.

Righteousness is the path to supreme blessedness, supreme joy and supreme peace. This is the truth, the basis of God-realisation—the highest happiness. Divine bliss and eternal peace are from goodness in life and the path of virtue. The way of Divine Life, which leads to the progress of inner spiritual unfoldment is the way of selflessness and service, devotion and worship, withdrawal of the mind from externals, concentration and meditation. It is the way of ceaseless inquiry “Who am I?” and “What am I?” It is the way of affirming: “I am not this body, I am not this mind, I am not this intellect, I am that innermost Being, the supreme

Self, the Atman, nameless, formless, unborn, undecaying, deathless, Imperishable, eternal one. I am That, That I am,—Sat-Chit-Ananda am I.”

So, based upon a life of truth, purity and goodness, simplicity and humility, good conduct and character, self-restraint and freedom from desires, the life spiritual, having God as the sole goal in the midst of all activities and duties dutifully done, ever keeping in mind the great goal, remembering God constantly with love and faith, seeing His presence in all things and doing all things in a spirit of worship, progress through selflessness and service, devotion and worship, concentration and meditation and ceaseless Atmic enquiry and attain the supreme blessed state of God-consciousness, of Divine experience and Self-realisation.

That state will bestow upon you the experience, the consciousness: “I am the Supreme, I am the Sat-Chit-Ananda Atman, I am Existence-Consciousness-Bliss-Absolute, I have no old age, I have no death, I have no restlessness or motion, I have no fears, I have no sorrows, I am the Immortal One, I am bliss, I am peace. That I am in all conditions, whether I am young or old, male or female, man or woman, weak or strong, tall or short, rich or poor. It does not matter what condition the body is in, and what condition the mind is in—depressed or elated. I can neither be depressed nor elated, for I am the same, I am the One Sat-Chit-Ananda. In all conditions, therefore, I am Consciousness-Bliss-Absolute. Whether the body is well or ill, comfortable or uncomfortable, in whatever condition it is, and whether the mind is satisfied or dissatisfied, whether it is in an expanded or a contracted condition, I am the Reality in all conditions, in all places, in all times, and un-

der all circumstances. Even if I am clad in rags, even if I am in the roll of unemployment, even if some disease has affected me, even if society has spurned me, even if my family has cast me out, and I am friendless and I have no one to look after me, yet I am Sat-Chit-Ananda—Existence-Consciousness-Bliss-Absolute. These outer circumstances cannot touch and tarnish the shining Reality of my true Self, my essential Being.”

That experience, which triumphs over all things, is the supreme, ultimate, victorious experience, attaining which one is filled with joy. “Anandoham, Anandoham, Brahma Anandoham—I am bliss, I am bliss, I am Supreme bliss”—one exclaims. Attaining this, one is victorious over all circumstances, all situations, all dualities and triumphs over everything.

What is that wonderful experience? Master Sri Swami Sivanandaji Maharaj was very fond of a certain song which he called “The Divine Injection.” Even a single utterance of this song of Divine Injection immediately raises you from the gross physical level to the radiant consciousness of your true nature. It brings back to you the remembrance of your ‘birthright’ and inspires you to claim that birthright here and now. That Divine Injection is the song of your real nature. People used to call it “The Song of Chidananda”, and urge Gurudev to sing it on all special occasions when he stood before an audience. He sang it all over India in 1950 during his all-India tour.

The Song of Chidananda, many of you know. Chidananda is not my name. It is your real name; my real name also. ‘Chit’ means Consciousness, and ‘Ananda’ means Bliss. In the Sanskrit language, when the word ‘Chit’ joins with the word ‘Ananda’ the ‘t’ in

Chit becomes 'd' and the combined word becomes 'Chidananda', and it means Consciousness-Bliss. You must be able to experience this and exclaim "I am Knowledge-Bliss-Absolute, without death and old age, without fear and worry, without bondage, ever-perfect, I am Knowledge-Bliss-Absolute." Do not think you have already risen to that experience, but always be aware that this is the goal and it is there in seed form. It is there in a latent or dormant form slumbering, as it were. Therefore, Awake! Come! Arise! and move towards this great experience. Do all that is necessary to unfold the flower that is within. Let the bud that is closed blossom to make the seed spin up into life and rise up into the tree of Divine experience. You must work for it.

This realisation is already within you. It is there. It is like a locked box in which there is a priceless diamond of unparalleled beauty and the key is not to be found. You have to open the box to possess the diamond. Even so, this eternal Perfection is dormant within you. You are That already. Even as I talk and you listen, you are Existence-Knowledge-Bliss-Absolute. You are the ever-perfect Atman. You are Sat-Chit-Ananda Consciousness. That is your true consciousness. The consciousness you feel such as: "My knee is paining, I have sat for so long, my back is aching, etc.," is physical consciousness or body-consciousness.

We have to face facts. We cannot put the cart before the horse. We cannot avoid issues that have to be dealt with. So Sadhana is indispensable. Self-realisation comes through Sadhana. What is Sadhana? Sadhana means right living—living a God-Oriented life, living a life where you start manifesting and expressing That which you

are. You are ever-pure and spotless. Well, express that ever-pure, spotless nature in your thoughts, words, in the pattern of your desires and inner motives in your daily life. Practise that, live that, radiate that—that is Sadhana. You are the Truth, the supreme Reality. Express this Truth. Root out falsehood from your heart. Become an embodiment of Truth. Be what you are. Let not your life be a contradiction of what you are. This is the essential Sadhana. It is the direct path to live a divine life, to be divine in thought, word and deed.

"Truth is my God" declared Mahatma Gandhi. God is Truth. Truth is God. He was a great man—a great and heroic figure in the pages of Indian history. He gained Darsan of Divinity through Truth. That is Sadhana. You can also gain it. Attain to this great realisation through a God-oriented life—a life filled with the spiritual quality in everything that you do and in every innermost thought. Step by step, brick by brick, a great structure, an edifice is raised. Spiritual exertion is joy. The mere living of a life towards the great attainment itself is glorious. What can you hold as more worthy than the expression of Divinity? Do not make your life a poor and despicable contradiction of your true nature. If you go on contradicting your true nature at every step, who can save you? Who can give you liberation? You are barring yourself by your own acts and by your own life. You are for ever robbing yourself of true happiness, true joy, true bliss and peace by contradicting your own divine nature in your life.

The supreme Sadhana is a life lived divinely where every act, thought and word is permeated with the divine quality. Through a divinely lived life, expressing your innermost divinity in all aspects of your life, attain this

divine experience and rejoice. Declare thus with supreme joy; "Chidanand, Chidanand, Chidanand Hun—I am Existence, Consciousness, Bliss, in all conditions, I am Bliss-Absolute, Existence-Absolute." Strive for this and claim your birthright. No effort is too much. With joy and hope, patiently work towards this goal. Even when you are working, do not leave this inner consciousness, and awareness. Assert it at every moment in all things. Be victorious over circumstances. Be the conqueror of your mind, the subduer of your desires, and a master of your destiny, for you are the Master.

Again I say, you must work for it. You must climb up if you want to reach the peak, and when once you are on the pinnacle, all labour seems as mere child's play. Until then, you must be able to laboriously climb up, step by step. Hold on to the Awareness and feel that you are already on the peak, but don't

stop climbing. Climb up and up, step by step. This is the secret of Sadhana.

May God bless you! May His Grace shower upon you in abundance. May the spiritual benedictions of the Holy Master Swami Sivanandaji Maharaj, whose birthday we are celebrating, ever follow you, all the days of your life and enable you to successfully live this Divine Life and shine with Virtue. May you develop noble character and walk the path of the good and the pure, the path of Truth, purity and goodness, and move towards that glorious goal which awaits you. This is your birthright, which you can claim and experience in this very body. Do not postpone it. Be up and doing. The prayers of this servant will always be with you, that you may arise victorious, and attain full success in this life. May you abound with the glory of God-Consciousness.

IMPORTANT ANNOUNCEMENT

Kindly send all remittances by Indian Postal Order (IPO), Bank Drafts or Cheques in favour of "**The Divine Life Society,**" **Shivanandanagar, Uttarakhand.** The Bank Drafts/Banker cheques, shall be payable at the following Scheduled Banks of "**Rishikesh**":

"State Bank of India, Punjab National Bank, Punjab and Sind Bank, Union Bank of India, State Bank of Patiala, Oriental Bank of Commerce, Canara Bank, Indian Overseas Bank, Bank of India, Bank of Baroda."

* Please always write the purpose of remittance, full postal address and Telephone Number.

* Personal Cheque can be sent, if the remittance is more than Rs. 200/-.

* **As far as possible try to avoid remittances through Money Order.** The Money Orders are forwarded electronically and does not contain purpose of remittance made by devotees or any other messages. Therefore if the remittances are made by Money Order, please send a separate letter indicating M.O. number and the purpose of remittance.

—THE DIVINE LIFE SOCIETY

SRI KRISHNA—THE GURU OF ALL GURUS

(*Sri Swami Krishnananda*)

This day happens to be the most blessed and adorable day of the advent of Bhagavan Sri Krishna, which goes by the name of Sri Krishna Janmashtami. Sri Krishna is considered as Jagatguru; He is the teacher of all teachers, the Guru of all Gurus—*Krishnam vande jagadguru*. There is no Guru equal to him. We consider Bhagavan Sri Krishna as an incarnation of the Supreme Being. You may have heard through your studies that there have been many incarnations of Vishnu, Narayana: Mastya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Sri Ramachandra, and Bhagavan Sri Krishna.

One of the traits of the human being is to observe and evaluate everything from the viewpoint of the human being only. We judge even God from our point of view. “Where is the goodness of God,” we ask, “when He has created a world of evil—tempests, tornadoes, earthquakes, sufferings, drought and flood? What kind of God has created this world? God could have created milk and honey through the waters of the Ganga, instead of giving plain water. He could have created a round earth, without ups and downs, so that we may not fall down and break our legs. Why did God not do that, in all His capacity?” This is how we think.

So, the object that we think remains what it is, and it refuses to get into the yardstick of comprehension of the human being. People find fault with Rama and Krishna, also. “What kind of Rama is He? He killed Vali, and banished Sita, and so many things.”

