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CHAPTER II

VALLI i

पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

1. (Yama said): The self-existent (Brahma) created the senses with outgoing tendencies; therefore man beholds the external universe and not the internal Self (Atman). But, some wise man with eyes averted from sensual objects (with his senses turned away), desirous of Immortality, sees the Atman within.

श्री शिवानन्दमहिम्नः स्तोत्रम्

(श्री वेङ्कटरमणार्यः विरचितम्)

(Continued from the previous Issue)

चरेयं भक्त्या त्वच्चरणसरसीजांकितभुवि

जपेयं सक्त्या त्वन्महितशुभनाम्नां च शतकम्।

पिबेयं सक्त्या त्वद्विमलतरबोधामृतरस

स्मरेयं स्वामिन्! त्वत्प्रथितशुभवृत्तं च सकलम्॥२९॥

29. O Swamiji! Bless me so that I may walk devotedly on the earth sanctified by Thy lotus feet, repeat lovingly Thy auspicious glorious hundred names, drink adoringly the nectarine essence of Thy purest knowledge and remember reverentially Thy wisdom teachings.

परे तत्त्वे तेषां निरतिरुदियाद्भव्यमनसा

ममैतद्वाक्यं ते प्रमितमपि शृण्वन्तु सुहितम्।

“हृषीकेशक्षेत्रं हिमवति शिवानन्दनिलय

तरेयुर्दृष्ट्वेति” स्फुटमलघु घोषेयमनिशम्॥३०॥

30. Listen to my beneficent words, O noble souls devoted towards Para Brahman (though few in numbers)—‘There is Sivananda Ashram in Rishikesh in Himalayas. Have Darshan of that sacred place once and cross the ocean of Samsara.’ I proclaim this clearly and strongly.

कराम्भोजावासे भुजकमलिनीनालनिचिते।

सुबोधाम्भोव्यासे श्रममुषि शिवानन्दसरसि।

वलीभंगाभंगे दृगनिमिषरम्ये सुकृतिभि-

र्विगाह्यैव त्याज्या भवमरुपरिश्रान्तिरखिला॥३१॥

31. There is Sivananda Sarovara (pond) full of waters of pure knowledge, his arms being lotus-stalks, hands as lotuses and which is delightful to eyes and removes fatigue. Having a dip in this Sarovara fills the hearts of virtuous ones with dispassion towards all worldly objects.

चिदानन्दाकारे भगवति महातत्त्वनिलये

प्रभाभाण्डागारे भवमुषि तमोदूरविषये।

त्वयि प्राप्ते याचे कथमधिप! मोक्षार्थमितरं

मणौ लब्धे को वा मृगयति नरः काचमतुले॥३२॥

32. O Swamiji! Thou art Satchidananda, the substratum of Nature, the store house of radiance, liberated sage and beyond Tamoguna. Having met Thee, why should pray to others for liberation? Who goes after a piece of glass having attained the priceless gem?

समस्तं यात्वस्तं जगदिदमशेषा जलधयो
 भजन्तां संक्षोभं कुलशिखरिणः सप्त पतनम्।
 व्रजन्त्वादित्येन्दू झडिति चलतां द्यौश्च पततात्
 भवद्बोधाः स्वामिन्निह जगति तिष्ठन्ति सुचिरम्॥३३॥

33. This entire world may drown in the ocean; the highest peaks of mountains may break into pieces; the sun and the moon may start moving fast and the sky may fall down but O Lord! The Knowledge given by Thee will remain forever and ever.

सरीसर्तुं स्थेम्नी तव महितकारुण्यतटिनी
 नरीनर्तुं स्तुत्या जगदवनदीक्षाप्रवणता।
 चरीचर्तुं व्यक्ता दरहसितचान्द्रीलहरिका
 वरीवर्तुं देला नतजनसमावर्जनकला॥३४॥

34. May the great river of Thy compassion flow for ever; May Thy immense love for dissemination of

spiritual knowledge for world welfare increase; May Thy smile, sweet and brilliant as moonbeam, constantly dispel the darkness of ignorance and May Thou always inspire to cultivate intense dispassion to all those who have taken refuge in Thee.

नमोऽविद्याहन्त्रे शमदमविनिष्ठाय च नमो
 नमो मुक्तेर्भर्त्रे शुभगुणगरिष्ठाय च नमः।
 नमो भक्तत्रात्रे कुचरितदविष्ठाय च नमो
 नमस्तुभ्य स्वामिन्! यतिगणवरिष्ठाय च नमः॥३५॥

35. Salutations to Thee, O Dispeller of ignorance! Prostrations to Thee who is firmly established in *shama* (serenity of mind) and *dama* (self control). Salutations to Thee, O Lord of Liberation! Prostrations to Thee who is adorned with great virtues. Salutations to Thee, O Saviour of the devotees! Prostrations to Thee who is quite far from wicked ones. Salutations to Thee, O Supreme Ascetic!

Guru-Parampara

Spiritual knowledge is a matter of Guru-parampara. It is handed down from Guru to disciple. Gaudapadacharya imparted Self-knowledge to his disciple Govindacharya; Govindacharya to his disciple Sankaracharya; Sankaracharya to his disciple Suresvaracharya. Matsyendranath imparted knowledge to his disciple Gorakhnath; Gorakhnath to Nivrittinath; Nivrittinath to Jnanadeva. Totapuri imparted knowledge to Sri Ramakrishna, and Ramakrishna to Swami Vivekananda. It was Ashtavakra who moulded the life of Raja Janaka. It was Gorakhnath who shaped the spiritual destiny of Raja Bhartrihari. It was Lord Krishna who made Arjuna and Uddhava get themselves established in the spiritual path when their minds were in an unsettled state.

—Swami Sivananda

THE DAWN OF FAITH

(H.H. Sri Swami Sivanandaji Maharaj)

Self-realisation will become a certainty only if you take up necessary Sadhanas. It is not mere intellectual comprehension of philosophical problems. What is not generally understood is that Truth, God or Atma is a matter of practical realisation and not for intellectual dialectics or diversion. Reason is certainly necessary to enable you to correct and control the emotional vagaries of the heart. But, it will decidedly not take you to the goal, as beyond a certain stage it finds itself helpless; and unless at such a stage faith comes to the rescue, no spiritual progress is possible. This is why, when the cry of the heart is heard, some of the most intellectual men had to resort to some device or instrument transcending reason. Instances can be multiplied. But suffice it to say that the tendency even among the modern scientists and other intellectuals of the West has been to admit the insufficiency of reason beyond the limits of material existence.

Religion (which concerns itself with the quest for Truth or God) is a matter of practical realisation. The nature and speed of progress in spiritual evolution depends entirely on the thoroughness with which Sadhana is pursued. There is no short-cut in spiritual Sadhana. First steps are always tiresome, especially for Sadhaks with advanced intellectual training, but they are indispensable. The

nearest analogy I can think of on the material plane is that of a professor of one language starting out to learn another of an entirely different group.

You are impatient that faith has not yet dawned on you. If real faith has come to fill you, the struggle is over. It is to create and maintain the generated faith that we recommend and insist on Sadhana. As I have said above, to study a new language, even a professor has to start with the alphabet; similarly a Pandit and learned student of philosophy has to start his Sadhana with Japa, concentration, introspection etc. to understand intellectually the logic and the possibility of the transcendental Truth. Direct intuitive perception of the Infinite, the plunge into the Beyond, the flight of the Soul alone to the Alone—this needs delicate and careful preparation; hence, do vigorous Sadhana, sincerely! Faith will come out of its own accord and progress then is a certainty.

Soar high into a life of beatitude where malice is unknown, where bitterness does not belong, where fear exists not, but courage, peace and bliss ever abide. To such a life those rare ones calmly and boldly march on, undaunted and ever steadfast in their faith. You too can join them and enter the realms of peace, bliss and immortality.

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Sivanandashram Letter No. XLIII



Beloved Immortal Atman!
Blessed Seeker after Truth!

Om Namō Narayanaya!
Om Namō Bhagavate Sivanandaya!

In the holy name of Sri Gurudev I send you all my greetings and good wishes. On behalf of Sri Gurudev, whose Mahasamadhi Anniversary has just been celebrated two days ago, on Sunday the 30th July, I wish you the best of health, long life, prosperity, success and happiness. May Gurudev Sivanandaji graciously grant you the highest spiritual blessedness and supreme Divine experience.

Upon this fourth Anniversary of his Mahasamadhi I am reminded with intensity of the four cardinal tenets of Gurudev's Gospel of Divine Life, namely service, devotion, meditation and realisation. These four comprise the very life and essence of his simple yet sublime spiritual teachings. They sum up his central message to mankind. This Divine Life message he has left for all of us to propagate and spread and broadcast all over

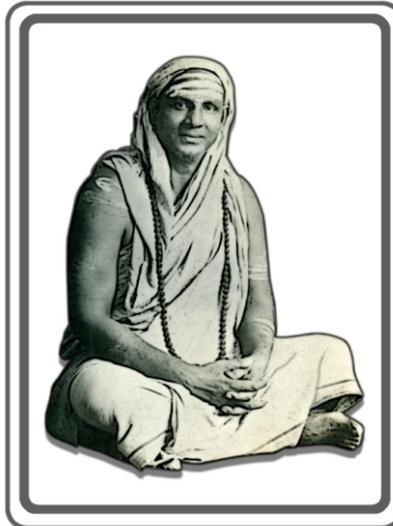
the land. His Divine Life teachings he has left to you and me to live, practice and personify in our daily life. The world should behold the practical expression of



Divine Life in the disciples and followers of Sri Gurudev Swami Sivananda. Service is the root of Divine Life. Devotion and worship form the growing tree of spiritual life. Meditation is the flower that blossoms in this life of devotion and worship. Realisation is the fruit of such spiritual life. I call upon you

to reflect upon these fourfold principles that constitute the four pillars of Gurudev's great spiritual mission. I commend them to you afresh, in the wake of this fourth Anniversary of Gurudev's holy Mahasamadhi.

