

श्री शिवानन्दमहिम्नः स्तोत्रम्

(श्री वेङ्कटरमणार्यः विरचितम्)

(Continued from the previous Issue)

न मे भोगेष्व्वास्था न वसुनिचये नैव यशसि
न वा कान्तालोके तव चरण एवास्ति निरतिः।
यदत्रत्यं वज्रं मम दुरितरूपान् क्षितिधरान्
मुने! रम्भालावं विदलति शिवानन्द! बहुलान्॥२५॥

25. O Most Distinguished Saint!
Neither do I desire for worldly pleasures,
nor do I intend to hoard wealth; neither
do I aspire for glory nor do I wish to enjoy
the company of a woman. Sivananda! I
have intense devotion for Thy lotus feet
which destroy the mountains of my sins
as a thunderbolt cuts a plantain into
pieces.

मुने! दर्शदर्शं तव विमलमाकारमनद्यं
यते! श्रावंश्रावं तव मधुरवाचः सुकृतीनीः।
विभो! स्मारंस्मारं तव सदुपदेशान् बहुमुखान्।
वहाम्यन्तस्तोषं शुचमपि जहाम्यार्तिजनिताम्॥२६॥

26. By looking at Thy pure serene
form again and again, O Great Sage! By
listening to Thy melodious voice again
and again, O Great Ascetic! By recalling
Thy noble teachings again and again, O
Lord! I am relieved of terrible grief and
feel a deep contentment in my heart.

तटिन्यब्धिं प्राप्ता पुनरपि नपश्चादभिवहेत्
विसृष्टाऽम्भोधारा कथमपि न पाथोधरमियात्।
मनोवृत्तिर्युष्मत्पदसरसिजद्वन्द्वनिहिता
निवृत्ता न स्यान्मे विषयगुणकृष्टाऽपि बहुधा॥२७॥

27. As having attained the ocean, a
river flows not back; as a rain shower
never returns back to the clouds; I desire
that my mind being absorbed in Thy
lotus feet may not return towards
various worldly objects attracted by
them.

समाकृष्टा तृण्या भवति बलभिन्नीलमणिना
निविष्टे खण्डानां समितिरयसश्चुम्बकमणौ।
श्रुते त्वन्नाम्नीय भवति विवशा भक्तजनता
विचित्रं चित्राणामिदमयि मुने! भव्यचरित्!!२८॥

28. O Sage of Glorious Character!
Such is the glory of Thy nectarine voice
that even listening to Thy sacred name,
the devotees, being slaves of sensual
objects, become Thy followers as
iron-pieces forcibly drawn by magnet,
become like straw when brought near to
the sapphire.

(To be continued)

THE SECRET OF INNER PEACE

(H.H. Sri Swami Sivanandaji Maharaj)

Real deep peace is independent of external conditions. Real abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motorcars may roll on the streets; boys may shout at the pitch of their voices; railway trains may run in front of your house; several mills may be working in your neighbourhood; and yet, all these noises will not disturb you even a bit.

Outward harmony and quietness cannot give you real peace of mind. Rich people possess immense wealth. They have all sorts of comforts, easy circumstances and easy-going life. They have decent motorcars, beautiful bungalows, etc. They take dainty and palatable dishes and go to hill stations during summer. And yet, they have no peace of mind, because they have no inner harmony. There is discord in their hearts on account of their greed, selfishness, egoism, lust, pride, hatred, anger, fear, worry, etc.

The peace of God is an internal state. You can have it without the help of money and outwardly favourable circumstances. You may have sorrows, and yet you may enjoy the inward harmony and peace, if you rest in God by withdrawing the senses,

by stilling the mind and eradicating the impurities of the mind. Lord Jesus was persecuted in a variety of ways. He was put to death on the cross; and yet what did he say? He said, "O Lord, forgive them. They know not what they are doing." How peaceful he was even when his life was at stake! He was enjoying the inner peace. No tribulation or calamity could touch him.

If you wish to enter into the Great Peace of God, all the worldly desires must die; all the senses should be brought under your perfect control. Desire or Trishna (thirsting for objects) is the enemy of peace. There cannot be any iota or tinge of happiness for a man who is thirsting for sensual objects. The mind will be ever restless and will be hankering after the objects. When this thirsting dies, man enjoys peace. Only he can meditate and rest in the Self.

When you behold the objects of the senses, the mind enters the objects. When you do not perceive the objects, the objects enter the mind. You find it very difficult to free yourself from the clutches of sensual objects. But, if you remain as a Sakshi or silent witness, you will not be affected by them. Therefore, cultivate the Sakshi Bhava and remain as a witness of the Vrittis or waves of the mind. You will enjoy the Peace of the Eternal.

Develop universal love. This will help you to live peacefully with all men and all creatures. Love and peace are inseparable. Where there is love, there is peace and wherever there is peace, there is love.

A UNIQUE MESSAGE OF GURUDEV SWAMI SIVANANDA

(Sri Swami Chidananda)

What has Gurudev Swami Sivanandaji Maharaj specially done to the world which the great saints and sages like Sri Ramakrishna Paramahansa, Swami Vivekananda, Swami Ramatirtha, Sankaracharya, Ramanuja, Vallabha and others did not do? Gurudev has brought the message of all these people. What Jesus said and Buddha and Mohammed said—the quintessence of these teachings has been given to us by Sri Gurudev. Gurudev has given us the essence of all the messages contained in the Upanishads, the Gita and other holy scriptures.

What is the uniqueness of Sri Gurudev? Has he done something distinctive? Every person is unique. Just because you have been eating rice, Chapati, Dal and vegetables all your life, if today all these things come to you, will you say, “What is this? What is unique in this? I am eating them daily. I don’t want them.” But you will not say that; because today’s food, even though the same as the earlier food, is unique for today. It is the need of the hour; all that you have eaten for so many years will not appease your hunger today. Today’s meal is the unique thing for you. It is not comparable to the food of previous days. You cannot compare it even to the big feast you might have had even two days back. That food which you have eaten even yesterday, however dainty it might have been, cannot satisfy your present hunger. Similarly, from this angle in the context of each period and

generation, in each century, the work of a saint, a sage or a messenger of God who comes in that particular framework of time, is of most important significance to that particular time.

If you go into deeper analysis, you will find that it is exactly the prime need of the hour. So from that point of view Gurudev’s teaching was unique. Its value cannot be estimated at all. It is invaluable. In the context of what was going on in India and outside India, in society, Sri Gurudev appeared to once again revive the fast fading loyalty or allegiance of Indian people to their own culture. The people then were under the impact of a flood of alien ideas and ideals. At that time, Gurudev put before them the great value and the precious importance of the eternal ideal and goal. He proved that the spiritual ideal can never become old. It is ever new. And it will continue to be new even in the future; because it is eternal. Gurudev thus showed people the right path and then woke them up to their error. He said, “Don’t commit the error of getting fascinated by wrong ideals. Don’t commit the error of casting away diamonds for a piece of glass. A diamond is always a diamond even for thousands of years. Glass can never take its place.” Gurudev also put them into the pride of their religion; he put into them a desire to propagate it. Dissemination of spiritual

knowledge was something very dear to Gurudev.

He used to say, "It is no good for you not to know what your religion is. Know your religion. But don't keep it to yourself. Share it. Share whatever is beneficial to all. See that others also are benefited by this knowledge." Though other saints have also done this before, Gurudev did it in a very unique way. He said, "Religion is not confined either to the time you visit a temple or the time when you visit your Puja room morning and evening. It is something which pertains to every breath that you take. It is something which has intimate connection with and is concerned with every moment of your entire life." So he refused to make religion a part of people's life. For him life itself was religion.

What is religion? Man's attempt to worship God and to move towards Him is religion. Life should be lived as worship to God; life should be lived as an upward ascent into God-experience and Bhagavad-Darshan, coming face to face with God. The whole life must be made divine. You must live life as a divine process and not as a material or worldly process. We must open our eyes to this new outlook. Gurudev said, "Here I give to you life that is not going to be in any part of it either materialistic or worldly or gross. All life is spiritual. All life is divine connecting you directly to God. Therefore, live life divine. If you are a doctor practising medicine, practise it in a divine way seeing His Presence in your patients. If you are a lawyer then be a divine lawyer. Practise your law in a divine spiritual way. If you are a businessman, do your business in a divine way. Make it spiritual and not earthly and corrupt. If you are a professor or a teacher or a Principal, know that you must be so in a divine way. If you

are an engineer then be a divine engineer."—Because, that which you are doing is extraneous to yourself. It is 'you' who are doing it, so it does not matter what you are engaged in, 'you' must be divine while you are engaged in it. Then you will bring the quality of divinity in whatever you are engaging yourself in.

In your engineering activity, in your medical activity and your academic activity, or any activity for the matter of that, bring the divinity which is your essential nature and can never be contradicted by anything in this world, no matter what anyone may say about it.

You are essentially a divine being. Your earth personality is like an overcoat which you have taken upon yourself. But it cannot change what you are. Because this overcoat is temporary, it is Asat, unreal. And that which is unchangeable, eternal and beginningless and endless is your native state; that Vedanta calls Sat, the Truth. So all that is extraneous to you is Asat, unreal. That which is the essence of yourself is Sat. The essence of you is the immortal Atman. You are eternal Spirit, Atman, unborn, deathless. And therefore, in that essence of your being you are divine; because spirit is divinity. Divinity means all-Love, all-Truth, all-Auspiciousness and Blessedness. Therefore, in being divine, your entire life has to be divine. Thus, Gurudev brought spirituality and realisation right into the very heart centre of life and wove it into the very fabric of people's lives. If you accept his vision and ideal, no part of your life can be left out of spiritual life. All parts become part and parcel of your over-all spiritual living of your life. The end will be spiritual illumination through attainment of God.

Thus, Gurudev's unique contribution was that he made divinity pervade the entire life of the individual in every aspect and in every detail. He said, "Home life should be divine. Professional life should be divine. The Vyavaharic life and social life also must be divine. One's whole inner subjective life should be divine. You should have divine virtues; you must be a divine ideal person. Your nature and character should be divine. Nothing petty, nothing impure, nothing earthly, nothing gross should be there. So your character, your conduct in all your dealings, in all walks of life should be divine. Let a pervasive divine character qualify your entire life. This is called spiritualising all activities.

Gurudev said, "You need not take one step to go anywhere in order to practise this way of spiritualising all your activities. You can be where you are and at the same time bring about this transformation. Let all that you do be touched by this philosopher's stone of the attitude of worship."

"I worship my Lord through my life, through every word that I utter, through every deed that I do, through every action I engage in and every thought that I entertain and through every sentiment and emotion —*'Yad yad karma karomi tat tad akhilam Shambho tava aradhanam'*." All activity is worship of God. If we live in the immediate presence of the Divine all the time, how can we be petty and unspiritual? The Lord is seated in all as the Antaryami. He is everywhere as the Sarvavyapi Bhagavan. The Lord says in the Gita—*"Kshetrajam chapi mam viddhi sarva kshetreshu Bharata"*—O Arjuna, know Me to be the Knower of the field in all fields. The body is the field and the Being who is seated in this field is called the Knower of the field. Similarly, you are to be like that indwelling being, knowing everything about the Kshetra—the body,

the mind and all the other instruments of knowledge. Even in unknowing creatures like animals, creatures, reptiles, in all these also the Lord is the Jnanasvarupa Antaryami Bhagavan. In another context the Lord says, *"Ahamatma gudakesa sarvabhutashayasthitah"*— here, the Lord identifies Himself as the spiritual reality in all the creatures. The Lord is the beginning, the middle and the end of all creatures. "There is no part of their being and living bereft of My presence, My essence. I pervade everything." Gurudev emphasised the recognition of this reality.

God is always in the company of all. In His divine company, how can you lead your life in any other manner except in a spiritual manner? Except in a manner worthy of His great divine presence? Even if we are in the office of some big official, we behave very correctly so that he may not have anything to say criticising our behaviour. God is the Lord of lords, God of gods, Jagadishvara. And so Gurudev said, "Recognise the presence of the Divine within and without. And therefore, conduct yourself in a divine manner in His presence." The goal of life is to attain Divine Consciousness through divine living. Be up and doing in this task, right up from the beginning. This process of attaining the Divine Consciousness is not meant for some particular part of your life. Therefore, the sooner one is put into this path of divinely living one's life, the better one is doing one's duty. Gurudev has written a couple of books for children also like *'Divine Life for Children'* etc. He says that children also must become aware that they are divine and that they have to live in a divine way in order to attain divine bliss and divine illumination in the end. This is Gurudev's unique message to mankind. He gave practical spirituality to every man. That is Gurudev's grace.

