
Sri Sankara Jayanti Message

THE CALL OF SRI SANKARA

(H.H. Sri Swami Sivanandaji Maharaj)

The ringing note of the memorable mission of Sri Sankaracharya was to break down the conceptual structure of relational existence and ascend high into the realm of the absolute Essence. Sankara was a spiritual rejuvenator who looked down upon formalistic sacrificial ceremonies and atheistic metaphysics, and who hoisted the banner of the Advaita Vedanta which openly stand for the sacred truth that existence is non-dual, that individuality is non-eternal, that reality is the one, undifferentiated mass of infinite consciousness and bliss. To uproot the wrong belief in the so-called permanent reality of the world and the individual, while establishing the undying truth of the absoluteness of the Satchidananda Brahman, was the glorious purpose of the appearance of Sri Sankara.

PHILOSOPHY OF SANKARA

All spiritual practices constitute a dual basis—a dispassion for the scattered apparent realities of the widespread phenomenon, and a passion for the everlasting Whole. The necessary purification of the self through scientific methods of discipline is a process lying between aspiration and realization. The credit of tabulating systematically these methods as Sadhana-Chatustaya goes to Sankara. The world is a prison-house in which the individual soul is tightly locked up; the greatest pleasure is only pain and even life in heaven is only a bondage. No selfish activity of the world can bring permanent satisfaction. To realize Brahman is the end of all activities, where alone abide bliss and wis-

dom that are real and limitless. Nothing else is worth striving after. The whole trouble of life arises because individuals cling to separative consciousness, cherish faith in the phantoms of one's imagination, and love the mocking semblances of mortal pleasure. The ideal of a personal ego can never be consistent with the natural reality of the Absolute. Even mere goodness and ethics are not sufficient for the purpose of attaining the state of birthlessness and deathlessness. Only the wisdom of the supreme Truth can save the individual, lead him to the other shore of the ocean of *samsara* and bestow on him the immortal life in the Divine. The knowledge of the Real turns the table round, and the whole universe is perceived as a dazzling reflection of the Brahman.

REALIZATION OF THE ABSOLUTE

But Sankara was not deaf to the religious urge in the individual. Iswara is the perception of Brahman through intellect and emotion. Real devotion is seeking after the essence of one's own Self. Personal devotion claims the reality of a dual existence and this can be rectified only by an impersonal devotion to the completeness of existence. Sankara's conception of *bhakti* was *para-bhakti* which is identical with *tattwa-jnana*.

Sadhana for the realization of Brahman does not lie in retiring from the world but in renunciation of the little self. A deliberate casting away of the ego and all personal

preferences and interests, a divesting of oneself of all the self-made, superficial, imaginative cloaks, a heroic plunge into the consciousness of the Infinite, are wanted for entrance into eternal Life. To flee from human society is easy, but to flee from the lower self is difficult. Sankara exhorts everybody to undermine all kinds of selfish needs through withdrawal from the notion that individual consideration is all, through the negation of the reality of multifarious appearances and through silent meditation on the eternal Identity of the individual soul with Brahman which is Truth, Knowledge, Infinity and Bliss.

WAY TO TRUTH ULTIMATE

The ground of reality is the centre of your spiritual consciousness. The spiritual vocation of the individual consists solely in the finding out of this "real from the real," the truth which is hidden in the hearts of all beings. This exalted finding of Truth necessitates, as a prerequisite, the abandonment of the vain and inordinate pride of man's own lit-

tle importance and moving with the expansive current of spiritual enlightenment. If Sankara's Advaita seems to be arid and impracticable, it is because man is not daring enough to face reality as it is. Sankara's philosophy is meant for the *uttama-adhikaris* or the highest class of spiritual aspirants, and it is, therefore, but becoming that Sankara included all of man's religious beliefs and his fugitive mortal views of the Eternal within his penetrating dialectical criticism which served as a cathartic to clear up the stifling mental habits of the people and lighted up the dark corners in their religious practices as a whole.

The way of freedom is through the expansion of the self to the fullness of infinite experience. A blazing flame of love for the Infinite is what is required of you. Offer up all that is little and limited within you, upon the altar of *jnana-yajna* for realization of the Absolute. This is the Message that Sri Sankara sought to convey to all.

DASANAMI SANNYASINS

Sankara organised ten definite orders of Sannyasins under the name 'Dasanamis' who add, at the end of their names, any one of the following ten suffixes: Sarasvati, Bharati, Puri (Sringeri Mutt); Tirtha, Asrama (Dwaraka Mutt); Giri, Parvata and Sagar (Joshi Mutt); Vana and Aranya (Govardhana Mutt).

The Paramahansa represents the highest of these grades. It is possible to become a Paramahansa by a long course of Vedantic study, meditation and Self-realisation. The Ati-varnashramis are beyond caste and order of life. They dine with all classes of people. Sankara's Sannyasins are to be found all over India.

—Swami Sivananda

MAY GREAT ONES INSPIRE YOU

(Sri Swami Chidananda)

Blessed Seekers after Truth:

The present month is a month of anniversaries of powerful reminders of certain sublime and sacred ideals that have formed vital factors in the evolution of our great country's unique culture and view and way of life. We had occasion to note last month how the great ideals propounded and radiantly expressed through the Divine Leela of Ramavatara continued to be a moving force in the stream of our nation's social life and ethical consciousness. We saw how sublimity and purity of the national character, both in the individual as well as in collective social life, had their very basis and their sole hope in the adoption of these ideals.

Solemn reminders to ideals upon a still higher dimension of our life, in a more inward and deeper depth of our being come to us during the course of this month through the occurrence of a number of anniversaries. The Religious Calendar announces the occurrence of the thrilling birth anniversary of the valiant Parashurama, the glorious Sankara Jayanti, the holy Narasimha Jayanti and the sacred and solemn Buddha Jayanti. These great anniversaries have the specific purposes of the periodical reinfusion of fresh vitality into those living ideals that form the very soul of the Bharateeya Samskriti. They have the specific purpose of recreation of the renewed waves of a living faith, inspired enthusiasm and dynamic dedication. These anniversaries are effective periodical reassertions of our abiding loyalty to enduring cultural values and provide indispensable

recurring occasions for the vigorous readoption into our lives of concepts and principles, aims and ideals that constitute the living roots and life breath of our national life. It would not be an untruth to say that these numerous anniversaries provide in fair measure the factors that have been the subsistence and the support of the fabric and the structure of our ancient Way of Life. They impart unbroken continuity to it.

So, let us move along the luminous pathway of esoteric understanding and an inner vision to look for a moment into the heart of these anniversaries. Let us have a glimpse into their hidden meaning and message that they come to convey. While bowing in devout homage to the radiant Parashurama, valour Incarnate, may you recognise and receive the message of supremacy of the subtle over the gross. His life is a call for overcoming Rajas, passion and desire, by the relentless higher dynamism of purified Sattva. The Leela of this Avatara breathes the eternal lesson of the unfailing triumph of the spiritual over the merely temporal and material. It is the repeated and continued predominance of Sattva Guna that makes for the perfect establishment of supreme virtue or Daivi Sampatti in this human field ("Kshetra") and paves the way for divine attainment. This sums up the very essence of the inner Yogic process that transforms the individual from Tamas and Rajas into pure Sattva and transports him to highest spiritual super-consciousness.

We also venerate and pay homage to the greatest of philosophers, the brilliant and

peerless world teacher, Jagadguru Sri Adi-Sankaracharya. He reasserted that all faiths and religions led to the same ultimate Truth and thus stood for the perfect reconciliation of apparently conflicting faiths under the universal banner of Advaita Vedanta. Tolerance is the great gift of Sankaracharya's life and teaching and equal vision and brotherhood is his message to mankind. Love all, see Atman in all names and forms and attain the great Reality in this very life, here and now. Become a Jivanmukta. This is his call to us all.