Base your life upon selflessness and service of others. Grow in devotion and daily worship of God. Train the mind in



concentration and meditation through gradual, regular spiritual Sadhana. Obtain the divine fruit of God-realisation and Immortality. Shine with divine radiance. Proclaim the divine message of Gurudev through the length and breadth of the land. Proclaim it wherever you are and wherever you go. Make this Seva part and parcel of your life's activity. Renounce greed, selfishness, anger and jealousy. Become established in Truth, Purity, Love and Selflessness. Value Sadachara above all things. Lead a life of self-control. Live a spiritual life of faith, devotion and aspiration. Seek the Immortal. Move towards the eternal Reality. Realise the transcendental Truth and be in bliss. Rejoice as a liberated soul, freed from the bond of birth and death. This is this servant's earnest exhortation to you upon this occasion, O followers in the footsteps of Gurudev!

Beloved Atman, observe this month as a month of intense prayer, worship and practice of the Divine Name. Pray for the welfare of all mankind. Pray for Peace in the whole world. Pray for the relief

from suffering and sorrow of all those who are in distress due to war, disease, floods, famine and natural calamities. Pray for the cessation of international tension, violence, hatred, distress and hostility. Pray for the grace of the Lord to grant man better understanding, spiritual awakening, feeling of brotherhood and oneness, mutual tolerance and spirit of co-operation and service. Pray daily. May the force of united prayer draw man out of the darkness of hatred and hostility and take humanity into a new age of harmony, goodwill, peace and spiritual concord.

I am very happy to send you my good wishes.

With kind regards, Prem and Pranams,

Yours at Gurudev's Feet

Swami Bhidana
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1st August, 1967

FEEL THE PRESENCE OF GOD

1. I may hide from mortal man but I cannot hide anything from the Lord. Therefore, I must do nothing unworthy in His Presence. This is created in the seeker who feels the Presence of God always.

2. God is everywhere—this feeling is a wonderful method of progressing in your attempt to commune with God and ultimately become one with Him.

3. Start the day with God. End the day with God. Fill the day with God. Live the day with God.

Swami Bhidana
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THE MESSAGE OF SWAMI SIVANANDA

(Sri Swami Krishnananda)

[Continued from the previous issue]

At this moment I am face to face with a most glorious incident in the history of this country and the chronicle of this world, namely, the message that was spread by a superhuman Master recently before our own eyes, a veritable Universal pressed into action through and in the form of a visible personality—the great Master Swami Sivananda, who stood for God and man at the same time. It is now nearing one hundred years since this great soul incarnated itself on this Earth. And some of us had the blessing of living, almost rubbing shoulders with him, and imbibing this universal message of world solidarity and peace directly by personal communication. At this hour of the coming of his great Centenary, which culminates in the year 1987, all blessed souls who received his grace, who knew him and know him as he was, as he is, and as he worked, are girding up their loins to hoist the flag of this universality of world peace by an inwardness and togetherness of cooperation among themselves, with which they wish to gather the spirit of all people in the world and broadcast in their own personal lives, through their messages and in their deeds, this veritable gospel of world peace, universal solidarity and the final blessedness of man. This message, this life, was embodied in the very person of

this great Master, Swami Sivananda. His personality was his action, his very life was his teaching, and to see him was for every one of us to see before our own eyes a physical form of what unselfishness actually means. He did not live for himself, because he never was. He was fixed in that which was more than what appeared through his person.

A little analogy, here again, will make the matter clear. An official in the government stands for more than what he appears to be physically. A representative of a large administrative system called the government is not a physical person. It is an operative force which is as large as the jurisdiction over which he holds sway. In a similar manner this great person, Swami Sivananda, stood above the visible personality of himself, above the physical limitations of his body, beyond the normal limitations of human thought, and comprehended the entire gamut of the spiritual unification of mankind. Utter givingness, dedication, and working for the cause of people in the name of the Almighty who sent us here for His own great purpose was what he lived for and what he stood for. His writings, which run to more than three hundred texts, touch upon almost every theme in the different branches of

learning. His themes were medical science, astronomy, ethics, aesthetics, history, philosophy, religion, mysticism, and all those subjects which relate to the welfare of humanity. And I should not forget to reiterate that his writing, his message, was embodied in his actual life. He lived his thought, and he spoke what he thought. A coordination of the inward comprehensiveness of the spirit of this great Master with his thought, speech and action stood for the welfare of our country and for all mankind. 'Godman' is the word we may use to designate such great personalities.

At this hour we also remember Swami Sivananda for his service towards the unification of the religions of the world. He considered every religious faith, creed or cult as a very necessary pedestal in the ascent of the spirit to its universal, immortal goal. The facets of human approach to the fulfilment of purposes were actually the facets of a single crystal of the total life of creation as a whole. To this great Master, every living being—not merely human beings, but everything that lived and breathed on this Earth—was a friend, not merely in a social sense, but a veritable replica of one's own self. Thus, love was the law of his life. The law that operates in this world is love. Where love is absent, law is a carcass. It is a mechanism without vitality in it. Such is the law, the *satya* and the *rita* which the Vedas, the great scriptures of the country, speak of.

What is our duty at this moment in the context of the coming of the great Centenary? It is to endeavour in our own humble way from whatever be our

placement in this world, in society, to be what Sri Gurudev was in our own individual lives so that we may emanate as the Sun emanates rays from itself. As rays project from the Sun, in a similar way we may emanate from our own purified integrated soulful personality the strength of the world. The whole world is operating through every person. This is a great solacing message indeed. As the whole body is operating through every limb of the body, the whole creation of God is active in every cell of every living being and in every atom. This is a great message which will keep us in peace for ever and ever.

In this organism of the universe, how could there be competition? Do limbs of the body fight among themselves? Is there not a coordination which is most beautiful and astounding among the limbs of the body—the eyes, the ears, the nose, the lungs, the heart, the hands, the feet, and what not? Has anyone seen one limb contending with another? And if man is the replica of the cosmos, the universe, the world, then mankind is to be considered as a similar organism in which competition has to be ruled out. The law of life is not contention, not competition, not strife, not battle, not war, not exploitation, not subjection or putting another thing for the utilisation of one's own self, but to visualise every person, every living being, every object, everything everywhere as an end in itself, as we consider every part of our body as an end in itself and not as a means to somebody else.

This is a great vision of what we may call the soulfulness or the *atmatva* of

things, in which vision, we may call it spirituality, is included every other kind of vision. It is only this vision that can bring peace to this world; else, human individuals will belong to contending parties who work for their own mutual destruction. Is the world going to ruin, or is it to work for its own survival? The survival of an organism is, in its internal capacity, to coordinate the parts of itself into a singleness of the soul. I am again coming to the point of the soul being there in this whole world. And there is a single soul which is reflected in every little individual soul. Thus, where the soul does not determine thought, action and speech, life becomes a dead mechanism, a lifeless movement.

To infuse this kind of cosmic life, a spirit of cooperation, love and affection, charitableness and unselfishness—the spirit of giving rather than taking—is the law of life, which is the expression of the love of life. All great saints and Masters stood for a perfect obedience to law, which is the law of internal affection in the light of the souls which enliven all living beings everywhere.

Such a large vision Swami Sivananda had before our own eyes. His physical presence vanished out of sight in the year 1963; and some of us, like myself, should be considered as indeed blessed for having physically served him and visibly having received concrete emblems of grace and blessing from him. I for one can say that whatever I am today, or whatever those like me are today, is because of what he was.

May this message spread everywhere throughout the world today

when there is anxiety and anguish in the heart of every person even in regard to the morrow. The political atmosphere and the social conditions prevailing in the world at this hour have created such difficulties in the psyche of man that one cannot say what will happen to the mentality of people. There is no saying what will happen tomorrow. Have we come to this world to live in this state of anxiety? Are we actually living, or are we dying? This anguish-born, anxiety-ridden, tension-torn life is veritable death indeed; and to infuse the real life into this impending deathlike existence, these great Masters have come to us. We contemplate this great Master today who silently, without adumbration, without announcement, proclamation, or without even being known much to the public, worked for the solidarity, integration and the welfare of the whole country, and blessed the whole Earth.

Today there is possibly no country in the world which has not heard his name, though he himself physically did not go outside India. Every nation in the world knows who Swami Sivananda was, as very few can there be in this world who do not know the name of Mahatma Gandhi. Such a great personality lived with us, and I take this opportunity of communicating my heartfelt feelings to all, not merely in India but the world over—my feelings that we have an obligation to these great servants of humanity, which obligation we can fulfil only by our becoming servants. May we be the servants of this great servant of God Almighty. We shall be blessed. Unless we invoke this great spirit of final

blessing and peace to the world, we shall not see the light of peace anywhere.

To reiterate, again, it was the message of immense cooperation with everything and every person, a spirit of sharing what one has with others, to see humanity in human beings as one sees humanity in one's own self, and to keep in mind that to be human is to rise above the animal level of competition and the law of the jungle. The saint lives for others. The animal lives for itself. The animal cares not for the world; it cares only for itself. The saint cares not for himself; he cares for the whole world. Here is the difference between a saint and an animal. And even for a human being, who is just a stepping stone to the sainthood and the sagehood of humanity, the superhuman ideal of humanity is to be expected as something above the animal indeed. The animal considers another animal as an object to be exploited; it can be even a diet which it can gobble up. But man cannot eat another man. Humanity—human quality—is represented by the capacity to see in others what oneself is. Another person cannot be my diet, which means to say, we cannot convert any person into a utilitarian, exploited object. No man is a servant in this world. Everyone has an independent status and a selfhood in himself. If I would not like to be exploited, I would not like to be a servant, and I would not wish to be utilised as a tool under the pressure of somebody's thumb, how would anyone else like that? What I am, that others are. To be able to feel like this in this expected charitableness of vision is to be human;

and the human alone can become the divine. From matter there is evolution to the kingdom of life in vegetables, plants and trees. Above is the animal, which works on instinct. Still above is man who works on reason; and beyond man is the superman, the Godman, the sage who represents the Ultimate Reality.

Evolution has brought humanity today to this level of rationality and an ability to think and form judgments systematically with consideration of the pros and cons. And evolution has not stopped. The impulse in man, the urge within us to be better, to expand more and to become more perfect, is an indication that human life or the state of humanity is not the end of evolution. We have to rise to Godhead, which is to embrace all space and time in a blend of eternity.