THE MESSAGE OF SWAMI SIVANANDA

(Sri Swami Krishnananda)

At this moment we contemplate the basic fact of the great system of this universe of which we are inhabitants, citizens, in whose great purposive activity we are participants. We may characterise the structure of the universe as one of immense peace and internal coordination, stability and integrality. It is well known to people that man is a microcosmic symbol of the whole universe. The peace that we generally conceive in our minds is what we experience within ourselves, and the coordinated activity of the internal mechanism of the human personality is well known to be at the back of all experience of internal peace.

Generally, when we speak of peace in the world—peace of mankind—we very easily forget that it is an experience, and every experience is attended with a sober mental operation. It is an inward acceptance of the operation of a great law and justice which we may call peace. As far as the human being is concerned, the peace that is longed for, aspired for, while it is an internal experience, it is to a large extent conditioned by outer circumstances so that the events outside, the conditions prevailing in the world, act upon the human individual; and here we have an obvious indication that though peace is an internal

experience of every person, it is not totally isolated from outer circumstance.

The immediate vicinity of a human individual is the family. The family circumstance—the situation of the members within a single group we call the family—conditions the peace, happiness and security of each member of the family. So while the experience of peace in a family is an individual affair because each one experiences it within himself or herself, it is a total operation taking place because the peace of each individual in the family is an organic part of the total action called the peace of the whole family. Hence, we may say that the peace of an individual member in a family group is related to the total structure of the peace of the entire family in the same way as an integral part is related to the whole to which it belongs.

The peace of the family is not a conglomeration of little bits of individual peace. The peace of mind of many people put together is not to be considered as the total peace of the family. The family is more than a group of persons; it is a wholeness of purposiveness and a totality of intention. This analogy of the relation of the individual to the family can be extended further to the larger atmosphere of human existence which, in a similar manner, conditions all lower

levels. The larger community in which a family lives is the conditioning factor of the peace, solidarity and security of the family. It is well known that a single family in the midst of others cannot have peace if the others are not in peace. And we know, in a similar way, a community of people is, again, a part of a wider, still larger atmosphere called the nation. The country, the nation to which each individual belongs, stands above each individual. We may say that the national spirit is a transcendent operation; it is not merely an external or outward atmosphere. The nation is a spirit of obedience and internal coordination and cooperation. It is an awareness that arises in a total mind of what we may call the nation or the country; and it far surpasses in character, in quality, the geographical shape the country may take. The country is not a piece of land. It is a spirit operating in the minds of the people. Thus, the peace of the country is the peace of the community. It is also the peace of the family and the peace of every individual.

While we strive for world peace and the well being of humanity as a whole, it must be clear to our minds as to what we are actually seeking. The conditioning factors cannot be totally segregated from the aspiring centre. The world is, today, far wider than it appears to the naked eye. This little Earth which enshrines all humanity and all living beings is one of the members in a larger family in the solar system. Any sufficiently educated intellect would be able to appreciate the fact that the Earth can have no peace if

the whole solar system is not in order. This appreciation does not require much of deep thinking. This system of living, which is superintended by the great energy-centre Suryanarayana, the Sun in the sky—this belonging of ourselves to this great operation in the firmament, this Solar system to which I made reference—is not outside us. The Sun is not above our head; it is the centre of our life.

It has to be borne in mind that the factors that determine our security, existence and peace are not external, but transcendent. In this sense we may say that the soul of a particular structure is neither inside nor outside, but above—not above physically, but in a logical sense. Scientists sometimes tell us that the solar system is something like the working of an atom, or conversely, the atom is working in the same way as the solar system operates. That means to say, the central nucleus of this cosmic atom, the solar system, is the Sun, comparable to the soul of man; and in Indian tradition, the Sun—Suryanarayana—is regarded as the superintending principle over the Atman, or the soul of man. This solar system, therefore, is transcendent to each one and not outside. It is a part of the large universe, which also should be considered as a transcendent inclusiveness rather than an externality.

The idea of the external is what limits us. The universe is not outside us, and we are not outside it. The operation of the whole of creation is a single act, as is the case with the operation of the

physiological organism of a human individual. The working of any organ of the body is the working of the whole system. If the finger moves or if the legs walk, it is the entire organism that acts at one stroke, simultaneously. Thus is the manner in which we may awaken ourselves to the facts of creation. The world is one whole; and the peace of the world, which is so much needed at this moment of human history today, is not a matter that concerns merely this physical Earth, but it is a grace that has to descend on the Earth from above, which is the larger family to which the Earth belongs. This intelligence, this centrality of the cosmos which is the governing principle behind every historical operation, natural or human, is the great God of the universe. The vision of man has to be integral in order that it may be successful, which means to say that it is necessary for every thinking person to be able to conceive facts in a total fashion and not piecemeal, segmented or in little bits, as if they are disconnected one from the other. This is a hard job. This kind of concentration of mind in an unselfish manner—namely, the way of a sense of belonging of each one to a larger purpose and duty, an organisation or a great goal—is really a great education.

In this world we have many a Master come as ambassadors from the centre of the universe, as it were, to proclaim this message of the great Reality of the universe. These are the Incarnations, the Avataras, the sages and the saints, and while throughout its history the world

has been fortunate enough to be blessed with the coming of these lights from above, India was indeed thrice-blessed that it had throughout its history a continuous line of these comings—Avataras, rishis, *munis*, sages and saints. They are sustaining the whole country even today and, in the language of the great scriptures of this land, the freedom of the country is called *atmaswaraja*, or the freedom of the spirit. The spirit is that which enlivens every part of the organisation of which it is the centre.

The analogy that I mentioned just now by way of illustration—the individual, the family, the community, the nation and the universe—is only to bring out the fact that the centre of every system of action, operation or life is everything that matters here. We may call it the soul of the organisation. In the lowest sense it is the physical body; and then we have the larger dimensions of the very same soulfulness of the different degrees and levels of organisation reaching up to the greatest generality we call all creation, of which there is the final spirit that enlivens every cell. It is in this sense that we say that there is only one soul in the whole universe—the unlimited absolute Godhead. To visualise life in this fashion would be to entertain a spiritual outlook of life. The sages and the saints, the Masters and the Incarnations, come as representatives of this great fact of the universe that the Atman of the cosmos, the Godhead of the universe, is our sustenance. **(To be continued)**

OUR UNCHANGING “I”

(Sri Swami Atmaswarupananda)

In every possible way they could—by word, writing or song—Gurudev and Pujya Swami Chidanandaji tried to instill into our minds that we are Divine, that we are children of Immortality. Ramana Maharshi used to say to those sitting in front of him, “You are all realised.” And Pujya Swami Chidanandaji said of the great ones and the scriptures, “They only have your good in mind. They have attained everything that needs to be attained. Believe them.”

Intellectually we will accept the truth that Brahman alone is without a second and, therefore, we have to be That. But we complain that it is not our experience, it is not obvious to us. Why is that? It is actually because we have reached a level of evolution where our minds have developed the ability to reason, and that requires that it splits into a subject and object. We have become identified with the subject, everything else is an object to us. Indeed, we have the illusion that our false subject is the centre of the universe.

Thus, day by day, we go through a variety of experiences, have a variety of moods, and constantly identify with them. We never notice the “I” that never changes. We think our I is constantly changing because the false subject is constantly changing—happy one moment, sad the next; angry one moment, calm the next. We overlook the

fact that we really think that we have never changed. We feel that we are exactly the same person that we have always been. When we say I, that I is exactly the same I as it was 10 years ago, 20 years ago, 30 years ago. But our mind is identifying with a false I that is constantly changing.

Therefore, when Ramana Maharshi says that you are all realised, he is seeing the “I” within us that we truly are, that which has never changed. And it is that I that our Gurus and the scriptures want us to pay attention to: Get your mind off that which is constantly changing and pay attention to that within which never changes.

If we pay attention to that I, that true I that we are all familiar with and that is ever here and now, we will find, over a course of time, that it gradually has a positive effect on our way of thinking. Our way of thinking now is based upon this changing I, this little I, this false I. If we keep in mind that I that never changes, where no sorrow can touch us, then our mind-stuff itself will gradually come into line with the truth.

It is good to have feeling experiences of the truth. It is even better to have a direct experience where all is one, but sooner or later we are going to have to bring our mind into line with the truth of our experience. So we needn’t wait for

some great realisation or some great experience. They can help, but ultimately we have to do the work. Ramana Maharshi was fully realised at age 17, but they say that it took about 30 years for that realisation to settle. It means it took about 30 years for him to completely work that truth into his

mind, so that the mind totally reflected the truth.

Our Gurus and the scriptures want us to apply the truth right now, to recognise that our I has never changed. That is who we are, and our task is to bring our mind into line with that obvious truth.

* * *

THE RIDDLE

(H.H. Sri Swami Sivanandaji Maharaj)

Why God created this world?
This is a puzzling riddle;
Don't rack your brains now,
You will know when you realise.

Lokavat tu Lila Kaivalyam—
This world is the Lila of the Lord;
He sports in all names and forms.
Do not probe into divine mysteries.

How can there be desire to create,
When the Lord is Aptakama,
When He is above desires?
This is His Swabhava.

Why should there be pain in this world?
This is also a riddle;
Cogitate deeply for a while
Pain is an eye-opener and a blessing.

When did Karma begin?
This too is a difficult riddle;
Karma is Anadi or beginningless,
Do Vichara and become wise.

Why should there be evil in this world?
This is also a vexing riddle.
Know that evil is negative good,
And that this is a relative world.

How can there be Avidya
In knowledge absolute?
This is another bewildering riddle,
You will know this when you
transcend reason.

From the Absolute view-point
There is neither world nor pain,
Neither evil nor Karma,
neither Avidya nor Maya,
Brahman alone exists—this is the Truth

O man! Do not be discouraged when sorrows, difficulties and tribulations manifest in the daily battle of life. Do not murmur. Do not grumble. Learn to be wise. Mysterious are His ways. Understand Him. The pain you get is His blessing in disguise. Pain is the best teacher in this world.

Sivananda

WHAT ONE MUST LEARN FROM OUR GURUDEV

(Sri Swami Sadananda)

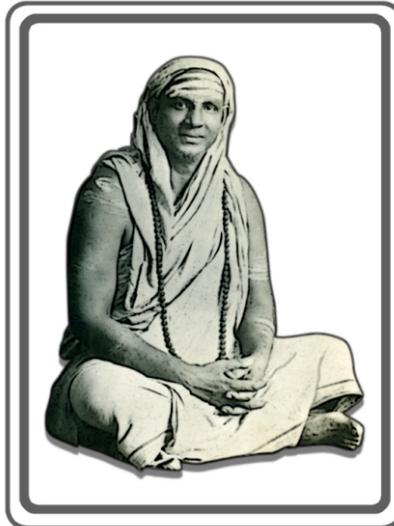
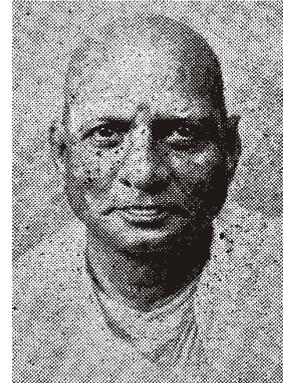
Our Gurudev has now thousands of disciples scattered all over the world. A few thousands of them have had the good fortune to see him at Rishikesh. A still smaller number have been living with him and benefiting by close contact with him. It is doubtful if even those who live and move with him have exercised any thought of how to learn from him for the sake of self-improvement. Since the value of association with great people is to be measured by the lessons that have been learnt and the consequent transformation effected in the nature and character of the disciples, I intend to place before the reader some things which everyone must learn from Swami Sivananda.

IMPETURBABILITY

First and foremost comes Gurudev's imperturbability. Many complain that they have no peace of mind. But how can they have it as long as they are allowing themselves to be disturbed by events that happen to them, whether they are trivial or serious? Swami Sivananda is an object-lesson in this respect. There have

been serious situations in the Ashram which would agitate a lesser man than our Gurudev.