The nature of God is an indescribable Divine mystery. God is love. This transcendental infinite love is simply beyond the ken of human mind and intellect. Words fail to define it. Yet, aspects of Divine power can at times take such awesome and terrible manifestations that one is puzzled how to reconcile them with the All Love that is Divine. The Lord Himself describes his advent as '*paritraanaaya saadhunaam vinaasaaya cha dushkritaam*' i.e. for the protection of the good, for the destruction of the wicked. The latter expression may well take on the appearance of such modes as normally prevail upon this plane of relative phenomena. Nevertheless, the perfect love of the Supreme Divine Essence remains uncontradicted despite the transient modes assumed by its manifestation. Delving into this mystery one comes to know that even the most awesome expression is but a manifestation of that Highest Love. This immediate co-existence of factors that seemingly contradict and exclude each other according to the normal human being standards is found marvellously expressed in the divine Narasimha Avatara. Bhagavan Narasimha combines fearful grandeur with perfect protection. The destructive divine might of Narasimha was entirely to rescue the boy-devotee Prahlada from the vil-

lainous persecution of the Asura. It was to keep up the great promise '*Na me bhakta pranasyati*', my devotee shall never perish. Narasimha is the mighty symbol of eternal Divine protection. Prahlada is the living symbol of the great way. Deep devotion, firm and unflinching faith and trust, complete self-surrender and a constant ceaseless remembrance of the Divine constitute this way. It is the Supreme Bhagavata Dharma, the one unflinching path to God-realisation, the sure and certain method of attaining God-realisation. Blessed are the pure in heart that follow this supreme path of devotion and surrender, for they shall be the beloved of the Lord. They shall ever abide in Him.

The beautiful, serene full moon of the auspicious month Vishakha shall shed its soft radiance on the 27th of this month. All nature rejoiced upon this great day and the celestials showered flowers, for the great Buddha made his advent upon this most memorable day. His great call to right living, his message of the Good Life and his unforgettable shining example of supreme virtue have left an indelible impress upon the consciousness of the people of Bharata. His love and compassion, gentleness and peace are the essence of ethics and Dharma. Dharma forms the bed-rock of our culture. Dharma is the sole basis of supreme attainment in human life. This is the first of the great fourfold Purusharthas that impart the correct direction to our lives and govern and regulate our activities and endeavours. The goal of Divine Realisation is the ultimate attainment to be striven for. Without the first the last is impossible. Without the primary basis the ultimate goal shall ever remain an idealistic utopia. With the perfect fulfilment of Dharma, the realisation of Moksha and experience of Jivanmukti becomes a practical possibility. The noble way of Dharma demonstrated by

the great Buddha makes for human happiness in our lives here and now, while transcendental realisation emphasised by the great Sankaracharya renders it into an eternal experience that shall for ever lift you into a realm of perennial Bliss and infinite Peace.

Buddha bade mankind to seek the solution to life's problem through diligent self-effort, ennobling the human nature by the adoption of a perfectly virtuous life. Purity of personal life can alone ensure your welfare, bring happiness and grant peace. Abandon virtue and you destroy your welfare and usher in untold sorrow. Happiness is where virtue abides. Sorrow is the direct fruit of vice and evil living. Grow into goodness and the inner godly nature will manifest itself in thy life. You will attain the highest by the merit of your blameless life. Waste no time in dry discussion and vain debate but rather LIVE THE NOBLE LIFE.

Living inspiration we thus receive from these four great expressions of the Divine Essence: the radiant Parashurama, the mighty and majestic Lord Narasimha mellowed by the melting devotion of Prahlada, the Prince among lovers of the Lord, the great

Sankaracharya and the noble Gautama Buddha. The Jagadguru, inspired World teacher Sankara uncompromisingly holds aloft before our gaze the grand transcendental goal of human life. Buddha's lofty example and unforgettable teachings state the indispensable basis of this sublime attainment. Prahlada demonstrates the one sure and un-failing method of attaining this Divine Goal. Parashurama emphasises the need for ceaseless, unremitting endeavour in this process. The Narasimha Avatara gives perfect assurance of absolute and fullest protection of Grace to one who launches forth upon this noble path of purity unto perfection.

Beloved Seekers, followers of the Divine Life, diligently strive to become established in virtue and advance in devotion. Be ceaseless in your worship. The Goal of God-realisation be ever before your vision every moment of your life. This is the ancient way of Bharatavarsha. This is the Way to Peace, Joy and eternal Welfare. There is no other way. Onward upon this Path. God be with you. May you reach the other shore—Immortality.

Om Tat Sat

In the sixth century before the Christian era, religion was forgotten in India. The lofty teachings of the Vedas were thrown into the background. There was much priestcraft everywhere. The insincere priests traded on religion. They duped the people in a variety of ways and amassed wealth for themselves. They were quite irreligious. In the name of religion, people followed in the footsteps of the cruel priests and performed meaningless rituals. They killed innocent dumb animals and did various sacrifices. The country was in dire need of a reformer of Buddha's type. At such a critical period, when there were cruelty, degeneration and unrighteousness everywhere, reformer Buddha was born to put down priestcraft and animal sacrifices, to save the people and disseminate the message of equality, unity and cosmic love everywhere.

—*Swami Sivananda*

MEDITATION AND KUNDALINI

(Sri Swami Krishnananda)

One must be sure as to why one meditates at all. Most of the difficulties in meditation arise due to aimless practice. There is practice, but it is aimless; it has no purpose. If you ask anyone why they do it, they give vague answers like peace of mind, and health, and all sorts of incorrect replies. In yoga, meditation is not done for peace of mind. I have been saying that people generally have peace of mind. Who does not have peace of mind? Everybody is well-off, so why you are saying, "I want peace of mind by yoga"? It is not peace of mind; it is a spiritual enhancement of personality that you are aiming at.

What is meant by a spiritual enhancement of personality? What is it? You may say it is the elevation of the soul; some such answer may come. But where is the soul? "The soul is inside me." This is a vague and crude way of defining the soul: *atma andar hai*, or the soul is inside me. This is not a correct answer. The soul is not so easily explainable as something inside somebody. Though it may be inside, it is not really inside entirely. Why? Because the soul is made up of consciousness. What is the substance out of which soul is made? It is made of something; everything is made of something. What is the soul made of? It is consciousness.

What is consciousness? It is Pure Awareness of Being that is called consciousness. Can you say consciousness is only inside your body? It may be inside your body, because without that you will not be even aware that you are existing. It pervades the entire body; therefore, you know that you are

a total person. But it is not true that it is confined only to the limits of the body. It is all-pervading. Nobody can set a limit to consciousness. So—now I am taking your mind to a higher point—if the meditation is on the soul for its enhancement, exaltation, increase in dimension, then it is virtually a meditation on consciousness. It is not consciousness located in some place only, because consciousness cannot be located in one place. It is everywhere.

What is meditation? It is consciousness directed in concentration on consciousness. Who is meditating? You are meditating. John is meditating. Who is John? Somebody is sitting in front of me, this body. Is it John? No. Deep analysis has been made by ancient masters as to who this John is. When you are fast asleep, you are not aware of the body, but you are still existing. Therefore, John is existing even without the consciousness of the body. In what form were you existing in deep sleep? Not as Mr. So-and-so. You did not know whether you are a male or a female; you did not know that you are a human being. You were simply unconscious of all these externalities which you thought are connected with you. You were there as Pure Awareness only. "I slept well," you say afterwards. Who says, "I slept well"? The body cannot say that. The mind was also not operating. So who is saying, "I slept well"? That consciousness which was reposing in itself, not being aware of what is happening, is saying, "I slept well".

This is consciousness. You are meditating on consciousness. Now you have found

out who you are. You are consciousness. Therefore, who is meditating on what? Consciousness is meditating on consciousness. Where is consciousness? I have told you that it is not only in one place, it is everywhere. So who is meditating on what? Universal consciousness is meditating on Universal consciousness. Why are you meditating? What is the purpose? The purpose is that you may become Universal existence. And what happens? You will be deathless, immortal. This is the aim of life. So here is yoga for you, briefly.

