

## KARMA YOGA—SERVE THE LIVING NARAYANA!

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

**B**alance of mind brings about real, lasting happiness to a disciplined man. It is not a commodity to be purchased in the market. It is indeed a rare commodity that is attained by protracted selfless service with Atma Bhava, equal vision, controlled Indriyas and self-restraint, by developing virtues such as adaptability, broad and generous tolerance and a high degree of endurance, serenity, calmness, command of temper, etc., and by removing anxieties, worries, fear and depression by spiritual Sadhana and meditation. It is serenity and balance of mind that can give real eternal happiness to man. The whole wealth and the whole enjoyment of all the three worlds are nothing when compared to the bliss enjoyed by that great soul who has serenity and balanced mind. Now, tell me honestly where is bliss? Who is a great man? Is it in a wealthy king with an unbalanced and unbridled mind, and living in a palace, or in a poor saint with a magnificent calm and balanced mind and living in a grass-hut on the sacred banks of the Ganga? You can acquire this balanced mind through selfless service.

If you want to serve another man really, you should try to please him in all respects. You should not do him anything that pleases you! You should do such actions as can bring him immense happiness. This will constitute real service. But generally people under the camouflage of serving others, try to please themselves only. This is a serious mistake. He who gives the handle of a sharp knife to another to hold, holding the sharp blade himself does real service. A real Sevak

rejoices in suffering. He takes on his shoulders the most responsible, difficult and the most uninteresting works and kills his own little self just to please others. He willingly undergoes pain and suffering in order to serve and please others.

To stop this breath by means of Kumbhaka for two hours, to whirl the beads for twenty-four hours, to sit in Samadhi for forty days in an underground cellar without food by cutting frinumlinguae of the tongue and practising Khechari Mudra, to stand up on one leg in the scorching heat of the summer sun, to do Tratak on the sun at midday, to chant OM OM OM in sequestered and silent jungles, to shed an ocean of tears while doing Sankirtan—all these are of no avail unless one combines burning love for Him in all beings and a fiery spirit of service in serving Him in all beings. Aspirants of the present-day are sadly lacking in these two indispensable qualifications. And that is the root-cause why they do not make any headway at all in their meditation in solitude. They have not prepared the ground, I mean the Antahkarana, by protracted practice of love and service in the beginning. I have seen several Bhaktas in all my experiences of life in this line—Bhaktas who wear half a dozen rosaries on their necks and wrists and mutter “Hare Ram; Hare Krishna” day in and day out with a long Japa-mala in their hands. These Bhaktas will never approach a sick man even while he is in a dying condition and give him a drop of water or milk and ask, “What do you

want, brother? How can I serve you?" Out of curiosity, they be just looking at him from a distance. Can you call these people true Vaishnavites or Bhaktas? Can there be an iota of real benefit in their meditation or Bhajan? A living Narayana in the form of a sick patient is in a dying state. They have not got the heart to go and serve him or even to speak a few kind and encouraging words at a

critical juncture, when his life is trembling in the balance! How can they expect to have Darshan of that All-Merciful Hari when they have hearts made of flint? How can they hope for God-realisation when they have not got the eyes to see God in all beings and spirit of service to serve Him in all these forms?

### MAN IS MASTER OF HIS DESTINY

You are not a creature of environment or circumstance. You are the master of your own fate. You are the architect of your own fortune. You are responsible for what you suffer. You are responsible for your present state. If you are unhappy, it has been your own making. If you are miserable, it has also been your own making. Every action bears a fruit sooner or later. A virtuous action produces pleasure as its effect. An evil deed causes pain.

Charity in your past life gives you riches in the present life. Service of humanity in your past life makes you a famous leader in the present life. Strong thoughts of your past life make your character in the present life. Tendencies of your past life become your capacities in the present life. Virtuous deeds of your past life give you good environments in the present life. Experiences of your past life make your conscience in this present life. Selfless actions of your past life give you discrimination, dispassion, aspiration in this present life, through the Lord's grace.

If you oppress a man, you will suffer oppression in another life and reap the fruit of the seed you have sown in this life. If you injure the eye of a man, your eye will be injured in another life. If you break the leg of a man, your leg will be broken in another life. If you feed the poor, you will have plenty of food in another life. If you build rest-houses, you will have many houses in another life. Action and reaction are equal and opposite. There is no power on this earth which can stop the actions from yielding their fruits. Such is the Law of Karma. Such is the law of birth and death. Such is the circle through which you must pass on your way.

—*Swami Sivananda*

## ENSHRINE YOUR GURU IN YOUR HEART!

Blessed Atmaswaroop!  
Beloved Seeker of Truth!  
Om Namō Narayanaya. Namaskars.

**Y**our blessedness and unique good fortune in this present life is something for which you have to constantly lift up your heart in gratitude to God. Rare indeed is it to obtain a human birth; rarer still is to have aspiration for *moksha*; and rarest of all is to have the association with an illumined saint and sage.

O, beloved seeker! Do you realise your blessedness? Endowed with the first two, you have had the greatest boon in the form of your contact and association with the Holy Master, the illumined Sadguru, Pujya Swami Sivananda. Awaken to this holy privilege. Understand your wonderful good fortune. Be fully worthy of it. Ceaselessly seek the immortal. Aspire for liberation. Adore the Divine. Worship Him in gratitude. Pray to Him in thankfulness. Realise the grace He has showered upon you. Utilise this wonderful life. Rise to sublime heights. Shine radiantly as an ideal person and a noble seeker and *sadhaka*.

Prepare to worship the Holy Sadguru. The sacred Guru Purnima draws near. It is the greatest day for every sincere seeker and disciple. Cast your eyes back upon this previous year. See how you have lived these 12 months. Has your life been a divine life? Have you radiated the Master's Gospel through your daily activities? Have you served your neighbours selflessly? Have you engaged in humble *seva*? Have you increased in your love and devotion to God

and Guru? Have you shared and given what He has granted you? Have you diligently sought to purify yourself and cultivate noble virtues? Have you remembered God constantly and meditated upon him? Have you aspired after Divine Realisation with sincerity and earnestness and intensity of purpose?

Gurudev insists that from the very commencement of our *sadhana*, we should hold before the mind the ideal of an integral and harmonious development of all the aspects of the personality. Therefore the *sadhaka's* daily routine must contain elements of all the four *Yoga Margas*. The mainstay of the daily routine should be the spiritualisation of the entire life. The goal of life should be ever remembered. This goal is the attainment of God-realisation. Whatever the external form of the *sadhaka's* life, the aim of his life should be God-realisation. Keep up the *Nishkamya Bhavana* in all activities. This is the 'easy' *sadhana* of Gurudev. Never miss an opportunity to serve humanity.

Are you striving to be a true *sadhaka*? Are you engaging in earnest *sadhana*? For, primarily Gurudev came to teach us the essence of *sadhana*. He wanted life to be '*sadhanamaya*.' Plunge into *sadhana*; that is Sivananda; that is true discipleship. Make your life an integral *sadhana*. Stick to your path of *sadhana* and combine all your paths as harmonious helps.

Without *sadhana*, Self-realisation cannot be had. Regularity in *sadhana* is

indispensable. Sincerity and earnestness are the essential conditions for the fruition of all *sadhana*. Make the coming 10 days from Guru Purnima to Aradhana the commencement of a new life. Let these 10 days be a period of intense spiritual *sadhana*, no matter where you are. Let this period inaugurate a life-long dedication to ceaseless spiritual *sadhana*, in and through your ordinary daily life.

To be a disciple is to be a *sadhaka*; always remember this. Gurudev looks and sees and tries to perceive how you—His disciple—have been. Look at yourself! Prepare to worship the Sadguru on the holiest of holy days—the auspicious Guru Purnima. As the sacred Guru Purnima approaches with the Sadhana Week leading up to the solemn Maha Aradhana, I send you all, my prayerful good thoughts for your welfare, spiritual progress and divine

illumination. Even as the moon receives on this day the glorious radiance of the sun in the fullest measure and shines brilliantly, even so may you all receive the radiant spiritual light of Gurudev Sivananda in the fullest measure and shine brilliantly with wisdom, bliss and divine life. May joy and blessedness be yours!