We do not understand that these Avatars are the indications and symbols of the development of divine consciousness. There is a gradational ascent through the evolutionary process of consciousness, into greater and greater perfections. Rama was not supposed to have behaved in any other way than He did behave. It was one stage in the evolution of the incarnation. He was Maryada-Purushottam, an ideal human being, with all the qualities that we can find in a human being. We cannot, and should not, expect qualities which are not in a human being, because He is Maryada-Purushottam, a perfected human being—God manifested as a gentleman.

Here we have Sri Krishna Avatara, which is supposed to be a symbolic representation of the manner in which God Himself works. Nobody can know how God works, and whatever idea we may have of the manner in which God works, it is not appreciable to us because He devastates our ideas of propriety, ethicality, necessity, human-ness, and social values. Everything is put upside down.

We have systems of observation psychologically, humanly and socially. These are turned upside down by God. Actually, God is nothing but the total topsy-turvy operation of the human way of thinking. It is a Shirshasana of the consciousness of man that is required to understand what God is. We should not stand on the footstool of our consciousness, but on the brain of our consciousness.

The universal comprehensiveness and adjustability in a perfected order is something incomprehensible to a human being. We cannot think the whole universe in our minds; and God is supposed to think only in that manner. God's thought is universal thought, whereas our thought is social thought, family thought, community thought, national thought, political thought, army thought, police thought, court case thought, and any other thoughts we have in our minds.

There is always something that we grab and something that we exclude in our perception, which is the opposite of God's way of inclusiveness. There is nothing that God can exclude from His thought, whereas in a human being, it is impossible not to exclude something. We seem to be the opposite of God in our way of thinking. We cannot grab the whole world into our comprehension at any time. Our way of thinking is only of our family, our office, our salary, our community, our relations, our property, and whatever belongs to us. When we say we are concerned with whatever belongs to us, we are not concerned with that which does not belong to us. So, to whom does the other thing belong? It is not our concern.

Here is the difference between God thinking and a human being thinking. Inclusiveness is the nature of God's operation; exclusiveness is the nature of the human way of thinking. Whenever we think something, we have to exclude something from the purview of our thought. That is to say, total thought is something unknown to a human being; and God is nothing but total thought.

I am referring particularly to the great incarnation of Bhagavan Sri Krishna today on the occasion of this spiritual advent. Whatever He said and whatever He did was totally beyond the comprehension of the human

psyche. Whatever He did from childhood till the end of His life is a historical incomprehensiveness for us. There is nothing that we can comprehend meaningfully in His actions. Everything looks funny, strange, and out of the way.

Read the Bhagavadgita, which He spoke. Everything is difficult. One Sloka seems to be contradicting another. One thing is said, then another thing is said. Everything is said in the seven hundred verses of the Bhagavadgita; but what is said, finally? We cannot make it out, due to the multifarious and multifaceted instruction that has been given to us through the multi-faced Universal Being, the Vishvarupa. The one brain, and two eyes, and one thought of the human being cannot comprehend it. We must have as many heads as the Vishvarupa has in order to understand what the Gita said—as many eyes, as many mouths, as many processes of thinking, and as wide a consciousness.

The necessity to portray the advent and actions of these incarnations is precisely to present before us a picture of the divine way of operation taking place in the world. We do not like floods overflowing, destroying villages and killing people. We do not like cyclones breaking everything, throwing off rooftops and cutting off trees. We do not like tornadoes nor drought. What is it that we like? Sri Krishna's comprehensiveness is itself an instruction. We do not require any commentary for the Bhagavadgita. The life of Krishna is a commentary on what He has said. As intricate as the multifaceted activity of Sri Krishna is, so intricate is also the multifaceted teaching of the Bhagavadgita. If we can understand who Krishna was, we can also understand what the Gita is.

Suffice it to say that Sri Krishna is considered as the ray of the Absolute, something

like total comprehensiveness and infinite capacity, omnipotent in behaviour, with nothing impossible. He can set right anything in one minute, and if the necessity arises, He can dismantle the whole parliament of the cosmos and take up the reins in His own hands, which He did sometimes in his own career. Rules and regulations He did follow, but He could break any rule if the necessity arose, just as we can do anything to our own body for the sake of its sustenance.

We can have surgery performed on the limbs of our body. We can lose half the body by surgery. It is a very unfortunate thing, yet we may go to a doctor, pay lakhs of rupees as fee, and remove half of the body so that we may be happy. Where is the happiness when we have lost half of the body? This losing of half the body is necessary in order that we may exist as a complete human being. A complete human being is not the whole body. Even a half body can be a whole human being. We can ask any person who has lost everything below his thighs, with only the other half remaining, "Are you a half man?" "No, no! I am a full man," he will say. That means the person is not the body. In a like manner, impossible it is to understand this divinity operating; and it is futile on the part of anyone to understand either Krishna or Jesus.

Another example before us is Jesus Christ. He never behaved like a human being. He behaved like God Himself. All that he said is beyond the comprehension of the world. The way in which he behaved is not the behaviour of an ordinary human being. He toppled the existing laws, and broke the norms. The stereotyped procrustean bed of ethics was broken to pieces and he brought a

divine law, which we have beautifully quoted in what is known as his Sermon on the Mount. The Sermon on the Mount in the New Testament is something like a counterpart of the Bhagavadgita teachings.

Great men think alike, and they perform actions in a similar way. They belong to a different fraternity altogether. God-men are God-men everywhere, and there is no such thing as an Eastern God-man or a Western God-man. And we should not use the word 'men', also. They are not men; they are not women—they are persons. We have no language to use. A woman can be a God-man, but because of the linguistic limitations we do not want to use words like 'woman' and 'man'. So, we have to coin some new word. These days we say it is a 'person', a God-intoxicated person. It can be what is called a man or a woman, but at that time they cease to be human beings, and are neither men nor women.

Sri Krishna and Jesus Christ were neither men nor women. They were androgynous perfections, standing for the word of the Almighty, who Himself is not a man nor a woman. We may say "God, the Father in heaven." It is a human, paternal way of addressing God. It is a psychological necessity. But God is impersonality—not human in nature.

That was portrayed dramatically, as if in a theatrical performance, in the picturesque drama of the life of Bhagavan Sri Krishna. This wonderful day we are observing it, and it is up to us to invoke the great blessings of this master so that He may enter into us. Mighty we may become. A mighty person was Jesus Christ; mighty was Bhagavan Sri Krishna. May you all be mighty people!

Harmony is nothing but your adjustment with the cosmos.

(Swami Krishnananda)

WHAT YOU SHOULD LEARN FROM CHIDANANDA'S LIFE

(H.H. Sri Swami Sivanandaji Maharaj)

[Speech delivered on the 39th Birthday of Sri Swami Chidanandaji]

Celebration of Swami Chidanandaji's Birthday is really worship of God. There is nothing in this world, but God. Everything is Brahman. You worship an idol. The idol is only an extremely minor part of the Virat. But all the same God is pleased, though you have touched only a small part of the Virat. He blesses the devotee and the devotee attains purity of heart which is so essential for God-realisation

During the celebrations of the Birthdays of great men you hear of their actions, their thoughts and their instructions; and the way in which they led their life. You imbibe several good qualities from their glorious example. You try to emulate them. You put those qualities into practice in your daily life.

You have heard so much today about Swami Chidanandaji. He who has made a determination now "I will try to become like Chidanandaji" and he alone will be benefited.

But, Maya is very powerful. You will think that you are all elevated now; but as soon as you get up in the morning, the mind will run in its own grooves. He who keeps constant Satsanga and studies books on Vairagya—books like "*Necessity for Sannyasa*," "*Lives of Saints*" and "*Illuminating Stories*"—will keep up the current; and he alone can lead a virtuous life. Lectures you have heard. Everybody knows the power of Ram-Nam. But, you

do not put it into practice! You have no faith in the Lord's Name; you have faith only in money. It is celebration of these Birthdays that makes you constantly dwell upon the thoughts and actions of saints. You then get an impetus and stimulus to attain the Goal which they have reached.

Frequent Birthday celebrations are necessary! Constantly hammering of sublime ideas on the mind is necessary. Your mind will otherwise run in its own old grooves. Through daily Japa you will have to bring it under control. Regularity is a very important thing. Again and again study books written by saints of Self-realisation. Study Viveka-Chudamani, Atma-Bodha, Tattwa-Bodha. Life here is a great battle; but if you have faith in God it is a great song of love. Again and again approach the saints. Keep spiritual diary. Find out how far you have evolved, how many virtues you have developed, how many vicious qualities you have eradicated, are you selfless, are you doing selfless service? These are the things necessary.

But you always forget these important things of life. You don't forget the minute items of your food; but you forget God. An ounce of practice is better than tons of theory. Practise. Then only you will know how difficult it is. A harsh word upsets you. That is due to the force of previous vicious Samskaras. Your task now is to take the waters of the

Ganges to their own source. So difficult it is. Yet, with God's Grace, with determination, you will succeed.

Do not bestow much thought on body and food. These are all the products of ignorance. Remove this ignorance through knowledge of the Self, by cultivating Sadhana Chatushtaya Sampath, and attain the goal of life. Repeat the names of the Lord. Do Japa, Kirtan. Do selfless service. Knowledge will come by itself. Jnana will come as the fruit of Bhakti.

Constant remembrance of the Lord; that is most essential. Let the mind run if it will. The spiritual power of the Lord's Name will check this outgoing tendency of the mind, and will make it turn inward.

Cultivate virtues. Of all virtues, compassion and humility are most important virtues, which a saint always possesses. You have a sin-hardened heart that commits various misdeeds. It has to be made soft as butter, by the practice of compassion. A man may deliver lectures for hours together; but, if you don't find compassion and humility in him, shun him. Not this pretended humility! You may pretend to be humble in front of a person and then criticise him at his back. That is not humility. Humility must become your second-nature. Anyone will be able to discover this by your actions. Humility must become part of your very nature. *Amanitwam* of all virtues is given the foremost place among the virtues in the Gita.

Always have the ideal of a saint before you. Cultivate dispassion. The wealth of the whole world is nothing when compared to dispassion. Vairagya makes a man most wealthy; he gains the inexhaustible spiritual wealth. He who has discrimination is the only rich man in this world. He who does Japa

daily is the richest man in this world. The whole wealth of the Lord belongs to him.

You must be an embodiment of patience, tolerance and forgiveness. Even if people abuse you, you must stand like the yonder Himalayas. You must always have a cool mind, not perturbed by anything. How very weak in mind you have become! Keep a balanced mind always. That is spiritual strength; that is wisdom.