Many seekers ask about how to rouse the kundalini. It is a very vast, very little understood subject. Everybody has some wrong notion about it, because they read some hatha yoga books which say that if you do some asanas—bending and breathing, and stretching the neck and locking the chin—something will come out of it. It will not come like that, it is only their imagination, because first of all, one must know what the problem is. Unless a doctor knows the patient's problem, the medicine cannot be prescribed. So, what is the problem of man? Has anybody understood it? And why should he rouse the kundalini? What is the purpose? Is it clear to his mind? He has a vague, unidentified notion of all things.

Energy is in the whole cosmos. The whole universe is energy only. So when one speaks of rousing the energy, what energy is one thinking of rousing? Now, when it is everywhere—if the universal energy is everywhere—where is the need for rousing it? It is everywhere. It means that though it is everywhere, in a human individual it is locked up in a physical location. It is not everywhere as far as the physical consciousness is concerned. It is everywhere theoretically, metaphysically, spiritually, absolutely. Yes, it is so; correct. But the mind of the human being cannot think

like that. It cannot imagine that a thing is everywhere. Nobody thinks like that. They think it is only somewhere. If the energy of the human personality is identical with the Universal force, then it will virtually mean that a person is everywhere. This consequence follows. As energy is everywhere, it is also in one's own person; and as a person is made up of this energy, it will follow that every person is everywhere. Ultimately, it is the truth. Everybody is everywhere. That is the final truth; but the consciousness of the human individual is locked up in its intense attachment to this bodily limitation, and it can think only through this body. A human mind can think only through the body. It cannot think through the Universal Being. It is not possible. I am slowly leading you to the point of kundalini.

As the whole energy is locked up in this bodily personality by a concentration of energy at a point of space and time, what has happened is, there is agony of consciousness. It is something like the fall of man from God, as is said in the language of the Bible. To fall from God is agony, great sorrow. So the consciousness, Universal that it is, has fallen headlong, upside down, as it were, into this earthly condition of physical personality. Consequently there is agony, sorrow; and one cannot exist in this condition for a long time. It is like living in hell. It is suffering. So, it tries to create a situation of removing this agony while still living in this finitude of the body. There is a line in *Milton's Paradise Lost* which says that Lucifer fell down into hell. Every human being is a Lucifer, because he has fallen from the Kingdom of Heaven. And Lucifer in hell says, "It is better to rule in hell than serve in heaven." It is the story of every man.

(To be continued)

OUR TRUE I

(Sri Swami Atmaswarupananda)

In one of his best known aphorisms, Gurudev Swami Sivanandaji says, “Enquire who am I, know thyself and be free.” In his day, Ramana Maharshi said that ultimately, no matter what other path you are following, you have to find out who you are. The path of enquiry, however, is not an easy one, and sometimes devotees embark on it without remembering a couple of necessary provisos.

One proviso is that as Ramana Maharshi also said, “What you are seeking for cannot have a beginning, because whatever has a beginning will have an end. You are seeking the unchanging, eternal which always has been, is now and ever will be.” The second proviso is that because we are seeking the eternal, it is not something that we alone possess. Whatever we find must be equally valid for all other human beings. It cannot be our unique experience.

When we start the enquiry of who we are, we recognize that we cannot be the body and the mind, because they don’t meet either proviso. The body had a beginning and it will have an end. Our mind didn’t exist when we were born and it will have an end. And certainly our body and our mind are not universal. Other people have bodies and minds, but not the same one that we do.

Therefore, in asking who we are, we have to negate that we are the body and mind. We also use the same method to negate that we are the intellect. On the same basis, we negate the ego. Finally, we become aware that there is a witness of our ego, because we say my ego. Who is it that is witnessing the ego? We don’t know, but it is certainly I who am witnessing. Who is this I? We don’t know. It’s a mystery, but it certainly is real.

This is one method of enquiry. There is another one that supplements it and may be a little easier for us. That is, looking at our own lives we see how much we have changed as we have grown older. We’re actually nothing like we were when we were young. Our body is different, our mind is different and our personality is different. And we know that as we get still older we will continue to change. Yet not for a moment do we think that our I has changed. The same I was present when we were very young, is present now and it will be the same I no matter how old we get. We also have no doubt that that same I is present in everyone else. It doesn’t seem to belong to the body and mind. Rather it seems to transcend it and be the witness.

Those who have mystical experiences, where the body and mind consciousness either subsides or disappears, can bear witness that that same I was present in experiences where the body and mind disappeared. They can say that nothing was there, no self-identity was there, but I was there. Therefore, if we want to discover an I that meets the test of being present in everyone equally and that meets the test of having no beginning and no end, we have to remember the ungraspable I that is always there.

However, that recognition is usually just the first step. It is possible that there can be a sudden shift from the ego identity to abiding in that which we can never grasp, but normally our *sadhana* has just begun. It requires a constant practice of remembering that which meets the test of permanence and universality—instead of being constantly caught up in our changing mind and the changing identity that it gives us from moment to moment.

BRAHMACHARYA SADHANA

(H.H. Sri Swami Sivanandaji Maharaj)

(Continued from the previous issue)

Destroy Vasanas

Vasana is a subtle desire that is hidden in the mind. Desire is gross. Trishna is intense craving or hankering for sense-objects.

Vasana is a wave in the mind-lake. It is Vasana that brings attraction, attachment for objects and bondage. If there is no Vasana in the mind, you will have no attraction for a woman. Vijnanamaya Kosha (intellectual sheath) serves as a great fortress for the aspirant to attack the Vasanas when they emerge out from the mind. Through the practice of Sama, you should destroy all Vasanas, one by one. You must get the help of discrimination from Buddhi. Vasana Tyaga is of immense help in the attainment of Brahmacharya.

Vasana is the cause for the restlessness of mind. As soon as a Vasana manifests, there is an intimate connection between the mind and the object through overflowing Vishaya Vritti Pravaha. The mind will not retrace its steps till it gets the object and enjoys it. The restlessness of the mind will continue till the object is enjoyed. The Vritti will flow towards the object till it is obtained and enjoyed. The common run of men cannot resist or suppress any Vasana owing to weak will. A Vasana may be suppressed for the time being by an aspirant. But it manifests again with redoubled force when a suitable opportunity arises. When all Vasanas are thoroughly eradicated, then there will be no attraction, admiration or attachment for any object out-

side. Sama and Dama are the foremost qualifications of a student.

Just as flowers are latent in the seeds, Vasanas are latent in the Antahkarana and Karana Sarira. Daily new flowers blossom out. They fade out in a day or two. Similarly, Vasanas blossom out like flowers one by one, come out to the surface of the mind, generate Sankalpas and excitement in the minds of Jivas and goad them incessantly to strive, to possess and enjoy the particular objects of enjoyment. Vasanas cause actions and actions strengthen Vasanas. This is also a Chakrika (circle). On the advent of Atma Jnana, all Vasanas are fried up entirely. They are inveterate.

A desire to go to the theatre or cinema is an impure Vasana. A desire to read Gita, to do spiritual Sadhana, is a pure Vasana. Increase the pure Vasanas. All the impure Vasanas will die by themselves. A keen desire to have Self-realisation will destroy all kinds of Vasanas. They are a valuable asset for you in the path of Self-realisation.

Whenever a desire arises in the mind, consult always with your Viveka or the power of discrimination. Viveka will at once tell you that the desire is attended with pain and that it is only a vain temptation set up by this mischievous mind. It will advise you to renounce the desire immediately and to do spiritual Sadhana. Viveka will guide you to take the help of 'Will' and drive the desire immediately. Viveka and Will are two potent weapons for

an aspirant on the path of Jnana Yoga to destroy the evil temptation and passion.