My regards, Prem and OM to each one of you! Jai Gurudev Sivananda!

Sivananda Ashram, 23.6.64.

At His Feet,

*Swami Chidananda*  
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## GURU

1. The Guru comes when the pupil is ready.
2. The Guru is an infinite ocean of mercy, he ever showers grace upon all seekers whether they are worthy or unworthy, whether they are qualified or not.
3. A disciple has no right to think independently of his Guru. The disciple should not exercise his intellect in carrying out the orders of his Guru.
4. Have implicit faith in the words of the Guru.
5. The best thing is to humbly leave everything to the Guru. Guru is always gracious.
6. To be a disciple you should obey even in a dream.
7. Service of the Guru is to try our level best to carry out his teachings.
8. Guru-kripa has not only to be bestowed, not only to be given, but it has also to be received. In receiving it, we immortalise and divinise ourselves.
9. Guru-kripa is undeniably a divine force that can turn even a stone into the infinite Satchidananda, leave alone a conscious being.
10. Guru-kripa is something special, something mysterious, something that bestows anything not merely of this earth, but gives also the Highest Thing which human life is there for.
11. Guru-kripa ever guides the faithful disciple.

—Swami Chidananda

## THE ULTIMATE EXPERIENCE OF SAMADHI

(Sri Swami Krishnananda)

*[Continued from the previous issue]*

Can thoughts become things? We are sometimes told that thoughts are things. It is horrible to hear. I want a thing, I do not want a thought, but thought itself is that thing, because space and time are only peculiar types of thought. They may not be individual thought, but they are some kind of thought. There are three kinds of thinking: individual thinking, interconnected thinking, and transcendental thinking. Those philosophers who tell us that space and time cannot be overcome are thinking in terms of individual thought. When Berkeley, the great thinker, said that all things are ideas, the question arose: Whose ideas? These huge mountains and stars—are they concretisations of Mr. so and so's ideas? So he had to modify his doctrine and say that it is not possible, because large expanses of externality in the form of the world cannot be considered as modifications of an individual's mind.

"Understanding makes nature," said Immanuel Kant. Whose understanding makes nature? Is it Kant's mind that is creating the whole Germany and the entire globe of the Earth? Then he had to modify his thought, and in a subsequent edition of his book he introduced a chapter called "Refutation of Idealism". People were surprised that he added another chapter in the second edition of his book—"Refutation of Idealism". This was because he had a suspicion that his doctrine almost resembled Berkeley's when he said that understanding makes nature. Whose understanding? His

problem was the same as Berkeley's, because nobody's understanding can make nature. Nature was before we were born. We were born later on, nature existed earlier, so how can we say that our understanding makes nature? Hence, we have to make a clear distinction between real understanding, the real idea, the real mind that seems to be concretised into the objects of sense, and the ordinary sense.

As I mentioned, there are three kinds of thought. There is purely individualised thinking, as my thought, your thought, etc. There is interconnected thought. Interconnected thought means everybody thinks. And everything which does not appear to be thinking also thinks in a potential prehensive manner, as philosophers call it. There is a distinction that philosophers make between apprehension and prehension. We are apprehending things; but things which do not apprehend through the intellect prehend. The tree knows that we are here. It is not apprehending through the intellect, but a subtle, deeper-than-intellect process is operating through it, and the leaves can know that we are here, talking. Even the Sun knows what is happening in the world. The breath of the Universe is operating through the breath of every individual.

Thus, there is an interconnected, universal, organic operation taking place, which is the reason why we say that the world is the body of God. It is a living embodiment of interconnected operations, like the

operation of our own body. The body, which we call our own, is an organic integration where everything is subsistent to everything else. Nothing depends on the other. Everything is everywhere. The cause is the effect, and the effect is the cause. Where there is a circle of operation, one part causing another part, we cannot know which is the cause and which is the effect. Anything is the effect and anything is the cause, in a circular form. Every part of the body is organic and aware of itself. There is no dead part in our body; everything is alive. Even the toes and the fingers, and the nose and the eyes, are all alive. They contribute their individuality for the purpose of a total organisation of the entire body. In a similar manner is the cosmic setup.

Apart from this so-called individuality that even a cell of our body has an individuality of its own, our whole personality can be seen in one cell of our body. From birth to death, what is taking place in us is inside, in a mirror of a cell which looks like one among the many; but even that one among the many is like many due to its interconnection, and this is the interconnected consciousness or mind that we think of. It is very difficult to imagine, because imagining it is possible only if we know the world is one whole and not made up of little fractions or parts. This is the interconnected, organised form of thinking of the mind, where apprehension and prehension go together, the material and the conscious also get blended, matter and spirit cannot stand separate. This is another kind of mind. When people such as Berkeley or Kant say that understanding makes nature and mind is projecting the whole world, which is perhaps what they appear to say without actually mentioning it in their books, it is a larger interconnected cosmical operation

which can be said to be the cause of this substantial, so-called physical world. We can say this, just as we say our physical body is a solidification of the collection of our Karma potencies that we have brought with us from our previous birth. Thoughts make things. Our ideas have concretised into this body. This is what we call Prarabdha; and whatever ideas we entertain will become our next body. This is what seems to be the implied suggestiveness of these great thinkers when they said that ideas are things and understanding makes nature. We have to read between the lines, and not take what they said literally.

But there is a third kind of mind, a transcendental mind. It is the mind—if at all we can use that word—of the Absolute. We should hesitate to use such words regarding the Absolute because it will raise the question of whether the Absolute is thinking. The Absolute does not think. It is just Being. The Being of the Absolute is the Thought of the Absolute. How can we imagine such a thing? Therefore, it is called transcendental; it is beyond human conception. That has concretised itself into this whole Universe.

I mentioned something about Kant and Berkeley. Now we go to Hegel. He says that ideas become nature. There is only pure Idea. Idea externalises itself into the form of this nature. How can we imagine that ideas, which are abstract concepts, as it were, can become solid objects like a tree, a stone, etc.? He does not explain how. The author does not tell us how ideas become things, because here again arises the same question as to what idea it is, and whose idea. Hegel's idea is not my idea or your idea; it is, again, an idea of the interconnected organismic part of the whole operation, or we may call it the Absolute conceived as if it is thinking. **(To be continued)**

## DIE TO LIVE

*(Sri Swami Atmaswarupananda)*

Many years ago, a senior member of the Ashram made a remark that had a lot of wisdom in it. He started by saying that the human being is body, mind and Spirit. Then he added that when we are young, all we require is the strength of our body and we can be useful. However, when we reach middle age, if we haven't developed our mind, we will not be of too much use. And he said, by old age, if we haven't developed our Spirit, it will be difficult to make a significant contribution.

It is obvious that this truth is not only objective, but subjective. When we have our health and can work hard, we have great confidence in ourselves, and we tend to rely upon our strength or our ability to work hard for our self-esteem and satisfaction. As the years go by, we simply cannot put forth the same amount of effort. Therefore, if we want to feel comfortable with ourselves, it is necessary that we have learned to work smart, to use our minds. And in our old age, when our minds can no longer keep up, then if we want to be living a truly positive life, the Spirit has to be real to us.

Many people, sensing this truth, concentrate on spiritual activities to the best of their ability. They do their spiritual practices. But while that may keep them active and be a certain comfort to them, it's not the same as relying on their physical strength or their mental strength. It may give comfort, it doesn't give strength. It doesn't

give strength unless we are prepared to change our way of being.

Lord Krishna tells Arjuna how to live his life, how he should fight. But His real message is, Bow down to Me, think of Me, rely upon Me, take refuge in Me. It is a radical departure from our normal way of being, which is to rely on ourselves, whether it is our physical strength, our mental strength or our spiritual practices.

To develop the Spirit within ourselves, we have to get out of the way. We have to allow the Spirit to take over, and that is not easy. We are so addicted to our ego and to our own way of thinking and acting, that to move aside and allow something that is unknowable, ungraspable, unthinkable to guide our life is an entirely new venture for most of us. But it is that surrender that enlivens our spiritual life, that truly makes a difference between a religious life and a spiritual life. Indeed, we might even say that without deep surrender a true spiritual life cannot manifest.