You have heard much. Try to practise now. Watch the mind and see what you have done to improve yourself. How far have you practised the Sadhana? Be good and do good.

Cultivate your will-power through Japa. Never forget this. Samadhi will come by itself. God has given you a good Buddhi or intellect. Utilise it properly and discriminate.

Compassion and humility Swami Chidanandaji has got in abundance. In the previous birth itself he was a Sannyasi; from the way in which he behaves we can find that out. Shanti was a Sannyasi; Swami Krishnanandaji was a Sannyasi; they must have been Sannyasins in their previous birth itself. It is the wealth of previous Samskaras that has enabled them to take to this path of Divine Life at such an early age. If you don't have them, you must generate them now, through fasting, prayer and service, so that in the next birth you will be born a saint. Then you will become a good teacher, and you will evolve quickly. It is not too late. Make a resolve today. Cultivate virtues.

People have described Swami Chidanandaji. He is a doctor of doctors. He is a doctor of lepers. He is full of mercy. You must cultivate mercy. If any man is lying on the road, you don't go to help him; you say "It is his Prarabdha." Even if you are starving, you must give your cup of milk to that man; in

this way your heart will expand. Consciousness of Unity will come only through these ways. Break all barriers that separate man from man, through selfless service. Cosmic Consciousness you cannot attain through M.A., Ph.D., degrees. They will only fatten your egoism. Selfless service alone will enable you to attain Cosmic Consciousness. Share what you have with others. Give. Give. Give. You will unite at heart with the whole world. This is the secret of abundance. Do not try to accumulate. God takes care of all His children. Spend everything in charity. The

whole world is in distress and affliction. Remove them and you will grow in spirituality.

All these saints have become saints—Lord Buddha, Lord Jesus, etc,—and supermen, by serving everybody. Cramming of Vedantic texts will not do. These Pandits—If they are not given a seat of honour at a public meeting, they will be upset. That is not the mark of a saint. Again and again hammer the mind with ideals like “I am the Self of all creatures.” Practise compassion, service, humility and other virtues. Then shine like our Chidanandaji. This is my fervent prayer!

MIND—THE HELPER AND THE BAR

(Sri Swami Chidananda)

Even though modern psychology sponsors positive relationship, it leaves the soul untouched. Modern psychology leaves the spirit being untouched. There is no concept of it at all. They say that body and psychic being are closely related, but it does not at all affect the Vedantic viewpoint. Even though you know that they are inseparably connected, what is it to the soul? Because it is even different from the psychic being and the astral being. Soul is distinct from all the things that make up this human personality. It is distinct from everything, except its Svarupa, that is, spiritual nature. Its Svarupa is pure Being, which has no beginning and no end, which has no change, which is pure consciousness. So, ultimately, you must know this as pure consciousness, Suddha Chaitanya, Chinmaya, Satchidananda.

Now, could there be the discrimination between the Self and the body, without losing one's individuality. It is not so simple as that. It is not the discrimination between the Self

and the body, as we normally understand it. It is the discrimination between the Self and all that is not-Self, not only the body but all that is not-Self. And, everything that is other than the Self is categorized by Patanjali as Prakriti. So, ultimately, what you realise in your experience of Samadhi is the distinction between Purusha and Prakriti. Purusha means the Self and Prakriti means everything that is not-Self. Thus in Prakriti are included the body, five senses, five sheaths, five Pranas, Antahkarana, all the Vasanas and all the Samskaras and all the world-process, all phenomena, all perception, etc. So, every changing mode of the psyche, in fact, everything that is made up of the senses, Prana, mind and even the ego, and all their different modifications, the impressions, the inclinations, tendencies is included in Prakriti. And once you know the differentiation, you are no more afflicted by the world-process. So, there is a distinction between Purusha and Prakriti. And as long as

the mind is there, this distinction cannot be brought into actual experience in one's life, because it is the mind that causes the muddle between the Purusha and Prakriti. Loss of individuality or destruction of the mind has, therefore, to be effected and, it should not worry the aspirant because this individuality, the false individuality, has no proper existence within itself. This false individuality is due to the consciousness getting entangled on account of its proximity to Prakriti. When this proximity is severed, what remains is the real entity. So, loss of a false thing is no loss at all. When we understand that this individual consciousness is part of Prakriti and is not part of our real entity, this loss or annihilation has no significance, no meaning. Hence, it is not merely control of the mind that Raja Yoga aims at. In the beginning stages it is control of the mind, so that a certain state may be reached through the exercise of the control of the concentrated mind, in which state mind totally ceases to be. *Nirodha*, in Raja Yoga, is said to constitute Yoga. *Nirodha* is only upto a certain point, in order to achieve a state of meditation where you leave the entire plane of the mind and ego to go into super-consciousness. So, there the mind becomes extinct. In that realm of superconsciousness where you realise the Purusha, the mind ceases to be. So, unless you reach a plane where there is no mind, you cannot know the Self. Thus mindless state is absolutely indispensable for experience of the Self. Therefore, to reach that state, absolute control, absolute cessation of all activities of the mind becomes a necessary step, a necessary discipline, and Raja Yoga gives that much of discipline. Afterwards, you transcend the mind. When this discipline is perfected, you transcend the mind and losing of individuality should not be beyond the Sadhaka. This individuality is the most pernicious thing; it is a great disease upon Consciousness. It is a

blemish to pure Consciousness. So, this loss of individuality is the greatest gain.

Now, a doubt may arise as to why we should destroy the principle of individuality, since the highest stage of evolution is considered to be reached only in the human level. Let us consider the answer. Why should you want to stick to this human level? No doubt it is a high stage comparatively, compared to all these subhuman species, from the amoeba onwards,—the amoeba, and then the invertebrate, worms and insects, fishes and reptiles, birds and beasts, and all that, and finally the human. All right, but it does not mean that you should get stuck in that state. Supposing there are 'A', 'B' and 'C' class prisoners. 'C' class prisoners get whipping every day, and have to break stones in the sun for 12 hours and have only dry bread and cold water, and sleep on the ground. 'B' class prisoners perhaps get one extra dish of vegetable and are given a cot so that bugs and worms and rats may not nibble at their body, and perhaps 10 hours work. And 'A' class prisoners may be given a nice cottage and allowed to cook their own food and all that. They are given a bedding and no work to do. They can get newspapers, get magazines, perhaps can have an occasional smoke also. Once a week visitors are allowed inside the Jail. Now, should you think 'Once I have reached the 'A' class, i.e., become an 'A' class prisoner, why should I want to get out of the prison?' Similarly, the human state, compared to all the other stages, is the highest stage in evolution, but this is still bondage. So, freedom of the soul is something so unimaginably grand and glorious, that even this stage of evolution, this human level, is hell. It becomes hell. So, compared to all other states, it is heaven and glory of God's creation because man is made in the image of God. But a human being also can be very, very rotten. He may do things which even animals would be ashamed of do-

ing, and sometimes animals will be incapable of doing. What animals will not do that a human will do. And these are the defects and imperfections of human life. Or, even supposing that human life is very nice, all good, all joy, all wonder, all perfection and all beauty, who will simply want to stick to this if there is a stage a hundred times better than that? That stage is that of Divinity. So, even if human life is a very high stage of evolution, when there is a still higher, grander and more glorious state, it is not wise to want to perpetuate this stage.

How can we annihilate the mind, since the thinking power is the very essence of the human being? "*Cogito ergo sum*," says Descartes. We can deny everything, doubt everything, but we cannot doubt the doubter. "*Cogito ergo sum*"—"I think, therefore, I am." But, then, Descartes left it at that. Who is this 'I'? Who is the 'I' that says "*Cogito ergo sum*", and what is the real nature of 'I'? That is the subject of philosophy, the theme of philosophy. The real nature of this 'I' is beautifully given in the Upanishads. The Upanishads are the intuitional outpouring of the highest stage reached in realisation, the declaration of the realisation which they reached through great flights into spiritual realms in deep meditation and intuition. So, they realised that this being, this 'I' who says, "I think, therefore, I am" is a supramental being. This is beyond the mind. He transcends the mind. He realises the true 'I', who transcends the mind. Therefore you see the need to get rid of this thinking power, which is a bar. How can we annihilate the mind as long as the thinking power is the very essence of the human being? Yes, the thinking power is the very essence of the human being, but your essential nature is not human nature. You are not a human being, essentially. So do not continue the error of thinking that you are a human be-

ing. You are not human. You are Divine. Essentially, you are God. Therefore, you have to shed this human nature, and the essential power of the human nature is the thinking faculty. As long as you go on thinking, you will be bound up to the human plane only. So, a time comes where the mind becomes a bar. Aurobindo has very nicely described it, "In the beginning the mind is the instrument, the mind is the path, the mind is a help, and a stage comes when the mind becomes a bar." And when that stage comes, the mind has to be discarded. This is very homely illustrated thus. Supposing your idea is to climb up to this terrace. You want to go into the open terrace. You are on the floor now and the ladder is your greatest friend and without it you cannot go up. So, rung by rung you climb, up and up, and reach the last rung of the ladder. Suppose you fall in love with the ladder, saying "O, it has got me up till here," and you do not want to leave the ladder, then what will happen? You will not reach the terrace. And so a time will come when you are standing on the highest rung of the ladder, and you have to decide: "No doubt it has helped me to come up so high. Now, if I continue staying on the ladder, I will be deprived of the pleasure of being on the terrace and so, if I want to go to the terrace, I will have to leave the ladder and go to the terrace, jump up on the terrace." So, upto that height where the ladder and the terrace meet, the ladder becomes indispensable, most essential, most helpful, but when that stage is reached, to stay on the ladder becomes a great obstacle, a great mistake. So the ladder has to be discarded if you want to go to the terrace. That is the position of the mind in terms of spiritual experience. The highest experience is that stage where mind becomes a bar, and to approach that level mind becomes the greatest help, an indispensable instrument.

THE GURU

(Sri Swami Atmaswarupananda)

During this part of the year, as seekers of the Divine or the undivided, our minds are on a key factor in our seeking: the Guru, the teacher, the guide, the saviour. We, of course, are often reminded that the Guru is not his body, and one morning here, many years ago, Pujya Swami Chidanandaji said that when the Guru goes, then willy-nilly, whether we want to or not, we have to discover who the Guru really is.