Once the secretary went to him in the night and said, "Swamiji, there is no possibility of feeding anyone in the Ashram tomorrow unless we can clear off the debt of Rs.....that we owe to the provision merchant. So we have to ask the Mahatma inmates to go to the Kshetras at Rishikesh." Gurudev merely smiled and the usual Satsang went on undisturbed.



At 4 a.m., the next morning one Rani came to the Ashram in her car, knocked at the door of Swamiji's Kutir, gave a cheque for Rs. 10,000/- and said she was in a hurry to go away to Hardwar. After she departed, Swamiji sent for the secretary and paid the amount. The crisis was averted. But it was a crisis only to the secretary and

the inmates. Swamiji was absolutely calm throughout.

IN THE HANDS OF THE LORD

Where does his calmness come from? It is from his conviction that he is only an agent in the hands of the Lord and all problems that arise in the course of the discharge of his duties as an agent are to be solved by the Lord Himself. Will any clerk in the office of a business man worry himself when the boss has to face a financial crisis? It is not the headache of the clerk.

Likewise why should any one of us worry ourselves when we know that everything relating to our affairs is being looked after by him? Ours is only to do our best and leave the rest in the hands of the Lord. If we follow Gurudev's method, we can have perfect calm and absolute peace of mind. His constant advice is to tell ourselves "Even this will pass away." There is no trouble in the world that will not pass away.

INDIFFERENCE TO SLANDER

Another thing we have to learn from our Gurudev is total indifference to slander about ourselves. As long as the world is what it is, men will speak ill of others. Sometimes what is said may have an element of truth but there is almost always exaggeration—sometimes the whole story may be a pure fabrication. In any case, ninety-nine per cent of us become agitated and disturbed by such remarks. Somebody comes to us and

says "So and so said this of you." We are at once upset.

Look at Gurudev. He is not upset. Why should he? When you know that you are answerable for your deeds only to God, why should you lose your balance when you hear that someone thinks ill of you? Fundamentally, it is vanity that is responsible for your trouble. You do not have the inner strength to rely upon. How long can you build a reputation upon such an unstable foundation as public opinion? The more you agitate yourself the more you lose your mental strength. The only way is to be firm, and unmoved as a rock. Follow Gurudev's example.

Talking of slander, another good quality has to be acquired from our Gurudev: He will never listen to scandal. Try to tell him something bad about another. You will not find a hearing. It will be like speaking to a wall. How few realize what a great quality this is—not listening to scandal. One who allows another to talk scandal is, without his own knowledge, making himself mentally diseased. He allows his mind to dwell upon the thoughts which are in reality to be kept at a distance from him because they are extraneous and often injurious to him.

It is like allowing cancer to develop itself in one's body. The stage is soon reached when the disease becomes incurable. The mind very rapidly gets corroded. There is absolutely no chance of our developing universal love if we take delight in hearing scandal. Without

the practice of love for all, how can we develop Sama Darsana (equal vision)? In other words, how can we have spiritual progress?

ADHERENCE

Another good trait in our Gurudev which is often left unnoticed is what may be spoken of as the “Stick-to-it” principle. When he has decided upon a course of action, he will stick to it at any cost. He fixed Ananda Kutir as his final dwelling place and nothing will induce him to leave it. Years will roll on: he will be doing his work at Ananda Kutir whatever be the advantages or disadvantages of staying in one and the same place.

He planned out his daily life consisting of Ganga Puja, the Ganga bath, attending to office correspondence, meditation, book-writing, Likhita Japa, Hatha Yoga exercises, and not a day passes without his going through his daily routine. In this advanced age, with so many physical disabilities, he does the Yogic exercises—of course, in his own restricted way.

He knows that he has already advanced spiritually and many of the items of Sadhana are no longer needed; yet, he will stick to them for the sake of discipline and also for setting an example to others. When I observe this trait in our Gurudev, I am reminded of the description of Sri Krishna’s daily observances in the 70th Chapter of the 10th Skandha of Srimad Bhagavata.

MATTER OF DUTY

There we are told that Krishna would rise in Brahmamuhurta, sip Achamana, contemplate upon the Atman, have his bath in pure water, wear new clothes, perform Sandhya, pour oblations into the fire, offer prayers to the Sun, give oblations of water to the Devas, Rishis and Pitris, distribute silks, etc., to Brahmanas and others. What necessity was there for Sri Krishna to do all this? Yet, he did it as a matter of duty. So, too, our Gurudev makes it a point never to swerve from what he has set for himself as a duty to be discharged. The value of leading such a disciplined life is that there will be no Vikshepa (tossing of mind).

The young disciple who takes Sannyas from Swamiji will do well to stick to a place—Ananda Kutir is the best place—and, setting for himself a definite course of action, stick to it for at least twelve years. Then he can elevate himself spiritually as Swami Sivananda has done.

Gurudev also observes the principle of “Do it now.” He hates procrastination. It is not necessary to write in detail about the benefits of doing things then and there. Everyone knows it but it is hard for some people to avoid laziness and the temptation to put off doing things.

EVER A STUDENT

Swamiji lends his ear to everyone but he rarely opens his mouth. He feels that there is always the chance of getting

some new ideas even from very ordinary people. That is why he listens to anyone who has something to tell him. In reality, Gurudev is ever a student, always willing to learn. I have seen him ask a certain person (whose name it is not necessary to mention) to narrate stories in the Satsang. (This was happening some years ago.)

Of course, many of the stories so narrated would be very silly. But strangely enough they would reappear in Swamiji's books with amendments, alterations, etc., and then would become very readable and would have some instinctive value also. This attitude of listening to others must be developed by many of us. On the other hand, we find too many people who are too eager to say something of their own,—whether it is worth mentioning or not—and too unwilling to lend their ear to what another says.

HUMILITY

In fact, at the bottom, the trait noticed above, is based upon the quality of humility—a quality which is inborn in Gurudev. He has studied much. Yet he has great respect for learned people. He feels that Saraswati the Goddess may employ any human tool to give Her teaching. Whenever some member of the Ashram holds a class on the Gita or Raja Yoga or any other subject, the first to come to the class is Swamiji himself.

When I was holding classes, I was feeling that my class would be valuable only if he was present. Perhaps he was

giving me ideas through thought. His mere presence would make me feel that I should have no sense of pride and that I should say what I had to say in a spirit of humble devotion to the Lord. This was the influence of Gurudev's sense of real humility. His humility is very different from that of others. There are some who will be profuse in their expressions of humility. But most of such expressions are insincere. Real humility must be learnt from Swamiji. That is the first step to self-surrender to the Lord and the conquest of the ego.

CLARITY OF JUDGMENT

Never have I perceived in Gurudev want of clarity in judging things. Age only adds to his ability in this respect. Senility will never affect him as long as he lives. That is due to his innate ability to avoid confusion of thought. How few, even among good scholars, have clear thinking! If you observe people talking or discussing, how often will you find irrelevance in argument! How often do we see people leaving the main point and running off at a tangent, leading to conclusions which have no bearing upon the topic of discussion. When we find such defects among professors and lawyers, not to speak of engineers and doctors, we are greatly disappointed indeed.

Especially in matters spiritual, how can any progress be made if there is confusion of thought. How many are cases where those who sit for meditation are led away by hallucinations or

daydreaming or illusions! Gurudev is not only above all these but is ever alert to detect fallacies as soon as they appear. I happened once to talk to him of a certain lady who used to get into trances which would last for eight or ten hours and said that the general belief of those who have seen her was that she was God-possessed like Ramakrishna Paramahansa. He asked me, "Are you sure that it is not a case of hysteria?" I could not answer the question. I state this as an instance to show that he never allows himself to be duped by appearances and that his perception is always quite logical and correct. This trait has to be imbibed by his disciples.

EXCEPTIONAL MEMORY

Along with clarity of vision goes good memory. Many have marvelled at the tremendous memory he has for faces and details about people who have seen him once. I have observed the same ability in Kumbakonam Sankaracharya. Of course, everyone knows how intelligent he is. I feel that good memory is possible only for people who fully love everyone. When anyone approaches Swamiji and talks—though it may be only for a few minutes—Swamiji is thinking about how to help him.

It does not take him much time to find out in what mental state the person is, and being full of love, is thinking of how he can make him happy. Even after the person has gone away, in the privacy of his own room, Gurudev will be, I am

sure, thinking of cases which deserve help and he will be praying for them. That is why he remembers people so well.

GENEROSITY

About his generosity—which he sometimes evidences to the point of lavishness—his sweetness of disposition and such other qualities, nothing need be said. They are very well-known to all. But there is one peculiarity about him which has caused me much surprise. Of course, it is not a quality which anyone can learn from him. Yet, I am mentioning it here because it is least known about him. He has a kind of Siddhi in something particular—I cannot find any other explanation.

What I refer to is his eating anything that is offered to him by pressing admirers. Some people come with sweets and will not be satisfied unless he eats at least a little of them. He will not deny them the pleasure. The nature of his health is such that if he eats even a very little of what is offered to him that is outside his usual menu, he must suffer for it. But the miracle is that he eats and does not suffer. I have to infer that like the late Trilinga Swamigal our Gurudev also has the ability to send out of his body all that the body does not require.

If at least a few of the virtues which I have mentioned above are practised by Swamiji's disciples and admirers, he will feel that his mission has been carried out.

* * *

THE MODERN PROPHET OF THE HIMALAYAS

(Prof. Kaizo Matsuda, Saga University, Japan)

The ultimate objective of life is peace and happiness. Without peace no happiness can exist; real and lasting happiness cannot be obtained unless one seeks it in the achievement of tranquility in one's heart and mind. Hatred and anger are fatal enemies of happiness which is to be built on the fundamental love of humanity. When one's heart is filled with sympathy and love of one's fellow men and women, one's mind grows with wisdom that teaches one to keep on looking on the bright side of life even under adverse circumstances. One thus learns to live in peace and be happy all the time and to the end of one's life.

Lord Buddha weighed in the balance temporary prosperity and lasting bliss and chose the latter. Prince Siddhartha left the castle behind and plunged into deep meditation under the Bodhi tree to find out how to convert the human frailty into Enlightenment. Japan is a Buddhist country, and the people here have long been taught how to derive contentment, if not happiness, out of their daily humble tasks of a diligent life in line with Lord Buddha's immortal teachings. With this background of tradition and culture, it is no wonder that the introduction of Sri Swami Sivananda's world-wide movement, the 'Divine Life Society' has been welcomed here most enthusiastically, evidently destined to

spread like a prairie fire throughout the land.

DIVINE LIFE MOVEMENT

Sri Swami Sivananda is known here as the modern Prophet of the Himalayas in India, and his books on Yoga and Vedanta are ardently read by the enthusiasts who are voluntarily making their best efforts to spread the Divine Life Movement and disseminate the fundamentals of Hinduism out of which Buddhism sprang up 2,500 years ago. Probably unknown to him, Prophet Swami Sivananda has many devoted followers in this country around whom more and more recruits are rallying for inspiration day after day. Once Zen-Master Sawaki, Professor at Momazawa University Tokyo, visited the headquarters of the Japan Divine Life Centre of Saga City on Kyushu and spoke before the members on the subject of Vedanta and Zen. The audience was tremendously impressed, especially by the Hindu philosophy. The impression was more deepened when the audience was told of Sri Swamiji's noble work of moral uplift not only for his own country but for the world in general.

The Hindu Prophet has abandoned the pleasures of life and devotes his time and energy to the universal spiritual uplift of mankind through his persistent

teachings of humanism and Divine Life, with a view for permanent world peace. For this purpose Sri Swamiji has written many books and distributed them all over the world, free of charge. His love of humanity is deep-rooted and sincere; his love is so great that even a single unhappy man who goes astray is not left without his warm sympathy and his hands of kindness extended towards him. His heart throbs in sympathy when he looks around and finds so much misery, despair and disappointment prevailing throughout the world.

LIFE'S MISSION

Just like Lord Buddha or Jesus Christ, the Modern Prophet of the Himalayas has taken his vow to God that he will leave the world better than he found it, by discarding his own pleasures and by creating a new world of non-violence with its inhabitants whose hearts and minds are cleansed of greed, lust, hatred, anger and fear. This is Sri Swamiji's life work, and through his Divine Life Movement the Indian Sage lives and will live forever in the midst of his Japanese followers in spirit, in principle and in actual daily life, willingly and courageously shouldering the arduous task of establishing One World Federation of brothers and sisters for the first time in history.