Therefore, while we are young, the ego can rely on the physical strength of the body, but in our middle age the ego needs to rely on the skill of the mind. However, in old age, for us to be truly alive and making a contribution, the ego has to get out of the way. It must die so that we can truly live. As Gurudev instructed us: "Die to live. Lead the divine life."

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## BRAHMACHARYA FOR WOMEN

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

*[Continued from the previous issue]*

### IS BRAHMACHARYA NECESSARY FOR WOMEN

An aspirant writes: "I would like to know whether the same theory regarding the formation of Veerya and loss of the same holds good in the case of women also. Are they actually affected to the same extent as men?" The question is an important and pertinent one. Yes, indulgence in the sexual act is exhausting to the female system and a drain upon the vitality as in man. The nervous strain it imposes on the system is very great indeed.

The female gonads, the ovaries corresponding to the testes in the males, produce, develop and mature precious, vital force like semen. This is the ovum. Though the woman does not actually lose this out of her body, as in the case of semen in man, yet, due to the sexual act, it leaves the ovaries and is taken up in the process of conception to form the embryo. And one knows only too well what a strain and drain on strength child-bearing is to a woman. Repeated depletion of this force and the strain of childbirth makes wrecks of healthy ladies, and works havoc with their strength, beauty and grace as well as their youth and mental power. Eyes lose the lustre and sparkle that are indicative of the inner forces.

The intense sensuous excitement of the act shatters the nervous system and causes debility too. Their system being more delicate and high-strung, females are often more affected than men.

Women should preserve their precious vital force. The ovum and the hormones secreted by the ovaries are very essential for the maximum physical and mental well-being of women.

### MESSAGE FOR WOMEN

Women also should observe the vow of celibacy. They also can remain as Naishtika Brahmacharinis like Mirabai and devote themselves to the service and devotion of God. Or they can do Brahma-Vichara like Gargi and Sulabha. They will be styled as Brahma-Vicharinis, enquirers of Brahman, if they adopt this path.

Grihastha-Dharminis or householders among women should observe Pativrata-Dharma or the vow of chastity and should keep Savitri, Anasuya, as their ideal. They should see Lord Krishna in their husbands and realise God. They also can practise all the Kriyas such as Asanas and Pranayamas. They should do vigorous Sankirtan, Japa and prayer daily in their houses. Through Bhakti, they can easily destroy passion, because by nature they are devotional.

Many women of yore had done miraculous deeds and shown to the world the power of chastity. Nalayini, by the power of chastity, stopped the rising of the sun to save her husband's life. Anasuya turned the Trimurtis—Brahma, Vishnu and Mahesvara—into babies when they wanted Nirvana Bhiksha. It is through the power of chastity

only that she was able to turn the great deities into babies. Savitri brought back the life of Satyavan, her husband, from the noose of Yama, by her chastity. Such is the power of chastity or Brahmacharya. Women who lead an ideal householder's life with chastity can also become like Anasuya, Nalayini or Savitri.

### A CALL TO SPIRITUAL LIFE

O Devis! Do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See Divinity in your husband. Study the Gita, the Upanishads, Bhagavata and Ramayana. Become good Grihastha-Dharminis and Brahma-Vicharinis. Bring forth many Gourangas. The destiny of the world is entirely in your hands. You are holding the master-key of the world. Open the door of Elysian bliss. Bring Vaikuntha in your home. Train your children in the spiritual path. Sow the spiritual seed when they are young.

O Devis of the world! Should you not strive for the higher life, the grand, the sublime, the only real life in the Soul? Is it sufficient if you are satisfied with the petty material necessities of life on earth? Do you remember what Maitreyi said to Yajnavalkya? "What shall I do with the wealth of this whole world if thereby I would not become immortal?" said she to her husband. How many ladies of this world will be bold enough to assert this wise saying of the Upanishadic ideal of a woman?

To chain themselves with the bondage of Samsara is not the birthright of the mothers and sisters of the world. To get stuck up in family, children and relatives is not the ideal of courageous and discriminative women. Every mother of the world should realise her responsibility to awaken herself, her children, her family and her husband, to the true light

and splendour of spiritual life. What a glorious mother was Madalasa! Did she ask her children to study up to the post-graduate examination, and then seek for some employment? "*Suddhosi, Buddhosi, Niranjanosi, Samsara Maya Parivarjitosi*—You are pure, you are consciousness, you are taintless, you are devoid of the Maya of Samsara"—such was the Advaitic instruction which Madalasa gave to her children when she rocked them in the cradle. How many mothers of the present-day world have got the fortune to teach their children such profound knowledge? On the other hand, the present-day mothers would try to crush the spiritual tendency of their children even if it is found in them in a microscopic state! What a sad and pitiable condition! Wake up, O mothers, sisters! Wake up from your deep sleep. Recognise your responsibility. Spiritualise yourselves. Spiritualise your children. Spiritualise even your husbands, for you are the makers of the family! Remember how Chudala illumined her husband. You are the makers of the nations! You are the builders of the world! Therefore, spiritualise yourselves. Assert in yourselves the spirit of Sulabha, Maitreyi, Gargi. Do not be cowardly. Come out of your fleshy homes—the homes of delusion, the homes of vanity!

Be you all real Sannyasinis and bring real glory, real greatness, for that is real boldness and courage, that is real wisdom and understanding. A woman is not a woman if she is devoid of spiritual fire in her, if she is ignorant of a higher life in the Soul. A woman's duty is not merely family; her duty is also to transcend the family. Her duty does not lie in saris, bangles, jackets, powders and scents. Her duty does not lie in getting employment for her children. Her duty is also concerned with the Self, the Atman, the Brahman. Such a woman is a real symbol of God. She is to be adored, she is to be worshipped! **(To be continued)**

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Yoga in Daily

## JNANA YOGA

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

*[Continued from the previous issue]*

### PROBLEM OF GOOD AND EVIL

The universe contains two dynamic forces, viz., good and evil. Good and evil are twin forces. They are twin born of the same father. They are "Dvandvas" or pairs of opposites. They have no independent existence. Evil exists to glorify good. This is its *raison d'être*. Evil is negative good. Evil is destructive force. Good is constructive force. There is neither absolute good nor absolute evil in this universe. Evil has no independent existence apart from good. Wherever there is evil, there is good; wherever there is good, there is evil. You cannot expect absolute good in Brahman alone. From the viewpoint of the basic Reality which lies at the back of evil and good, evil and good dwindle into an airy nothing. Evil and good are mental creations. Transcend good and evil and reach the abode of Supreme Peace and Immortality. For a Jnani who has knowledge of the Self, there is neither good nor evil. The 'Why' of the evil can only be understood when you get Atma-Jnana. Do not rack your brain now. It is a transcendental mystery. Only Brahman knows. Finite intellect that is conditioned in time, space and causation cannot find out a solution for this problem of evil. When you are fully established in your Svarupa (Atma Nishta) evil and good vanish altogether. Do not put the cart before the horse. Transmute evil into good by changing your mental attitude or angle of vision. Out of

evil, good often cometh. Destruction is necessary for regeneration, renovation and reconstruction. Will a patient with intense type of appendicular colic try to find out the ingredients of a pill, when the doctor gives him a medicine? Will he not take the pill immediately? Will a man whose cloth is on fire try to find out the "why" and "how" of the fire? Will he not run towards water for cooling himself?

Tamas is evil. Sattva is good. Convert Tamas into Sattva. Then evil is transmuted into good. Selfishness is evil. Selflessness is good. Lust is an evil. Brahmacharya is good. Greed is evil. Generosity, integrity, disinterestedness are good. Pride is evil. Humility is good.

Out of evil good often cometh. If there is a heavy torrent of rain at the time of a harvest, people consider this as evil. But God knows what is good for His children. He has brought this rain to wash off the earth the germs, which produce severe diseases. Had it not been for this rain, there would have been a severe type of pandemic, infectious diseases which could have swept away the whole population in the twinkling of an eye. Mark here. O friends, the merciful nature of the Lord! Do not try to probe into the Divine mysteries. It will baffle your poor intellect.