We say that the Guru is God, but everything within us wants to personalise the Guru, to have something that our mind can concentrate on, can visualize. Some say that they can feel the Guru in their heart, and that is their consolation; but Ramana Maharshi told us that whatever has a beginning, will have an end. Therefore, our need of a Guru demands that we search beyond the Guru's body and, beyond any inner feeling we may have of the Guru's presence.

The actual truth is that the Guru was never his body, never a feeling in our heart, although the Guru can manifest as both. The Guru is actually co-extensive with everything that is. You cannot find the Guru. There is no-

where that the Guru is not. They say that the Guru and God and the Self are one, but we need to remember that that means that not only is there nothing that is not the Guru but that the Guru is always fully alive.

If we can get over the need to personalise the Guru, to have the Guru in one manifestation or another, then all of life becomes the Guru for us. Loving as Pujya Swami Chidanandaji was, and as much as he seemed to care about us personally, at the same time there was no hanging on. He didn't feel that the presence of his body was essential for our spiritual advancement. He had a duty as long as he was needed, but his prime duty was to teach us to rely on our own understanding, to recognize the Guru as he recognized the Guru.

In one sense, to do this we need to be absolutely still, not seeking the Guru anywhere until we realise that the Guru is ever present—more than that, that he is omnipresent, omnipotent and omniscient. We are never away from the Guru, and surely this is what Gurudev and Pujya Swamiji would like to remind us of during this sacred period.

If you allow the sun's rays to pass through a lens, they can burn cotton at once. Even so, if you collect the dissipated rays of the mind and focus it on Atma, you will achieve very great spiritual light, spiritual force and Atmic Knowledge and eternal bliss.

* * *

If you keep water in an unbaked earthen pot, the pot will be broken at once. But, if you keep water in a baked pot, it will remain for a long time. Even so, this unbaked body will perish at any time. But, if the body is backed by the fire of Yoga, it will be healthy, strong and will remain as long as the Yogi likes.

—Swami Sivananda

LUST AND PASSION

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

IMPORTANCE OF PROPER FOOD AND EVACUATION

Most of the diseases take their origin in overeating. Observe moderation in diet. Avoid late suppers. The evening meal should be light and eaten before 6 or 7 p.m. If possible, take milk and fruits only at night. No solid or liquid should be taken after sunset. When you take milk, mix ginger essence in it. Or boil crushed ginger with milk before taking the milk. Give up hot chutneys, garlic, onion and pungent foodstuffs. Hot curries, chillies and chutneys make the semen watery and lead to frequent wet dreams. Take bland, soothing, non-irritating simple food. Give up smoking, liquor, tea, coffee, meat and fish.

When there is any inclination for micturition at night, immediately get up to empty the bladder. A loaded bladder is the cause for wet dreams. Before retiring to bed, answer the calls of nature. If there is severe constipation and the bowels are loaded, they will press the *vesiculae seminalis*, and consequently, there will be discharges at night.

To relieve constipation, the use of the enema is most essential. The use of laxatives is not of much benefit as it creates heat in the body.

Never stop the urge to answer calls of nature. If worms are present in the bowels, remove them by a dose of worm powder in the night and take a purgative of castor oil the

following morning. This will keep the bowels regular.

Sometimes, the discharges take place on account of excess of heat in the body, excess of walking or travel, eating a large quantity of sweetmeats or chillies and salt. Give up tea, coffee, chillies, excess of sweets and excess of salt. Avoid dainty dishes, sauces, savouries and pastries. Have occasional fasts, say, once a week. Do not drink even water on those fasting days. Do not ride too much on the bicycle.

Chew pieces of the yellow variety of Harad or myrobalan very often. When there is frequent discharge, dissolve two pinches of camphor in a cup of milk and take it occasionally at night. Take half a seer of milk in the early morning and half a seer at night.

GET UP BEFORE 4 A.M.

Night pollution generally occurs in the fourth quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. and doing Japa and Dhyana can never fall a victim to nocturnal pollutions. Make it a point to get up at least at 4 a.m. regularly. Sleep on a coarse bed. Use rough mats.

Sleep on the left side. Allow the Solar Nadi, Pingala, to work throughout the night through the right nostril. In acute cases, sleep on the back until recovery.

If you are a married man, sleep in a separate room. You should never allow your wife to massage your legs at night. This is a dangerous practice.

For protecting the semen, it is essential to wear always a strip of cloth over the private part; for, there will be no night emission and growth of testicles. Therefore, always wear a Langoti or Kaupin or loin cloth. You will not get inflammation or any other disease of the testicles. This will help you in keeping up Brahmacharya. Wear a wet Kaupin at night when you go to bed, if the disease is very troublesome.

It is befitting for a celibate to wear always wooden sandals as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre increased.

TAKE TO THE NAME OF THE LORD

Practise Japa and meditation in the morning, as soon as you get up, for an hour or two. Also, do this before sleeping at 10 p.m. This is a great purifier. This will strengthen the mind and the nerves. This is the best remedy. If you get wet-dreams, have a plunge-bath in the morning. Do twenty Pranayamas. Repeat the Gayatri Mantra 108 times. Pray to the Sun, "*Punarmamaitu indriyam*. O Sun! Let my lost strength be restored."

Pray to the Sun in the early morning before sunrise: "O Lord Suryanarayana, the eye of the world, the eye of the Virat Purusha! Give me health, strength, vigour and vitality." Do Suryanamaskara in the early morning. Repeat the twelve Names of the Sun at sunrise: "*Mitraya namah. Ravaye namah. Suryaya namah. Bhanave namah. Khagaya*

namah. Pushne namah. Hiranyagarbhaya namah. Marichaye namah. Savitre namah. Adityaya namah. Bhaskaraya namah. Arkaya namah." Bask in the Sun.

THE BENEFITS OF A HIP BATH

Take cold hip baths by sitting in a tub of water and keeping the legs outside the tub. This is very invigorating and energising. A cold hip bath tones and soothes the nerves of the genito-urinary system and stops nocturnal discharges in an efficacious manner. This is a general nervine tonic as well, as all the nerves are braced up.

The hip bath can be conveniently managed at home in a big zinc tub. Aged persons and convalescents can use lukewarm water. Wipe the parts with a dry towel and put on warm clothing.

Or stand up to your navel in a river, lake or tank for half an hour. Repeat 'Om' or the Gayatri or any other Mantra. Rub the lower part of the abdomen or belly with a coarse Turkish towel or a piece of Khadi cloth several times. This can be practised twice daily, morning and evening, in the summer season.

Cold douches, spinal douches and cold shower bath are of immense use in the practice of Brahmacharya. Shower baths can be easily installed at home by fixing the spray apparatus to the tap.

Sirshasana, Sarvangasana, Siddhasana, Sukha-Purvaka Pranayama and Uddiyana Bandha are all very effective in eradicating spermatorrhoea. Practise them and realise the incalculable benefits. Practise deep-breathing and Bhastrika Pranayama. Take long walks. Take part in sports.

(To be continued)

The love of the Self is the basis of all other loves.

(Swami Krishnananda)

Sivananda's Gospel of Divine

FOUNDATION OF YOGA AND REALISATION

CLAIMING DIVINE ANCESTRY

Sri Shankara Narayana Iyer of Nagpur came in and prostrated to the Master.

"Om Namō Narayanaya! What has happened now? You want to leave today?"

"I am leaving tomorrow, Swamiji."

"When you go back you must make a firm resolve to spread the message of divine life. You must become a dynamic worker in the divine field."

"With your holy blessings I will, Swamiji."

Turning to those present, the Master said, "He belongs to the family of Appayya Dikshitar. It is not a joke to belong to the line of this great saint."

To Sri Shankara Narayana the Master said, "You must show by your own actions that you are worthy of this descent. There is no use merely claiming ancestry of a spiritual hero; you must deserve it."

"Yes, Swamiji, I shall try my best."

"Study Sanskrit, then study the Gita, the Upanishads and Appayya Dikshitar's works also. Now start spreading his message. Be humble and simple. Some people go on tomtoming their ancestry to earn their livelihood. When people see you, they should recognise Appayya Dikshitar's blood running through your veins. You should possess such an exemplary character. Nothing is impossible. If you try then God's Grace also will come

and you will shine as a true descendant of Appayya."

SERVICE, THE MASTER'S SALVATION

"Sastriji, I think I will never attain salvation. You see, worldly people are attached to their wives, children, families and properties, but I am attached to service and dissemination of spiritual knowledge. Even if the thought of running away into the forest comes to me, it leaves the next instant. The desire in me to work, work and work while this body lasts, to serve aspirants in every way I can, smothered in a trice such a desire for seclusion. What can I do? I think I will never get out of this circle. I will be born again and again in this world to serve the aspirants every time."

"But, Swamiji, this thought very rarely comes even to saints. They are concerned only about themselves, and feel that even answering the letters of spiritual aspirants and writing books on spiritual matters based on their own experiences, go against their salvation. The spirit of service that literally possesses you is rarely found in anyone else."

"But what about my salvation? All right, I should be content to wait till I have served you all to my satisfaction and till you have all attained salvation. Yes, that is right, I do not want to get salvation myself until everyone leading the divine life gets it. Till then I shall take any number of births and join the Divine Life Society."

Yoga is search for Truth in its ultimate reaches and above its relative utility. (Swami Krishnananda)

Children's Page

THIS IS SERVICE!

(Sri Swami Ramarajyam)

This incident is related to those olden days when the outbreak of the plague epidemic was not an uncommon occurrence. Nodules would appear on the body of the plague ridden patient and if he was not treated in time, he would die.

Once the plague broke out in Multan. And, there lived a Panditji. He was looking after the patients with great readiness. He was not a medico, but he knew a little about how to treat the patients suffering from the plague. One night he got the information that a man called Lalaji was stricken with plague.

Panditji went to Lalaji's house immediately. With tears in his eyes, Lalaji said to him with folded hands, "Panditji, please save my life." Panditji noticed that one nodule in the body of Lalaji was full of pus. He realised very soon that if that nodule was not removed immediately, he would not survive.

It was midnight. No doctor or Jarrah (an old substitute for a surgeon) was available nearby. He was lost in thought for a little

while. Finally he took a bold decision—whatever might happen, he would save Lalaji, even at the risk of his own life.