Swami Sivananda—the great Master, I should say from the bottom of my heart—stood, lived, and worked for the great God of the cosmos. We owe a duty to him, and what is the manner in which we can express our dutifulness, obedience, affection and gratitude except by living in the manner that he lived and to communicate his message, din this knowledge into the ears of all people so that mankind may be in peace, the world may be blessed, and the kingdom of God may descend on this Earth for the immortal glory of this whole creation. This is the message of Swami Sivananda and this is the message of peace of mankind. This is God's message for the well-being of all. May peace be to the whole world.

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THE PATH OF WISDOM

(Sri Swami Atmaswarupananda)

If we say that we are seekers of the Divine, it means that we are seeking the truth, the undivided. We are seeking not only to know the truth, but to *become* the truth. We can describe the truth with our intellect. We can feel the truth with our emotions. But there is only one way to know the truth, to find the truth, and that is to *become* the truth.

In this path towards becoming the truth, there are many recognised ways: Serve, Love, Meditate, Realise, in The Divine Life Society crest, represent the four principal yogas. Each chapter of the Gita represents a yoga. Indeed, the list can be almost endless.

However, there is one yoga that actually doesn't have any name; perhaps it is part of all paths. That yoga could be called the path of wisdom. Isn't that what *jnana yoga* is? *Jnana yoga* is knowledge. Whether it is always wisdom or not is another question, because wisdom includes not only knowledge, but experience. The words of a person of wisdom have the depth of experience; they carry weight. If they are asked a question or make a remark, what they speak has authenticity. You can feel the truth of what they are saying.

What is ultimately at the heart of the path of wisdom? It is knowledge and it is

experience, but primarily it is the depth from which they are coming, the quality of the background of one's thought. And how could we describe that type of background? Jesus said, "Unless you become like a child, you cannot enter the Kingdom of God." What that background is, *at the core*, is not knowing. Finally, everything is a mystery. No matter what question we ask or answer, it ends up ultimately being, *at the core*, "I don't know." It is true humility.

When that background of not knowing is there, and it is backed up by knowledge and experience, somehow the answer that is appropriate to the present circumstance appears. And direct experience appears to those—establishes itself in those—who, in addition to everything else, are anchored or rooted in that true humility. On his 80th birthday, Pujya Swami Chidanandaji said to someone, "In my relationship to God, take the zero out of the 80." He thus compared his relationship to God to the innocent humility of a child. That humility backed by knowledge and experience is the pathway to becoming the truth.

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SURGEON SIVANANDA'S 'EGODECTOMY'

(Sri Swami Venkatesananda)

Even a child can tell us what is right and what is wrong; but even the wisest among men might fail to do the right and to resist what is wrong. Anyone who knows anything about Yoga and Vedanta knows that the ego is the only thing that keeps us from realising that we are in truth the Omnipotent, Omniscient, Omnipresent Self! But it needs Surgeon Sivananda to give us the details of the most delicate operation—Egodectomy—that is the vital part of spiritual endeavour.

MONEY FEEDS THE EGO

This happened on a pleasant August morning. A young foreign student of Yoga was chosen as the instrument to convey this lesson. Swamiji elicited the information from him that he had with him a few hundred rupees which he had meant to utilise 'in case of need'. He was a zealous, worthy and earnest spiritual aspirant, a ripe case for 'egodectomy'. "Give away all your money in charity. Now you identify yourself with the money. Your ego feeds upon it. That money is your strength; you lean on it and not on God. You feel that it is yours and not that all humanity is your own Self. Give it away. Your ego will be curbed. The pride of wealth will go." said Swamiji. But that is not all. It is like

removing cancerous tissue. You cut it off in one place, and it grows in another! So Swamiji continued: "But, you have to be careful. The ego will take the form of pride of renunciation. This is worse than pride of wealth. People will admire your spirit of renunciation. Your reputation will grow. Name and fame will come. You will become a famous Yogi. Money orders will come. The old pride of wealth also will return by and by. The ego is ever ready to assume new forms—sometimes gross, sometimes subtle, but ever dangerous."

How is success assured then in this operation?

POSITIVE THOUGHT FORCE IS TO BE BUILT UP

Swamiji is as thorough and practical in this as in every other aspect of his teaching. A positive, vigorous thought force is to be built up within: "I am Akarta, Abhokta, Asanga, Sakshi". During a recent discourse, Swamiji himself remarked: "There is a great power in these four words: Akarta (I am non-doer), Abhoktha (I am non-enjoyer), Asanga (I am unattached), Sakshi (I am a witness only)".

And then there is the negative but equally potent aspect which Sri Swamiji

exalts very often and of which he sings: "Bear insult, bear injury; this is the highest Sadhana". This forbearance is the touchstone to ascertain the extent to which the inner personality has been purified by reflecting over the Four Great Words of Power. The positive and the negative aspects are inevitable counterparts in this highest Sadhana. Without the positive aspect, the negative one of bearing insult and injury might make one effeminate and cowardly, weak and weary of life, a walking-talking beast. Without the negative aspect, the positive one might merely be wishful thinking, without the least actual progress.

WORKING OUT THE WILL OF GOD

If the saint says "I am Akarta, Abhokta", how does he work?

Swamiji lives and serves not because, in the words of the Bhagavad Gita, he has anything to gain thereby, but because it is His Will, calculated to promote the welfare of all beings. A thousand times he has declared thus. Not when fortune smiles on him and on the Ashram, but when the cloud of ill-health and financial break-down blurs the vision of everyone else. "It is His work; He will carry it on as long as He wills." When his radiant physical body emerges triumphant after a serious accident (as in January 1950) or a serious illness (as in August 1954), he re-iterates that the precious life has been prolonged to do His Will and to carry on His Work.

Is this resignation or surrender entirely passive? No, that would be vegetation! The Divine Will will not choose a human instrument merely to vegetate.

Swamiji recognises that he himself and the institution over which he presides are instruments chosen by the Lord to do His work. The instruments have to be looked after, they are to be kept in working order; but they should not be allowed to rust, and the maximum use should be made of them.

A significant incident comes to mind.

INSTRUMENT OF THE DIVINE

It happened during the All-India Tour of Swamiji in 1950. The first procession (on arrival in the town) had been elaborately planned and advertised in one of the centres. The organisers wanted Swamiji to travel alone in an open car; but Swamiji wanted two of his disciples to be with him. The organisers consented, but they wanted these disciples to have something to drink. The procession had commenced. All eyes were focused on the holy car. The organiser was whispering a request to the two disciples to drink a cup of cocoa. The disciples were unwilling.

Through the corner of his eye Swamiji noticed this. "Bring it here," he said. The organiser joyously passed a cup on to him. Swamiji took a sip, only to say to the disciples: "Take it. You know your body needs it. Why are you afraid of public criticism? It is here that you

should apply the dictum 'There is no world in the three periods of time'. Take it, because you have to work, to serve humanity!"

The vital lesson came later. At the Vani Mahal in Madras Swamiji was running a high temperature, but he went on addressing the audience, even though his throat was hoarse with acute inflammation. The organisers pleaded with him to have a little more mercy for his body. The doctor-Mayor of Colombo begged Swamiji to give his throat complete rest for three days and 'merely give Darshan to people'. Swamiji smiled: "Even if the worst is to happen, I shall not cease singing His Names and delivering the Message of Divine Life."

SAINTLY ATTITUDE

Even so with the institution; it is an instrument. It should be run efficiently. But it has no use for its own sake! It is good, because it serves humanity, it fulfils His Mission. Therefore, no consideration whatsoever will persuade Swamiji to close its doors upon anyone seeking refuge. People come, people go. Swamiji says: "When the Lord sends some person here, He will also send the necessary bags of rice and Atta (wheat flour), clothes and money to maintain him. We need not bother about that. We should serve the new-comer and make him serve humanity. That is our foremost duty."

The activities of the Ashram should be conducted very well. The Ashramites

should be looked after well and comforts should be provided. But laziness is not encouraged. The instrument should not rust. Food should not be denied to anyone, but food should not be wasted. Money should be spent freely on every useful item, but it should not be wasted. Comforts should be provided, but luxury should be avoided.

Swamiji would most enthusiastically approve of any scheme for increasing the income of the Society; but at the same moment a parallel scheme would be taking shape in his mind: in what direction could it be most profitably spent—and spent *immediately!* For he cannot bear idle money, even as he cannot bear an idle man. The institution being kept at the verge of a financial crisis prevents 'institutional egoism' cropping up in any of the authorities of the Ashram; and whatever service is rendered is quickly consumed in the Divine Fire of Akarta-Abhokta-Bhavana, of Nimitta-Bhavana.

ABSOLUTE DETACHMENT

Prosperity and adversity have spun around the institution, but have never really touched the heart of the Ashram, i.e. Swamiji. To him prosperity is an opportunity to serve even more. And adversity is a period of intense self-analysis to find out the degree achieved in egodectomy. "I came to Rishikesh with a single cloth on my person. Even today I am ready to go begging for alms," says Swamiji

whenever a financial crisis creeps up. He is equally indifferent to honour and dishonour, pain and pleasure, gain and loss.

A disciple running away from the Ashram after embezzling every pie there was, proved this recently. Swamiji would not even utter a harsh word against the disciple, "What if he has taken away a few thousands? He has rendered great service to the institution. He has also brought out two books which are appreciated by all."

And at the possibility of the Ashram authorities having to go to Court to give

evidence, Swamiji surprised all by his remark: "Oji, don't feel shy to go to the Court. Don't be afraid that the Ashram's reputation will be spoilt. If that is the Lord's Will, we should welcome it. Have not thousands all over the world praised the institution and its glorious services to humanity?"

The sage's actions are therefore inscrutable. He and he alone can sing as Swamiji always does:

*"Nothing exists; nothing belongs to me;
I am neither mind nor body; immortal
Self I am."*

And the egodectomy is complete.

□ □ □



I DRINK THE NECTAR

MY SADGURU gave me a sword of wisdom,
He united me with the absolute.

He showed me the way to wipe my Karmas.
He removed many pitfalls and snares.