Then again, what about a war? It is no doubt an evil. But good often cometh out of war. A war cannot break out without the

sanction of the Lord. It is He, who goads the minds of the Minister, the King, the Dictator, the President and the Commander-in-chief to wage war. It is war that produces chivalrous warriors, fearless soldiers, undaunted and intrepid statesmen. War makes a man fearless. Fearlessness is a great qualification for a spiritual aspirant. On account of passion, there is an increase in the population. The supply of foodstuff is not sufficient to meet the demands of the people. War removes the extra population and prevents the outbreak of a severe famine. War brings down to dust the pride of a ruling power. War creates mercy, generosity and cosmic love, in the hearts of rich persons who are misers; and forces them to donate to the helpless widows, orphans and the wounded persons. The world or society must evolve through evil. Understand His mysterious ways and become wise.

### UNITY AND DIVERSITY

Though you see variegated forms with different shades of colours, yet there is a definite unity behind them. A philosopher or serious thinker is struck with wonder. He has a different, sensitive pair of eyes to behold the mysterious universe of sounds and colours. He feels and sees unity everywhere. For a scientist the world is a mass of electrons or force or energy. For a student of Kanada's school of thought, the world is a bundle of atoms, *anu* and *paramanu*. For a psychologist the world is all mind only. For a Vijnanavadin it is a mere idea. For a Vedantin this world is nothing but Brahman or Atman.

All objects are the products of the five elements. The five elements are reducible to one element, Akasa. Earth is gross form of water. Earth gets dissolved or involved in

water. Water is gross form of fire. Water gets involved in fire. Water comes out of fire. When you feel intense heat, you get profuse perspiration. Fire is gross form of Vayu. There is heat when there is motion of Vayu. Fire gets involved in Air. Vayu is gross form of Akasa. Vayu is reduced into the Akasa. This whole world is projected out of one element Akasa only.

Then again all energies such as electricity, magnetism, etc., can be reduced to one energy—Prana. They get involved in the Cosmic Prana (Hiranyagarbha). All minds can be reduced to one cosmic mind. Though expressed in different languages, the thought-image is one only. The thought-image for water or Apas or Pani or Jal is one.

Cows have different colours. But the colour of milk is one. There are different kinds of roses; but the scent is one. The eyes, ears, tongues are different but the power of sight, hearing and taste is one.

The feeling of sincerity is one though nations are different. When mercy, love, friendship, feeling of brotherhood operate, all are united at heart. There is oneness everywhere.

There is only one language, the language of the heart. There is only one Dharma, viz., Sanatana Dharma. There is only one Law—the Law of Cause and Effect. There is only one religion—the religion of love or the religion of Vedanta. There is only one sun, one moon, one Akasa, one Brahman, one Atman, one Puru- shottama, one Chaitanya. Feel the oneness everywhere. Realise the Satchidananda Atman, the common thread of consciousness that links all these names and forms. All

diversities, all differences, all qualities, which are Mayaic or mental creations will now totally vanish. You will now recognise, feel and realise the Truth of Upanishadic utterances of sages, "Aham Brahma Asmi. I am Brahman. Sarvam Khalvidam Brahma. All is Brahman. Atmaiva Idam—all is Atman. All is OM only."

Unity is eternal life. Diversity is death. Unity brings concord, harmony, supreme peace. Diversity brings discord, disharmony

and restlessness. Unity is Divine life in spirit. Diversity is Asuric life in matter.

May unity be our centre, ideal and goal! May we all attempt in right earnest to secure an immortal life of supreme joy in Advaitic unity of consciousness! May that Brahman of Upanishads guide us, enlighten the path of unity and remove the obstacles in the path of our realisation of the oneness! May the blessings of Brahman be upon us all! May we all endeavour to bring about unity amongst mankind!

### HOW TO CHOOSE YOUR GURU

If you find peace in the presence of a Mahatma, if you are inspired by his speeches, if he is able to clear your doubts, if he is free from greed, anger and lust, if he is selfless, loving, and I-less, you can take him as your Guru. He who is able to clear your doubts, he who is sympathetic in your Sadhana, he who does not disturb your beliefs but helps you on from where you are, he in whose very presence you feel spiritually elevated—he is your Guru. Once you choose your Guru, implicitly follow him. God will guide you through the Guru.

Do not use your reason too much in the selection of your Guru. You will fail if you do so. If you fail to get a first-class Guru, try to follow the instructions of the Sadhu who is treading the path for some years, who has purity and other virtuous qualities, and who has some knowledge of the scriptures. Just as a student of the Intermediate class will be able to teach a student of Third Form when a professor with M.A. qualification is not available, just as a sub-assistant surgeon will be able to attend on a patient when the civil surgeon is not available, this second-class type of Guru will be able to help you.

If you are not able to find out even this second-class type of Guru, you can follow the teachings contained in the books written by realised saints like Sri Sankara, Dattatreya, and others. You can keep a photo of such a realised Guru, if available, and worship the same with faith and devotion. Gradually you will get inspiration, and the Guru may appear in a dream and initiate and inspire you at the proper time. For a sincere Sadhaka, help comes in a mysterious manner. When the time is ripe, the Guru and the disciple are brought together by the Lord in a mysterious way.

—Swami Sivananda

Children's

## WHEN CAN YOU CLAIM TO BE A HUMAN BEING?

*(Sri Swami Ramarajyam)*

Once there lived a fakir in a small hut. The hut was so small that only one person could somehow stretch himself out there.

One night it was raining heavily. Someone knocked at his door and said, "I am getting drenched. Can I come in?"

The fakir said, "Come in. Only one person can sleep here, but two persons can sit conveniently."

After a little while another person knocked at the door to escape the downpour. The fakir said lovingly, "Come in. Only two persons can sit here, but three can stand easily."

Not much time had passed when a donkey came. It was drenched in rain water and was shivering. The fakir opened the door for it. The other people in the hut said,

"Where is the space for it?" The fakir replied, "If we have love for others, it (love) will surely create space for them. This hut is full of the vibrations of love and the lover treats even a donkey like a human being."

Saying this, he let the donkey into the hut and he himself spent the night outside under a tree.

Dear children, suppose the fakir had no love for others, naturally, he would have shooed the donkey away from the hut and would have told the other two persons to go and find some other place. Would you have liked his behaviour? No wise person would have appreciated his behaviour, would even have called him a human being. Don't forget that you must love others to claim that you are a human being. \* \* \*

Collective prayer is very effective. If a hundred persons join together and pray, it will have a greater effect than one person praying. Of course, if that single person is very powerful, even one person's prayer is all right. But, where personalities have their own weaknesses and foibles, it is better that people have congregational prayer. When all the minds are put together they form a great energy. It surges forth into God.

\* \* \*

Knowledge with self-control is called wisdom, whereas knowledge without self-control is mere dry intellectuality. That is of no use. And austerity without understanding is a kind of foolishness. It will have no proper result. So, Lord Siva is not merely an austere Being but also a repository of Knowledge.

—*Swami Krishnananda*

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Sivananda's Gospel of Divine Life

## FAITH AND PRAYER

### HEAVINESS DURING CONCENTRATION

Sri Chawla put to the Master his difficulty during concentration.

"At the time of concentration some heaviness is felt in the brain. It passes away after some time. What is this heaviness due to?"

"The heaviness is due to congestion of blood. When you concentrate deeply the blood goes to the brain. Later on it is distributed evenly and there is no more heaviness. The heaviness comes in the initial stages of the practice of concentration. It goes away later."

### STEADYING THE MIND

Sri Lilavati Garg asked the Master this question: "The mind is ever running towards material objects. How to make it steady and render it still and one-pointed?"