Panditji cleaned the nodule with spirit. Then he bent down to do something. He hesitated, but he bent again. He brought his mouth near the nodule. He hesitated again, but he plucked up his courage and cut the nodule with his teeth—endangering his life to save Lalaji's.

Lalaji's life was saved. What happened to Panditji, is not known, but his noble service enabled Lalaji to survive the attack of plague.

Only he really serves who, like Panditji, is ready to put his life at risk to save the lives of others. Such a person is really great!

Dear children, even if you have to face misfortunes or put your life at risk, you must act like Panditji. You can call yourself a human being only when you serve others like him.

SIKSHA GURUS AND DIKSHA GURU

Man has a twofold duty here on earth—to preserve his life, and to realise his Self. To preserve his life, he has to learn to work for his daily bread. To realise his Self, he has to serve, love and meditate. The Guru who teaches him the knowledge of worldly arts is the Siksha Guru. The Guru who shows him the path of Realisation is the Diksha Guru. Siksha Gurus can be many—as many as the things he wishes to learn. The Diksha Guru can be only one—the one who leads him to Moksha.

—Swami Sivananda

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 Laxman Jhula. It is a Home with medical facilities for sick destitute people.

Though the rainy season had not fully commenced, many a patient was admitted completely drenched, wet-through, shivering up to the bones with fever—pilgrims, Sadhu's, on their way to wherever the Almighty's destiny might be, walking from Holy Kedarnath, travelling towards Nilakant, but interrupted by a sudden relapse of a hidden, silent and prolonged disease. Not less than four patients with positive pulmonary tuberculosis were admitted this month, two of them also tested HIV positive. All of them immediately started with anti-tuberculosis-therapy and are gradually improving.

Leprosy patients were admitted with chronic non-healing foot ulcers, a common ailment and also requiring a long-term treatment among the people who suffer from Hansen's disease. Where a non-leprosy person quickly recovers after an innocent injury, a person with leprosy more easily develops wounds, due to dryness of the skin, and a simple heel crack might unfold into an infective ulcer, since the sensation of pain in the

extremities comes at a much later stage than in the case of a healthy person. Where there is no pain, attention is not given and carelessness takes the upper hand. Every person who has been diagnosed with leprosy needs to check up every day his or her hands and feet for injuries, to recognize and immediately arrange treatment of damaged skin and to prevent further infections.

Besides TB and leprosy patients, others were admitted too, with various diseases, from those with minor abdominal infections to patients who were, after investigations, found suffering from cancer in different parts of the body, and a youngster with both his legs paralysed. Guru's Kripa brought them, Guru's Kripa sustains them, and pray, Guru's Kripa embrace them, and all of us, here, now and always.

"There is no saviour in the entire world more real than God. When everybody fails, God never fails. When failure and despair stare you in the face, one healing thought of God, His unbounded mercy and grace, can at once bring you tranquillity, sunshine and cheer and thereby make your life blessed and glorious. God is the great help. He is the one refuge in all moments of crisis. This is true of the life of every individual and humanity as a whole." (Papa Ramdas)

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

SRI GURUPURNIMA, SADHANA WEEK AND PUNYATITHI ARADHANA CELEBRATIONS AT HEADQUARTERS ASHRAM

The Holy Gurupurnima fell on 7th July 2009 and the 46th Punyatithi Aradhana of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj on 16th July 2009. The Ashram celebrated these twin functions and the period from 8th to 14th of July was observed as Sadhana Week on a grand scale. The venue of the celebrations was Swami Sivananda Satsanga Bhavan (Auditorium). The Auditorium was full to its capacity as large number of devotees had gathered for these programmes.

The Gurupurnima celebrations started with Brahma Muhurta prayers followed by meditation. Sri Swami Yogaswarupanandaji Maharaj, Vice-President and Sri Swami Atmaswarupanandaji Maharaj spoke on the importance of Guru and Guru Purnima. Soon after the morning Satsanga there was Prabhat Pheri. A special Havan was also performed at Yajjnashala for welfare and peace for all.

In the forenoon, a grand worship was offered to Gurudev Sri Swami Sivanandaji Maharaj at the Holy Samadhi Mandir. After this the devotees assembled at the auditorium and performed Paduka Puja. Following the Paduka Puja, a brief Satsanga was held. Sri Swami Vimalanandaji Maharaj, President, Divine Life Society, did the opening Jai Ganesh Prayer. Sri Swami Dharmanishthanandaji, Sri Swami Bhaktibhavanandaji and Sri Br. Atmanistha Chaitanyaji sang soul stirring Kirtans.

Sri Swami Padmanabhanandaji Maharaj,

General Secretary gave a brief talk and read out selected Brahma Sutras and thereby formally invoked Sri Bhagavan Vyasa and Guruparampara and sought their blessings.

In the Afternoon there were discourses on the life and teachings of Sri Swami Sivanandaji Maharaj by senior Swamijis and devotees.

In the night Satsanga, following the usual Ashram prayers and chantings, there was a cultural programme "Ras Leela" by Nikunj Vihari Rasleela Mandali, Vrindavana of Sri Swami Sriram Sharmaji.

From 8th July to 14th July Sadhana Saptah was observed, report of which will be given in the following issues.

On 16th July 2009, 46th Punyatithi Aradhana of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj was celebrated.

The celebrations started with Brahma Muhurta meditations and prayers at Sri Swami Sivananda Satsanga Bhavan. It was followed by Prabhat Pheri with chanting of Divine Name. A Havan for welfare of all and world peace was conducted at Yajjnashala. At Samadhi Shrine and at Auditorium, Paduka Puja was performed on a grand scale. All devotees participated in the Paduka Puja. Ganga Arati was performed in the evening at Vishwanath Ghat. At night Satsanga, along with Bhajans and Kirtans, a variety of programmes were conducted.

These functions were attended by a large number of devotees from all over the country.

VEDA PARAYANA AT THE DIVINE LIFE SOCIETY HEADQUARTERS

On 6th July 2009 a very wonderful Satsanga took place in the Auditorium of Sivananda Ashram as a prelude to the annual Guru Purnima Functions and as part of the first Aradhana Celebrations of Worshipful Sri Swami Chidanandaji Maharaj.

Two Pandits from Andhra Pradesh had been invited for Vedic Chanting—Sri L. Ramakrishna Prasad Avadhani of Bhadrachalam and Sri Purneya Shastri of Rajahmundry. The Veda Parayana included important Suktas from Kanva Shakha of the

Shukla Yajurveda, portions of the Isavasya Upanishad and Shanti Mantras. Sri Swami Padmanabhananda introduced the different sections with short explanations to the audience. Everyone enjoyed the traditional and devout recitations of the sacred Veda Mantras and the atmosphere was charged with holy vibrations of ancient times.

The Pandits were honoured by Sri Swami Vimalanandaji Maharaj, President, and Sri Swami Padmanabhanandaji Maharaj, General Secretary.

REPORT OF THE VALEDICTORY FUNCTION OF THE 62ND BASIC YOGA-VEDANTA COURSE

The valedictory function of the 62nd Basic Yoga-Vedanta Course (May-June, 2009) was held on Monday, 29th June, 2009, in the Academy's Lecture Hall. After the invocatory prayer, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy, welcomed all those present on the occasion. Prof. Rajinder Kumar Bhardwajji, Asst. Registrar, read the report of the course. Thereafter some of the students expressed their impressions about the course which they attended in the Academy.

H.H. Sri Swami Vimalanandaji Maharaj, President and H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary of the Divine Life Society Headquarters graced the function. H.H. Sri Swami Padmanabhanandaji Maharaj awarded the certificates to the students and H.H. Sri Swami Vimalanandaji Maharaj gave Jnanaprasad book packets to the students and honoured the members of the faculty.

H.H. Sri Swami Padmanabhanandaji

Maharaj in his blessing address told the students that they are blessed to be in the Holy Ashram for the two months and to attend the course. Citing from Srimad Bhagavad Gita, Swamiji said that the 'Divinity' present in them, guides them from within to tread the path of spirituality. This is known as 'Adhi-Yajna' and they have to be aware of the spiritual awakening in them and kindle the fire of aspiration. Swamiji also referred to 'Sikshavalli' of the Taittiriya. Upanisad', where the teacher tells the outgoing students how to lead a purposeful life. Swamiji said, Gurudev's saying 'Be good and Do good' is the essence of spiritual life.

H.H. Sri Swami Vimalanandaji Maharaj, in his valedictory address to the students, stressed the need for certain basic requirements to make their life meaningful. Swamiji advised the students that the spiritual seekers should always remain simple and humble and should not depend on servants. They should do all their personal work themselves.

Swamiji cited examples from the life of Worshipful Gurudev Sri Swami Sivanandaji Maharaj and Param Pujya Sri Swami Chidanandaji Maharaj. The seekers should also see that purity is maintained in their inner and outer life. Swamiji advised the students that whatever good things they have

learnt during their two months stay in the Ashram, they should practise. Swamiji concluded his talk by invoking the blessings of Worshipful Gurudev upon them.

The Function ended with Saraswati Puja and Prasad distribution.

CULTURAL TOUR OF SRI SWAMI YOGASWARUPANANDA

Hon. Trustee & Vice-President, DLS Headquarters

In response to invitations of several Yoga groups and devotees of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, Sri Swami Yogaswarupanandaji visited the Netherlands, Italy, Germany, South Africa and Portugal from 12th April to 30th June, 2009.

Swamiji attended special Satsanga prayers, Bhajans and Kirtans on Rev. H.H. Sri Swami Hridayananda Mataji's Birthday on 18th April, 2009, conducted Pranayama classes, participated in study group classes on Srimad Bhagavadgita and Supreme Yoga (Yoga Vasishtha) classes, during his stay at The Hague (Netherlands). The classes were attended daily from Mondays to Fridays from 7 to 8 a.m. Participants expressed their gratitude and said that their way of thinking and attitude towards official and household duties have changed completely by attending these classes and bestowed peace and harmony in their relationships.

From 3rd week of April to end of May, Sri Swami Yogaswarupanandaji participated in Yoga seminars organized by Ms. Alexandra Van Oosterum and Ms. Annagrazia Sola near Milan and Genova (Italy).