This attack or fight is from inside. There should be attack from outside also. It is done through Yama, restraint of Indriyas. You must not allow the sense-vibrations to enter from outside into the mind through the avenue of Indriyas. This is also necessary. Sama alone is not sufficient. The Indriyas must be rendered calm by the practice of Dama. Vasana for enjoying a woman for instance, should be destroyed by Sama through Vasana Tyaga, by crushing the sexual Vasana within, as soon as a desire arises in the mind. When you move about in the bazaar, the organ of sight must be withdrawn by the practice of Dama, when it runs towards a woman with sexual desire. You must give up copulation also. Dama supplements Sama in the control of mind. Dama is an auxiliary for the eradication of Vasanas.

A strong counter-desire for liberation will decidedly help you in the destruction of worldly desires, Vasanas and Trishnas (cravings). Give up vicious desires. Give up virtuous desires also through one strong desire for God-realisation. Give up also the desire for God-realisation in the long run. This process is like removing a thorn by another thorn and throwing both the thorns eventually when the business is over. The method is quite simple.

When a Vasana is eradicated, will-power increases. If you have controlled five Vasanas, it will be very easy for you to control the sixth Vasana, as you gain additional power. You can actually feel this. Annihilation of Vasanas means annihilation of the mind (Manonasha). Mind is nothing but a bundle of Vasanas.

In the vast majority of persons the sexual craving is very intense. They have got ex-

treme sexual hankering. In some, the sexual desire occasionally comes but passes off quickly. There is mere agitation only in the mind of a simple nature. By proper method of spiritual Sadhana this also can be completely eradicated.

Trishnas (cravings) are the real seeds for taking birth. These cravings give rise to Sankalpa and actions. The wheel of Samsara is kept up by these cravings. The cravings induce excitement of the mind and you become very passionate. Sage Valmiki says in Yoga Vasishtha: "You can drink the whole ocean. You can swallow fire. You can carry the whole Himalayas in the palm of the hand. But it is very difficult to destroy Vasanas." For a man of determination, patience and perseverance with burning Vairagya and Viveka, the work is nothing. It can be done in the twinkling of an eye. Nip the cravings in their buds. Do Vasana Tyaga (renunciation of desires). Root out the cravings through proper Sadhana. Search all the roots of cravings by digging deep in the Antahkarana and burn them beyond resurrection.

A goldsmith converts impure gold into pure gold by adding acids and burning it several times in the crucible. Even so you will have to purify your impure mind and body by constant Sadhana.

Passion is a very strong desire. A mild desire becomes a strong passion by frequent repetition or frequent enjoyment. Thought is real Karma, process from Raga-Dvesha. A sexual act produces a Samskara or impression in the subconscious mind, Chitta. This Samskara raises a Vritti (thought-wave) in the mind and the Vritti causes again a Samskara. Enjoyment thickens the Vasanas. Through memory and imagination, revival of sexual desire comes in.

(To be continued)

Sivananda's Gospel of Divine Life

THE WORLD AND YOU

THE MASTER'S DISPASSION

A letter was on the table. An eminent European Yogi had written, requesting that the Master invite him to India. This was needed to obtain a passport.

"What a big show of themselves these so-called saints make, flying from this country to that. Everywhere they go, there are parties, receptions and farewell parties again."

"Yes, Swamiji, we have seen many of them move about in regal comfort," said a disciple.

"Some of them should be received with a unique kind of honour. Instead of flags and festoons adorning the reception entrance, people should hang only broomsticks and old shoes."

Srimati Liliane Shamash visibly enjoyed the joke.

The Master turned to her, "What do you say? How would you like such a reception? I am sure you would be greatly upset; you will feel shocked, won't you?"

"I am not sure, Swamiji. I have not experienced it."

"We should not wait for the thing to actually happen. We should train ourselves. I have done so. I have beaten myself with shoes severely. This I used to do especially on birthdays, just after returning to my room following the meetings, where people had praised me, glorified me and deified me. I would go into my room and beat myself well with a pair of shoes. 'What are you, you wretched flesh, blood and excreta-made

body? Do you want garlands? Can you not wear torn clothes? Do you think that you are great? Do you want people to prostrate to you? Now take these garlands!'"

Everyone's face flushed!

The Master went on, "Sukadeva was tested by Janaka in the same manner. He was a great Jnani. When he went to Janaka for instructions, he was made to wait outside the palace, uncared for, without food, shelter and any honour. After a few days he was invited in and attended upon by royal ladies. In this way Janaka tested his tranquillity of mind. Sukadeva was above all petty desires. He preserved his equanimity throughout the episode.

"I have heard it said of St. Francis that he used to call his body 'brother ass'. What tremendous dispassion they all had!

"Even this occasional shoe-beating is not enough for this body. I should give it a dose of the hardening medicine at least once a week."

UNCONDITIONAL CHARITY

"Very well, but who loses? Not we, but only he loses the Lord's blessings." The Master brushed aside a suggestion to approach a devotee afresh for the purpose of getting a book printed. He was told that the devotee had expressed his displeasure because the Society did not immediately utilise a donation he had made for a specific purpose. As a result of this he had stopped further contributions.

“Charity should be unconditional,” the Master went on to say. “Especially in the case of a spiritual institution, where the organisers are trustworthy and selfless servants of humanity, the donor should not bind the institution with all kinds of conditions. The people in charge know where funds are needed urgently. For instance, if money is very urgently required by us to maintain the aspirants, then we should use it for that purpose. It will then be foolish to starve the workers, saying that there is no balance in the maintenance fund. If the building fund has money, and if it is not urgently required there, any wise organiser will divert it to the kitchen.

“To me the printing of books is of the greatest necessity. All other works have a secondary priority. Dissemination of spiritual knowledge on the widest possible scale is my one thought. Construction work, the water-scheme and every other work can wait.

“The world looks to such societies and Ashrams as ours for guidance. Even if we go and take food from the almshouse, we should go on with the publication of books and leaf-

lets. The donor will be benefited very greatly by such unconditional charity; he would have served the world through his money. Even if the money goes towards the feeding of some Sadhus and aspirants, the donor will be greatly blessed.

“A few people realise this, but others have the banker’s mentality—this money for this, that money for that. This hinders their progress to the goal, narrows their hearts and clouds their intellects. It finally leads them to vilification of Mahatmas and eventually to their own downfall.

“For whose sake is he doing charity? Certainly not for our sake. The Lord will provide us with sufficient funds to carry on the work. I have the power to bring about a shower of gold in this Ashram, but I will not do it. The householders should be given an opportunity of doing charity and being purified of their bad Karmas. Only through charity and other selfless activities can they purify their hearts and minds and thus expand and evolve. Everyone should realise this.”

PARABLE OF THE MOTHER’S TRICK

A mother was trying to give an ounce of bitter medicine to her child. However much she might caress and cajole the child, he would not take the medicine. She hit upon a wonderful idea. She placed a sweet ‘laddu’ before the child and said: “If you take this medicine, I will give you the laddu.” At once the child drank the medicine. As the medicine removed the effect of the disease and gave him abundant energy, he ran away in great joy, even forgetting the ‘laddu’.

If you tell a man, “Please do this Yajna (sacrifice)”, he will not do it, because he seeks pleasure through every action. Therefore, the Vedas offer Svarga, etc., as rewards for sacrifices. When man performs the sacrifices, his heart is purified and gradually wisdom dawns in him. He does not even bother any more about Svarga and the finite happiness there. In Supreme Bliss he gets liberated.

—Swami Sivananda

WHEN DOES A MOTHER FEEL BLESSED?

(Sri Swami Ramarajyam)

Once Harun Rashid, the ruler of Baghdad, was displeased with his minister and he sent him and his son, Fazal by name, to jail. The minister suffered from an ailment that made him allergic to cold water. It was difficult to get hot water in the jail. Fazal thought out a method to provide his father with hot water. He would keep the water-bowl on the burning lantern. The water would get a little warm with the heat of the lantern during night. The warden of the prison was a cruel man. He got the lantern removed from there. Fazal was very much worried about his father, whose physical condition was now deteriorating due to the use of cold water. He managed to find another way out. It was winter. He used to sleep after wrapping up his body in a blanket. Before going to sleep he would now place the water-bowl on his abdomen and cover his body with the blanket. The water would become a little warm with the heat of the body

and the blanket, but poor Fazal could not get a wink of sleep for fear that water-bowl might fall down, in case he slept.