The Master's answer was, "It can be achieved through regular practice and dispassion. Japa, meditation and Kirtan are all aids to still the mind and make it one-pointed. Practise again and again. If a cow continually strays into the field of another, what does its owner do? He gives it some cotton seeds and other foods in his own house. When the cow tastes these delicious things, it is no more attracted to ordinary grass. It gives up its wandering habit. Similarly, you should give the mind the delicious food of meditation on the Lord's form and repetition of His Name. If it tastes the bliss of meditation and Japa it will have no

more attraction for sense enjoyments and will give up its nature of wandering."

### HIMSA AND AHIMSA

"Is it possible to lead a life without hurting or injuring anybody?" Vishnu Swamiji put the Master a question.

"A Jivanmukta's life is like that," answered the Master. "It is possible to lead such a life. If you attain wisdom of the Self, it is possible."

"If we wish to save an animal which is attacked by another animal, we have to injure the latter. Is it not a breach of Ahimsa?" asked Vishnu Swamiji.

"You have to injure the other animal. It is not against the principle of Ahimsa. If a murderer kills five people daily, you will have to kill that murderer. To kill a murderer is really Ahimsa."

### THE LORD'S DIVINE SPORT

"Why did God create this world?" asked Swami Abhedananda. "If there is a real purpose, then God is not perfect."

The Master replied humorously, "Ask God Himself why He created this world! Attain wisdom of the Self, then you will know why God created this world. You cannot understand it by means of your intellect. You can understand it only through intuition. This is a transcendental question. God created this world for the sake of divine sport. The creation of the world has a purpose. Just as we cannot have the sun without its rays, so also we cannot have God without the world

process. The world is like His rays. It is His nature. Just as a juggler produces something and then makes it disappear, so also God produces the world and makes it disappear. He is omnipotent. To ask why He created the world is a transcendental question. We will only be wasting time by discussing it. Before asking this question, ask about yourself; know who you are, then you will know everything.”

### GRACE AND SELF-EFFORT

“When the Grace of the Guru and God is there, why is the mind still not perfectly controlled?” came a question from Swami Shyamananda.

“There must be self-effort also. Only when there is this self-effort will Grace come. A professor cannot answer the questions for you and make you pass. The *Gita* says: ‘One should raise oneself’. Divine Grace alone helps one to raise oneself. Everybody should work out his own salvation. You may now ask, ‘What then is Grace?’

“If an aspirant gets letters from his Guru clearing his doubts, that is Grace. If an aspirant comes here, takes Ganges bath and listens to lectures, that is Grace. Many people, even millionaires, are thirsting to come and bathe in the Ganges, but all do not get an opportunity of coming and having their wishes fulfilled. If good spiritual books are available for study, it is Grace. If one enjoys good health for practising Sadhana, that is Grace. If God so wishes, He can give liberation to the whole world in an instant, but He does not do so. Grace descends only when there is self-effort.”

### ON DEATH

“If the Atma is all-pervading there should be the Atma in a dead body also. Then why

does a dead body not function?” Swami Shyamananda raised another doubt.

“A dead body does not function because the individual soul, the mind and the Pranas have left it,” explained the Master.

“In the case of a Self-realised sage there is not individual soul but only the Atma, so why should his body also cease functioning at the time of death?” Shyamananda then asked.

“The body can function only when the Pranas are there. At the time of death the Pranas leave the body. Therefore, it cannot function. There have been some instances where the physical body of a Maha Purusha transformed itself into light and disappeared.”

### INSTRUCTIONS ON STUDY

Hari Badri Narayan of South Africa, who is now a student at Lucknow University, has come to the Ashram for the summer vacation.

“O Hari! Go on with your class lessons here also. Prepare well for the next year. The lessons of the first six months you should study properly now itself. If you have a good grounding you will be able to grasp the lessons quickly in the class. Later, even if you have to be absent from the class owing to illness or other reasons, you will not be the loser. And in the end you will get brilliant success in the final examination. You should practise Sadhana and also render some service at the Ashram. At the same time you should prepare yourself for the next year’s course.”

The Master gave the above instructions to Hari Badri Narayan. Some time previously he arrived at the Ashram after losing all his things and getting stranded in India. The Master obtained admittance for him at the Lucknow University.

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## CULTURAL TOUR OF H.H. SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of Sadgurudev's devotees, H. H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters accompanied by Sri Narsimhuluji undertook a cultural and spiritual tour to South Africa and Mauritius from 14th April to 9th June 2011.

Sri Swamiji and Sri Narsimhuluji arrived at Durban on 14th April and were accorded warm welcome by the delegates from various Swami Sivananda Centres of South Africa. On 15th April, Sri Swamiji blessed the gathering in a special welcome Satsang at the residence of Sri Prem Kanthilall in Pietermaritzburg. Sri Swamiji attended the Unveiling Ceremony of Sivananda Peace Pillar at Pietermaritzburg City Hall on 16th April. The detailed report of the event has been published in the May Issue of the Divine Life.

Thereafter, Sri Swamiji proceeded to Johannesburg for his one week programme at Adi Sankara Ashram. Sri Swamiji addressed the devotees in special night Satsangs at the ashram on 17th and 18th April. On 18th April, Sri Swamiji also visited Sri Bharat Sharada Mandir Independence School and addressed the students on the need of good conduct and ethical living.

Next day, Sri Swamiji gave a discourse in a special programme at Rynsoord, East Rand. On 20th April, Sri Swamiji spoke in an evening satsang at Vishnu Mandir, Laudium. Sri Swamiji attended the farewell Satsang at the ashram on 21st April and departed for

Cape Town upon the invitation of Ananda Kutir Ashram, Rondebosh for his two week stay there from 22nd April to 7th May.

Sri Swamiji attended the Easter Yoga Camp organised at Ananda Kutir Ashram from 23rd to 25th April and gave inspiring talks on Srimad Bhagavatam on all the three days. Sri Swamiji also conducted guided meditation classes and clarified many doubts of the participants in Question-Answer Sessions. Sri Swamiji blessed the devotees with his presence in the daily morning meditations and continued his talks on Srimad Bhagvatam in the evening Satsangs during the consecutive days of his stay there. Sri Swamiji gave two special talks on 'Vedas' and 'Interconnectivity of Life' for the Yoga Vasishtha Study Group of the ashram. Sri Swamiji also conducted a Children's Camp and interacted with them.

On 7th May, Sri Swamiji proceeded for his five days stay at DLS South Africa. The Divine Life Society South Africa was established by Brahmaleen Pujya Sri Swami Sahajanandaji Maharaj, a direct disciple of Worshipful Gurudev Sri Swami Sivanandaji Maharaj. The DLS South Africa has accomplished over 300 projects for disadvantaged communities comprising schools, clinics and vocational centres etc. The Government of the Republic of South Africa and the public acknowledge and appreciate the yeomen service rendered by the DLS South Africa.

On his arrival at South Africa, Sri Swamiji was cordially received at Durban Airport by the members of the Board of Management of DLS South Africa and the other devotees. During his stay at Reservoir Hills, Sri Swamiji visited various Ashrams of DLS South Africa and gave discourses in Satsangs held at Reservoir Hills, La Mercy, Stanger, Richards Bay, Estcourt and Pietermaritzburg. Sri Swamiji also visited some of the Projects of the DLS South Africa and interacted with the beneficiaries.

Thereafter, Sri Swamiji proceeded for his one week tour to Mauritius. On his arrival at Mauritius on 12th May, the National Television took a brief interview of Sri Swamiji at the Airport. Sri Swamiji stayed at DLS Mauritius Sivananda Yoga Ashram established by Pujya Swami Venkateshanandaji Maharaj. On 13th May, Sri Swamiji visited Ganga Talao, the sacred Ganga Lake of Mauritius and blessed the devotees with his inspiring words. Sri Swamiji also met Sri Swami Krishnaswarupanandaji Maharaj of Ramakrishna Mission and Sri Swami Pranavanandaji Maharaj of Chinmaya Mission that day. Next day, Sri Swamiji visited some sacred places of Mauritius and addressed the devotees in a special Satsang held in the evening at the Ashram. On 15th May, Sri Swamiji blessed the children in the weekly Children's Satsang. In the evening of the same day, Sri Swamiji paid his loving homage to the grand statue of Sadgurudev in Mahebourg. On 17th May, Sri Swamiji met His Excellency Sir Aneerood Jugnauth, the President of the Republic of Mauritius. The President appreciated the glorious service rendered by the Divine Life Society and also urged the

DLS to organise programmes to inspire and guide the youth of present times. In the evening, Swamiji addressed the devotees in a Satsang at Lord Venkateshwara Temple. Sri Swamiji gave an interview to a prominent newspaper on 18th morning and attended the farewell Satsang in the evening. On 19th May, Sri Swamiji left Mauritius for Newcastle in Northern Kwajulu Natal, South Africa for a three day programme at the Branch of Integral Yoga Centre.