I realised the Supreme State of Changeless Joy,
Wherein the seer, seen and sight are lost.

I live in perfection everywhere.
I have nothing more to learn.

The disease of birth has left me.
I lost myself and became the mass of bliss.

I drink the nectar of immortality,
Which is sweeter than all syrups.

—**Swami Sivananda**



MY VISIT TO SIVANANDA ASHRAM

(Sri Hans H. Dienstbier, Germany)

My visit to India was a necessity. I feel happy today, that I have solved all problems and have an all-round view of Indian spirituality and its practical way which I needed and that I quenched the common 'India-thirst'. Really, the different Ashrams, great and small and the institutions I saw, the saints and philosophers I met, all pointed out that the very thing necessary in the spiritual realm is to transcend the mind which can never grasp the spiritual goal, by killing it, by purifying and emptying it of all I-ness, body and mind-consciousness and waiting humbly to be filled with the Pure Consciousness of Vedanta after complete surrender to the Lord, Who alone exists. It is no theoretical construction but a deep experience, if I say this today. There is no different God, no different Truth, no different way, neither in the East nor in the West, if only the seekers leave dogmatism and ritualism and start to realise the Truth practically. We can only go the way by scientific efforts for self-purification, and here Westerners can learn a lot from Yoga. But they have to understand that only when they have thrown away

everything, even the mind, then they could expand. Our part is the negative way of destroying and His part is the positive one of granting the Pure Consciousness. I learnt these wonderful lessons from my Guru, Swami Sivananda.

After my return to Germany with great joy I received his wonderful books. I did not feel the ice-cold wind of the Ashram anymore, but I hear the daily prayer always: "O Adorable Lord ..." and the Kirtans in the daily Satsanga. I see the Ganges, the mountains, the Ashram and the company of the Mahatmas. I feel glad to remember the happy events experienced in Rishikesh. Truth is so simple; nothing exists but God! Whatever I recognise is He, in every face I can see the Lord. I strive hard to follow Swami Sivananda's teachings and I progress step by step. Often when I try to dive deep into the ocean of meditation I find myself thrown back on to the sands of daily life or even more on to the rocks of past and future. For days I do not live in Germany at all. I have thoughts of Sivananda Ashram.

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

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

By Sri Sundar Shyam Mukut

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

(Continued from previous issue)

Synopsis

Act II—Scene 6

A memorable night, Dr. Kuppuswami has a profoundly significant dream vision in which a venerable old man solemnly bids him to wake up from his Self-forgetfulness and impresses upon the young doctor the absolute evanescence of earthly objects and connections and the variety of worldly life. The old man reveals to him the abjectness and misery of the ignorant and sense-driven mass of Humanity and calls upon him to go forth and save them. Dr. Kuppuswami answers this call and immediately renounces his all, on the spot and goes forth into the world as a wanderer, to prepare himself to become a Universal Healer]

ACT II

SCENE. VII

(Scene: Way to Dhalej town. The rising sun sends his rays all round relieving earth of the burden of darkness. On a tar road Dr. Kuppuswamy is walking in a thoughtful mood, singing. He wends his way to a roadside tank. He is wearing a shirt, and is bareheaded.)

Hare Rama Hare Rama Rama Rama

Hare Hare

Hare Krishna Hare Krishna Krishna

Krishna Hare Hare.

Am I not Thou? Art Thou not?

One alone is, therefore, true.

When the mind melts in silence,

you will have self-realization.

What have you learnt, tell me frankly
from the World War and recent famine.

Have you got now real Vairagya?
Do you practice Japa and Kirtan?

Here is a challenge to non-believers
of the Hindu theory of transmigration;

Have you not heard the thrilling narratives
of Santi Devi of her past life?

Can you expect real Santi if you waste your
time

in Cards and Cinemas? (Cards and
smoking)

When your throat is choked at the time of
death,

who will help you for your salvation.

*(Enter an old man. He is the post master of
Dhalej Town. He is of ripe age, with grey
hair and furrowed face. He carries a stick in
one hand. Doctor does not notice him but
continues singing.)*

A lone wayfarer,
For ages past have I been going,
Nourished among prickly thorns
Numberless storms have I faced
With courage undaunted.

I saw the glitter of Maya
And took it as silver lining of pleasures.
My simple mind sets itself
To obtain it then and there.

But what could I get that I should disclose
Let me bewail my own foolishness.

That I was cheated in ignorance
All this is a big humbug.

OLD MAN: You sing very well, my
child. From your song I guess that you
are some distressed soul.

DOCTOR: *(salutes the old man)* Yes,
Sir. I am distressed.

OLD MAN: *(with tender look)* What is
the cause of your distress? Pray tell me.

DOCTOR: Why should you ask it?
How long can a traveller narrate the
story of his troubles to any one? It is
better that he keeps quiet.

OLD MAN: But it serves no useful
purpose to keep quiet, my young man.

DOCTOR: Sir.....

OLD MAN: Yes, Yes. Go on say
something. Why have you become silent?

DOCTOR: I want peace.

OLD MAN: You will get it. But, what
is your trouble?

DOCTOR: I have wasted uselessly
thirty years of my life.

OLD MAN: Wasted thirty years?
This appears to me an enigma.

DOCTOR: Yes. It is an enigma. The
world has robbed me of these precious
thirty years merely by showing the glitter
of Maya. What should I do now?

OLD MAN: I see. *(Smiles)* You have
taken Vairagya from the worldly life. *(Dr.
Kuppuswami lowers his head).*

OLD MAN: But.....

DOCTOR: What is it?

OLD MAN: But you have acted in haste. It is not possible to get peace. You will not be able to tread this difficult path.

DOCTOR: How do you know Sir?

OLD MAN: Listen to me if you want to know the reasons. Your youthful age is a clear indication of the fact that you will not be able to attain the height of dispassion. And then my boy.....

DOCTOR: Why do you stop? Please go on. I will hear everything.

OLD MAN: It is of no use listening to past history. (*Looks away from the young doctor*)

DOCTOR: No, Sir, Please let me hear it. (*Makes a move to touch his feet*).....

OLD MAN: Listen. I also left home like yourself. I left the world and roamed about in distant forests. I took shelter in the mountain caves in quest of real peace. Then my youth asserted itself. My rosary slipped from my hand and the Samadhi was suddenly broken. The mountain caves looked very lonesome, and I ran away from them into the world again. I visualise that horrible change even today. (*Tears appear in his eyes*) You would be afraid to see it. I wish you could see it with my eyes. (*Wipes off his tears*).

DOCTOR: This story of yours is maddening me. I do not see my way clearly. What should I do? (*Closes his eyes like a mad man*).

OLD MAN: (*Patting the doctor on the head with great affection*) Do not be sorry, my child. I was reminded of that wonderful event in my life by the sight of your young age. This world is dominated by Maya. The snare entangles everybody and once a man gets caught up in it, he finds it very difficult to free himself. To attain freedom you will have to do severe penance. You will have to sacrifice millions of your desires and aspirations. You will have to undergo very severe tests. Are you prepared for all this?

DOCTOR: Yes. I am ready. I want to be free very soon and, to attain this, I shall not hesitate to lay down even my life, if need be. Every moment of this life of mine is pricking me like a thorn.

OLD MAN: I am very much pleased with you. May God fulfill your heart's desire, Come with me and stay at my place today. I am the Post-Master of Dhalej Town.

DOCTOR: It is my great fortune. I have been blessed by having your Darshan. Please let me have an opportunity of serving you.

(*Exit both*)

[CURTAIN FALLS]

[END OF ACT II]

SHOULD GOD PROTECT YOU, NO ONE CAN HARM YOU

(Sri Swami Ramarajyam)

Once an earthquake struck a certain place. Thousands of people were buried under the debris in the twinkling of an eye. Removal of the debris took full one week. As the debris was being removed on the seventh day, a boy of fourteen or fifteen was found in it in good health. His story, as he told, is as follows:

“I was selling bananas when all of a sudden I felt that the earth was shaking. One log from the roof fell upon me and then crashed the whole roof on that log. The roof got balanced on the log itself. I was not hurt at all by the fall of the roof. The earth shook for the second time and a chink appeared on one side of mine letting fresh air in. This built up my hope that I shall survive. The earth shook for the third time. The floor of the shop cracked and a fountain of water gushed from below. Since then I have been eating bananas and drinking water.”

Dear children, you might have read the lines:

If God protects,

No one can harm you.

Not even a hair will be damaged,

*Let the whole world be opposed to you.**

Really, if God wills to protect someone, nobody can harm him. Who provided food, air and water to the boy who was buried under the debris for seven days? It was God. The boy did not get even a scratch from the crashing roof. Who made it possible? God.

Dear children, are you ready to repose faith in God after reading this story of the banana-seller boy?

Remember that it is only by the grace of God that we live, breathe, eat and grow up. God is the greatest of the great and the bravest of the brave. He is Omnipresent. He is touched by our miseries and is always ready to protect us, provided our faith in Him does not waver.

*English rendering of the following Hindi couplet:

जाको राखे साइयाँ, मार सके न कोय।

बाल न बाँका कर सके, जो जग बैरी होय।।

THE GLORIOUS CELEBRATION OF 125TH BIRTH ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The year 2012 is the most auspicious year, the year for great rejoicing and jubilation for all the members of the Sivananda Parivar as it marks the 125th Birth Anniversary of the Lord of our lives and the Beloved of our hearts Sadgurudev Sri Swami Sivanandaji Maharaj.

Once a devotee offered Rs. 5/- to Sadgurudev to purchase some milk for himself. Instead of spending that money on milk, our Holy Master ran to the printing press to get His divine thoughts printed for free distribution. Thus, our Worshipful Gurudev, the glorious epitome of selfless service, has lived and taught this sublime truth—“**Service to humanity is the highest adoration of the Supreme Lord**”. Following His divine ideal, the Divine Life Society Headquarters Ashram decided to celebrate this sacred occasion by initiating certain noble acts to serve the humanity which will gladden the heart of Gurudev.

The Headquarters Ashram has already commenced certain programmes as an offering unto the lotus feet of our Beloved Sadgurudev:-

1. Books: Some of the rare books by devotees on Gurudev are being reprinted after a gap of more than 50 years. They are highly inspiring revelations of the Master's amazing reflections of life, directly experienced by devotees. Five books have been released on different auspicious occasions during the year and seven books are under publication.