Because of keeping awake for several nights, Fazal fell ill. He did not let his father know about his illness lest he be forbidden by him to serve him.

One day the helper in the prison told the minister everything about his son. The minister embraced his son and burst into tears. He said, "in company with a son like you, I am prepared to suffer even in hell. By being an obedient son you have made your mother a blessed woman."

When does a mother feel blessed? Of course, when the children spend most of their time in looking after their parents, when they think that their lives are not their lives—they live for the sake of their parents.

PARABLE OF THE TORCH IN A DARK ROOM

A man entered his room when it was dark. He wanted to take his torchlight which he knew was in the room. He began to search for it. He tumbled over many things; he knocked his head here and there. Lo! The torchlight is in his grasp now. Instantly the darkness vanishes and he is able to move about in the room with freedom and ease.

A Sadhaka enters the dark caverns of his inner self, where he knows the Light of the Self lies. During his search he seems to stumble and fall, and knock his head here and there. At last the moment arrives—the great Moment of moments—and the light is within his grasp. Instantly ignorance vanishes. The Light of the Self is upon his soul. No more struggle; no more trouble. He moves about freely as a Jivanmukta.

—Swami Sivananda

Yoga in Daily

BHAKTI YOGA

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

DUTIES OF WOMANHOOD

From time immemorial Sita, Savitri, Damayanti, Nalayani, Anasuya and Draupadi have been regarded as sacred ideals of Indian Womanhood. They are sublime and exemplary characters who have exalted womanhood to the height of divine perfection.

Modern women should draw inspiration from their lives and try to tread their path. As long as such characters continue to exercise their influence upon the lives and character of Indian ladies, so long they will be looked upon with admiration and reverence by their sisters of other countries.

All of them were subjected to very severe tests in which their purity, courage, patience and other virtues were put to and nobly did they come out through those tests. Hindu women are, since the dawn of the early civilisation, distinguished for their disinterested love and self-abnegation.

What a wife is to a Hindu husband is well illustrated by a verse in the Ramayana where Sri Rama referring to Sita says:

*Karyeshu Mantree, Karaneshu Dasee,
Dharmeshu Patnee, Kshamaya Dharitree,
Sneheshu Mata, Sayaneshu Rambha,
Rangecha Sakhi, Lakshmana Sa Priya Me.*

“In counsel she is my counsellor, in action she is my servant, in religious performances she is my partner, in tolerance she is like the earth, in affection she is like unto my

mother, in bed she is like the celestial Rambha and in play she is my companion. Such indeed, O Lakshmana, is my beloved...” This is the Hindu ideal of a wife.

The eternal fidelity of a Hindu woman to her husband makes her an ideal of the feminine world. It makes her sublime and lofty. This sublime virtue still runs deep in the heart of hearts of every Hindu woman of India superior to any of the other countries in national integrity and honour.

The inspiring force of the home is woman. The home is the origin and the beginning of every form of social organisation. It is the nursery of the nation. It is the sweet place or centre wherein children are trained for future citizenship. The woman illumines the home through the glory of motherhood. Man is incapable of doing the domestic duties incident upon the rearing up of the children. Good habits, right conduct, formation of character are created in children spontaneously in a well-regulated home under the personal influence of the mother. The loving kindness and the cultured gentleness of the mother help the children to unfold their native talents and dormant capacities quickly. Children absorb ideas by suggestion and imitation. Early training and impressions are lasting formation of character can be done very efficiently by mothers at home. Therefore, home is the beautiful training ground for the building up of character in children under the personal guidance of the mother.

Women are the backbone or bedrock or the basis for sustaining religion and national strength and prosperity. There is no difference between her and Lakshmi, the Goddess of Beauty, Grace and Prosperity. Manu says, "That woman who does always good, who is efficient in work, sweet in speech, devoted to her Dharmas and service to her husband, is really no human being but a Goddess." If the mother trains her children on the right lines she is rendering a great service indeed to the nation and the national culture.

Women have got ample opportunities to improve and increase the national health and prosperity. They really build the nation. They can utilise their talents and abilities in making the home the cradle of culture character, personal ability and religious upheaval. It is therefore wrong to say that their life is cramped or stunted by attending to the duties at home and that no scope is given for evolution and freedom. This is a sad mistake indeed! The life of a woman is as noble and serious as that of a man. There is no doubt of this.

It is the women that keep up the life and happiness of the home through their smile, tender affection, sweet speech, charming personality, grace and angelic presence. The home will be a real void without them. It will lose its peculiar charm and beauty without their presence.

It will be of great benefit to know what the Great Ones have said about the ideal of conduct and deportment that a woman should try to live up to. Sri Rama instructs Kausalya, his mother, as follows: "To a woman so long as she is alive, the husband is indeed the Lord and God. That woman, who, though noblest of all and given to the practice of vows and fasts, does not look after her husband, will indeed obtain an unmeritorious

future. Even if a woman has never bowed to the Gods and has ceased to worship them, she obtains the highest heaven by serving her husband. A woman should be absorbed in the service of her husband, taking delight in his pleasure and his good. This is the path of the Dharma, known for long ages, revealed in the Vedas, and remembered by the world. There is nothing more cruel for a woman than to desert her husband. To attend upon and to serve one's husband is no doubt the highest duty of a woman. So long as a woman lives, her husband is her only master."

Then again there is Kanva Rishi's advice to Sakuntala on the eve of her departure from his Ashram to King Dushyanta's residence. Kanva Rishi says: "Sakuntala! Serve all your elders. Though your Lord is angry with you at times, do not go against his wishes. Do not be too much attached in enjoyment. Treat your dependants and co-wives with motherly affection and tenderness. Be an affectionate companion to your sisters-in-law. Be obedient to your mother-in-law. These attributes will make you the true mistress of the house. Otherwise, you will give pain and trouble to the whole family."

It is the duty of the lady of the house to get up before her husband in the early hours of the dawn, take her bath and perform the household work. Tiruvalluvar's wife shampooed the feet of her husband, slept after her husband and rose up in the morning before he got up from bed. She is regarded as a model woman.

To a lady the husband is indeed the highest ornament of all ornaments. Being separated from him, she, however beautiful, does not shine.

The Hindu scriptures say that the wife must be very obedient and that the husband

is God to her. Some ignorant persons take advantage of this and exercise undue authority over their wives and keep them under extreme subordination. Is this not a sad mistake? Woman is in no way inferior to man. The home is a co-operative organisation. It flourishes on the principle of division of labour. The husband should not think that he is superior to his wife, simply because he is the earning member of the family. Women have a definite field of their own. They are mothers of the house. The extraordinary abilities and intellectual attainments, and the magnetic personality of the modern women are a standing monument to their undoubted equality with men. The personal influence of women at home is essential to unify the various interests of the family. It is women alone who can rear and nurse children. Hindu wives are queens in their own homes. The husbands should treat their wives with intense love and respect. They should be regarded as equals in all respects and be held in the light of partners in life. Manu says, "The householder should first serve his relatives and dependants with food and then take the remaining food along with his wife," hinting thereby at the position of equal footing on which she is to be treated. If a man earns and the wife stays at home, it does not mean that the woman is a parasite and a slave. She is indeed the builder of the nation. Verily, women exercise an authority over their husbands through their love, tenderness, affection, grace, beauty, selfless service and fidelity, purity and self-abnegation.