On 20th May, Sri Swamiji addressed the members of the Branch at a special welcome Satsang. Next day, Sri Swamiji visited the boys' prison and blessed the young boys with his loving words. Thereafter, Sri Swamiji visited Children's Hospital and distributed fruits and juice. In the evening, Sri Swamiji addressed the members of the Branch. On 22nd May, Sri Swamiji gave a talk on Meditation in a public Satsang. Sri Swamiji blessed the members of the Branch in the farewell Satsang held in the evening. On 24th May, Sri Swamiji proceeded to Empangeni to officially open the Sivananda Hall situated at the Emperumal Temple. After conducting prayers and unveiling the plaque, Sri Swamiji gave an inspiring message.

At the kind invitation of the Vedanta Institute of Tongaat, Sri Swamiji visited the Institute on 28th May and also addressed the gathering at a special Satsang held at the Veerbhoga Emperumal Temple. Sri Swamiji addressed the children in a special Satsang held at Sarva Dharma Ashram of Swami Ramkripananda at Welbedacht on 29th May. In the evening, Sri Swamiji addressed the congregation at Vishvaroop Temple, Verulam. Thereafter, Sri Swamiji departed for

Pietermaritzburg for an eight day programme at the Branch of Integral Yoga Centre.

On his arrival at Pietermaritzburg, Sri Swamiji blessed the devotees at a welcome Satsang held at the Andhra Maha Sabha Hall on 30th May. Next day, Sri Swamiji attended a Home Satsang at the residence of Sri Prem Kanthilall and spoke on Kapilopadesh of Srimad Bhagavatam. On 1st June morning, Sri Swamiji visited Pietermaritzburg Railway station, a place of historical significance being closely associated with the sacred memories of Mahatma Gandhi. Later, Sri Swamiji performed Paduka Puja at Integral Yoga Centre Ashram and delivered a talk on the Importance of Study of Scriptures. Next morning, Sri Swamiji visited devotees in Durban and gave a talk in the evening Satsang at the Integral Yoga Centre Ashram. On 3rd June, Sri Swamiji delivered a talk on Vedas in evening Satsang at the Ashram. In an Interview to Hindrani Community Channel of South Africa Radio, Sri Swamiji spoke on the relevance of Sri Gurudev's Message for peace and happiness in the life of individuals and community.

Sri Swamiji visited Durban on 4th June morning and performed Sod turning Ceremony for Sivananda Peace Pillar at Clare Estate Crematorium and in the evening, Sri Swamiji inaugurated Sri Ganapathi Kovil at Eshowe. Afterwards, Sri Swamiji returned to Pietermaritzburg and delivered his second talk on Vedas at Integral Yoga Centre Ashram. Next day, Sri Swamiji visited the Sivananda Forest Academy in Albert Halls to attend a Retreat Programme organised by Integral Yoga Centre and spoke on Meditation. Swamiji also answered their queries and officially opened the Integral

Yoga Centre by unveiling the plaque. On 6th June morning, Sri Swamiji performed Paduka Puja at Dr. Dhavaraj's home and blessed the devotees in the farewell Satsang at Andhra Sabha Hall in the evening.

At the kind invitation of H.H. Sri Swami Vimokshanandaji Maharaj, Sri Swamiji visited Sri Ramakrishna Mutt on 7th June and had lunch at their Ashram. Later on, Sri Swamiji addressed the gathering at a special farewell Satsang at Sarva Dharma Ashram. During his stay at South Africa, Sri Swamiji visited homes of various devotees of Johannesburg, Cape Town, Durban, New Castle, Tongaat and Pietermaritzburg and conducted home Satsangs. Sri Swamiji left South Africa on 8th June and reached the Headquarters Ashram on 9th June. Sri Swamiji Maharaj's visit to South Africa and Mauritius helped immensely in propagating Sadgurudev's Divine Message of Peace and Harmony and also in re-kindling the spiritual vibrations in devotees .

The Divine Life Society Headquarters acknowledges with gratitude the kind services of the Board of Management of the DLS South Africa, Sri Swami Shivashankaranandaji, Sri Swami Vidyanandaji, Sri Swami Yogeshwari Mataji, Sri Swami Parvatinanda Mataji, Sri Swami Nischalanandaji, Sri Swami Ramakripandanandaji, Sri Swami Lokasangrahanandaji, Sri Ishwar Ramlutchmanji, Sri Prem Kanthilallji, Dr. Dhavaraj, Sri Y. K. Jankeeki, Sri Rana Hurgobinji and other devotees of South Africa and Mauritius in organising various programmes to spread the message of Sadgurudev. We pray to Lord Almighty and Sadgurudev to bless them all.

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## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

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

Among the new patients admitted this month were a few people with infected ulcers. Treatment of non-healing ulcers, be it due to non-sensation in the case of Leprosy, or otherwise due to other underlying illnesses, often requires long-term medical treatment and attention, daily dressing and rest to the affected area. Those new patients were all accommodated and the needful provisions for their recuperation were made. Other patients got discharged after being treated for asthma, dehydration and anemia.

There was a Babaji among the more serious cases, who was admitted in an unconscious state, while he continued to have severe epileptic convulsions. After the convulsions were controlled and he was

checked up by the consulting doctor, a CT scan of the head was taken, according to the doctor's advice. Unfortunately he was already in a too much progressed stage of the disease and he passed away in the hospital to which he was taken. May the Lord shower upon him eternal peace and blessings! Jai Jagannath Bhagawan Ki Jai Ho.

As a pilgrim on his way, another Babaji was admitted in the Home at night time. He was spotted near the side on the road, from where he could not get up. From Kurukshetra he had come a few days earlier and being completely exhausted; he surrendered himself at the gate of Sri Gurudev's shelter; on the verge of passing out, with a BP of 80/40, and Hb of 3.1 only. By the Grace of the Almighty Lord, his health slowly improved, after blood transfusion, medication and extra diet.

May all be aware of His Immanent Presence, in times of carelessness, in times of trials and tribulations, and in times of joys and sorrows.

Jai Sri Ram! Jai Gurudev! Jai Mata Ji Ki Jai Ho!

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

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## CELEBRATION OF EIGHTY SEVENTH SANNYAS DIKSHA ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

'Gurudev is renunciation-incarnate. By striving our humble best to embody in ourselves even partially a few aspects at least of his ideal life, we shall be fittingly observing this great occasion of his Sannyas Anniversary.'

(Worshipful Sri Swami Chidanandaji Maharaj)

The auspicious day of Eighty Seventh Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 1st June, 2011 at the Headquarters Ashram. A special worship was offered to the Holy Padukas of Sadgurudev in the Samadhi Shrine wherein all the sannyasins, brahmacharis, sadhakas

and devotees of the Ashram participated to pay their loving homage to the Beloved Master.

During the night Satsanga, in addition to regular chants and prayers, H.H. Sri Swami Vimalanandaji Maharaj, President DLS Headquarters and H.H. Sri Swami Yogavedantanandaji Maharaj blessed the gathering with their inspiring talks. The Satsang concluded with arati and distribution of special Prasad.

May the Lord Almighty and Sadgurudev bless us so that we may strive earnestly to live up to the high ideals of True Renunciation.