2. Free Literature: Gurudev's teachings and messages are being printed both in Hindi and English for free distribution, especially for students of schools and colleges.

3. Endowments: Endowments, Study Centres and Scholarship

Programmes in Universities at different parts of India have been instituted. Deserving students in specified faculties receive Scholarships every year. Sivananda Memorial Endowment Lectures are conducted every year inviting eminent and renowned personalities to deliver lectures in respective universities.

(i) An Endowment in the University of Madras for 'Swami Sivananda Memorial Lectures on Philosophy'.

(ii) An Endowment at the Faculty of Arts, M.S. University of Baroda, Gujarat, for 'Swami Sivananda Study Centre of the Spiritual and Cultural Heritage of India'.

(iii) Endowments for 'The Swami Sivananda Memorial Scholarship Programme'

(a) For ten P.G. students in five different faculties at Sambalpur University in Odisha

(b) For eight P.G. students in Tamilnadu University of Veterinary Sciences

(c) For ten P.G. students of Berhampur University

(d) For twenty P.G. students of Rashtriya Sanskrit Vidyapeeth, Tirupati

(e) For four B. Tech. students of National Institute of Technology, Rourkela, Odisha.

4. School Building: At the kind request of the local people and teachers of Government Inter College, Tapovan, Laxmanjhula, the Headquarters Ashram provided Rupees Fifty Lakhs for the construction of a new two-storeyed building in place of old dilapidated building of the college. The Government has graciously agreed to name the college as 'Swami Sivananda Memorial

Government Inter College' in reverence to the sacred memory of our Sadgurudev.

5. Scholarship: Every year local students are given Scholarships. This facility has been extended to a larger area to benefit more number of students with substantial increase in the scholarship amount.

6. Yoga Certificate Course: In addition to the existing two months course at YVFA, an additional One Month Yoga Certificate Course has also been commenced eyeing the youth.

7. Audio Lessons: To benefit the spiritual seekers world over, series of Yoga Vedanta Forest Academy lectures are being uploaded to web sites.

8. Swami Sivananda-Chitra Katha: Gurudev's Chitra Katha (life story) originally in English, is being printed and published in almost all the major Indian languages.

9. Students' Camps: To create opportunities for children and youth to come in contact with Sadgurudev and His teachings, spiritual camps have been organised at the Headquarters Ashram.

(i) A Three-Day Spiritual and Personality Development Camp for Students was organised from 4th to 6th December 2011. Eighty-nine students from VIII to XII standard of fourteen different educational institutes in and around Rishikesh along with their eight teachers participated in the Camp.

(ii) An Eight-day Spiritual and Personality Development Camp was organised from 6th to 13th May 2012 wherein seventy three students of three different schools of Andhra Pradesh along with their eighteen teachers participated.

(iii) The DLS Branches of Gujarat, Odisha and other States are also organizing such camps as per the directions of the Headquarters Ashram.

Dramas on Gurudev's Life: Dramas on Gurudev's life have been prepared by DLS Branch of Rajkot, Gujarat and DLS Sydney, Australia. The drama by DLS Sydney 'Sivananda: Man to God-man' was also enacted on 5th May 2012 at Marana Auditorium, Hurstville, Sydney.

The following programmes are proposed for the coming months at the Headquarters Ashram:-

1. Spiritual Camp for Students: A three days spiritual camp for students of schools and colleges of Rishikesh will be organized in the second half of August, 2012.

2. Sastra Parayan from 2nd to 5th September, 2012: There will be Recitations of Prasthanatrayee (Upanishads, Brahma Sutra and Bhagavad Geeta) followed by Pravachans by scholarly Sannyasins and Mahatmas of Uttarkashi, Haridwar and Rishikesh.

3. Spiritual Conference from 6th to 8th September, 2012: This will be the concluding event of the Birth Anniversary celebrations in which eminent scholars from different parts of India will deliver inspiring lectures on various topics.

Members and devotees are cordially invited to attend the programmes from 2nd to 8th September, 2012. All visitors are requested to write to the Headquarters Ashram as usual in the specified format latest by 15th August, 2012 to facilitate making necessary arrangements for accommodation, etc.

This blessed occasion of 125th Birth Anniversary of our Adorable Master is a call to all of us to rededicate ourselves to His sacred feet. Therefore, let us all be thus constantly engaged in the selfless service of humanity and thereby worship our Lord and receive His benedictions in abundance.

* * *

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

‘Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for them.’ (Swami Chidananda). People who are home-less, temporarily or permanently, fall sick, get lost or are abandoned, are looked after by it.

Housing is a basic human need. To be without housing, without shelter, to live in unhealthy and unacceptable living conditions, without access to general amenities such as pure drinking water, sanitation, protection, security and safety, has profound health consequences at the physical, mental and social levels of one’s being. The facts about homelessness are not very optimistic. Access to a general hospital is often denied, when a patient does not have an attendant, when the patient is suffering from a contagious or an incurable disease, when the patient is having mental health problems, is permanently handicapped or is not having any form of identity. A homeless mentally ill woman is extremely vulnerable and needs urgent support and care. Violence against women affects both their physical and mental health. The psychological effects can range from shock, anxiety, fear, and humiliation to post traumatic stress disorder and severe mental illnesses.

A young lady patient got admitted this month. She was just sitting on the side of the road, with hands pouring around in the sand. Big eyes she showed after admission into the Home, anxious as she was—but soon felt at home amidst her sisters-in-the-Lord, who all had undergone a same type of feeling, of desperateness, utter loneliness, and just wondering: “What next?”. This understanding without words from other female inmates and an “unconditional acceptance without questioning” is a great boon and a first step in the process of healing for the newcomer. And at the same time, the “senior” one builds up her self-esteem, by step by step growing out of the victim-role and discovering that beside her need of consolation—for example in her pain process—she also has something to offer in life, something beautiful to give. In this way her dignity as a human being is being restored and the wall of hatred and anger about what once had overpowered her, is allowed to melt down.

May the Almighty Lord shower His mercy upon all of these women, and bless them with faith, hope and love for each day of the rest of their precious lives, and give them peace, happiness and joy! Om Sri Gurudevaya Namah.

“Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing Thy glories. Let Thy Name be ever on our lips. Let us abide in Thee for ever and ever.”

(Swami Sivananda).

SAMA GANA AT THE HEADQUARTERS ASHRAM

‘वेदानां सामवेदोऽस्मि’

“Among the Vedas, I am Sama Veda”, so says Lord Krishna in the tenth chapter of Srimad Bhagavad Gita.

A Vedic Pushpanjali was offered to our Beloved Sadgurudev Sri Swami Sivanandaji Maharaj during the night Satsang on 25th June 2012 in the form of chanting from the Sama Veda by Sri Santosh Mahapatra and Sri Prakash Mahapatra of Puri, Odisha.

Sri Santosh Mahapatra and Sri Prakash Mahapatra, who have learnt Sama Veda under Sri Ramamoorthy Srowthigal of Sringeri, a great authority on Sama Veda, chanted Gayatri, Ganapati, Rathantara Sama, Brihat

Sama, Vamadevya Sama, Setu Sama and Chamaka Mantras from ‘Kauthuma Shakha’ of Sama Veda. Sri Swami Padmanabhanandaji gave introduction of the structure of Sama Veda Mantras and the various Shakhas and Sama Gana. Sri Swamiji also gave a short explanation to the selected Mantras prior to their chanting. The melodious and soul-elevating recitation of the Mantras resonating in the sacred Samadhi Shrine filled the hearts of all with indescribable peace, harmony and joy.

The Mahapatra brothers were honoured by Sri Swami Padmanabhanandaji for their worshipful offering to Sadgurudev.

IMPORTANT ANNOUNCEMENT

The general public and the devotees of the Ashram are hereby informed that SRI SWAMI GURUPRASADANANDA, who was serving H.H. Sri Swami Chidanandaji Maharaj as one of his personal attendants, has been asked by the management of the Ashram to leave the Ashram on 3rd June, 2012 within three days of time, for his alleged involvement in misguiding and taking undue advantage from many devotees and inmates of the Ashram by using his closeness with Swamiji Maharaj as a lure. Gurudev’s Ashram has severed all its connection with the said Swami. If anyone willing to have any contact with the said swami would do so at their own risk and the Divine Life Society shall not be responsible in any way for any of the consequences.

The devotees are requested to be aware that Gurudev’s Ashram takes full care of all the inmates living in the Ashram and it does not encourage them to look for any external help from devotees or others. Further we would like to inform that every pie that comes into the Ashram as donation is properly accounted by way of issuing legitimate receipt. All the donations to Gurudev’s Ashram, either in cash or kind, should be made in the name of The Divine Life Society only and not in any individual’s name.

—THE DIVINE LIFE SOCIETY

CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the kind invitation of the devotees of Andhra Pradesh, Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook a cultural tour of Andhra Pradesh in the second week of June 2012.

On 13th June 2012, Sri Swamiji visited a small village, Kondathadi near Cheeprapalli to consecrate the newly constructed Annapurna Temple. Thereafter, Sri Swamiji proceeded to Visakhapattanam to attend the Consecration Ceremony of Sri Vishwanath Temple constructed in the premises of the DLS Visakhapattanam Branch. Sri Swamiji performed the sacred ceremony of Consecration on 14th June by doing Abhisheka and Archana of Lord Vishwanath to the Vedic chants. In the evening, Sri Swamiji met the representatives of DLS Branches of A.P. and discussed about

the ensuing All Andhra Divine Life Conference and other organisational matters.

At the kind invitation of Sri Sai Babu and Dr. Gita Sai Babu, Sri Swamiji visited Karavadi in Prakasam district to inaugurate the new building of 'Swami Sivananda School.' On 15th June, Sri Swamiji inaugurated the building and delivered a talk glorifying the ancient Gurukul system of education. Next day, Sri Swamiji visited the surrounding villages of Devarampadu, Gundaya-palem and Valetivaripalem and addressed the villagers. On 17th June, Sri Swamiji attended the Cultural Programme organised by Swami Sivananda School and also blessed the gathering with his talk. Sri Swamiji returned to the Headquarters Ashram on 19th June 2012.