The discovery of nuclear and thermonuclear bombs has revolutionised warfare. Some people depend upon those dreadful weapons for the maintenance of world-peace. It is a reality that a war today cannot be local,

being highly pregnant with the danger of becoming a global one. It is subsequently true that a third world war will most probably bring about an annihilation of the belligerent nations. 'Armed Peace' can never be depended on.

Sri Swamiji is a thorough pacifist, with genuine love of humanity burning dynamically within his heart of hearts. To him the tiny lives of all living beings, even insects, are sacred and his creed of non-violence forbids him to touch life in any form that is endowed with freedom and the right to enjoy itself. The Sage of the Himalayas hates war and never believes in 'Armed Peace'. He teaches us that we must learn how to establish permanent peace in our own hearts before we intend to do so in the world, because those alone can be trusted for world-peace who have learnt to love their neighbours as much as themselves. To love our fellow men and women as much as our own selves we must not hesitate to sacrifice our own worldly possessions to relieve the sufferings of others.

We Buddhists believe in the eternal law of compensation or causation, as well as '*innen*' or Karma. A stingy man is despised, because he doesn't know that his little alms given to the poor will return to him sooner or later doubled in quantity and in value. Few of us know the pleasure of giving alms, while the national wealth is spent almost frantically to keep on the ever-intensifying armaments race.

WORLD-PROPHET

Swami Sivananda's followers call him the 'World-Prophet', because he teaches us how to attain the ultimate object of human life. Siva had meditated for years in solitude in the Himalayas and, like Lord Buddha under the Bodhi tree, attained the highest status of Nirvana, the perfection of the mind. Siva is the first living Prophet I have ever come across because he teaches me the fundamental ethical law that leads us onward on the road to eternal peace and everlasting bliss. Man's aim of aims is, needless to say, mutual prosperity and happiness. War destroys both of them and solves nothing. Siva hates war and teaches us how to disavow it.

Men are slaves of lust for power and money. The Indian Sage knows how to get rid of it once and for all by devoting one's own Self to the service of mankind as he gives a living example of it. Swami Sivanandaji Maharaj is the King of kings in the earthly Kingdom of God. Money produces war, while non-violence produces lasting peace. If the world does not take Siva's warning seriously in time, the nuclear bombs will ere long fill the sky with mushroom clouds all over.

As a matter of fact, such a powerful spiritual leader of dynamic supernatural mental equipments as Sri Swamiji—is most urgently needed to save the world from the dangers of utter destruction. If we depend upon the history of the past, we can with confidence look forward to the advent of the Messiah for universal salvation and paving the way for the final

establishment of the Kingdom of God on earth. It is universally recognised that the world in general is so utterly rotten morally, spiritually and religiously that the final and divine intervention is imminent to save the human race from degeneration. I don't hesitate to declare that Sri Swami Sivanandaji Maharaj is one of those most needed spiritual leaders to proclaim the Truth.

Yoga and Vedanta, delineated in the Upanishads, are the fundamental creeds upon which the Divine Life Society is based in principle and practice. Sri Swami Sivanandaji Maharaj has mastered the secrets of controlling the mind and communing with God through these two methods of mental training and right conduct of life. Hence his disciples respect and love him, as their Guru has attained perfection.

HIS SAYINGS

"One should live in the spirit of Vedanta by destroying 'I-ness', 'mine-ness', selfishness and attachment. Then alone one can be really happy, even while discharging the duties of life by remaining in the world."

"The mischievous monkey-mind plays havoc in a variety of ways and causes cares, worries and anxieties. You must know the right method of concentration and meditation. Then alone you can really be happy."

"I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in

service. Service has elevated me. Service has purified me.”

“I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta.”

“I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and creeds.”

“Vedanta is no creed, no ceremony, no form of worship. It proclaims with emphasis that you are immortal, all-pervading Soul or Brahman in essence.”

“God is Love, God is Truth, God is Peace. God is Bliss. Real Yoga is the attainment of the highest divine knowledge through conscious communion with God.”

“Persevere. Plod on in your task. Introspect and find out your defects. Remove them one by one by developing the opposite virtues. Find out the correct value of life here; it is not full and perfect. There is always a sense of want. Meditate. Meditate. Meditate. This is the secret for attaining God realisation.”

THE PATH OF YOGA

In reply to my congratulations on the brilliant success of the Parliament of Religions the Indian sage was kind enough to send his *‘Easy Steps to Yoga’* with his autograph. The author’s own words in facsimile handwriting explain the aim of the book:

“Blessed Selves! Yoga is an exact science. It aims at the harmonious

development of the body, the mind and the soul. Yoga bestows perfection, peace and eternal bliss. Withdraw the senses. Meditate and reach the highest rung of the ladder of Yoga, the Nirvikalpa Samadhi or union with the Supreme Self through *‘Easy Steps to Yoga’*. Be humble, simple, gentle, tolerant and merciful. Develop intense aspiration for the Truth. May you shine as a dynamic Yogi!”

When I had deeply studied this sacred book, I felt a different person. For the first time in my long life I came face to face with God dwelling within me.

Swamiji carries the sunshine about him wherever he goes, and people who come in contact with him unconsciously share his optimism to look on the bright side of life all the time. The buoyant spirit innate in him never fails to make other minds buoyant, magnifying the beauty of life. Worries and vexations disappear and joys and hopes take place at the approach of this great man of the Himalayas, who has realised the existence of God within his own Self. The mysteries of life and the universe are at long last solved by the realisation of the Self through the experience of Divine Life.

May the Indian Prophet live long, so that his selfless endeavour to uplift the spiritual life of the entire world may bear fruit in the actual establishment of permanent peace in the world.



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 3

The extreme bad state of Nathua, who is being pressed by a money lender's agent for immediate repayment of a loan taken by Nathua. Failure to pay would mean attachment of all his property.

Scene 4

The doctor is sitting alone at night after the day's heavy work. He is in an introspective mood and thinking aloud. Poor Nathua enters and implores the Doctor to save his honour by helping him to repay his creditor. The doctor promises to give him the required money and sends him away fully reassured and joyous.

Scene 5

From the celestial regions Lord Siva and Parvati are observing the earth. Siva points out to Parvathi the lone figure of Dr. Kuppuswami, immersed deeply in his own profound thoughts upon problems of life and death. Siva tells Parvathi how he means to work through this man and to bring about peace and good will upon earth and bestow happiness on a sorrow-seared Humanity.

ACT II.

SCENE VI

[Time:—Third quarter of the night.

Place:—A room of a bungalow where a faint light is burning. On the wall are

hanging pictures of gods like Rama and Krishna which are decorated with flower garlands. On one side is a bed-stead on which Dr. Kuppuswami lies. On the other side is a mat spread out on the floor where his servant Kalua is sleeping. He

sometimes grinds the teeth and moans in sleep now and then. Suddenly Dr. Kuppuswami wakes and sits up in the bed. He rubs his eyes with both hands and stares all round.]

DOC: Kalua! Kalua!

KALUA: (*suddenly wakes up*) What is it, Sir?

DOC: Just now an old man came here.

KALUA: No body came here, master. The gate is well-closed.

DOC: No, you do not understand. He caught hold of my hand and said, "Get up, doctor. Give a new message to the world. Do not continue this worldly life even for a second. This life is full of misery. Man goes towards a fall when he forgets his real self in this worldly life. Give up bondage and attain salvation." He also said "All beings in this world desire happiness and are attracted by fleeting sense-objects, but what is the result—pain and disappointment. Come, Come. Save them." Ha! What a wonderful man he was!

(Closes his eyes and is silent for a moment.)

KALUA: What has happened to you, Sir? What makes you talk in such a raving manner?

DOC: (*Not listening to the servant*) I went with him and I cannot say to what strange place he took me. He showed me many distressing and fearful scenes. My heart began to shudder with fear when I saw them. I closed my eyes. He said, "My child! This is what man thinks happiness and to get which he is ever so anxious

and wastes the precious, moments of his life for mere trifles. Look! These are the same charming ladies through whose gesture and features a man loses his discretion and squanders all his wealth. From their throats sweet melodies fascinated men and attracted them. What is left of them now?—A mere skeleton of bones and stinking flesh. These eagles and ravens are picking out the very same eyes which used to be described as 'most beautiful', 'Star like' etc. Where has that charm and attraction gone now to possess which a man is always so eager? Why is it that their Jasmine and Petal-like smile spell fear today?" (*Becomes silent*).

KALUA: You are unwell, Sir, (*Scratches his head.*) Where should I go? What should I do? The dawn is still far off.

DOC: (*Looks upwards*) Having witnessed that scene a furious struggle is raging within me. Such a tremendous change is coming in my life as I could never imagine before (*becomes sad*). Yes. That old man continued stroking my head, "Have you seen the worldly pleasures? Do you want to see any more of it? Look, He is the same king who never bowed his head before anybody during his life time. The Goddess of wealth always attended on him. With one motion of his eye-brow millions of crowns were removed from the heads of the other rulers. Today even this king has thrown down crown on the dust and it is bemoaning the loss of its past glory. The king is lying at the feet of jackals! Witness this terrible change. Is this what they call happiness? No, my child!

Happiness is far, far away. None can imagine real happiness. I know you are a Doctor. You get happiness in serving the people. You like to see millions of moaning patients relieved of their maladies and smile and laugh. But, have you been able to make them happy? Did you see them smiling and laugh? Pray tell me. Pain is their old companion. Want is their real brother. They never get satisfaction and this constant discontentment ever makes them sick. Untold visions of happiness are set up before their eyes. Did you ever think of them? Did you try to relieve them of this dire malady? If you have not done so far, do it now, my son. Get up and come out of bondage. Give up this limited life of a physician and enter the boundless life of a Universal Healer. There you will get happiness and peace.” (*Closes his eyes and becomes silent for a moment.*) Kalua, where is that old man? Look here, don't let him go. I have to ask him some more questions. (*Suddenly gets down from his bed and rushes towards the door, but stands still when he finds it closed*).

KALUA: (*approaching him*) Please lie down quietly on the bed, Sir. You must have witnessed a dream. That is why you are so upset.

DOC: Yes, my dear fellow. That was a dream and a false one. But I take it to be true. It is a hint for me. I wish to renounce worldly life very soon. Don't disclose it to anybody otherwise people will hinder my way. I shall become a mendicant and endure all the hardships of a monk's life. This is my firm determination. I want lasting happiness. I shall go in search of it wherever I might

get it. I shall remove my pains and those of the world. This action of mine would be for the good of the world. I wish to go away before sun-rise. Distribute all my belongings to the poor when I am gone. (*Kalua begins to weep*). Don't be despondent, my dear brother. You should laugh today that one forlorn wayfarer has found the right path. I know you have all along served me most devotedly indeed. I shall ever remain grateful to you for all your services, (*wipes the servant's tears*). Don't weep. I am going.

KALUA: (*falling at his feet*) Please don't go, my dear master. I won't be able to stay here even for a moment when you are gone. Please take me with you. I shall serve you wherever you go. This body of mine will also be put to good use in your great and lofty mission (*weeps bitterly*).

DOC: (*firmly*) Don't place obstacles before this supreme good act of mine. You know my nature fully well. Nobody can deflect me from my determination. How far will you accompany me? I do not need you at present. Take whatever money you want. Go and maintain your own family. You will get happiness there. Make your parents happy and get their blessings. This is for your good, (*pats him on the shoulder*). Don't become timid. Obey my orders.

KALUA: Pray don't give such orders, my heart will indeed break.

DOC: Look here. The Sadhana that I want to undergo now requires solitude. Don't be an obstacle in my way. Your love for me is really praiseworthy. (*Opens the door, Kalua steps forward weeping*) Have forbearance. If you will weep loudly our

neighbours will be awakened and I won't be able to go away.

KALUA: (*controlling himself*) Kindly strangle me and throw me in the ocean, Sir. That is far better than life without you.

DOC: O Kalua! Blinded are you with Moha for thy master. Take care lest this love of yours gets changed into attachment and I may not go away peacefully. Pray don't do so, I bow at thy feet.

KALUA: No, no, my dear Sir. You may go. May God bless you with success. I shall give up my life on your separation, but I won't stop you. You may go, Sir. Go away, (*falls down on the floor*).