From 30th April to 3rd May, Swamiji participated in the 35th Annual Conference of the Italian Yoga Federation at Jesola (Near Venice, Italy) organized by Mr. Eros

Selvanizza and Mrs. Antonietta Rozzi Selvanizza. They also invited several speakers from different universities in India and religious institutions. H.H. Sri Swami Atmapriyanandaji, Vice-Chancellor of Swami Vivekananda University, Sri Ramakrishna Mission, Belurmath, Calcutta; H.H. Sri Swami Chidananda Saraswatiji, President, Paramarth Niketan, Rishikesh; H.H. Sri Swamini Umanandaji of Chinmaya Mission, Mumbai; Mrs. Rita Sinha Dasgupta of Calcutta University and many others attended the Conference, spoke on various aspects of Yoga and meditation. Sri Swami Yogaswarupanandaji spoke about "Yoga Past and Future", the theme of the Conference, quoting the teachings of the Mahabharata with stories and teachings of the Bhagavadgita as well as "Yoga of synthesis" of Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

Mr. Eros and Mrs. Antonietta Selvanizza have an intimate relationship with Gurudev's Ashram and abundant blessings of our worshipful H.H. Sri Swami Chidanandaji Maharaj to commence their noble work through the Italian Yoga Federation. As in previous annual conferences, this time also they gave beginning and concluding talks to Sri Swami Yogaswarupanandaji. Ms. Annagrazia Sola very ably translated the

talks into Italian to the appreciation of all participants. The audience listened to him with rapt attention. The organizers conveyed their gratitude to Swamiji for participating in this annual conference as they got very good response and appreciation from the participants. Swamiji also attended programmes organized by Mr. Stefano Moriggi, Istituto Yoga Universale, Rome and Mr. Georgio Furlan of Academia Yoga, Rome and others.

From 29th May to 1st June, 2009 Swamiji went to Germany to attend annual Penticote week programmes organized by Sri Sukadevji of Yoga Vidya House, Horn Bad Mainberg (Germany), in which about 400 Germans with their families attended morning and evening Satsangs. Swamiji made them repeat Panchakshari and Ashthakshari Mantras after explaining to them in detail the importance of glory of Divine Name, quoting the teachings of Gurudev Sri Swami Sivanandaji Maharaj with several stories to increase their faith about efficacy of Japa Yoga. For selected people there was a special seminar on the philosophy of Bhagavadgita. Swamiji answered many questions and removed wrong notions about the philosophy of Bhagavadgita.

From 4th June to 9th June, 2009 Sri Swami Yogaswarupanandaji went to South Africa from Amsterdam to attend the Diamond Jubilee celebrations of Divine Life Society of South Africa. The main functions were held from the 5th to 7th June at two places, i.e. Sivanandashram, Reservoir Hills, Durban and Sivananda International Cultural Centre, Sivananda Nagar, La Mercy located at a distance of 40 km from the main Ashram. Sivananda Diamond Jubilee Conference of D.L.S. South Africa was commenced on 5th June, 2009 with Havan and Ganga Arati followed by special Satsanga. The welcome address was given by Sri Rajen Reddy, Vice-Chairman of DLS South Africa Commit-

tee; announcements were done by Sri Balan Nadesan, Secretary. On this special occasion the new Sahajananda Diamond Jubilee Centre was officially opened by the Chief Guest of Honour Sri Swami Yogaswarupanandaji, Vice-President of DLS Headquarters, Sri Swami Saradaprabhanandaji, Vice-President of Sri Ramakrishna centre of South Africa was also present.

Sri Swami Yogaswarupanandaji was requested to release the latest publication, "Practice of Karma Yoga" which was the first book that Sri Swami Sahajanandaji Maharaj, Founder-President of DLS South Africa read in 1948. By reading this book he met his Divine Master Worshipful Gurudev Sri Swami Sivanandaji Maharaj, who inspired him to start DLS of South Africa, sixty years ago. Sri Swami Yogaswarupanandaji and Sri Swami Saradaprabhanandaji glorified the noble work done by DLS of South Africa under able guidance of H.H. Sri Swami Sahajanandaji Maharaj in the spirit of Karma Yoga, literally following the teachings of Worshipful Gurudev Sri Swami Sivanandaji Maharaj as an ideal example for others to emulate.

Swamiji said that ideal Guru-disciple devotion, spirit of sacrifice was glorified in great epic Mahabharata with the story of Guru Dronacharya and Ekalavya. Disciple Ekalavya offered his right thumb to his Guru, as Guru Dakshina, whereas Sri Swami Sahajanandaji Maharaj not only offered his entire life to Gurudev Sri Swami Sivanandaji Maharaj, but also made all devotees of South Africa do the same, which is beautifully seen by all today during this Diamond Jubilee celebrations.

Under the guidance of Revered Swami Sahajanandaji, the DLS of South Africa has completed many projects involving construction of schools, clinics and homes for the sick, poor and needy citizens of South Africa.

Parivrajika Ishtaprana of Sri Sarada Devi Ashram and Rev. Father Michaelson, a Jesuit monk, who had a long standing association with Pujya Sri Swami Sahajanandaji Maharaj, graced the occasion.

The Diamond Jubilee celebrations continued for the next two days at Sivananda International Cultural Centre (SICC), Sivananda Nagar, La Mercy. Nearly six thousand people attended the programmes along with the delegates representing various provinces from all over South Africa.

Committee Members and the Board of Management requested the chief guest Sri Swami Yogaswarupanandaji to conduct guided meditation sessions in the mornings after chanting Gurustotras and Shanti Mantras. Swamiji also was asked to give keynote address and concluding remarks for every session as the devotees listened to his words of wisdom and spiritual guidance with rapt attention. Other important dignitaries like H.H. Sri Swami Vimokshanandaji Maharaj, President of Ramakrishna Centre of South Africa, Durban, Honourable Sri H.V. Shringla, I.F.S, Consul General of India in Durban, H. E. Prince M.G. Buthelezi, M.P and Hon. Deputy Mayor (Ethekwini Municipality) and Councilor Mr. Logie Naidoo spoke about the noble work to serve the poor and needy people in the form of selfless service rendered by Divine Life Society under personal guidance of H.H. Sri Swami Sahajanandaji Maharaj as per the teachings of his Gurudev, Sri Swami Sivanandaji Maharaj, for the past sixty years.

There was march-past by all DLS Branches of South Africa with their Branch banners and singing of Gurudev's songs, Maha Mantra and divine songs in the open Auditorium. Small children from 4 to 10 years of age dressed in the form of great incarnations of God, saints and sages of different religions to signify the teaching of Gurudev that

Truth-God-Reality is One and all faiths tell the same Truth in various ways. These children in various forms of gods, like Rama, Krishna, Buddha, Hanuman, saints and sages stood in well decorated cars in the form of big elephants floating in space. They came to the altar of Gurudev, repeated the Divine teachings of Gurudev with their melodious, innocent voices touching the hearts of the audience, numbering about six thousand.

In addition, there were instructive discourses on health matters, domestic harmony based upon the teachings of Gurudev Sivanandaji Maharaj and Sri Swami Sahajanandaji. The one spiritual theme that ran throughout all programmes was the voice of Gurudev's songs and teachings. Cultural items featured renowned South African artists like Sri Karthiegasen Pillay, Smt Mahenthri Pillay, Sri Tansen Nepaul, Sri Shanjeet Teeluck and Sri Manesh Maharaj. Alongside this, Gurudev's devotees from various DLS Branches of South Africa with their youth wings presented delightful performances.

The Vice-Chairman expressed supreme satisfaction and thankfulness to Headquarters Ashram for deputing Sri Swami Yogaswarupanandaji who brought spiritual harmony and divine presence not only of Gurudev but also of Pujya Sri Swami Sahajanandaji Maharaj during each and every minute of these three days Diamond Jubilee celebrations. Sri Swami Yogaswarupanandaji left for Europe on 8th June, 2009 after offering prayers at 'Sahaja Kutir' along with some of the Rishikumars and members of Board of Management.

In response to the kind invitation of Master Jorge Veiga e Castro, Founder-President of Yoga Samkhya-Associacao Lusa do Yoga, Yoga Lusa Federation, Portuguese

Yoga Confederation, Lisbon (Portugal), Sri Swami Yogaswarupanandaji reached Lisbon on 20th June, 2009. He visited Belem Tower, Discover Monuments, Eduardo VII Park and went to Yoga Samkyha Centre. There, he sat and meditated with Mr. Jorge Veiga e Castro and others for some time. The main programme of "Yoga World's Day" was organized on 21st June, 2009 at INATEL stadium from 11.30am onwards. They organized Bhajans, Kirtans and Yogasanas demonstration.

Yoga Samkhya Association invited spiritual, cultural, religious and political dignitaries of India to attend "World's Yoga Day" programme on 21st June, 2009. It was at-

tended by H.E. the Ambassador of India to Portugal, Shri D.R. Kaarthikeyan, ex-Director of CBI, Govt. of India and Director General of National Human Rights Commission and Yoga teachers. Heads of many Hindu temples and religious organizations of India at Portugal also attended. They spoke on the glory of Yoga which alone can bring unity, harmony and universal peace. Sri Swami Yogaswarupanandaji spoke about Yoga of Synthesis of Swami Sivananda, besides chanting the Shanti Mantra and Universal Prayer of Gurudev. Finally, Swamiji took leave from the organizers and proceeded to Amsterdam, from where he returned to India.

AN ANNOUNCEMENT

3RD STATE LEVEL CONFERENCE-CHHATTISGARH

AND

SILVER JUBILEE CELEBRATION OF DIVINE LIFE SOCIETY,
NANDINI NAGAR BRANCH, 12TH TO 14TH DECEMBER, 2009

By the grace of Most Worshipful H.H. Sri Swami Sivanandaji Maharaj, the Divine Life Society Branches of Chhattisgarh are celebrating the 3rd State Level Conference and the Silver Jubilee of Divine Life Society, Nandini Nagar Branch, from 12th to 14th December, 2009. Senior Swamijis from the Divine Life Society Headquarters will be participating and guiding the Sadhaks. All devotees are cordially invited to participate in the Conference.