In the west the woman is wife. In India the woman is the mother. Mother is worshipped. Mother is considered as the Goddess Lakshmi of the house. The Srutis emphatically declare, "Let thy mother be thy God." The late Ashutosh Mukherji, Vice-Chancellor of the Calcutta University used to wash the feet of his mother and drink the water before he went to his office. This water is called 'Charanamrit'. It is a great purifier of the heart. In the West the wife governs the home. In an Indian home the mother rules. In the West the mother has to be subordinate to the wife. In India the wife has to be subordinate to the mother.

If woman be pure she can save and purify man. Woman can purify the race. Woman can make a home a sacred temple. The Hindu women have been the custodians of the Hindu race. The Hindu religion, the Hindu culture and civilisation still survive in spite of the many foreign invasions, when other civilisations have come and gone, on account of the purity of the Hindu women. The women are taught to regard chastity as their most priceless possession, and the loss of it as equal to the eternal damnation of their souls. Religion is ingrained in the Hindu women from their very childhood. Hindu women illumine and enliven the house through the Glory of their purity. This is the secret of the endurance of the Hindu religion, civilisation and culture.

(To be continued)

Jealousy is like fire; it eats up goodness, just as fire consumes fuel; therefore, abandon jealousy totally and develop magnanimity and large-heartedness. Embrace all. Love all. You will soon enter the kingdom of God.

—*Swami Sivananda*

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

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

In agony and pain he was brought in. About forty years of age, long bearded, his head hidden between his uplifted knees. He hardly dared to give a look towards the world. Not able to walk at all and one of his feet draped in three double layers of dirty cloth from which an indefinable foul smell was coming. The typical smell of an infected, neglected and untreated wound, infested with thousand of maggots. With the help of six people he had to be calmed down when he was to be bathed and have his wound cleaned up and dressed. But day by day the grip could be loosened and after ten days he himself would come for dressing when he was called. Another two weeks more and he is walking with a stick, mentioning his name and village, sitting for the daily Satsanga and even started reading books. Well-educated

or illiterate, when pain and desperation go beyond someone's level of tolerance, the mind may freak out and one is not capable of keeping oneself in control. But by God's Grace, this gentleman, whose name is Sunil, has come back to his own self and is also physically in the process of recovering. *Jai Gurudev! Jai Sivananda!*

Another case who was admitted this month in a state of mental and physical agony was a female patient, who had been suffering from Leprosy since more than ten years. She was staying in a village high up in the mountains and had never taken a complete proper course of medication. Bodily pain, hardly able to stand on her feet anymore, she was carried inside the building. Since she could no longer prepare food for her husband and seven children, she was "allowed" to leave the house. Even her eyesight was severely affected and she could barely see at a close distance. Her medical treatment too was initiated just recently and she might need a long period of recuperation and rehabilitation. May the Almighty One shower His blessings upon them and upon each and every one of us, who all are but his little naughty and ignorant children. *Om Sri Ram Jai Ram Jai Jai Ram.*

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

Fight bravely not for bread, nor for money, nor for name and fame, but for acquiring the Kingdom of Self or the vast domain of eternal peace, through destruction of worldly Samskaras.

—Swami Sivananda

**SRI GURU PURNIMA, SADHANA WEEK AND THE SACRED PUNYATITHI
ARADHANA OF GURUDEV SRI SWAMI SIVANANDAJI MAHARAJ**

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 25th of July, 2010. The 47th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 4th of August 2010.

In between the above two sacred functions, there will be a Spiritual Conference, known as *Sadhana Week*, for seven days continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us as per the prescribed proforma given in this Magazine, so that the information may reach us not later than the 20th of June, 2010.

Persons with any kind of physical handicap, or serious health problem, may consider to avoid the strain of this concentrated programme and visit the Ashram at some other time. Further, being Shravan month

there will be large floating pilgrim population in the whole of Uttarakhand, disrupting traffic.

The period will be in the monsoon season when there is likely to be heavy rains in this area. As such, devotees who are coming for the celebrations may kindly bring with them necessary requirements befitting the season, such as an umbrella, a torch and the like.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear these difficulties and adjust themselves, lovingly. Devotees are kindly requested to come one or two days earlier only and also not to extend their period of stay in the Ashram beyond one or two days after the function is over.

May Sri Gurudev's Blessings be upon all!

Shivanandanagar

20th April, 2010

—THE DIVINE LIFE

**NEW DVDs RELEASED ON THE OCCASION OF THE BIRTHDAY OF
SRI SWAMI KRISHNANANDAJI MAHARAJ**

“TALKS BY H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ”

- ZDK-021** Sri Gauranga Mahaprabhu Jayanti
Love of God
Overcoming Space and Time
- ZDK-022** Meditation is Complete Thinking: An Analysis of the Relationship Between the Dreaming Individual and Waking Individual
- ZDK-023** The Samvarga Vidya of Sage Raikva: The All Absorbent Meditation
Bhrigu and Varuna: Know Brahman Through Tapas
- ZDK-024** Total Thinking: Think as Nature Thinks
Birth of an Individual: An Infinitude of Potentiality
- ZDK-025** Heavenly Achievements Have no Eternal Value
An Introduction to Philosophical Thinking

IMPORTANT ANNOUNCEMENT

As a need of the time and as required by the Government Agencies we are compelled to adopt certain measures in respect of receiving Guests and Visitors to Sivananda Ashram, The Divine Life Society Headquarters at Rishikesh.

Sivananda Ashram is basically a monastic set-up where inmates are Sanyasis, Brahmacharies and Sadhaks pursuing their spiritual practices. They do selfless service and try to maintain the serenity of the Ashram and a spiritually vibrant environment by their Sadhana and collective participation in day-to-day programmes.

Guests and Visitors of the Ashram who stay for a few days are expected to spiritualize their days of stay by tuning themselves to the Ashram's atmosphere. Tourists, week-end holidayers and fun seekers are not expected to seek accommodation in the Ashram. They may stay elsewhere and visit the Ashram for prayer, Yoga and meditation, etc.

GUIDELINES TO GUESTS AND VISITORS

1. Guests/visitors must write to the General Secretary by letter, E-mail, etc, seeking permission for accommodation, well in advance so that the permission reply letter can be sent. Request for accommodation should be in the following format:

- i. Name:
- ii. Gender and Age:
- iii. Nationality:
- iv. Full Residential Address:
- v. E-mail Address:
- vi. Telephone/Cell No. with Code:
- vii. Passport/Photo Id type and number * :
- viii. Reference of your known person in the Ashram:
- ix. Profession and Brief Spiritual Background:
- x. Are you Associated with Divine Life Society? and How?:
- xi. Purpose of Visit:
- xii. No. of Persons Accompanying (Indicate Name, Gender and Age of each):

xiii. Date of Arrival:

xiv. Date of Departure:

2. Request for accommodation over phone will not be accepted.

3. Guests and visitors are expected to co-operate and adjust with the available accommodation allotted by Reception Office.

4. Guests are expected to attend all the programmes of the Ashram during their stay, especially the Morning Prayer and Night Satsang.

5. Guests and visitors are expected to take care of their valuables and belongings. The Ashram Management will not be responsible for any loss.

6. Working hours of the Reception Office will be from 6:00 a.m. to 10:00 p.m.. The Reception Office will remain closed from 10:00 p.m. to 6:00 a.m.. Therefore guests and visitors are requested to plan their travel accordingly to reach the Ashram during the working hours.

7. Guests/visitors seeking accommodation in the Ashram without prior intimation and permission will not be entertained.

INFORMATION TO THE DIVINE LIFE SOCIETY BRANCHES

Branches recommending guests and visitors to Sivananda Ashram, The Divine Life Society Headquarters, Rishikesh for accommodation are requested to comply with the above guidelines.

The Branches can always recommend the members/devotees to Headquarters for accommodation but they should ensure that the intimation is sent well in advance and confirmation obtained.

Members, devotees, guests and visitors approaching Headquarters for accommodation with recommendation letters from Branches without prior intimation and permission will not be entertained.

—The Divine Life Society

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* The Passport or any Photo Identity must be presented at our Reception Desk on your arrival at Reception. This is a requirement as per Government Rules.