SATSANG AND GUIDED MEDITATION SESSION THROUGH SKYPE BY THE DLS AUSTRALIA

The Divine Life Society Australia Branch has been conducting Satsang and Guided Meditation Session through Skype every Saturday morning. The devotees sitting in their homes attend it by connecting to the Session Coordinator through Internet. The Satsang commences with

invocatory prayers by the Session Coordinator. Thereafter, guided meditation recordings of senior Swamis from the Headquarters Ashram are played. It is followed by one page Swadhyaya and discussion upon the topic read. Presently, the guided meditation C.D. of Worshipful

Sri Swami Chidanandaji Maharaj is being played.

The devotees from Auckland, New Zealand and Australia are attending this unique programme at present. The devotees from the other Branches can also attend it by using the link given below to download an installation guide from the DLS Australia website to install Skype. Once they get their Skype ID registered, they are to send a contact acceptance request to DLSA

Skype account named 'dlsa.us'. If it is not possible to join in Australia- New Zealand sessions due to time difference, the DLS Australia will provide help to establish similar setup to organise such programmes in their region.

http://www.dlsa.us/DLSA_Docs/Downloading_and_Installing_Skype.pdf.

Contact for assistance with setup: sushil.kumar.sydney@gmail.com

**VALEDICTORY FUNCTION OF
THE 71ST BASIC YOGA-VEDANTA COURSE
(MAY-JUNE 2012)**

The 71st Basic Yoga-Vedanta Course commenced on 3rd May 2012 came to a close on 25th June 2012. The Valedictory function held at YVFA Hall was graced by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj.

The function commenced with chanting of Jaya Ganesh Prayers and Guru Stotra followed by the welcome address by Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy. Sri Swami Akhilanandaji Maharaj presented the report of the Course. Thereafter, the students shared their experiences and views about the Course. Their glowing expressions reflected their feeling of blessedness of being a part of this Course. This was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message inspired the students to always repeat God's name as it is the treasure of treasures and panacea for all the problems of life. H.H. Sri Swami Nirliptanandaji Maharaj in his valedictory message advised them to base their lives upon the teachings of Srimad Bhagavad Gita. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the benedictions of Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

INAUGURATION OF THE NEW BUILDING OF SWAMI SIVANANDA SCHOOL, KARAVADI, DISTT. PRAKASHAM, A.P

With the blessings of Worshipful Sri Swami Chidanandaji Maharaj, Sri Sai Babu and Dr. Gita Sai Babu started “Swami Sivananda School”—A Gurukul in 2003 at a tiny hamlet Karavadi in Prakasam District to impart secular and spiritual education in traditional manner. Uptil now, the School had been functioning in their own house and in some neighbouring huts. Their sincere and dedicated efforts soon won the recognition of local people and the number of students started increasing. At



present, there are 300 students studying from class I to X and with the kind support of local people and the devotees of Gurudev, a new school building has also been constructed.



The inaugural function of the new school-building was organised on 15th June 2012. Sri Swami Padmanabhanandaji Maharaj graced the inaugural function with his august presence. Sri Swamiji inaugurated the building and delivered a talk glorifying the ancient Gurukul system of education. A Havan was also performed on this

auspicious occasion. On 17th June, a cultural programme was organised wherein the students participated enthusiastically. Sri Swamiji addressed the gathering on the spiritual significance of the different forms of Art.

May the blessings of the Lord Almighty and Sadgurudev be upon Sri Sai Babu and Dr. Gita Sai Babu, the teachers and the students of Swami Sivananda School.



CONSECRATION CEREMONY OF SRI VISHWANATH TEMPLE AND ANNAPURNA TEMPLE IN ANDHRA PRADESH

The DLS Visakhapattanam Branch is one of the oldest Branches of A.P. The Branch has its own land in the prime location of the city and has been organising regular Satsang to spread the sublime message of Sadgurudev since the time of its inception. A Yoga Hall was built last year and this year, a long cherished desire of the members and devotees of the Branch to construct a



also constructed one Annapurna Temple in a small village, Kondathadi near Cheeprapalli. The sacred ceremony of the Consecration was performed by Sri Swamiji on 13th June 2012.

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



Vishwanath Temple similar to the Headquarters Ashram, has been fulfilled by the Lord. The Consecration Ceremony of the sacred shrine was performed by Sri Swami Padmanabhanandaji Maharaj on 14th June 2012. As a prelude to the Ceremony, Akhand Japa and Kirtan of Mahamantra and Annadana was also done for three days.

The devotees of Andhra Pradesh have



THREE DAY DIVINE LIFE WORKSHOP FOR BRANCH PERSONNEL AT GOPALPUR ON-SEA, ODISHA

With the noble aim of reinvigorating and strengthening Sadgurudev's Divine Life Mission, a three day Divine Life Workshop for Branch personnel of ten districts of Southern Odisha was organised at Gopalpur on-sea from 25th to 27th May 2012 wherein 220 delegates and 40 organisers from 120 Branches of the Southern Odisha Zone participated.

Sri Swami Brahmasakshatkarandaji Maharaj and Prof. Hrudanandaji Ray graced the inaugural function on 25th May and Sri Swami Sivachidanandaji Maharaj addressed the delegates on 26th May. The focus of the Workshop was on the all round improvement of the Branches and the programmes to be organised to celebrate the 125th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj and Birth Centenary of Param Pujya Sri Swami Chidanandaji Maharaj. The delegates expressed their views and gave suggestions on the above points. It was decided to organise Sadhana Camps, Youth Camps and Zonal Conferences at different places as part of the celebration. A unique ten point programme was proposed for the all-round improvement of the Branches and spiritual evolution of the members:

1. The Branch personnel should practise the Twenty Important Spiritual Instructions, Science of Seven Cultures and the Universal Prayer in their own lives and also inspire others for the same.

2. They should adopt the Trishul Sadhana of the Holy Master—spiritual diary, daily routine and resolve form and also motivate others to implement them.

3. The Branches should hold at least weekly Satsangas as per the pattern of the Headquarters Ashram.

4. The Branch personnel should do Swadhyaya of Param Pujya Sri Swami Chidanandaji Maharaj's commentary on the 20 important spiritual instructions to understand their true implication.

5. The Branches should celebrate all special functions as celebrated at the Headquarters Ashram and also celebrate the eighth of every month as 'Sivananda Divas' by performing Yajna for the welfare of the whole world and for the all-round improvement of the Branch.

6. To propagate Gurudev's message, booklets, pamphlets and leaflets should be distributed in schools, colleges and in temples.

7. The Branches should continue to organise the various humanitarian, medical and educational service activities.

8. They should also organise debate, elocution, essay writing and Gita chanting competitions among school and college students and distribute Gurudev's books as prizes to the successful participants.

9. Yoga classes and Satsanga should be conducted in local schools and colleges by actively involving the teachers and students in the

programme, and elevating songs of Sadgurudev like Song of Admonition, Song of Instructions, Song of Salutations and the Song of A Little should invariably be made a part of such programmes.

10. To carry on Sadgurudev's mission more actively and dynamically, the office bearers of the Branches should inspire and prepare young generation to come forward to shoulder this sacred responsibility.

All the delegates unanimously agreed to adopt this ten point programme for the all-round improvement of the Branches and their own spiritual evolution as well. The participation in this workshop filled their hearts and minds with a new zeal and enthusiasm to rededicate themselves to the sacred Mission of Sadgurudev.

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

* * *

16TH FREE EYE CAMP AT THE DLS GURDASPUR BRANCH, PUNJAB

The Divine Life Society Gurdaspur Branch organised its 16th Eye Camp on 27th May 2012 at village Wadala Bangar in collaboration with Dr. Om Prakash, Eye Hospital Amritsar. During this Camp, 125 patients were examined by

the Eye specialist. Lenses were provided to 10 patients and medicines were provided to all the patients.

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



IN MEMORIAM

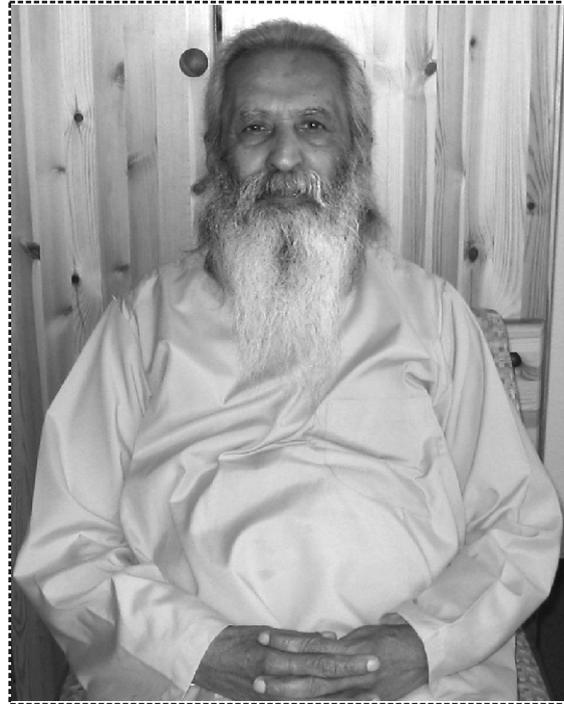
With a deep sense of loss and profound sorrow, we report that H.H. Sri Swami Nityananda Saraswatiji Maharaj, a senior disciple of Sadgurudev Sri Swami Sivanandaji Maharaj, left his mortal coil on 9th June 2012.

Badvanda Chengappa Aiyanna, as he was known pre-monastically, was born on 3rd March 1919 in Murnad village of Coorg, which is otherwise known as Kodagu near Mercara (Karnataka). After the passing away of his parents at an early age, he was brought up under the care of his maternal grandmother and uncle. The death of his loved ones helped him link with God in his childhood, a link that ultimately opened the path of worship of God through service to humanity.

Responding to the appeals of Mahatma Gandhi and Pundit Nehru to serve the nation, Aiyanna joined the army as a non-commissioned officer during World War II. Soon after his training, he got posted to the North East frontier of India in Kohima, very close to Burma. Meanwhile, he had become acquainted with and deeply interested in the spiritual literature of Sadgurudev Sri Swami Sivanandaji Maharaj.