For enrolment and information please contact:

- | | |
|---|------------------|
| 1. Sri K.S. Thakur, President,
The Divine Life Society Branch,
Nandini Nagar - 490 036,
Dist. Durg, Chattishgarh | Tel: 09300544907 |
| 2. Sri Swami Vishuddhanandaji | Tel: 09406093744 |
| 3. Sri Swami Sivadasanandaji | Tel: 09424284349 |
| 4. Sri Pankaj Chowbey | Tel: 07712425095 |
| 5. Sri K.L. Bareth | Tel: 09425567941 |

—The Divine Life Society

DIAMOND JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY, SOUTH AFRICA (1949—2009)

The Sivananda Diamond Jubilee Conference of Divine Life Society of South Africa was held during 5-7 June, 2009. On Friday, 5 June, the momentous occasion began at Reservoir Hills with Havan. Ganga Arati preceded the evening Satsanga, attended by about 1400 devotees. On this special occasion, the newly built Sahajananda Diamond Jubilee Centre was officially opened by the Chief Guest of Honour, H.H. Sri Swami Yogaswarupananda, Vice-President of the Divine Life Society, Rishikesh, India. The Society's latest publication, "Practice of Karma Yoga", which was the first book Sri Swami Sahajananda read in 1948 (thus meeting his Master Sri Swami Sivananda and marking the start of Divine Life Society of South Africa) was officially released by Sri Swami Yogaswarupananda. Sri Swami Saradaprabhananda, Vice-President of the Ramakrishna Centre of South Africa and Pravrajika Ishtaprana of the Sarada Devi Ashram also graced the auspicious occasion.

The celebrations continued for the next two days at Sivananda International Cultural Centre (SICC), Sivananda Nagar, La Mercy. Over 5800 devotees attended the three day celebrations, with delegates representing provinces from all over the country. Over the three days, soul-inspiring addresses, including the spiritually charged morning Sadhana sessions with guided meditation, were presented by Swami Yogaswarupananda, Swami Vimokshananda and Swami Saradaprabhananda (President and Vice-Presidents of the Ramakrishna Centre of S.A., respectively). Father Michealson, a Jesuit monk, who had a long standing association with Pujya Swami Sahajanada also delivered an address. In addition, there were

instructive discourses on health matters and domestic harmony based on the teachings of Sri Swami Sivananda and Sri Swami Sahajananda. A youth forum session conducted by DLS youth discussed pressing issues relating to leading a spiritual life in modern times and highlighted guidelines given by Pujya Swamiji. The one spiritual theme that ran throughout the conference was the repetition of the Divine Name and its potencies for curing all ailments and afflictions, bringing one peace and taking one to God.

Cultural items featuring renowned artists Karthiagasen Pillay, Mahendri Pillay, Tansen Nepaul, and Shanjeet Teeluck delighted devotees across the board. Expert dance performances by highly-acclaimed Manesh Maharaj, Shivohum School of Dance (Gauteng) and Sivananda Dance Academy had the audience enthralled. The highlight of the conference was the enactment of the play, "Learn to Type and to Make Tea", which depicted Pujya Swami Sahajanada's life just before meeting the Divine Master, Sri Swami Sivananda, up to the time that he met the Master and thereafter received initiation from him. Addresses were presented by Sri H.V. Sringla, Consul-General of India, Prince M.G. Buthelezi and Deputy Mayor Logie Naidoo at the Sivananda Stadium. Highlights were a mass gymnastic drill display set to devotional music and a Children's Float, bearing the very young devotees who recited selected verses from the writings of Swami Sahajananda, who spearheaded the work of the Society for 58 years before he left his body in December 2007.

The fifteen Branches of the Society and the Youth presented excellent cultural items

including hilarious plays, musical items, dances and an informative youth forum. About 1500 devotees belonging to the various branches of Divine Life Society of South Africa took part in a historic march-past, a lap of honour around the stadium to pay homage and gratitude to Sri Swami Sivananda and Sri Swami Sahajananda.

Almost all who attended the Conference felt that it was the best they had attended as it was not only academic and cultural but spiritual as well. The morning meditation, mass Likhit Japa, chanting of the Divine Name, rec-

itation of the Sri Hanuman Chalisa and Ganga Arati lifted all attendees to great spiritual heights.

The meticulous organisation that went into this mammoth function is a tribute to the leadership of Sri Swami Sahajananda. The Society expresses its deep gratitude to our Divine Master Sri Swami Sivananda and Sri Swami Sahajananda as well as the hundreds of donors and volunteers who rendered selfless service to make the Conference an overwhelming success.

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ambala (Haryana): During the month of June 2009, the Branch held daily Satsanga, daily Yogasana Class for women, and the monthly video Satsanga. Homeopathy Seva through two dispensaries was continued.

Aska (Orissa): The Branch conducted weekly Satsanga at the Ashram on Sundays, and mobile Satsanga at the residence of the devotees on Thursdays. It organized with the kind help of professors of Berhampur Medical College a free medical camp in April and another for diabetic check-up in June. It distributed utensils and clothing to the inhabitants of a leprosy colony on the Shodashi day of a Sannyasini Mataji.

Badakuanl (Orissa): The daily morning Puja of the Branch was followed by Bhagavadgita recitation, and the evening Puja by Sri Vishnu-sahasranama Parayana and discourses on Srimad Bhagavatam. It had Paduka Puja in the morning and Satsanga in the evening. On Sivananda Day special Paduka Puja was performed.

Badhiausta (Orissa): The Branch or-

ganised a 5-day ceremony of Chidananda Ashram Pratishtha Mahotsava from April 27 to May 1 with Nama Yajna, Anna Yajna, Jnana Yajna, Ghrita Yajna and Bhoota Yajna. Many devotees from the surrounding villages participated. Food was served to 5000 participants daily. The Ashram was inaugurated by Revered Swami Sivananda Gurusevanandaji. Daily morning Yogasana class and discourses in the evening were the additional features.

Bangalore, Taskar Town (Karnataka): The Branch held H.H. Swami Chidananda Memorial Talks on 6th June. The Governor had agreed to inaugurate the function, but as he had to go to New Delhi, Ganakala Bhushan (Music King) Sri R.K. Padmanabhaji inaugurated the function. He not only rendered beautiful Bhajans that moved the audience into the mood of ecstasy, but he also gave a talk on Gurudev Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj. Sri Omanandaji, Sri V.L. Nagarajji, Sri B.N. Raoji, Swami Aparokshananda Mataji, Sri Sivananda Sahuji and Sri Bansi Prasadji also spoke

about their memories and experiences about Swamiji Maharaj. Two books—'Ponder These Truths', and 'Teachings of Swamis Sivananda and Swami Chidananda'—in Kannada were released. The 4-hour long programme concluded with Maha Arati and Prasad.

The Branch conducted the weekly Satsanga on Thursdays and mobile Satsanga on Mondays. Swami Sivananda Charitable Homoeopathy Dispensary treated more than 400 patients every month.

Baripada (Orissa): The Branch conducted Paduka Puja on Sundays and the monthly Sadhana Day on the first Sunday every month. Besides the regular activity of distributing free medicines to 80 patients in a leprosy colony, it also distributed food and clothing to its 53 inhabitants on 22nd June.

Bellary (Karnataka): The Branch had daily Puja and on Sundays weekly Satsanga and Paduka Puja. A special Satsanga was held on H.H. Sri Swami Devanandaji Maharaj's birth anniversary on 19th June.

Berhampur (Orissa): Regular Activities: weekly Satsanga on Sundays, mobile Satsanga on Saturdays; Paduka Puja on Thursdays, Sivananda Day and Chidananda Day; recitation of Srimad Bhagavadgita on each Ekadasi; Sri Sundarakanda Parayana on Sankranti day; and monthly Sadhana Day on third Sunday.

Special Activities: Sri Rama Navami Mahotsava: daily Parayana of Sri Ramayana for 9 days by 50 devotees; daily evening discourses, concluding Havan.

Bhanjanagar (Orissa): The weekly Satsanga on Sundays included Svadhyaya of 'Ponder These Truths' also. In the special Satsanga on Ekadasis, recitation of Sri Vishnu-sahasranama Stotram and two chap-

ters of Bhagavadgita was also done. It held the 346th monthly Sadhana Day on Maha Vishub Sankranti with 108 Avartana (repetition of Sri Hanuman Chalisa, Havan and Prasad Sevan by 300 participants. During the Vasanta Navaratri, 100 devotees joined the 9-day Parayana of Sri Ramayana for five hours daily. On Sri Rama Navami, special Puja, Havan and Prasad Sevan were arranged.

Bhilai (Chhattisgarh): The Branch conducted Matri Satsanga with recitation of Sri Hanuman Chalisa and Bhajan-kirtan on Tuesdays, Sri Lalita-sahasranama Stotra Parayana on Fridays, and recitation of Srimad Bhagavadgita and of Sri Vishnu-sahasranama Stotram during the two Ekadasis. The monthly Satsanga with Paduka Puja was on 3rd May.

Bikaner (Rajasthan): The Branch conducted daily 2-time Puja, weekly Satsanga on Sundays, Paduka Puja on Sivananda Day and Havan on Chidananda Day. Matri-Satsanga with Sri Sundarakanda Parayana and Svadhyaya was on 9th and 27th June. An ISCON group from Mumbai presented Bhajan-kirtan and discourses for three days from June 28th to 30th. A special Kirtan programme was also arranged. Special Puja was performed for 9 days from June 23rd to July 1st. Social service was continued through Yogasana-Pranayama-meditation class, Sivananda Library and scholarships to deserving students.

Chandigarh: The weekly Satsanga on Sunday included Svadhyaya of 'Sadhana' and 'A Call to Liberation'. Free food was served to about 300 persons after the Satsanga. Daily Yogasana class was continued. The Branch organised a free medical camp on 21st June.

The Branch celebrated 30th anniversary

of its Foundation Day on 8th June. The programmes included Paduka Puja, a discourse on 'The Importance of Guru', talks by devotees about their experiences, Bhajan-kirtan and Preeti Bhoj. Cold milk and sweet packets were distributed during Lord Jagannath Rath Yatra procession. 12-hour Akhanda Kirtan of Mahamantra was done on June 24-25.

Chatrapur (Orissa): In addition to the daily Satsanga the Branch held weekly Satsanga on Thursdays and also two special Satsangas. Sri Sundarakanda Parayana was done on the Sankranti day and in a special mobile Satsanga on 27th May. Paduka Puja was performed on Sivananda Day and Chidananda Day.

Chennai, Annanagar (Tamil Nadu): The Branch celebrated Sri Adi Sankaracharya Jayanti with a special programme which included a talk by Sri Surya-chandrananda on 'Adi Sankara and his Advaita Philosophy,' and 'Swami Sivanandaji's Guidelines for Realisation', talks on 'The Vision and Mission of Sivananda' by senior devotees, etc.