## SRI SWAMI SAMVIT SOMGIRIJI MAHARAJ'S VISIT TO THE HEADQUARTERS ASHRAM

Sri Swami Samvit Somgiriji Maharaj, Mahant of Sri Laleshwar Mahadev Mandir, Shivbari Math, Bikaner is one of the spiritual luminaries of Rajasthan. In response to the kind invitation of DLS Headquarters Ashram, Sri Swamiji visited the Ashram on 2nd June 2011 to give a discourse in the night Satsang at the holy Samadhi Shrine. H.H. Sri Swami Vimalanandaji Maharaj, President DLS Headquarters

introduced Sri Swamiji to the gathering highlighting his significant contribution in the spiritual awakening of the youth by organising Gita Competitions.

Sri Swami Somgiriji Maharaj, in his inspiring talk, paid loving homage to Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj and gave valuable practical hints for Sadhana.

You can best serve your nation, your Lord, your fellow-beings, and yourself, by conscious self-culture, by living for the realisation of the Self. A nation's prestige depends upon the few such self-cultured sons and daughters of the land. When Time has effaced the memory of all else, it would be the man-of-God who will ever be remembered. Therefore, become a man-of-God by realising God here and now.

—Swami Sivananda

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## REPORTS FROM THE D.L.S. BRANCHES

**Agra (U.P.):** During the month of May 2011, the Branch conducted daily Yogasana class, weekly Satsanga on Sundays and Havan and spiritual talk on Tuesdays. It organized Yoga Sadhana week from June 6 to 12 by Yogacharya Prabhu Dayal Guptaji. On Sri Ganga Dussehra, Havan, distribution of sweetened milk to all the passersby and a large Bhandara were the high lights. A special training camp in Yogasana and Pranayama for diabetes patients was also held.

**Ambala (Haryana):** On Sundays, half-an-hour Japa of Mahamrityunjaya Mantra is followed by the weekly Satsanga of the Branch. Chanting of Sri Hanuman hymns is followed by meditation on Tuesdays. H.H. Sri Swami Premanandaji Maharaj's birth anniversary was celebrated with gaiety on 7th May. A Special Satsanga was held on the death anniversary of Sri J.P. Sabharwal. Seva through a Homeopathic clinic was continued.

**Barbil (Odisha):** The Branch conducted the weekly Satsanga on Mondays, mobile Satsanga at the residence of devotees on Thursdays, and the monthly Sadhana Day with day long Programmes including Paduka Puja. Sivananda

Homeopathy Dispensary treated free 468 patients during the month.

**Bargarh (Odisha):** Regular Activities: Daily 2 time Puja-Arati; daily Yogasana class; daily evening Satsanga-Svadhya: weekly Satsanga on Saturdays; Paduka Puja on Thursdays; Bhagavad Gita recitation Chakra (in cycle) and discourse on Sundays; monthly mobile Satsanga; and Homoeopathic clinic (daily).

A prayer meeting was held on the sad demise of Sri Sashi Bhusan Dash, who was the Secretary of the Branch for 27 years.

**Berhampur, Lanjipali (Odisha):** The Branch organized a grand function of opening ceremony of its new building on 29th May. The Programmes included Paduka Puja, Sri Sundarakanda Parayana, Narayana Seva, Gita Yajna, Satsanga, Bhajan-kirtan, etc.

**Bhubaneswar (Odisha):** The Branch conducted daily Paduka Puja, weekly Satsanga on Thursdays, one mobile Satsanga, monthly Sadhana Day on 29th May- Early morning prayer, Paduka Puja, Yogasana-Pranayama, recitation, etc.—and 3 hour Akhanda Mantra chanting and 2 hour Harihat and Bhagavat Parayan (64 Participants) on Chidananda Day.

**Bikaner (Rajasthan):** *Regular Activities:* 2 time Puja; daily Satsanga; Havan on Chidananda Day; Sri Sundarakanda Parayana and Sikh Scripture Path twice a month; Sivananda Library; and aid to poor students.

*Special Activities:* (1) Akshaya Tritiya: Special Satsangas, distribution of food, sweets, fruits, biscuits to the children of an orphanage and of a Blindmen's school, distribution of sweetened water. (2) Sri Adi Sankaracharya Jayanti: a talk, Bhajan-kirtan, Prasad. (3) Sri Ramanujacharya Jayanti: a talk, Bhajan-kirtan, Prasad. (4) Sri Narasimha Jayanti: Srimad Bhagavat Path, Bhajan-kirtan. (5) Sri Sundara Kanda Parayana on 10th May.

**Chandigarh:** *Regular Activities:* daily evening Satsanga, weekly Satsanga on Sundays with Svadhyaya of Srimad Bhagavad Gita, Gurudev's 'Sadhana' and H.H. Sri Swami Chidananda Maharaj's 'Ponder These Truths'; Bhandara (free food) to about 300 persons on Sundays; free medical consultation and medicines on Sundays; monthly 12-hour Akhanda Japa of Mahamantra on 8th April and 23rd May; and daily free Yogasana class.

*Special Activities:* (1) Mobile Satsanga: on April 11, 23 and May 14. (2) Sri Rama Navami: Sri Ramayana Svadhyaya,

chanting, Bhajan-kirtan. (3) Sri Hanuman Jayanti: Parayana of Sri Sundarakanda and hymns. (4) Swami Premananda Jayanti: Paduka Puja, Bhajan-Kirtan. (5) Sri Adi Sankaracharya Jayanti: a talk by Revered Swami Ramrajyamji (6) Visit: Swami Ramarajyamji visited the Branch from May 7 to 11 and gave spiritual guidance to the devotees.

**Chatrapur (Odisha):** In addition to the daily Satsanga, the Branch held weekly Satsanga on Thursdays, five mobile Satsangas, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti day and also on 22nd May at the residence of a devotee.

**Chennai, Annanagar (Tamil Nadu):** The Branch organised a special Satsanga with a talk on 'Advaita Siddhi' at Sivananda Yogalayam.

**Faridpur (U.P.):** This revitalised Branch held Satsanga on Wednesdays regularly. It has also arranged distribution of cold water during the summer at the Railway Station.

**Ghari (Manipur):** In the monthly Satsanga on 22nd May, there was a talk on Srimad Bhagavad Gita, besides Bhajan-kirtan, Mantra Japa, Arati, etc.

**Jamnagar, Ladies Branch (Gujarat):** In addition to daily Paduka Puja, the Branch held Satsanga on Ekadasis.

**Khatiguda (Odisha):** The Branch conducted 2-time Puja, weekly Satsanga on Thursdays, and Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, the monthly Sadhana day with Narayana Seva on 8th May and the monthly 12 hour Akhanda Japa of Mahamantra on the fourth Sunday.

**Khurja (U.P.):** The Branch continued its regular activities of Sunday Satsanga with Svadhyaya and Sankirtan, Matri-Satsanga with Sankirtan on Ekadasis, daily Yogasana class for men in the morning and women in the evening, Dhayana Yoga on Sunday morning, and Sri Swami Devananda Homoeopathic Dharmartha Aushadalaya.

**Rajkot (Gujarat):** Activities during January-March 2011: Biweekly Satsanga on Sundays and Thursdays at Sivananda Bhavan and on Saturdays at Nilkanth Mahdev Mandir. At both these centres recitation of Sri Vishnu-sahasranama Stotram and Sri Sundarakanda was also done. At the Mandir Centre, discourses on Sri Ramacharita-manas were the regular feature and about 50 devotees attended it regularly. At the Rainagar Centre daily Satsanga was continued. One day Shibir was on Sri Mahasivaratri.

The Free Homeopathic clinic treated 11500 patients. Three Eye camps treated 550 patients. Once a week dental clinic at

Sivananda Bhavan treated free 850 patients and provided dentures free to 67 poor patients in one year. In two outdoor Dental camps 78 patients were provided free medical services. The Branch also paid Rs. 8,800/- to poor patients for treatment. It held two Yogasana camps. Dry ration was distributed to the poor on Amavasyas.

**Rourkela, Steel Township (Odisha):** The Branch held six mobile Satsangas and a one-day Bal-Vikas camp for children below 12 years on 19th May.