Being immensely inspired by Sadgurudev, Aiyanna joined Sivananda Ashram in 1947. He served in the Construction Department of the Ashram and also helped H.H. Sri Swami Dayanandaji Maharaj to establish the Ashram's Press in 1951. He was initiated into Sannyasa order by Gurudev and was given the name Swami Nityananda Saraswati.

In 1952, Sri Swami Nityanandaji Maharaj left the Ashram to start his



mission of serving the humanity. He joined the Bharat Sadhu Samaj and served its Delhi and Kashmir Branch for four years. In 1956, Sri Swamiji took charge of the Abhedananda Home in Kashmir and served the deaf, dumb and blind children till 1973.

In 1975, Sri Swamiji established Sivananda Vidya Bhavan Society to serve the underprivileged children of slum areas of Delhi. He started a primary school, a free dispensary, a vocational training centre for poor and uneducated women and children's home. Dissemination of the ideals and teachings of Sadgurudev went on simultaneously with other educational and social services.

He was also very keen for promotion of world peace, brotherhood of humanity, and amity and understanding among different religions. This was always uppermost in his mind, and he had taken some active steps in this direction. He had established some common forums as federation of different faiths, and was also instrumental in organising common meetings of different religions from time to time.

At the ripe old age of 92, Sri Swamiji decided to retire from active work. Accordingly, he shifted to Rishikesh in January 2011. Sri Swamiji left his

mortal coil on the 9th of June 2012, while he was on a visit to Delhi. His mortal remains were brought to the Sivananda Ashram, Rishikesh on the same day where he was given Jal Samadhi in the traditional way.

Sri Swami Nityanandaji Maharaj's ideas and teachings stay alive in the various organisations founded by him. His combination of blissful persona, iron-will and great desire to serve, shall continue to inspire all who came in contact with him.

May his soul rest at the holy feet of Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

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—THE DIVINE LIFE SOCIETY

REPORTS FROM THE D.L.S. BRANCHES

INLAND BRANCHES

Ahiwara (Chhattisgarh): During the month of May 2012, the Branch conducted daily evening Satsanga, collective Japa of Sri Mahamrityunjaya Mantra on Ekadasis, and special Puja and havan on the birth anniversary of H.H. Sri Swami Devanandaji Maharaj.

Ambala (Haryana): The Branch continued its regular activities of collective chanting of Sri Mahamrityunjaya Mantra followed by weekly Satsanga on Sundays, Bhajans and Sri Hanuman hymns on Tuesdays, video Satsanga on 13th May, and Jalaseva and Homoeopathic Seva. A special spiritual programme was arranged on the birth anniversary of H.H. Sri Swami Premanandaji Maharaj—Jnana Prasad and Prasad were distributed to all the 95 participants. Also money was given to meritorious students and the poor. Bhajan-Kirtan and Narayana Seva were the highlights of Punyatithi of Sri J.P. Sabharwal.

Angul (Odisha): The regular activities of the Branch are 3-time Puja, Paduka Puja in the morning, the weekly Satsanga in the evening on Sundays, monthly Sadhana Day, and monthly Home Satsanga. Angul being the District Headquarters, its special programmes are also attended by devotees from nearby villages. More than four hundred devotees had attended a spiritual

discourse by Revered Swami Sivachidanandaji.

Aska (Odisha): The Branch had biweekly Satsanga on Thursdays and Sundays. It also actively associated itself with 3-day Divine Life Workshop May 25 to 27 in which Office-bearers of 120 Branches participated. Revered Swami Sivachidanandaji and Revered Swami Brahma-sakshatkarandaji gave the necessary guidance.

Bangalore (Karnataka): The Branch continued its regular activities of weekly Satsanga with Paduka Puja and Svadhyaya of Gurudev's teachings on Thursdays, worship with recitation of Sri Vishnu-sahasranama and Sri Lalita-sahasranama on Fridays, Abhishekam to the Deity, Svadhyaya and distribution of Jnana Prasad in a temple on the first Sunday, Akhanda Kirtan followed by Sri Guru Gita Parayana and Arati on the second and a 3-hour special Satsanga on the fourth Sunday.

Barbil (Odisha): The Branch conducted weekly Satsanga at the Ashram on Mondays, weekly Home Satsanga on Thursdays, Balvihar Satsanga for students on Sundays, and the monthly Sadhana Day with daylong programmes—Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan, special evening Satsanga, etc.—on Chidananda day. Annual Day of the Balvihar Satsanga was celebrated with

daylong programmes and Prasad Sevan on 1st April. Sivananda Charitable Homoeopathic Dispensary treated 615 patients during April.

Baripada (Odisha): Paduka Puja is performed at the Ashram daily, whereas weekly Home Satsanga is held at the residence of devotees. The monthly Sadhana Day was on 4th March, 1st April and 6th May (the first Sunday). A special Paduka Puja and Prasad Sevan were at the residence of a devotee on 29th April. Sri Hanuman Jayanti programme included a talk by a Pandit.

Bellary (Karnataka): In addition to the daily Puja, the Branch had weekly Satsanga with Paduka Puja on Sundays. It held special Puja and Satsanga on the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj. It also organised in collaboration with sister spiritual institution, various training classes as follows: (1) Yoga Class: April 10-14. (2) Yoga class: May 1-5. (3) Breathing technique and Meditation: for age-group 8-13 years on 7th May. (4) Youth empowerment seminar: age-group 14-17 years, May 8 to 12. (5) Brain learning programme: 10-20 age group, 21st May. (6) Yoga class: May 26-28.

Bikaner (Rajasthan): Besides the daily and special Pradosha Puja, the Branch conducted daily Satsanga—frequently using audio-video recordings. Havan is done with Sri Gayatri and Sri Mahamrityunjaya Mantras on Chidananda Day every month. On May 8 and 26, Sri

Sundarakanda Parayana and reading of Sikh scripture were done in Home Satsanga.

Special Activities: (1) Jnana Satra: May 1-4, discourses on Chapter XV of Srimad Bhagavad Gita. (2) Jnana Satra: May 5-11, discourses on various topics. (3) Sri Sundarakanda Parayana on May 12. (4) Sri Buddha Jayanti: meditation, talk. (5) Nirjala Ekadasi: Bhajan-Kirtan, distribution of sweetened (Sharbat) cold water.

The Branch also continued social service of daily free Yogasana class, aid to poor students and Sivananda Library.

Bilaspur (Chhattisgarh): The Branch held regular Satsanga as well as Home Satsanga, and monthly Satsanga for children on May 27, the last Sunday.

Chandigarh: In addition to daily activities of collective chanting of Sri Mahamrityunjaya Mantra for one hour and free Yogasana class, the Branch held weekly Satsanga with Svadhyaya of Gurudev's 'Sadhana' and Sri Rama-charit-manas, and 24-hour Akhanda Japa on Chidananda Day. Bhandara (free-food) to about 300 poor on Sundays, and free medical consultation and medicines on all Sundays were the other regular activities. Special programmes of recitation of Sri Sundarakanda, Sri Hanuman Chalisa, Bhajan-Kirtan, etc., were arranged on Sri Hanuman Jayanti.

Chatrapur (Odisha): Regular Activities: daily Satsanga, weekly Satsanga, Paduka Puja on Sivananda

Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti Day. The Branch organised 4 Home Satsangas, one of which was in a village 45 Km. away.

Erein, Ladies Branch (Odisha): The weekly Satsanga of the Branch was on Sundays. On the occasion of the Foundation Day of the Branch, it organized special programme from May 15 to 23. On 15th May, early morning prayer-meditation was followed by Prabhat Pheri Kirtan, Sri Vishnu-sahasranama Stotra Parayana, Paduka Puja, Bhajan-Kirtan, and a special evening Satsanga with a spiritual talk were the highlights. Srimad Bhagavata Parayana was done during May 16-23. To add to the spiritual atmosphere and mood, they had daily early morning Japa-Dhyana, Prabhat Pheri Kirtan, Paduka Puja, and evening Satsanga with discourses. On the Purnahuti of Srimad Bhagavata Parayana, Srimad Bhagavad Gita Parayana and Purnahuti Havan was performed.

Faridpur (U.P.): The birth anniversary of H.H. Sri Swami Premanandaji Maharaj on 7th May was celebrated also as the Foundation Day of the Branch. The programmes were (1) Bhajan and Kirtan by Sri Radhakrishna Sankirtan Mandal. (2) Paduka Puja. (3) Veda Patha (4) Honouring the Divine Life followers (divya Samman samaroh): Pt. Brijesh Pathakji (Ramayani) was honoured with the title of 'Divya Vibhuti'. Other devotees who contributed greatly

in the running of spiritual and social service were also honoured. (5) Bhandara: 2500 persons took Bhojan Prasad. (6) Donation: Rs. 10,000/- was donated for treatment of a brilliant teenager suffering from failure of both the kidneys.

Ghari (Manipur): The Branch organised from April 30 to May 6, Srimad Bhagavata Saptaha Katha. After the Katha Mahamantra Sankirtan was done for 1½ hours and Prasad (food) was distributed to all the 150 participants. Clothes were also distributed.

Jaipur, Malviya Nagar (Rajasthan): Regular Activities: Havan and weekly Satsanga on Sundays; Matri-Satsanga on Fridays, distribution of food to the poor on Tuesdays; daily Yogasana class; daily one hour meditation; study circle; Homoeopathic Dispensary.

Special Activities: (1) Phagotsava on 1st March. (2) Discourses by Revered Sri Swami Dharmanishthanandaji and Revered Sri Swami Vaikunthanandaji on 15th April. (3) Srimad Bhagavata Katha: May 4-10. (4) Free Yogasana Camp: May 6-13. (5) Bhajan-Kirtan on Purnima, 6th May.