REPORTS FROM THE DLS BRANCHES

INLAND BRANCHES

Aska (Orissa): Branch conducted evening Satsangas on all Sundays and mobile Satsangas on Thursdays in the house of devotees in the month of March. One day was observed as Sadhana Day as part of "Platinum Jubilee Celebration" of DLS.

Tasker Town, Bangalore (Karnataka): During February, Branch conducted regular cultural gatherings on every Thursday with Guru Padukapuja and Swadhyaya; Devi Pooja with Parayanam of Vishnusahasra- nama and Lalithasahasranama on 5th, 19th and 26th; a grand Abhishekam to the Murthi of Sri Dhandayudhapani Swami at Sri Odugathur Swamigal Madalayam with Swadhyaya of Gurudev's writings on first Sunday; Akhanda Maha Mrityunjaya Mantra Kirtan for 3 hours on 21st; Maha Sivaratri on 12th with all night vigil and worship and on 27th distributed Gurudev's literature as part of Jnana Yajna to general public at different locations.

Bellary (Karnataka): Branch conducted daily Pooja and regular Satsangas on all Sundays with Guru Padukapuja and special Ugadi Puja on 16th March, with Panchanga Sravana and a procession accompanying the idol of Sri Varasiddhi Vinayaka Swamy, in the colony.

Rajkot (Gujarat): During January to March, Branch conducted the following activities:

Religious and Spiritual: Prayers and lectures on 'Sivananda Sahitya' on all Sundays with recitations of Sanskrit stotras; Satsangas on all Saturdays at Nilkantha Mahadev Mandir with lectures on Ram Charit Manas; Satsangas on Thursdays at Sivanand Bhawan and on Fridays at New Jagnath plot and daily at Railnagar by Mahila Kendra; Special spiritual Sibirs on Maha Sivaratri on 12th Feb and Sri Ramnavami on 24th March.

Social/Health: Free homoeopathic clinic by Dr. Meghani treated 1500 patients of Rajkot and Wankaner; eye camps held at Jetpur on 28th Jan, 25th February and 25th March treated 1210 pa-

tients and operated 76 patients free, at "Saurashtra Central Hospital" Virnagar; financial aid of Rs.20,000/- to 5 heart patients, Rs.5000/- to a cancer patient and Rs.3600/- to a kidney patient and daily Yogasana classes at Sivananda Bhavan in Junction plot.

As part of **Platinum Jubilee celebration of DLS** organised the following activities: **Medical and social:** Special Eye camps on 21 January at Dadvi, 30th January at Sultanpur and 30th March at Dhank treated a total of 500 eye patients and sent 115 patients for free eye operations to Saurashtra Central Hospital, Virnagar; sarvarog nidhan camp at Anandpur with specialist Doctors from Rajkot treated 270 patients with 15 days free medicines; from March on every Tuesday, free dental treatment by Dr. Jaysukh Makwan; Special Yogasana classes from 27th January to 3rd February and 15th February to 23rd February and now being continued regularly from 01st March in Shivanand Udyan at Rajkot by Sri Bipinbhai Vasavada Rs.2000/- given to a patient for hearing aid; Rs.8000/- as financial aid to a local Trust to supply cooked food to relatives of patients admitted in civil hospital on 13th of every month; Oil - 30kgs and dry ration-30 kgs supplied to 'Mother Teresa home for destitute'; Rs.2500/- worth jaggery distributed to the school children in backward area on Makarsankranti day; four hand carts provided to women labourers (two on Shivaratri and two on Ramanavami) for their self supporting and Rs.10,000/- to a poor MBA student against college fees.

Bargarh (Orissa): Besides daily two time worships, yoga and meditation, homeo dispensary, weekly Satsanga on Saturday evening, Guru Paduka Puja on Thursdays, Gita chanting and discourse on Sundays the branch conducted Sadhana Day on 12th February with celebration of Maha Shivaratri and 24th March with Satsanga and a talk by Sri Dipti Kumar Singh on "Ramayana with relevance to Sri Bhagavata" to a large gathering.

Sunabeda (Orissa): The Branch conducted weekly Satsangas on every Thursday and Sunday with Swadhya, Bhajan, Kirtan etc and la-

dies wing on every Wednesday and Saturday. Specially celebrated Maha Shivaratri on 12th February with, special Satsang, Havan and elaborate Puja; Dolo Purnima on 28th Feb with 24 hour Akhanda Mahamantra Kirtan and Nama Japa and concluded one month long Ramacharit Manas Parayana with special Satsanga and Guru Paduka Puja on 24th March as part of Sri Ram Navami celebration.

Ambala (Haryana): During March, Branch Conducted daily evening Satsanga, weekly Satsanga on Sundays with group chanting of Maha Mrityunjaya Mantra and Video show on 2nd Sunday, group chanting of "Om Namah Sivaya" on Mondays, "Om Namo Narayana" on Wednesdays. On Tuesdays and Saturdays Hanuman chalisa, worship and prayers to Gurudev on Thursdays and Ma Durga on Fridays and special Satsanga on 25th to observe the 11th Foundation Day. Free Jal Seva and Homoeo dispensary Seva continued.

Badakuanl (Orissa): In addition to daily two time Puja with recitation of one chapter of Srimad Bhagavad Gita in the morning and Vishnu Sahasranama in the evening, special Satsanga and Guru Paduka Puja on Thursdays and 8th of every month, five mobile Satsangas in the house of devotees, the Branch celebrated Maha Shivratri on 12th Feb with Satsanga and Akhanda Kirtan for 6 hours and Sri Rama Navami on 24th March with Guru Paduka Puja and Sri Ram Ashtothara Namavali Archana, followed by Sankirtan and special Satsanga.

Madhavapatnam (A.P.): During February, the Branch conducted routine activities at three different centers under the guidance of Sri. Bhargava Garu. Special Satsanga on 7th with Sri Swami Narayananda Giriji and Sri Swami Abhedananda Giriji and on 17th with Sri Swami Tattvavidanandaji Maharaj and Sri Swami Krishnanandaji who spoke on "Karma Yoga". Medical camp conducted on 7th and 21st examined patients and distributed medicines.

Phulbani (Orissa): During February Branch conducted daily two time puja, weekly Satsanga on Sundays and Paduka Puja on Sivananda and Chidananda Day.

Bhimkanda (Orissa): Branch conducted daily early morning Guru Paduka Puja, weekly Satsanga on each Sunday from 4pm to 6pm and a special Bhagavata Sapthaha from 28th February to 06th March with Pravachan by Sri Manas Ganesh Sri Birendra Satapathy, followed by Ashtaprahari Nam Sankirtan on 07th March.

Varanasi (U.P.): Conducted one mobile Satsanga at the residence of Sri. K.C. Sachdeva on 7th March and another at "Vridha Ashram" on 14th March.

Washermanpet, Chennai (T.N.): The Branch celebrated Sri Rama Navami on 02nd April at Nallathambi Sethuraman Kalyana Mandapam, from 06:30am to 06:00pm with Guru Puja, Ashtothara Puja to Sri Ram, Sita and Hanuman and collective chanting of Hanuman Chalisa 108 times.

Khatiguda (Orissa): Besides daily two times Puja and weekly Satsanga on every Thursday, the Branch observed 07th March as Sadhana Day with 12 hours Maha Mantra chanting and Narayan Seva; 11th and 26th Ekadasis with Vishnusahasra Nama Parayan and special Satsanga: Mobile Satsanga on 14th at the residence of a devotee and Sri Rama Navami on 24th with Guru Paduka Puja.

Raipur (Chhattisgarh): In addition to regular Satsanga from 4:00 pm to 6:00 pm on every Sunday, and Ekadasi days with Sri Vishnusahasranama Parayan and special Puja, the Branch celebrated Sri Ram Navami on 24th March with special Puja and Akhanda Maha Mantra Kirtan from 6:00am to 6:00pm, Sri Rama Pattabhishekam on 25th and Hanuman Jayanthi on 30th March.