Faridpur (U.P.): The Branch held the weekly Satsanga on Wednesdays. It organized distribution of Sharbat (Sweetened water) on Nirjala Ekadasi, and from 4th June onwards cold water at the Railway station and other public places.

Ghatpadamur (Chhattisgarh): The Branch conducted the daily early morning prayer-meditation-recitation followed by Yogasana class, and in the evening 30-minutes Sankirtan followed by daily Satsanga, and in addition, Paduka Puja on Thursdays, recitation of Sri Sundarakanda on Saturdays and of Sri Vishnu-sahasranama Stotram on Sundays. It also arranged one hour Sankirtan on Rath Yatra day.

Gumergunda (Chhattisgarh): The daily schedule of 3-time Puja, early morning prayer-meditation, morning Yogasana session, and 2-hour evening Satsanga was continued. In addition, the Branch conducted Paduka Puja on Thursdays, and recitation of Sri Sundarakanda on Saturdays, and some other hymns on other days. It also organized Rath Yatra procession in the Ashram premises and performed special Puja.

Jaipur, Raja Park (Rajasthan): The Branch continued its following regular activities: (1) Daily morning discourses on Sri Devi Bhagavatam. (2) In the evening, Sri Sundarakanda Parayana on all Saturdays and also on 2nd June, collective Japa of Mahamrityunjaya Mantra on Thursdays, and Satsanga on other four week days. (3) The weekly Satsanga on Sundays with Havan and Svadhyaya of Gurudev's books. (4) Matri-Satsanga on Mondays. (5) Swami Sivananda Charitable Homoeopathy Dispensary—treated 737 patients in June. (6) Daily Yogasana class. (7) Monetary aid of Rs. 150/- per month to 26 destitute widows. (8) Daily poor feeding. (9) Dry rations to the inhabitants of a leprosy colony—90 kg food-grains, 15 kg Sugar, 2 kg cooking oil, 1 kg tea, etc. (10) Scholarships to 80 students. (11) Swami Sivananda Spiritual Library.

Jeypore (Orissa): The Branch conducted daily 2-time Puja, weekly Satsanga on Sundays and mobile Satsanga on Thursdays. Sivananda Day programme included Havan, Svadhyaya, Puja and Prasad Sevan.

Kakinada, Madhavapatnam (A.P.): The newly opened Branch held regularly 2-hour Satsanga on Sundays, and organized medical camps on the first and third Sundays.

Khedbrahma (Gujarat): The monthly Satsanga of the Branch was on 21st June, the third Sunday of the month. A spiritual talk

and distribution of Jnana Prasad were its salient features.

Nandini Nagar (Chhattisgarh): In addition to the daily activity of Brahmamuhurta session of prayer and recitation of Sri Vishnu-sahasranama Stotram and other Stotras and evening Satsanga, the Branch arranged mobile Satsanga on Thursdays, Matri-Satsanga with Sri Sundarakanda Parayana on Saturdays, and recitation of Srimad Bhagavadgita and Sri Vishnu-sahasranama Stotram during the two Ekadasis. The monthly 6-hour Akhanda Mahamantra Kirtan on 3rd every month was another important activity. On the anniversary of Gurudev's Sannyasa Diksha, it organized a 3-day spiritual camp for youth on May 30-31 and June 1 with 50 youth participating.

New Delhi, Vasant Vihar: The weekly Satsanga included Sri Sundarakanda Parayana on the first Sunday, Svadhyaya of Gurudev's writings on the third, meditation on the second and fifth, and discourses by saints on the fourth Sunday.

Nimapara (Orissa): The Branch conducted daily Mahamantra Kirtan and Srimad Bhagavat Path, Paduka Puja in the morning, weekly evening Satsanga and four mobile Satsangas. Sri Hanuman Jayanti programme included Paduka Puja, 108 Avartana (repetition) of Sri Hanuman Chalisa, Bhajan-kirtan and Prasad Sevan.

Patna (Bihar): The Branch continued its Sunday Satsanga, and distribution of food to the poor on Chidananda Day.

Phulbani (Orissa): The Branch conducted daily Puja, the weekly Satsanga on Sundays, mobile Satsanga on Thursdays, Paduka Puja on Sivananda Day and Chidananda Day, and the monthly Narayana Seva on 28th May. It organized Sri

Ramacharit Manas Navahna Parayana and discourses from May 15 to 23.

Raipur (Chhattisgarh): The Branch held weekly Satsanga on Sundays, and special Puja in the morning and Sri Vishnu-sahasranama Parayana in the evening on Ekadasis. 1000 devotees took Prasad in a Bhandara on 31st May.

Rourkela, Fertilizer Township (Orissa): The Branch conducted Satsanga on Thursdays, Saturdays and Sundays.

Salipur (Orissa): The daily activities of the Branch were 2-time Puja, early morning prayer-meditation, morning session of recitation including that of Sri Vishnu-sahasranama Stotram followed by one hour Kirtan and one hour Japa, and in the evening one hour study class, Svadhyaya of 'Sadhana' and Satsanga. The weekly Satsanga was on Sundays. The monthly activities of Sri Sundarakanda Parayana on 2nd May and 6th June (the first Saturday) and Srimad Bhagavadgita Parayana on the next day, Sivananda Day with Paduka Puja, 'Om Namo Bhagavate Sivanandaya' Mantra Japa for one hour and a special Satsanga, and the monthly Sadhana Day on 17th May and 21st June (third Sunday), 12-hour Mahamantra Akhanda Kirtan on 30th May and 25 June were continued. Special activities were: (1) Anniversary of Gurudev's Sannyasa Diksha: Paduka Puja and one hour Mantra Japa in the morning, and a special Satsanga with a talk on 'Glory of Sannyasa' in the evening. (2) Sri Hanuman Jayanti: Special Puja, group recitation of Sri Hanuman Chalisa 108 times, Prasad Sevan. Swami Sivananda Charitable Hospital treated 590 patients in May-June.

Sambalpur (Orissa): The Branch conducted daily 3-time Puja, Sunday Satsanga, meditation session on Saturdays and Paduka Puja on Sivananda Day and Chidananda

Day, and Srimad Bhagavadgita Parayana on Shukla (bright) Ekadasi. Its Homoeopathy Dispensary treated 230 patients in May. Narayana Seva was on Mondays.

South Balanda (Orissa): The Branch held 2-time Puja, weekly Satsanga on Fridays, special Satsanga on Sivananda Day and Chidananda Day, and on the Sankranti Day Paduka Puja in the morning and 3-hour Akhanda Japa of Mahamantra and Prasad Sevan in the evening. In the monthly programme of 3-hour Mahamantra Akhanda Sankirtan and Prasad Seven, 150 devotees participated on 16th May and 130 on 20th June.

Sunabeda (Orissa): The Branch had biweekly Satsanga on Sundays and Thursdays, Sadhana Day on 31st May and a special Satsanga on Sri Narasimha Jayanti.

Sunabeda, Ladies Branch (Orissa): The Branch conducted the morning Puja followed by Srimad Bhagavata Path and Mantra Japa, and in the evening one hour Mahamantra Sankirtan followed by recitation and prayers. It held Satsanga on Wednesdays and Saturdays, and Satsanga for children on Sundays. Paduka Puja and Sri Vishnu-sahasranama Stotra Parayana were done on Ekadasis. On Swami Chidanandaji Maharaj's Punyatithi day, Akhanda Mahamantra Japa was done for 12-hours on 28th May and recitation of Sri Hanuman Chalisa 100 times on 28th June.

Vadodara (Gujarat): The Branch held Satsanga on Thursdays, and 'Guided Meditation' session on three Sundays. Paduka Puja and Mantra Japa were done on Sivananda Day and Chidananda Day. It continued its social service through homoeopathic and Ayurvedic dispensaries, acupressure treatment and distribution of medicines to poor patients.

Varanasi (U.P.): It had the fortnightly Satsanga on June 14 and 28.

Visakhapatnam (A.P.): The Branch held daily evening Satsanga and Yogasana class, and on Mondays weekly Satsanga and medical check-up. On Sundays 'guided meditation' was arranged. On Ekadasi recitation of three chapters of Bhagavadgita is done. On the birth anniversary of H.H. Sri Swami Devanandaji Maharaj a special Satsanga with Paduka Puja was organized.

OVERSEAS BRANCHES

Hong Kong (China): The monthly Satsanga on the second Saturday included one hour Japa of Mahamrityunjaya mantra and a talk on Gurudev's writings (48 participants). Mahamantra Japa was done for one hour on the remaining Saturdays. There were 172 new participants in March and 246 in April in regular Yogasana classes, 19 in advanced class and 19 in Yoga Workshop. Live demonstration of Yogasanas was organised at Mongkole Branch on 3rd and 18th March.

If the dust is in the company of the wind, it soars high in the sky. If it is in the company of water, it becomes a dirty mire. If the air is in the company of the jasmine, it wafts a sweet fragrance. If it is in the company of offal, it disseminates a foul odour. Likewise choose the company of wise men and become divine.

—Swami Sivananda



GURUDEV STATUE AT CHENNAI

In 1987 a statue of Worshipful Gurudev Sri Swami Sivanandaji Maharaj was installed at Marina Beach near the Madras University campus, Chennai, as part of the Centenary Programme of Gurudev. For unknown reasons this statue was removed from the site in 2005. The Divine Life Society Headquarters in Rishikesh and Sri T. Elumalaiji, Sri Swami Sivananda Sundaranandaji (Chairman) and Sri A. Venkatesanji from the DLS Branch Triplicane took up the matter with the Authorities of the University. With the kind cooperation of Prof. S. Ramachandran, Vice Chancellor, Prof. M. Ranganatham, Registrar, Prof. V.K.

Padmanabhan, Campus Director of the University, and the support of the various departments of the Madras University, Public Work Department, etc., a new statue of Gurudev, 7½ feet tall, was installed at the same site on March 7th, 2009

The Divine Life Society is very grateful to Prof. Ramachandran, Prof. M. Ranganatham, Prof. V.K. Padmanabhan and all the devotees of Worshipful Gurudev who helped to reinstall the statue. We pray to Gurudev to shower His abundant blessings on all of them.

—THE DIVINE LIFE SOCIETY