DOC: (*to himself*) What a pure love he has. He is forcibly drawing me towards himself. What shall I do? (*thinks*). No, I must control myself. Otherwise attachment will have its way over me. Go I must, this very moment.

(*Opens the door and walks out singing*):

Hare Rama Hare Rama Rama Rama
Hare Hare
Hare Krishna Hare Krishna Krishna
Krishna Hare Hare.

Is there not a nobler mission than eating, drinking and sleeping.

It is difficult to get a human birth,
Therefore try your best to realise
in this birth;

Fie on that wretch, woe to that man
Who wastes all his life in
sensual pleasures.

Time sweeps away, kings and barons.

Where is Yudhisthira? Where is Asoka?
Where is Shakespeare? Where is Valmiki,
Where is Napoleon? Where is Shivaji?

Be up and doing Yogic Sadhana,
you will enjoy supreme Bliss.
Be up and doing Brahma Vichar,
you will attain immortality
(Kaivalya Moksha)

Hare Rama Here Rama.....

Can you expect real Shanti if you waste
your time in idle gossiping?

Can you enjoy supreme peace if you
waste your time
in novels and newspapers?
in fights and quarrels ?
in scandal backbiting ?
Hare Rama Hare Rama.....

[CURTAIN FALLS SLOWLY]

Kings and lords will pass away. This world will pass away with all its occupants. The sun, moon and stars will pass away. All joys and sorrows will pass away. Wife, children, wealth, property will pass away. The five elements, the earth and heaven will pass away. Only Brahman, the Pure Satchidananda, will shine eternally.

Sivananda

Children's Page**PROVE BY SERVING YOUR PARENTS THAT...***(Sri Swami Ramarajyam)*

There was a poor widow. She worked hard to bring up her son. She lavished all her love and affection on him. In due course, the son got married. After his marriage, the son started quarrelling with his mother over trivial matters.

One day his wife lodged a false complaint with him against her mother-in-law.

The son lost his temper. He went to his mother and shouted, "Hag, either die or kill me."

The mother was astonished to hear these words. Shedding tears, she said, "What are you saying! I am your mother. Can I kill you? A son can be a vicious son but a mother can never be a vicious mother."

The son shouted in anger, "Am I a vicious son?"

The mother said, "No, I did not say that."

The son got angrier and screamed, "What else did you say?"

And, then, trembling with rage, he strangled his mother. She died.

Due to his rage, the son had acted madly. When he cooled down, he bitterly repented his ghastly act and began to cry.

When the son was carrying the bier of his mother, he heard a voice; "Walk carefully, my son."

The voice startled him and he stopped. It was his mother's voice. He noticed a snake lying in front of him.

The son was returning after performing the funeral rites. It started raining. He heard the same voice again, "Let my son reach home. May it rain thereafter!"

Covering his face, the son began to weep bitterly.

It is true that a mother can never be a vicious mother. Even after her death, she longs for the safety of her son.

Dear children, you can never imagine how much your mother has suffered to comfort you. When you did not sleep at night, she also did not sleep. When you wetted the bed, she made you sleep on the dry portion and herself slept on the wet one. If you suffered any discomfort, she became restless.

You can never repay what your mother has done for you, but, at least, you can render her as much physical service as possible. To serve your mother alone is not sufficient. You should serve your father as well.

If a mother can never be a vicious mother, prove by serving your parents that a child, too, can never be a vicious child. □ □ □

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 Lakh 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

'SWAMI SIVANANDA—MAN TO GOD-MAN'—THE DIVINE DRAMA AT SYDNEY, AUSTRALIA

What you cannot teach through hundreds of books and hours of lecture, you can bring home to the audience easily and effectively through a single play. Drama is an art-form that touches the heart.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

As a part of the yearlong celebration of 125th Birth Anniversary of Beloved Sadgurudev Sri Swami Sivanandaji Maharaj, the most befitting and beautiful birthday present was offered at His lotus feet on 5th May 2012 at Marana Auditorium, Hurstville, Sydney Australia in the form of a drama depicting His glorious life and sublime teachings: 'Swami Sivananda—Man to God-Man'.

The concept of preparing a drama on the life and teachings of Sadgurudev, one of the brightest luminaries on the spiritual firmament of India and the world at large, was initially discussed nearly two years ago between Sri Swami Padmanabhanandaji Maharaj, General Secretary DLS Headquarters, Rishikesh and the DLS Australia members. It was then that this idea was broached with Smt. Ambika Prasad, who has been preparing the dramas on the lives of

saints under the propitious banner of the group 'Ananya Samarpana Performing Arts' in Sydney over the last decade.

Smt. Ambikaji agreed to offer her services for this sacred task and engaged herself in an in-depth study and intense research into Sadgurudev Swami Sivananda's life and teachings. She also visited the Headquarters Ashram in early October 2011 to imbibe and understand His radiant personality and sublime philosophy.

It was to be a prodigious task to try and condense the entire life and teachings of the Holy Master into a three hour drama. The sincere and dedicated efforts of Smt. Ambikaji and her group bore fruits and the curtains were raised on the Glorious evening of 5th May 2012 at Marana Auditorium for the first performance of the Divine Drama 'Swami Sivananda – Man to God-Man'.

This auspicious event was graced by the presence of Sri Swami Padmanabhanandaji Maharaj, Sri Swami Sridharanandaji Maharaj and Sri Swami Atmeshanandaji Maharaj from the Vedanata Centre of Sydney and Sri Swami Paramanandaji Maharaj.

The programme commenced with invocatory prayers and lighting of the lamp by Sri Swami Padmanabhanandaji Maharaj and a short introduction by the DLS Australia President, Sri Radhakrishnan Sharmaji. This was followed by H.H. Sri Swami Padmanabhanandaji's address to the attendees. Sri Swamiji spoke on the significance of Arts especially drama as being an effective tool to convey sublime truths and also in effecting a remarkable transformation in the personalities of the artists as they constantly contemplate on those sublime truths.

The role of Master of Ceremonies was efficiently conducted by two young devotees of DLS Australia—Maitry Vaghela and Rahul Gokarn. The drama was a tremendous success. There was pin-drop silence for three hours in the Hall which was filled to its capacity of 700 persons. Many were moved to tears as the episodes presenting compassion, love, magnanimity, purity, strength,

generosity of Sadgurudev were being enacted.

After the drama, certificates were awarded to each of the participants by Sri Swami Padmanabhanandaji Maharaj. It was followed by couple of 'votes of thanks' from Smt. Ambika Prasadji on behalf of 'Ananya Samarpana' and from Vijay Gokarn on behalf of the Divine Life Society, Australia.

The Divine Life Society Headquarters appreciates and acknowledges with deep sense of gratitude the magnanimous services of Smt. Ambika Prasad and the group 'Ananya Samparna' in preparing and presenting this splendid saga 'Swami Sivananda—Man to God-Man' and the sincere efforts of the members and devotees of the DLS Australia Branch in organising this magnificent programme.

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

An Eight-day Spiritual and Personality Development Camp for Students at the Headquarters Ashram

As an event of the Glorious Celebration of 125th Birth Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj, an Eight-day Spiritual and Personality Development Residential Camp for students was organised at the Headquarters Ashram from 6th to 13th May 2012. Seventy three students of three different schools of Andhra Pradesh (Aravinda High School,

Kunchanpally, Distt. Guntur, Prasanta School, Darsi and Sivananda School, Karavadi of Distt. Prakasam) along with their eighteen teachers participated in the Camp. Sri Sai Babu and Smt. Gita of Sivananda School, Karavadi were the coordinators of the Camp. The venue of the Camp was Swami Sivananda Satsang Bhavan (Auditorium).

On 6th May, the Inaugural Day programme commenced with prayers. H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President DLS Headquarters inaugurated the Camp and blessed the students with his inspiring message. Each day of the Camp comprised three sessions. The early morning session of prayer, meditation, Yogasana and Pranayama was conducted by Sri Swami Sridharanandaji Maharaj. Thereafter, the students proceeded to Sri Vishwanath Mandir and participated enthusiastically in the chanting of Panchakshari Mantra and attended the Arati.

The forenoon session commenced with Bhajan, Kirtan and Shanti Mantra by Sri Swami Devabhaktanandaji Maharaj. It was followed by an interesting session of story-telling by Sri Swami Ramrajyamji Maharaj who presented ethical, cultural and spiritual teachings through stories and interaction with the students. Sri Swamiji also taught them to recite Universal Prayer in English and Hindi. Then, there were inspiring lectures by Sri Swami Akhilanandaji Maharaj on 'The Glorious Life of Sadgurudev' and 'The Divine Life Society' on 6th and 7th May; by H.H. Sri Swami Nirliptanandaji Maharaj on 'The Purpose of Life' on 8th May; by Prof. Subba Rao on 'Success in Life' on 11th May; by Sri Swami Yogavedantanandaji Maharaj on 'Seva' on 12th May and by Sri Swami Devabhaktanandaji Maharaj on 'Devotion and Love' on 13th May 2012, the concluding day.

To inculcate the value of selfless service, the students were motivated to do Seva in Annapurna Dining Hall daily before taking their lunch. The afternoon session comprised different activities each day. On 6th May, they were taken around to get familiarised with the neighbouring locality of Laxmanjhula, Taopvan and Muni ki Reti and also to have a refreshing Ganga bath. The students got blessed opportunity to have Sadgurudev's Darshan through a video show on 7th May. Next day, they enjoyed the games and scouting activities under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji and Sri Vasudevji. On 11th May, Sri Swami Amritrupananda Mataji gave them a talk apprising them of Clean Himalaya Project. Being inspired by her, thirty students along with their teachers went next morning to offer their services for the Project. On 12th May, the students enjoyed greatly the melodious and inspiring English songs of Sadgurudev conveying His sublime teachings and also practised singing those songs.

In the evenings, they were taken to have Ganga Snan and Darshan of the Gurudev Kutir, Tapasya Kutir and Guru Niwas. They were motivated to attend the prayers and Gita chanting daily during the night Satsang. Some students also presented Bhajans as their offering at the lotus feet of Sadgurudev. They were also taken to visit the sacred shrines of Haridwar and Kunjapuri on 9th and 10th May respectively.

On the concluding day i.e., 13th May, H.H. Sri Swami Vimalanandaji

Maharaj, President DLS Headquarters blessed them with his inspiring words at Gurudev's Samadhi Shrine. During the last session at the Camp Venue (Auditorium), the students presented Universal Prayer and also expressed their touching comments about the Camp. It was followed by beautiful dance performances by students. The Spiritual Camp concluded with the blessing messages by Sri Swami

Nirliptanandaji Maharaj and Sri Swami Yogavedantanandaji Maharaj and Prasad distribution.

All the participants felt immensely happy and blessed to be the part of this Divine Camp organised in the sacred abode of Sadgurudev at the holy banks of Mother Ganga.

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

SEVA THROUGH SIVANANDA HOME

By the profound blessings of Sri Gurudev, the Divine Life Society Headquarters continues rendering its humble service through Sivananda home, situated in Tapovan near Laxman Jhula. It provides medical facilities for homeless people who have become ill and are in need of in-patient treatment, and a home for them who are socially abandoned, due to permanent physical handicaps, mental illness or otherwise and who are not able to look after their own physical needs.

One early morning she was sitting right outside the gate of Sivananda Home. Scarcely dressed, just a towel draped around her waist and a T-shirt on top. Nobody knows how and where from she had come. She could not speak or articulate. When she was asked to come inside, she immediately got up, and stumbling and limping she entered. One side of her body was weakened, by a seemingly birth defect, her arm in a spastic contraction, and an infected wound on her foot. She might have been

on the road for quite some time, since she was completely infested with lice, fleas and skin infections. But after a shaving, washing, soaping and bathing session, dressing of the wound, ointment applications and fresh smelling clothing put on, this 20-year old was like one entirely transformed. Upon asking her name, she did not want to reveal, just said: "You give me any name". Only the Almighty Lord knows what suffering, shame, anxiety or else she had undergone, and unless a feeling of safety and security was there, she preferred yet to remain *incognito*. A new name was given to her, to which she responded well, and day by day she regained more and more self-confidence and sometimes even a little smile appears on her taunted face. May she always feel the protection and blessings of the Almighty Lord Hari Om.