**Salipur (Odisha):** The Branch continued its regular activities of daily 2 time morning Puja and Dhyana; daily evening Satsanga with recitation of hymns of various deities; Srimad Bhagavad Gita Parayana on the first Sunday, Yogasana-meditation on the second, Sadhana Day on the third and a Special Satsanga on the fourth Sunday; Sri Sundarakanda Parayana on second Saturday; Paduka Puja on Sivananda Day; and 141 Patients were treated free and given medicines during April.

77 students were given Yogasana training. On Sri Rama Navami 6 hour Akhanda Sri Rama Mantra Japa and on 24th April 6-hour Akhanda Mahamantra Japa were done. Paduka Puja was performed on the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj.

**South Balanda (Odisha):** The Branch conducted 2 time Puja, weekly Satsanga on Fridays, Paduka Puja in the morning and special Satsanga in the evening on Sivananda Day and Chidananda Day, 3 hour Akhanda Japa of Mahamrityunjaya Mantra on the Sankranti day and 3 hour Akhanda Sankirtan of Mahamantra on the last Saturday. 12 hour Akhanda Japa on Sri Maha Sivaratri, and 1½ hour Mahamrityunjaya Mantra on 27th March were the other activities.

**Sunabeda (Odisha):** In addition to the daily Satsanga-Svadhya, biweekly Satsanga on Thursdays and Sundays was the other regular activity. The Branch held Sri Rama-charita-manasa Parayana during Vasanta Navaratri. Paduka Puja, Havan and 108 Avartana (Repetition) of Sri Hanuman Chalisa were the main features of Odiya New Year Day celebration on 14th April. On Sri Hanuman Jayanti, recitation of Sri Sundarakanda and Sri Hanuman Chalisa was done. In the special programme at Semiliguda on 22nd April, Paduka Puja, Bhajan-Kirtan, Satsanga-Svadhya were the main features. On 1st May, the initiation day of some devotees, Paduka Puja, Havan, Bhajan-Kirtan, Prasad Sevan in the forenoon session and a Special Satsanga in the

evening were arranged. The Branch also held Special Satsanga on May 7 and 15.

**Sunabeda, Ladies Branch: (Odisha)**  
*Regular Activities:* Daily morning Puja, Srimad Bhagavat Path, Mantra Japa; daily evening one hour Sankirtan; biweekly Satsanga on Wednesdays and Saturdays; Satsanga for children on Sundays; Ekadasi Satsang-Paduka Puja and Sri Vishnu-Sahasranama Stotra Parayana; 12 hour Mahamrityunjaya mantra Japa on Chidananda Day; and Narayana Seva on Tuesdays.

*Special Activities:* (1) Sri Maha Sivaratri: Morning Meditation, Paduka Puja, Havan, Akhanda Japa for 24 hours, Night long Prahar Puja-Abhiseka (2) H.H.Sri Swami Nirliptanandaji Maharaj's Visit: March 25,26,27 along with Revered Swami Sivachidanandaji and Revered Swami Paramapriyanandaji. Public Satsanga arranged in the HAL Auditorium. 83 devotees were given Mantra Diksha. (3) Vasanta Navaratri, Sri Rama-charita-manas Navahna (9-day) Parayana and discourses by Revered Smt. Kamal Panigrahi Mataji (4) Odiya New Year: 108 Avartana of Sri Hanuman Chalisa.

**Surendranagar (Gujarat):** In addition to daily Satsanga and daily Matri-Satsanga, the Branch held Sri Sundarakanda Parayana

on Saturdays and discourses on Sri Ramayana by Prof. Karia on Sundays. Many devotees participated in the Sri Rama-charita Manas Navahna Parayana during April 24 to May 2, and in Prasad Sevan after Purnahuti. It carried out Seva Yagna through giving fodder to cows, flour to ants and a 'Water Hut'.

**Vadodara (Gujarat):** The Branch organised a Students' Camp for age group 14-18 years. Revered Swami Tyagavairagyanandaji, Dr. Jayant Dave and other Speakers

gave talks on ethical and moral values of life, Indian Scriptures, Avataras, and Gurudev Swami Sivanandaji Maharaj's teachings. Sri Jitendra Pandit and Smt. Priti Pandit conducted Yogasana and Stotra Path classes. The Branch also had special Satsanga on the birth anniversaries of H.H.Sri Swami Krishnanandaji Maharaj and Sri Sankaracharya.

**Varanasi (U.P.):** The fortnightly Satsanga-Svadhya was on May 8 and 22.

## ANNOUNCEMENT

### "SILVER JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY, MALVIYA NAGAR BRANCH, JAIPUR-SPIRITUAL CONFERENCE"

"By the grace of most worshipful Gurudev Sri Swami Sivanandaji Maharaj, on the auspicious occasion of Silver Jubilee of the Divine Life Society Malviya Nagar Branch, Jaipur (Rajasthan), Two Days Spiritual Conference will be held on 10th and 11th September, 2011 at The Divine Life Society, Shivanand Park, Shivanand Marg, Sector 4, Vaishnav Mata Mandir, Malviya Nagar, Branch JAIPUR (Raj.). The Conference will be blessed by senior Saints from Headquarters and other places.

All the devotees of the Divine Life Society are cordially invited to participate in the conference and send their delegate enrollment form to the following along with the delegate fee of Rs. 200/- by A/C Payee Cheque / D.D in favour of The Divine Life Society payable at Jaipur by 20th August, 2011, to enable us to make arrangements.

Delegate Enrollment Form can be deposited by hand or may please be sent to:

Sitaram Vijay, Secretary  
3/345, Malviya Nagar,  
Jaipur (Raj.) 302017

For any other information please, contact:

- |                                   |                        |
|-----------------------------------|------------------------|
| 1. Sitaram Vijay, Secretary       | Mobile no. 09829180325 |
| 2. Alok Khunteta, Joint Secretary | Mobile no. 09414208521 |

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## ANNOUNCEMENT

### “AMRUTA PARVA” AT THE DIVINE LIFE SOCIETY, AHMEDABAD BRANCH (GUJARAT)

The Divine Life Society, Science City Road, Sola, Ahmedabad Branch is organizing a three day Conference from 4-11-2011 (Friday) to 6-11-2011 (Sunday) in memory of Worshipful Gurudev H.H. Sri Swami Sivanandaji Maharaj's visit to Ahmedabad, during his All India Tour in 1950.

The “Amrut Parva” will be blessed by senior Swamijis from DLS Headquarters and saints from other institutions.

1. Delegate fee Rs. 500/- per Person

2. For enrolment please contact::

Sri Narendra P. Shukla, 30, Panchamrut Bunglows Part-2, Near Saraswati Vidya Mandir  
Science City Road, Sola, Ahmedabad-380 060, Gujarat

3. All remittances may be made by Bank Draft or cheque in favour of “Divya Jivan Sangh, Ahmedabad Branch” payable at State Bank of India, Science City Road Branch, Ahmedabad.

Contact Persons:

(i) Sri Narendra P. Shukla, Secretary, Mobile No: 94263 95097; (R) 079-29099127

(ii) Sri Pravinbhai R. Vyas, Vice President, Mobile No: 98254 72191

All devotees of Worshipful Gurudev Sri Swami Sivanandaji Maharaj are cordially invited to participate in the above programme.

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## ANNOUNCEMENT

### SADHANA SHIBIR-DIVINE LIFE SOCIETY, BARIPADA BRANCH, ODISHA

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, a three day Sadhana Shibir of The Divine Life Society, Baripada Branch, will be held from 9<sup>th</sup> to 11<sup>th</sup> September 2011 at Baripada, Odisha.

The conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of Spiritual Knowledge.

Participant fee Rs.200/- per person.

Intimation and remittances may be sent to:

Sri Raghunath Mohanty, Secretary, Divine Life Society Branch, At: Abmicasahi, Ward No. 5  
P.O: Baripada, Dt. Mayurbhanj, Odisha

For Enrollment and information please contact::

1. Sri Raghunath Sahu, Mobile No. 8763302128.

2. Sri Sudhanshu Sekhar Gandhi, Mobile No. 9439701190.

3. Sri Bijay Kumar Das, Mobile No. 9778772678.

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