Jaipur, Raja Park (Rajasthan): Regular Activities: Daily morning Srimad Devi Bhagavata Katha; Katha also on Ekadasis; Sri Satyanarayana Katha on Purnima; daily Satsanga; Sri Mahamrityunjaya Mantra on Thursdays; Sri Sundarakanda Parayana on Saturdays; weekly Satsanga on Sundays

with Havan; Matri-Satsanga on Mondays, Swami Sivananda Charitable Homoeopathic Clinic—1380 patients treated in May; supply of dry ration—90 Kg foodgrains + 18 other edible items; distribution of food to the poor—300 beneficiaries; cash aid of Rs. 150/- to 28 widows; Sivananda Library.

Special Activities: (1) Birth Anniversary of H.H. Sri Swami Premanandaji Maharaj, Paduka Puja in the morning, Bhajan-Kirtan by Matri-Mandali in the evening. (2) Sahasra-ghata (1000 Pots) Puja, Rudra-Abhisheka in the morning and Bhajan-Kirtan and Bhandara (400 participants) on 6th May.

Jajpur (Odisha): The Branch conducted daily Puja, weekly Satsanga on Thursdays, and Narayana Seva on Sivananda Day. Akhanda Japa of 'Sri Rama Jaya Rama Jaya Rama' Mantra was done on Sri Rama Navami.

Jamshedpur (Jharkhand): The Branch organized on the occasion of its Silver Jubilee 5-day Yogasana Camp from February 1-5, and 3-day Spiritual Discourses, Revered Swami Dharmanishthanandaji imparted Yogasana training to 125 trainees in two sessions—1½ hour morning session for men and one hour afternoon session for women, and gave a public talk also. The other two speakers were Revered Swami Sivachidanandaji and Revered Swami Anandaswarupanandaji.

Jeypore (Odisha): The Branch conducted 2-time Puja and biweekly

Satsanga on Sundays and Thursdays, and Havan and Puja on Sivananda Day. It also held special programme on the birth anniversary of H.H. Sri Swami Krishnanandaji Maharaj.

Kakching (Manipur): The Branch conducts daily recitation of one Chapter of Bhagavad Gita in both the morning and evening. It held a 3-hour special programme including a talk, on Sri Rama Navami. In a special home Satsanga on 29th April a talk was given on Life and Philosophy of Sadgurudev Sri Swami Sivanandaji Maharaj. Earlier, special programmes were organized on Sri Maha Sivaratri in Sri Viswanatha temple of the Branch, and on Sri Buddha Jayanti.

Kakinada (A.P.): The Branch continued its regular Satsangas—on Thursdays with Parayana at Sri Rama Mandir, and on Sundays at Sai Mandir. It held Free Medical Camps on May 6th and 27th.

Khatiguda (Odisha): Besides 2-time Puja, the Branch conducted weekly Satsanga on Thursdays, one Home Satsanga on 4th May, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and the monthly Sadhana Day on 6th May with 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva.

Mahasamund (Chhattisgarh): The Branch held daily early morning prayer-meditation, followed by Yogasana, Bhajans, recitation of one chapter of Bhagavad Gita, recitation of

Sri Hanuman Chalisa on Tuesdays and Saturdays, and Bhagavad Gita Svadhyaya on Sundays. It also organised a public programme, which was attended by a large number of devotees, on the visit of three Sannyasins on 19th May.

Mahichala (Odisha): Bhoomi Puja ceremony for the construction of Sivananda Samaj Kalyan Kendra was done on the holy Sri Rama Navami Day. Sri Ramachandra Puja and Paduka Puja was done. The land was donated by late Raj Kishor Beheraji.

Paralakhemundi (Odisha): In addition to daily Puja-Archana, the Branch conducted Paduka Puja and weekly Satsanga on Sundays, and Home Satsanga on Thursdays. It organised Sri Rama-charit-Manas Parayana and discourses for 9-days during Sri Vasanta Navaratri.

Rourkela, Steel Township (Odisha): The Branch had weekly Home Satsanga at the residence of the devotees. It held Sadhana Days on April 1, 6 and 22, and a special Aradhana Sadhana Day on the Punyatithi of Revered Swami Sivananda-Gurusevanandaji Maharaj on 17th April. The programmes included Paduka Puja, recitations, a talk on Swamiji's life by Revered Swami Brahmasakshatkaranandaji, Bhajan-Kirtan, Bhandara and Narayana Seva. It also organised a one-day Yuva Jagriti Vikas Camp on 27th May—60 participants.

Salipur (Odisha): In addition to the daily activities of Puja, prayer, Dhyana in the morning, and Svadhyaya, a talk, Bhajan-Kirtan and recitation of various hymns, the Branch had Sunday activities of Srimad Bhagavad Gita Parayana on the first, Yogasana and meditation on the second, Sadhana Day on the third, 6-hour Akhanda Japa of Mahamantra on the fourth, and a special Satsanga on the fifth Sunday. Sri Sundarakanda Parayana on 14th April, Paduka Puja on Sivananda Day, Swami Sivananda Charitable Hospital (101 patients treated) on Sundays, Yogasana training (31 participants) were the other regular activities. 6-hour Akhanda Japa on Sri Rama Navami, Srimad Bhagavad Gita Mahayajna on Odia New Year were the special activities.

South Balanda (Odisha): *Regular Activities:* 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 Sri Mahamrityunjaya Mantra on the Sankranti Day; and 3-hour Akhanda Mahamantra Sankirtan on the last Saturday—26th May.

Sunabeda (Odisha): The Branch held biweekly Satsanga on Thursdays and Sundays with Svadhyaya of Bhagavad Gita and daily Yogasana class for ladies.

Special Activities: (1) Poornahuti ceremony of Sri Rama-Charita-Manas Parayana: Paduka Puja, Havan, Kirtan

and Prasad Sevan by all the members and their families. (2) Sri Hanuman Jayanti: Paduka Puja, 108 Parayana of Sri Hanuman Chalisa. (3) Odia New Year: Paduka Puja, Havan, Sri Sundarakanda and Sri Hanuman Chalisa Parayana. (4) Narayana Seva: on 22nd April food was distributed to 600 poor and clothes to very poor destitutes. (5) Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj: Paduka Puja, special Satsanga. (6) Mantra initiation days: special Satsanga, Paduka Puja, havan, meditation, Bhajan-Kirtan on April 19-20.

Sunabeda, Ladies Branch (Odisha): Regular Activities: Daily morning one hour Mahamantra Sankirtan and reading of one Chapter of Srimad Bhagavatam and Mantra Japa and Bhagavat Gita Chanting in the evening; biweekly Satsanga on Wednesdays and Saturdays; Children's Satsanga on Sundays; Abhisheka and Sri Vishnu-sahasranama Path on Ekadasis, 12-hour Akhanda Japa of Sri Mahamrityunjaya Mantra on Chidananda Day; Sri Sundarakanda Parayana on Sankranti day; Narayana Seva on Tuesday; Revered Swami Dharmanishthanandaji's discourse on 13th May was the special activity.

Varanasi (U.P.): The Branch held its fortnightly Satsanga with Svadhyaya on May 13 and 27, and a Home Satsanga on 20th May on the pattern of Headquarters Satsanga.

OVERSEAS BRANCHES

Hong Kong (China): The Branch held the monthly Satsanga on the second Saturday of January, February and March 2012 (38, 41 and 28 participants), with one hour chanting of Sri Mahamrityunjaya Mantra and Svadhyaya of "The Voice of Himalayas". In the March Satsanga a video recording of a discourse by H.H. Sri Swami Yogaswarupanandaji Maharaj was also shown. It held one hour chanting of Sri Mahamrityunjaya mantra on other Saturdays at two centres and at the Branch (20, 46 and 67 participants in January, February and March respectively). In the regular Yogasana Class the participants numbered 184, 242 and 265.

Special Activities: (1) New Year Day: special ceremony consecrating the Holy sand from Brindavan. Special Satsanga (2) Workshop on Meditation: 13 participants. (3) "Give Blood" campaign: on 15th January Blood Donation. (4) Training Yoga Teachers for elders (24 participants). (5) Chinese New Year Day: a gathering (27 participants). (6) "Walk for Sight"; Fund raising activity for the blind on 11th March. (7) Bhajan course in 8 sessions—32 participants. (8) Yoga Teachers Coordinating Group self-study session to do Pranayama, Japa, meditation and Svadhyaya. (9) Asanas for Rehabilitation: 31 participants.

* * *

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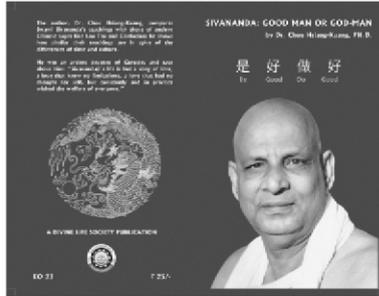
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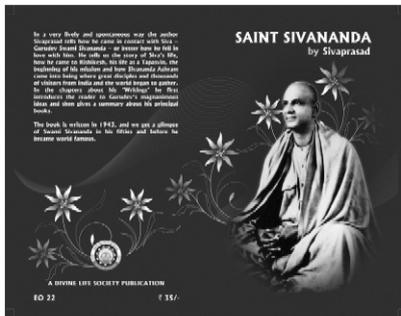
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CELEBRATION OF 125TH BIRTH ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

The 125th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj will be celebrated at the Headquarters Ashram from 2nd to 8th September 2012. The details of the programmes are as follows:

Shastra Parayan from 2nd to 5th September 2012— There will be recitations of Prasthanatrayee (Upanishads, Brahma Sutra and Bhagavad Gita) followed by Pravachans by scholarly Sannyasins and Mahatmas of Uttarkashi, Haridwar and Rishikesh.

Spiritual Conference on 6th and 7th September 2012 — Eminent scholars from different parts of India will deliver inspiring lectures on various topics in the Two-day Spiritual Conference. Cultural programmes will also be organised during these days.

8th September 2012—On this auspicious day, a grand Puja will be offered to the sacred Padukas of the Adorable Master followed by special Satsang.

Devotees, who intend to participate in the above programmes, are requested to write to us giving full details of the number of persons arriving, latest by 15th August 2012 so that the necessary arrangements for accommodation etc. may be made.

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. The devotees may kindly bear with these difficulties and adjust themselves lovingly. They are requested kindly 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 June 2012

—THE DIVINE LIFE SOCIETY