One of the other newly admitted patients this month was an elderly gentleman, who was brought inside, already in a severe destitute and

abandoned condition. Suffering from TB, jaundice, and anemia, with a fragile Hb of 4.3 only, he succumbed to his progressed diseases a couple of days later. May his soul rest in everlasting peace, bliss and harmony.

Jai Gurudev. Jai Sri Ram. Om Shantih, Shantih, Shantih!

“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

INAUGURAL FUNCTION OF THE 71ST YOGA-VEDANTA COURSE (MAY-JUNE 2012)

The Seventy First Basic Yoga-Vedanta Course of the Yoga-Vedanta Forest Academy was inaugurated on 3rd May 2012 at YVFA Hall. Thirty six students from all over India joined the Course.

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters graced the Inaugural Function by his august presence. The function commenced with the Puja at the Holy temples of Mother Durga and Dattatreya Bhagavan. After the chanting of Jaya Ganesh Prayer and Guru Stotra, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a hearty welcome to all those present. H.H. Sri Swami Nirliptanandaji Maharaj lighted the Deepa (lamp) as an

auspicious token of the commencement of the Course. Sri Swami Akhilanandaji Maharaj, then introduced the students to the gathering.

H.H. Sri Swami Nirliptanandaji Maharaj in his inaugural address highlighted the significance of Yoga and Vedanta in attaining Abhyudaya (well being in this life) and Nishsreyas (Eternal Bliss and Immortality). Sri Swamiji also advised the students to make best use of the blessed opportunity of their stay at the sacred abode of Sadgurudev. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

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

VALEDICTORY FUNCTION OF THE 70TH BASIC YOGA-VEDANTA COURSE (MARCH-APRIL 2012)

The Valedictory function of the Seventieth Basic Yoga-Vedanta Course was held on 29th April 2012 at Y.V.F.A. Hall. H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS

Headquarters graced the function by his august presence.

After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a

hearty welcome to all those present. Sri Swami Akhilanandaji Maharaj, presented the report of the course. Thereafter, the students expressed their experiences and impressions about the Course. It was followed by the distribution of certificates and Jnana-prasad to the students and felicitation of the faculty members.

H.H. Sri Swami Nirliptanandaji Maharaj in his valedictory message emphasised upon the need of striving for

the attainment of the supreme goal of life *i.e.*, God-realisation. Sri Swamiji also inspired the students to base their lives upon Dharma (righteousness) as it is the foundation of spiritual life. The function concluded with the worship of Mother Saraswati and distribution of Prasad.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all!

CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

In response to the requests of Sadgurudev's devotees, H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters undertook a five week Cultural and Spiritual Tour to Australia and New Zealand from 15th April to 20th May 2012.

Sri Swamiji arrived at Delhi on 15th April and attended a Satsanga at Muktheadhara Hall organised by DLS Vasant Vihar Branch. Swamiji blessed the gathering with his talk on 'Navayogi Samvad of Srimad Bhagavatam'. On 16th April, Sri Swamiji left Delhi for Singapore. Sri Swamiji blessed the devotees in a Home Satsang at the residence of Sri Lokanathan on 17th April. Thereafter, Sri Swamiji proceeded to Perth for his seven-day programme from 19th to 25th April.

On 20th April, Sri Swamiji attended a Satsang at the Sri Bala Murugan Temple and delivered a talk on 'The Philosophy

of Idol Worship'. Next day, Sri Swamiji blessed the devotees in a Home Satsang with his talk on 'Guru Tattwa and Ishwar Tattwa' followed by a Question-answer Session. On 22nd April, Sri Swamiji addressed the gathering on 'Worship of God as Mother' in a Satsang organised by Temple of Fine Arts and Siva Family Members.

At the request of the members of Sivananda Ashram and Beacon Yoga Centre, Sri Swamiji visited their Ashram on 22nd April and spoke on 'Jnana Yoga'. On 23rd and 24th morning, Sri Swamiji spoke on 'Meditation' and also guided them in meditation. During fore-noon Satsang on 23rd April, Sri Swamiji addressed them on 'Patanjali Yoga Sutras'. In the evening, Sri Swamiji spoke on 'Bhakti Yoga' in a Home Satsang. Sri Swamiji answered the queries of the devotees in a Question-answer Session at a Home Satsang in the evening of 24th April. On

25th April, Sri Swamiji left Perth for his five day stay at Canberra.

On 27th April, Sri Swamiji attended a Satsang at Canberra Arupadai Murugan Temple and delivered a talk. In response to the invitation of the members of The Hindu Temple Cultural Centre, Canberra, Sri Swamiji attended their special Satsang organised to celebrate the 13th Anniversary of Pran Pratishtha (Consecration) of their temple on 28th April. Sri Swamiji blessed the devotees in Home Satsangs on 29th April. Sri Swamiji left Canberra for Sydney on 30th April.

On his arrival at Sydney, Sri Swamiji attended Home Satsangs from 1st to 4th May and guided the devotees on various aspects of Sadhana. On 5th May, Sri Swamiji graced the programme of first performance of the drama 'Swami Sivananda: Man to God-man' at Marana Auditorium, Hurstville. Sri Swamiji delivered a talk highlighting the significance of drama in conveying deep truths and also awarded the certificates to the artists. Sri Swamiji attended Paduka Puja and also blessed some seekers with Mantra-initiation on 6th May morning at the DLS Sydney Branch. Sri Swamiji interacted with the children, youth and the drama participants in a Question-answer Session in the afternoon. In the evening, Sri Swamiji attended a Satsang organised by Acharya Kaimkarya Sabha at Homebush Boys High School and also delivered a

talk. On 7th May, Sri Swamiji attended a Home Satsanga and next day departed for Auckland for his one week New Zealand Tour.

On 9th May, Sri Swamiji attended a Satsang at Ganapati Temple and addressed the devotees. Sri Swamiji launched the official website of DLS New Zealand – www.dlsnz.org. On 10th May Sri Swamiji blessed the devotees in Home Satsangs from 10th to 12th May. On 13th May, Sri Swamiji attended a Satsang at Ashram Yoga (a Yoga and meditation centre) and spoke on 'Patanjali Sutras'. Sri Swamiji left Auckland for Sydney on 14th May. Sri Swamiji attended a Home Satsanga on 15th May at Sydney. On his return from Australia Sri Swamiji blessed the devotees in a Home Satsang on 17th May at the residence of Sri Jignesh at Singapore. Sri Swamiji returned to the Headquarters Ashram on 20th May.

Sri Swamiji Maharaj's visit to Singapore, Australia and New Zealand helped immensely in propagating Sadgurudev's Divine Message of Peace and Universal Love. The Divine Life Society Headquarters acknowledges with gratitude the kind services of devotees of Australia and New Zealand in organising various programmes to spread the message of Sadgurudev.

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

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

The Holy Sri Guru Purnima will be observed at the Headquarters Ashram on the 3rd of July, 2012, and the 49th Anniversary of the Punyatithi Aradhana of Gurudev Sri Swami Sivanandaji Maharaj will be celebrated on the 12th of July 2012.

In between the above two sacred functions, there will be a Spiritual Conference, known as *Sadhana Week*, for seven days from 4th to 10th July continuously, with programmes every day.

Devotees who intend to participate in the above programmes, are requested to write to us, giving full details of the number of persons arriving so that the information may reach us not later than the 10th of June, 2012.

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

population in the whole of Uttarakhand, disrupting traffic.

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

Due to difficulty in accommodating large number of persons, the Ashram has to request for rooms from neighbouring Ashrams. Guests may kindly bear with these difficulties and adjust themselves, lovingly. Devotees 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
5th May, 2012

—THE DIVINE LIFE SOCIETY

**UNVEILING OF SWAMI SIVANANDA PEACE PILLAR IN ESIKHAWINI,
KWAZULU NATAL, BY THE PRESIDENT OF THE REPUBLIC OF SOUTH AFRICA**

On 9th April 2012 in Esikhawini, KwaZulu-Natal, South Africa, religious and community leaders from across the province gathered to promote unity among the people of Republic of South Africa. The historic occasion took place in the heart of Esikhawini where thousands of men and women had lost their lives during the apartheid regime. This special function was hosted jointly between the

National and Provincial Government and Mr Ishwar Ramlutchman, a devotee of Sri Swami Sivananda and The Divine Life Society. Apart from the devotees of Satgurudev, His Excellency, The President of the Republic of South Africa, Dr Jacob Zuma, The Honourable Premier of KwaZulu Natal, Premier Zweli Mkhize, The National Minister of Transport, Dr JS Ndebele, The Mayor of The City of Umhlatuze, Mr. Alphias Mbatha, The Mayor of Uthungulu District Municipality, Mrs Thobeka Mchunu, The Deputy Mayor Of Uthungulu District Municipality, Mayor Thulani Mashaba, The Minister of Safety and Security, Mr Willis Mchunu and many other Dignitaries attended this glorious event.

The event began with the unveiling of the historic Sivananda Peace Pillar Heritage Monument by the President, Dr



Jacob Zuma, the Premier Zweli Mkhize and Ishwar Ramlutchman. The Sivananda Peace Pillar stands alongside a Struggle Monument to celebrate the African National Congress's 100 years of Selfless struggle. The Struggle Monument is a tribute as well as a reminder to future generations of the hardship and suffering our forefathers endured so that we could enjoy a better life. The theme of promoting peace and harmony is aptly demonstrated with the Sivananda Peace Pillar which contains the universality of all world religions.

The Sivananda Peace Pillar in Esikhawini (now a heritage monument) is towering an impressive 3,5metres high and is inscribed with prayers from the world's major religions. The Sivananda Peace Pillars are dedicated to Sri Swami Sivananda, founder of the Divine Life

Society and his disciple Sri Swami Sahajananda.

In Kwazulu-Natal, Sivananda Peace Pillars have already been unveiled in Empangeni, Phoenix, Pietermaritzburg,

Clare Estate, Hluhluwe iMfolozi Game Park, Greytown and Tongaat.

“The Sivananda Peace Pillar is a source of inspiration for our future generations.”

STUDENTS' CAMP HELD AT CHANDOD, GUJARAT

The Divine Life Society Vadodara Branch jointly with Gurjar Divya Jeevan Sangh Samiti organised a 4 days students' residential camp on the banks of Narmada river at Gangnath Mahadev, Chandod, known as Kolhadi Tirth in Narmada Puran, from 28th April to 1st May 2012. About 50 students of 9th to 12th standard from Vadodara, Bhavnagar, Surendranagar, Nadiad and Ahmedabad participated and benefited from multifaceted programme spanned in 4 sessions.

Swami Nirakaranandaji from Hqs spoke about the unique features of Swami Sivananda's life highlighting time management and integral Yoga. Swami Tyagvairagyanandaji dwelt upon disciplining the mind, and recognising the Sat Chit Anand nature of the Atman as goal of life in lucid words.

Swami Svaprakashanandaji taught the chanting and meaning of first 5 verses of Chapter 16 of Bhagavad Gita, regarding Daivi and Asuri Sampada. Swami Gopalanandaji shared some inspiring experiences regarding Divine Life. Swami Pavitranandaji of Gangnath Mahadev explained the co-relation between quantum physics and essence of spirituality.

Dr. Jayant Dave highlighted the equality of religions based on the teachings of Swami Sivananda,

Mahatma Gandhi, Ramkrishna Parmahanmsa and Acharya Vinoba Bhave. Shri Padmanabhasaheb explained the esoteric meaning of stories from Panchatantra. Dr. Kiran Singlot, Health Officer of M.S. University explained the six facets of healthy life through power point presentation and revealed the mysteries of stars, Rashi, Nakshatras etc. during Akash Darshan Programme at night. Ms Preeti Pandit taught the chanting of Guru Stotra and Madhurashtakam. Shri Jitendra Pandit and Ms Meeraben Sharma conducted Yogasana and Pranayam classes in the early morning session.

The participating students made their sharings in terms of inspiring stories, patriotic songs, Vedic Mantra chanting, group discussion centered on values and success in life. The ceremonial Narmada-pujan, sacred bath in Narmada and visit to Anandamayi Ma Ashram added new dimensions to the program. The students enthusiastically participated in different competitive events and won the prizes. Besides, the students also took keen interest in all organizational events like daily stage setting, compeering, serving food and overall housekeeping. Senior devotees from Vadodara Branch of DLS remained present and extended help in the overall organization under the stewardship of Sri Krishnakant Dave.