Jeypore (Orissa): Besides twice a day Puja and Satsangas on Sundays and Thursdays, the Branch celebrated Maha Shivaratri on 12th February, with 24 hours Akhanda Kirtan of "Om Namah Sivaya" and elaborate worship from 9:00pm to 3:00pm, attended by devotees and college students.

Salipur (Orissa): In addition to daily Puja, evening Satsanga and special Chantings on every day of the week, the Branch observed every Sunday (7th March-complete Gita chanting,

14th-Yogasana Pranayama, 21st Sadhana Day and 28th Akhanda Japa), 2nd Saturday with Sundarakanda Paraayan and Sivananda Day with Guru Paduka Puja and celebrated Sri Ram Jayanthi on 24th and Hanuman Jayanthi on 30th March. Provided free treatment to 207 patients through Sivananda Charitable Hospital.

Nandini Nagar (Chhattisgarh): In addition to Daily Brahma Muhurta and evening Satsangas, weekly mobile Satsangas on Thursdays, Matri Satsangas on Saturdays and Ekadasi Matri Satsangas, the Branch conducted 6 hours special Maha Mantra Kirtan on 03rd March, special Satsanga from 7:00pm to 8:30pm during 16th to 24th March at Swami Sivananda Bhajan Mandir on account of Chaitra Navaratri and celebrated Hanuman Jayanthi from 6:00 am to 6:00pm on 30th March.

Khurja (U.P.): During March, the Branch conducted daily Yogasana classes besides Dhyana Yoga, Swadhyaya and Prayer and Sankirtan on Sundays besides Ladies Sankirtan at Balkeshwar Temple on Ekadasi Days. Financial help of Rs.200/- per month to a poor lady and daily free Homoeo treatment to patients were provided.

Bhilai Nagar (M.P.): The Branch arranged a special Satsangas on 7th March at the residence of Sri R.P. Mishra and monthly Satsanga on 14th March at Netaji Transport building with Paduka Puja, Bhajan and Kirtan and Matri Satsangas on all Tuesdays, Fridays and Ekadasi Days with chantings, recitations and worship.

Rourkela (Orissa): Besides daily morning Meditation, Yoga and Pranayam classes, the Branch conducted Satsangas on Sundays at the residences of devotees from 6pm to 8pm, morning Paduka Puja and evening Satsanga on Thursdays in the Ashram, special Paduka Puja on 8th and 24th of every month. Celebrated New Year Day with Puja and mass prayers for world peace; anniversary of the branch with Saraswathi Puja and special Satsang on Basanta Panchami; a spiritual retreat at Lathikata on 10th January together with invited blind students of Radhakrishna Drushtihina Vidyalaya; Maha Shivaratri on 12th Feb with day and night functions; a spiritual dis-

course on 14th Feb by Sri. P.K. Panda and free treatment by Shivananda Charitable Homoeopathic Dispensary on all Sundays.

Khajuria (Orissa): The Branch conducted Satsangas on Thursdays in January at "Parthana Bhavan" of Sri Gopal Krishna Sevashram and Guru Paduka Pujas on Thursdays and Sundays, besides 8th and 24th, from 7am to 9am. 36th Anniversary of the Branch and 29th Anniversary of Sri Sri Sri Gopal Krishna Sevashram were celebrated on 24th January with a Sadhana Sibir from 5am to 2pm for the destitute and orphan children of Sevashram and devotees with programmes—early morning prayer, meditation, Japa, Guru Paduka Puja, Yogasana demonstration, Kirtan, discourses and prize distribution to children. Sri Swami Sivananda Guru Sevanandaji Maharaj, Sri Swami Ramakrupanandaji Maharaj and Sri Swami Arpananandaji Maharaj blessed the audience with their enlightening talks. A group of Doctors organized a free Diabetics detection camp and the Eye Camp conducted on 31st Jan Under the guidance of Dr. B. Nageswar Rao treated 70 patients of which free Cataract operations to 35 patients were provided at M.K.C.G. Medical College, Berhampur, on 7th February.

OVERSEAS BRANCHES

Hong Kong(China): During January and February, the Branch conducted one hour collective Mahamantra chanting on every Saturday, except second Saturday; 32 new classes to a total of 441 new participants under regular Yogasana classes and monthly Satsanga on second Saturday with one hour collective Maha Mrityunjaya Mantra chanting and talk on Gurudev's "The Voice of Himalayas". Special charitable activities: group of seven volunteered to knit blankets and hats from donated spare wools for distribution; members assisted ORBIS Flying Eye Hospital in raising fund; made donations to 'Doctors Without Borders' and 'Medicines Sans Frontiers' (MSF) to help Haiti earthquake victims and provided Yoga teachers to assist Hong Kong Family Welfare Society in Yoga for elders.

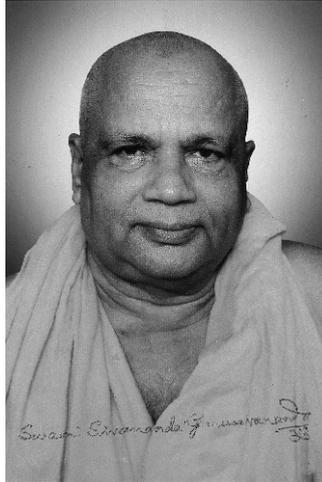
IN MEMORIAM

Swami Sivananda Gurusevananda Saraswati, former Registrar of the Yoga Vedanta forest Academy, Rishikesh attained Mahasamadhi at 10.30 p.m. on 10th April, 2010 at Brahmapur, Orissa.

Swamiji's Purvashram name was Sri Durlav Chandra Choudhury and was born on the holy Sri Krishna Janmastami Day, in the year 1935 in the village Bamakoi, Ganjam District, Orissa. As a student of class VII of Peoples' High School, Buguda, Orissa he came into contact with Gurudev Swami Sivanandaji Maharaj through personal correspondence. Later on he visited Rishikesh. His Bhakti towards Gurudev was unique for which Gurudev conferred "Guru Bhakti Ratna" title on him saying, "Durlav, you are truly Durlav." He was an eminent educationist and had served as the Principal of the prestigious Radhanath Training College, Cuttack for a long time.

Swamiji was the pioneer of the Divine life movement in Orissa. He organised the first All Orissa Divine Life Conference in Puri in 1966 being the General Secretary. Subsequently he became the President of the All Orissa Divine Life Society Central Committee till 1999 and organised number of Divine Life Conferences in Orissa.

He was initiated into the holy order of Sannyasa by H. H. Sri Swami Chidanandaji Maharaj in the year 1996. He was appointed as the Registrar of the Yoga Vedanta Forest Academy in the year 1994 and served until 1998.



He inspired students and local people wherever he travelled in Orissa by his spiritual discourses and Gurudev's English songs. He propagated the Divine Life message of Sat Gurudev Sri Swami Sivanandaji Maharaj wherever he went. He was an untiring Divine Life Sevak.

For the last several years, although Swamiji was not keeping well physically he was mentally cheerful. He was one of the founders and Vice President of the Sivananda Centenary Boy's High School, Bhubaneswar. He attended the Managing Committee meeting on 5th April 2010 which was his last Seva rendered to Gurudev.

On 10th April 2010, at Brahmapur Orissa, Swamiji felt uneasiness at about 8.00 p.m. While he was being shifted to Medical College Hospital, he whispered, "Gurudev is here. Don't take me to the hospital". Doctors tried their best but his health condition became worse and breathed his last at about 10.30 p.m.

The news of his passing away spread all over Orissa. People came in large numbers to offer their homage to the departed soul. Swamiji's physical body was taken to his native place Bamakoi, where the body was given Bhusamadhi.

We pray to the departed soul of revered Sri Swami Sivananda Gurusevanandaji Maharaj and may the Lord bestow the departed soul with Param Shanti and Satgati.

—*The Divine Life society*