CELEBRATION OF EIGHTY EIGHTH 'SANNYAS DIKSHA' ANNIVERSARY OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

Gurudev Sri Swami Sivanandaji Maharaj is verily the greatest exemplar of true Sannyas spirit. Every act of His is the illuminating revealer of the secrets of real renunciation and Sannyas. (Worshipful Sri Swami Chidanandaji Maharaj)

The auspicious day of Eighty Eighth Sannyas Diksha Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with great devoutness and sacredness on 1st June, 2012 at the Headquarters Ashram. A special worship was offered to the Holy Padukas of Sadgurudev in the Samadhi Shrine wherein all the Sannyasins, Brahmacharins and devotees of the Ashram participated to pay their worshipful homage to the Adorable Master.

During the night Satsanga, in addition to regular chants and prayers, H.H. Sri Swami Padmanabhanandaji Maharaj delivered a talk glorifying the significance of Sadgurudev's Sannyas. Eight books were also released on this sacred occasion. The Satsanga concluded with Arati and distribution of special Prasad.

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

FREE EYE CAMP AT THE DLS GURDASPUR BRANCH, PUNJAB

With the noble aim of eradicating eye ailments in Border Belt of Gurdaspur District, the Divine Life Society Gurdaspur Branch, in collaboration with Dr. Om Prakash Eye Hospital Amritsar, has been organising Free Eye Check up Camps in Border Belt of Gurdaspur wherein the patients are checked by eminent Doctors and medicines and lenses are provided free of cost. The poor patients are taken from the villages in the air conditioned bus to the Dr. Om Prakash Eye Hospital and after their operation are sent back through the same bus.



This year the Camp was organised at Dera Baba Chet Ramji in village Chhohan on 22nd April 2012. During this camp, lenses were provided to thirteen patients and medicines were provided to more than hundred patients.

May the Lord Almighty and Sadgurudev bless DLS Gurdaspur Branch with success in its noble endeavour.



REPORTS FROM THE D.L.S BRANCHES

INLAND BRANCHES

Ambala (Haryana): During the month of April 2012, the Branch held daily evening Satsanga with Sri Mahamrityunjaya Mantra Japa for half an hour, Video Satsanga on 8th April, Sri Hanuman hymns on Tuesdays, and a special Satsanga on Sri Rama Navami. Social service was rendered through two Homoeopathic clinics, free cold water distribution, and stipend to two poor students.

Aska (Odisha): The biweekly Satsanga of the Branch was on Thursdays and Sundays. The special programmes on Sri Hanuman Jayanti included Paduka Puja, collective recitation of Sri Hanuman Chalisa 108 times, Janmotsava, and evening Satsanga.

Badakuanl (Odisha): The Branch had daily morning Puja and recitation, and in the evening Puja, Stotra Path, Svadhyaya of Srimad Bhagavatam, etc. It had also Paduka Puja on Thursdays and Sivananda Day and weekly Satsanga on Thursdays, 3 Satsangas in the homes of devotees and Srimad Bhagavad Gita Parayana. It also arranged Navahna (9-day) Parayana of Sri Ramacharita-Manas and special concluding celebration on Sri Rama Navami.

Badhiausta (Odisha): On the Foundation Day of Chidananda Ashram, the Branch organised daylong District-level Sadhana Day with programmes like Brahmamuhurta session of prayer, meditation, Japa, Yogasana, Mahamantra Nagar Sankirtan (500 participants), recitation of Sri Hanuman Chalisa and a few chapters of Bhagavad Gita (special participation by 200 students), distribution of free medicines to poor patients, and of food and clothes to destitutes, Prasad Sevan (lunch) by 1500 participants, talks by Revered Swami Ramakripanandaji and Revered Swami Govindanandaji, evening Satsanga. Sri Rama Navami programmes were Brahma-muhurta Sadhana, Yogasana, Paduka Puja, Nagar Sankirtan, Svadhyaya, Sri Vishnu-sahasranama Stotra Parayana, Sri Balakanda Path and Katha, Havan, one lakh Archana, Narayana Seva, evening Satsanga—with 300 participants from nearby villages. Sri Hanuman Jayanti Mahotsava included Brahma-muhurta Sadhana, Paduka Puja, Stotra Path, 108 Avartan (recitation) of Sri Hanuman Chalisa by 100 devotees, Puja, Arati, Jnana Prasad, etc.

Balipatna (Odisha): *Regular Activities:* 2-time Puja, Brahma-muhurta Japa-meditation, Sri Vishnu-sahasranama Stotra Parayana and daily Satsanga in the evening, weekly Satsanga with Svadhyaya on Mondays, Paduka Puja on Thursdays.

Bamokoi (Odisha): *Regular Activities:* early morning prayer-meditation; Yogasana-Pranayama; Paduka Puja; recitation of Sri Vishnu-sahasranama Stotram, etc.; weekly Satsanga on Sundays;

Matri-Satsanga on Thursdays; special mobile Satsanga on the second Sunday every month.

Special Activities: Spiritual week in memory of Revered Swami Sivananda-Gurusevanandaji: 12-hour Akhanda Mahamantra Kirtan; Srimad Bhagavad Gita Parayana; Special Puja; Havan, evening Satsanga, talks, recitation, etc.

Bangalore (Karnataka): The Branch had weekly Satsanga on Thursdays with Paduka Puja, recitation, Svadhyaya of Gurudev's teachings, etc. and on Fridays Devi Puja, and recitation of Sri Vishnu-sahasranama and Sri Lalita-sahasranama Stotras. Its Sunday activities included special Abhishekam, Svadhyaya and Satsanga in a Math on the first, Akhanda Kirtan and recitation on the third and special monthly Satsanga on the fourth Sunday on the occasion of 90th Birth Anniversary of H.H. Sri Swami Krishnanandaji Maharaj, the special programme included Swamiji's video talk and two other talks.

Banswada (Rajasthan): The Branch holds weekly Satsanga on Sundays and special programmes on important spiritual days.

Barbil (Odisha): The Branch held weekly Satsanga on Thursdays, Home Satsanga on Mondays, Balavihar class on Sundays, and Sadhana Day with Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan and evening Satsanga on Chidananda Day. Sivananda Homeopathic Dispensary treated 635 patients free in March 2012.

Bellary (Karnataka): In addition to daily Puja, the Branch conducted weekly Satsanga with Paduka Puja on Sundays. On Ugadi, the ceremonial procession of Sri Varasiddhi Vinayakam (Chala-murti), Abhisheka, Panchanga bathing, Archana were arranged. Yogasana class from April 10-14 was the other special activity.

Bhubaneswar (Odisha): The Branch conducted daily morning Paduka Puja, weekly Satsanga on Thursdays, Home Satsanga on February 5, 19, 26, March 4, 17, 18, and April 8, 15, and 22. It had monthly Sadhana Day on the last Sunday—26th February, 25th March, and 29th April. On Chidananda Day in February and March 3-hour Akhanda chanting was done followed by Harihat—Srimad Bhagavat Parayana for 2-hours—64 participants.

Special Activities: (1) Ashta Prahar (24-hour) Nama Yajna. Akhanda chanting of Mahamantra on February 10-11, followed by Harihat by 64 devotees and Prasad Sevan. (2) Sri Maha Sivaratri: 24-hour Akhanda Japa of 'Om Namah Sivaya' Mantra. (3) Sri Rama Navami: 6-hour Akhanda Japa. (4) Sri Hanuman Jayanti; 108 times recitation of Sri Hanuman Chalisa. (5) Punya Tithi of Revered Swami Sivananda-Gurusevanandaji: special Satsanga. (6) Punyatithi of previous secretary of the Branch: special Satsanga. (7) 90th Birth Anniversary of H.H. Sri

Swami Krishnanandaji Maharaj. (8) Sri Adi Sankaracharya Jayanti.

Brahmapur, Lanjipally (Odisha): The Branch organised special Satsangas on 25th March—with distribution of clothes to the poor, Sri Sundarakanda Parayana, etc.—and on 29th April with distribution of food to the destitute.

Chandigarh: The Branch continued its regular activities of daily free Yogasana class, weekly Satsanga on Sundays followed by free medical consultation and medicines, and feeding about 300 poor, and 12-hour Akhanda Mahamantra Japa on Chidananda Day.

It also organised special programme on Sri Rama Navami, and a spiritual Retreat on March 9-10-11. Revered Swami Vaikunthanandaji, Revered Swami Akhilanandaji, Revered Swami Shivashritananda Mataji, 2 other Sannyasis and 2 scholars gave talks to 200 delegates. On 9th morning, Sankirtan Yatra (procession) moved along 5 km route. It was followed by Paduka Puja. 3 books were released.

Chatrapur (Odisha): In addition to the daily Satsanga, the Branch conducted weekly Satsanga on Thursdays, 7 Home Satsangas, one Satsanga in a nearby village, Paduka Puja on Sivananda Day and Chidananda Day, Sri Sundarakanda Parayana on Sankranti (14th March and 13th April) and 108 Avartana of Sri Hanuman Chalisa after the Parayana on 14th April. Sri Rama Charita Manas Navahna Parayana was done from March 31 to April 8. On the concluding day, a renowned saint gave a discourse to the large gathering.

Chennai, Anna Nagar (Tamilnadu): The Branch organized on Sri Maha Sivaratri, special programmes of Akhanda Japa of Sri Mahamrityunjaya Mantra for 1000 times, recitation of various hymns of Lord Siva, etc.

Chennai, Washermenpet (Tamil-nadu): On Sri Rama Navami, the Branch organized special programme—Guru Puja, Ashtottarashata Puja of Sri Rama, Sri Sita and Sri Hanuman, Sri Hanuman Chalisa recitation (40 times), Mangal Arati, Maha Prasad.

Digapahandi (Odisha): The Branch conducted 2-time Puja, biweekly Satsanga on Thursdays and Sundays, Paduka Puja on Sivananda Day and Chidananda Day, and special evening Satsanga on Sankranti.

Special Activities: (1) Sri Rama Navami: Puja, Archana, Bhajan-Kirtan in the morning and Satsanga in the evening. (2) Sri Hanuman Jayanti: Puja and collective recitation of Sri Hanuman Chalisa in the morning, and Satsanga in the evening. (3) Home Satsanga on April 8, 15, 22, and 26.

Faridpur (U.P.): The weekly Satsanga of the Branch includes Svadhyaya and singing of Manas also. It held one Home Satsanga. Social service to the poor is continued.

Ghatpadamur-Jagadapur (Chhattisgarh):

The Branch continued its regular activities of daily early morning session followed by Yogasana class, and in the evening half an hour Sankirtan and Satsanga; Paduka Puja on Thursdays, recitation of Sri Sundarakanda and Sri Hanuman Chalisa on Saturdays and of Sri Vishnu-sahasranama Stotram on Sundays. On Sri Hanuman Jayanti, Akhanda Sankirtan of 'Sri Rama Jaya Rama Jaya Rama' Mantra for 7 hours, of 'Om Namah Sivaya' Mantra for 6 hours, and 108 times recitation of Sri Hanuman Chalisa were the main programmes.

Gumergunda (Chhattisgarh): *Regular*

Activities: 3-time Puja-Arati; daily early morning meditation-prayer; daily Yogasana class; daily 2-hour evening Satsanga; Paduka Puja on Thursdays; recitation of hymns of Sri Devi on Fridays and of Lord Siva on Mondays; and Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays.

Special Activities: Sri Hanuman Jayanti: Sri Hanuman Chalisa Path 108 times, Puja, Archana, Havan.

Jaipur, Raja Park (Rajasthan): *Regular*

Activities: Daily morning Srimad Devi Bhagavat Katha; Ekadasi Katha on Ekadasis; Sri Satya-Narayana Katha on Purnimas; daily Satsanga with Sri Mahamrityunjaya Mantra Japa on Thursdays and Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays; weekly Satsanga with Havan, recitations, Svadhyaya on Sundays; 2-hour Matri-satsanga on Mondays; Swami Sivananda Charitable Homeopathic Clinic—1452 patients treated in February; distribution of the monthly requirement—90 kg food-grains, 18 kg other items—as well as special requirements for Kartiki Purnima Mahotsava to a Leprosy Colony; daily distribution of food to 300 poor persons; financial help of Rs.4200/- per month to 28 poor widows and Rs.7550 p.m. to 100 poor students; Swami Sivananda Library; and Jala Mandir for free cold drinking water.

Spiritual Activities: (1) Punyatithi of H.H. Sri Swami Premanandaji Maharaj: Bhajan-Kirtan, Havan, Paduka Puja in the morning and devotional music in the evening on 5th February and Matri-Satsanga on 6th February. (2) Sri Maha Sivaratri: Puja, Abhisheka for 7 hours from 5.30 in the morning, nightlong 4-Prahar Puja-Abhisheka, Havan next morning, Arati, Prasad. (3) Holi: Special Holi, Puja, Prasad. (4) Vasanta Navaratra: Parayana of Sri Durga-saptashati in the morning and Sri Rama-charita Manas in the evening. (5) Sri Rama Navami: Concluding ceremony of the Parayanas, Bhoga; Prasad.

Jeypore (Odisha): The Branch conducted 3-time Puja, biweekly Satsanga on Sundays and Thursdays, and Havan and Puja on Sivananda Day. It organized on 25th March in a nearby village Bhagavad Gita Yajna. Oblations were offered after collective Chanting of each Shloka with Dwadasaksara Mantra as Samputa. The large number of participants were served Prasad. Two

Sannyasis of H.H. Swami Satyanandaji's Parampara visited the Branch and addressed a large gathering.

Kakinada, Madhava Patnam (A.P.): The Branch had weekly Satsanga in Sivananda Kshetram on Wednesdays, in Sri Kodanda Rama Temple on Fridays, and in Sri Sai Mandir on Sundays. Two Sannyasins attended the Satsanga on 29th April and gave blessings. Free Medical Camps took place on April 1, 22, and 29. Clothes were distributed to the poor on 23rd April.

Khatiguda (Odisha): The Branch conducted daily 2-time Puja, weekly Satsanga on Thursdays, Sri Vishnu-sahasranamana Parayana on Ekadasis, and monthly Sadhana Day with 12-hour Akhanda Kirtan of Mahamantra on 8th April. The programmes on Sri Rama Navami were Paduka Puja, Sri Rama Ashtottarashata-nama Archana-Puja and evening Satsanga, and on Sri Hanuman Jayanti Paduka Puja in the morning and evening Satsanga.

Khurja (U.P.): The Branch held Sunday Satsanga with Sankirtan and Svadhyaya, on Ekadasis Sankirtan by ladies, daily Yogasana class for men in the morning and for women in the evening, and Dhyana Yoga on Sundays. Sri Swami Devananda Homoeopathic Dispensary gives medicines free to the patients.

Layidam (A.P.): The Branch organized 9-day Sri Rama Navami Utsava from April 1 to 9. Daily early morning prayer-meditation was followed by Guru Puja, Aradhana, recitation, etc. Two renowned Sannyasins gave talks on Srimad Bhagavad Gita on 6th and 9th April. Koti Sri Vishnu-sahasranama Parayana was done. On 3rd April, one lakh archana of Tulsi dal (leaves) was done. Thousands of devotees were delighted seeing Laksha-Deepa (one lakh lighted lamps) Aradhana of 6th April. On Radhotsava, 8th April, special programme of devotional music was arranged. Purnahuti (concluding) Yajna was on 9th April.

Nandini Nagar (Chhattisgarh): In addition to 2-hour daily session from 4.30 a.m. and evening Satsanga, the Branch conducted weekly Home Satsanga on Thursdays, Matri-Satsanga on Ekadasis with Sri Sundarakanda and Sri Hanuman Chalisa Parayana on Saturdays, Sri Vishnu-sahasranama Stotra and Srimad Bhagavad Gita Parayana during the two Ekadasis, and 6-hour Akhanda Kirtan of Mahamantra on 3rd of every month. Vasanta Navaratri programmes were daily Archana with 108 names of Sri Durga, Sri Lakshmi and Sri Saraswati in the morning and special evening Satsanga, and Havan on 31st March.

New Delhi, Vasant Vihar: The weekly Satsanga on Sundays included meditation and Svadhyaya of Gurudev's teachings on the first Sunday, of Sri Rama-charita-Manas on the second, talk by a native Saint on the fourth and Mahamantra Kirtan on the fifth Sunday. On the third Sunday, 15th April, H.H. Sri Swami Padmanabhanandaji Maharaj gave a discourse on Srimad Bhagavatam, reading the Shlokas one by one and giving its explanation.

Raipur (Chhattisgarh): The Branch conducted Satsanga with Bhagavad Gita Path on Mondays and with Sri Ramayan Path on Thursdays. It gave Rs.10,000/- worth aid to the Tribal students.

Rajkot (Gujarat): Regular Activities: Main Satsanga at Sivananda Bhavan on Sundays and Thursdays with talks on Gurudev's teachings; Satsanga in Nilkantha Mahadev on Saturdays with talks on Sri Rama-charita Manas; Svadhyaya of Srimad Bhagavad Gita on Mondays; free Homoeopathic Clinic with about 600 patients per month treated; Eye clinic on Saturdays; Eye camps in remote villages with 498 patients examined, 47 referred for surgery during 3 camps in March; free dental clinic on Tuesdays every month, with 1460 patients treated free so far; medical camp at Sivananda Bhavan on 25th March, and patients given 30days medicines free; cash donation to serious patients Rs. 34,300/- in last six months; one hand cart and one sewing machine were given to poor widows for self-employment.

It held 5-day discourses on Srimad Bhagavad Gita in February.

Rangabeda (Odisha): In addition to daily Paduka Puja at 6 a.m. and evening Satsanga, the Branch held weekly Satsanga on Thursdays. It also organised Srimad Bhagavata Parayana and discourses from February 19 to 26.

Rourkela, Steel Township (Odisha): The Branch held three Home Satsangas. Special activities during Vasanta Navaratri included daily evening Satsanga with Ramayana path; on Sri Rama Navami Sadhana Day with Paduka Puja, Sri Ramayana Path, Havan, Narayana Seva, Prasad Sevan and Bhandara.

Salipur (Odisha): *Regular Activities:* Daily morning Puja, Dhyana, prayers; daily evening Puja, dhyana, Satsanga with Svadhyaya and a talk; Sunday programme: Srimad Bhagavad Gita Parayana on the first Sunday; Yogasana-Pranayama, meditation on the second; Sadhana Day on the third 6-hour Akhanda Japa of Mahamantra; Sri Sundarakanda Parayana on Second Saturday; Paduka Puja on Sivananda Day; and Swami Sivananda Charitable Hospital treated freely 147 patients on Sundays during March.

Special Acitivity: Yogasana training—32 participants.

South Balanda (Odisha): In addition to 2-time Puja, the Branch conducted 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 on Sankranti Day, 3-hour Mahamantra Akhanda Sankirtan on the last Saturday (31st March and 28th April), and Prasad Sevan by 120 participants each month. It held a special Satsanga with Japa, Sankirtan, Bhajan-Kirtan on the Shodashi of Revered Swami Krishnakripanandaji on 11th March.

Sunabeda (Odisha): The Branch held biweekly Satsanga on Thursdays and Sundays, and Sri

Rama-charita-Manas Navahna Parayana during Vasanta Navaratri. There was a Home Satsanga with Paduka Puja, Havan, Bhajan-kirtan and Prasad Sevan at Semiliguda on 4th March. Daily yogasana class for women is continued.

Sunabeda, Ladies Branch (Odisha): In addition to the daily activity of morning one hour Mahamantra Sankirtan and Srimad Bhagavata Path (one Chapter), and Japa and Bhagavad Gita Path in the evening, the Branch conducted biweekly Satsanga on Wednesdays and Saturdays, Children's Satsanga on Sundays, Abhisheka with Sri Vishnu-sahasranama on Ekadasis, Sri Sundarkanda Parayana on Sankranti Day, Paduka Puja on Thursdays, and 12-hour Akhanda Japa of Sri Mahamrityunjaya Mantra on Chidananda Day. Poor feeding on Thursdays was continued. On Sri Hanuman Jayanti, 108 times recitation of Sri Hanuman Chalisa was done.

Surendranagar (Gujarat): Regular Activities: daily Satsanga at the Branch office; daily Matri-Satsanga at Sivananda Ashram; weekly Sri Sundarakanda Parayana; Sri Ramayana discourses once a week; distribution of dry ration to the poor on Sivananda Day; distribution of wheat flour for feeding ants in rural areas. *Special Activity:* Navahna Parayana of Sri Ramacharita Manas.

Varanasi (U.P.): The Branch held fortnightly Satsanga on even Sundays (March 11, 25, and April 8, 22) at 'Vridhashram' (old age home) with prayer, Stotra Path, Japa, Dhyana, Arati, Prasad, etc. A special Satsanga was organized on the pattern of Sivananda Ashram at Sri Maa Anandamayi Ashram. The students and staff of the Kanya Peetha participated. It also arranged Home Satsanga on 4th March and on 1st and 10th April.

OVERSEAS BRANCHES

Hong Kong (China): The Branch holds its monthly Satsanga on the second Saturdays every month. After one hour chanting of Sri Mahamrityunjaya Mantra, there is a talk on Gurudev's teachings, and Arati, Prasad follow. There were 227 participants in 6 months ending December 2011. It holds one hour Japa of the above-mentioned Mantra—167 participants. In regular Yogasana classes 1396 people participated in six months. 60 persons took Yoga teachers volunteers course.

Special Activities: (1) Guru Purnima: Paduka Puja, Arati, Prasad (29 participants). (2) Punyatithi of H.H. Sri Swami Chidanandaji Maharaj; Sri Mahamrityunjaya Mantra Japa, Arati, Prasad (30 participants). (3) Birth Anniversary of H.H. Sri Swami Sivanandaji Maharaj: Paduka Puja, Arati, Prasad (32 participants). (4) Birth Anniversary of H.H. Sri Swami Chidanandaji Maharaj: Guru Bhajan, 4-hour Akhanda Japa of Sri Mahamrityunjaya Mantra, Arati, Prasad (37 participants). (5) H.H. Sri Swami Yogaswrupanandaji's Visit: November 9 to 22, 2011.

Separate special report. (6) "Give Blood" campaign: Blood donation camp on 14th August. (7) 'Universal Prayer' class, 24th September (24 participants). (8) Bhajan Class; October 22 to November 5 (16 participants).

The main programmes during H.H. Sri Swami Yogaswrupanandaji Maharaj's visit from November 9 to 22 were as follows:

November 11: Meeting with the Branch members.

November 12: Blessing Ceremony: Swamiji blessed the new Yoga Centre in North Point, Paduka Puja, Arati and Prasad 156 participants.

Evening Satsanga: 55 participants.

November 13: A public lecture on "Yoga Diet and Health" (65 participants).

November 15 and 17: 2 lectures on "Twenty Important Spiritual Instructions." (total 90 participants).

November 18 to 20: 3-day Seminar on 'Bhakti Yoga'.

Daily Meditation session at 5 a.m., Hatha Yoga session. Swamiji gave 4 discourses.

SPECIAL ACITIVITIES

Golden Jubilee of Jaipur Branch

Jaipur, Raja Park Branch is celebrating golden jubilee of the foundation of the Branch. Some of the special activities during March-April, 2012 are as follows:

(1) Sri Rama-charita-Manas Navahna Parayana: It concluded on 1st April; Sri Rama Navami, with Havan, Maha-snana (bath) of Lord Rama, Prasad Sevan, etc.

(2) Yogasana camp: It was conducted by Revered Swami Dharmanishtanandaji from April 5-12.

(3) Consecration Ceremony: Shobha Yatra of 500 kg 8-metal 5-faced Siva-lingam and 25 feet marble Nandiji were taken out along 5 km route on 8th April. 3-day Puja, Rudra-Yajna, etc were carried out in the Prana-pratishtha ceremony, graced by Revered Swami Tyagavairagyanandaji and Revered Swami Dharmanishtanandaji.

(4) Paduka Pujan: revered Swami Vaikunthanandaji conducted Paduka Puja attended by the two Swamijis and Revered Swami Bhaktipriyananda Mataji.

(5) Divine Life Conference: April 13-14-15: the above-mentioned Swamijis, Revered Swami Bhagavatanandaji and 4 other saints / scholars gave discourses. 70 delegates came from other states. 5 booklets for free distribution and a Souvenir were released on 15th April. A Bhandara (free food to all) and Narayana Seva were arranged.

SPECIAL ARADHANA CONCESSION

