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KATHOPANISHAD

CHAPTER II

VALLI i

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।

एवं धर्मान् पृथक्पश्यंस्तानेवानुविधावति ॥१४॥

14. As water, when rained on a mountain-ridge, runs down the rocks scattered on all sides, so does he, who beholds the objects as different, run after them only on all sides.

(Continued from the previous issue)

श्री शिव स्तवः

SRI SIVA STAVA

(प्रोफेसर एम. रामकृष्ण भट्ट, एम. ए., विद्याभास्कर)

ऐश्वर्यवर्जितमपीह शिवस्वरूपं
विश्वेश्वरानुचरचारुविचारचुञ्चुम् ।
शश्वत्प्रसन्ननाम्बुजमात्मनिष्ठं
पार्श्वस्यसिद्धिमहमस्मि गुरुं नतस्तम्॥१॥

I bow to the Master, who, though devoid of the nature of Isvara (wealth), is yet of the form of Siva, whose holy thoughts closely follow the Lord of the universe, whose lotus-face is ever gracious, who is fixed in the Self and who has occult powers at his beck and call.

ओंकारगह्वरहरिं पुरुषोत्तमं स-
त्पंकेरुहाक्षमुरुदोर्युगशालिनं तम् ।
अंके विकासिकरपंकजमात्तयोगं
शंकाविहीनमकलंकतपोऽब्धिमीडे॥१०॥

I praise the stainless Sage who is the lion in the cave of Omkara, who is Lord Narayana (best of men), who is Vishnu (lotus-eyed) but who has only two long arms, who, during Samadhi, places his open hands on the lap and who has no doubts.

औदार्यधैर्यशमशक्तियुतं विमुक्तं
भेदावबोधवृजिनाद् भिषजं भवार्तेः
वेदान्ततत्त्वरसपानसुपर्वगर्व-
च्छेदोन्मदं परमकारुणिकं प्रणौमि॥११॥

I eulogise the compassionate one who is endowed with generosity, fortitude,

tranquility and power, who is free from the sin of considerations of duality, who is the physician for the ills of worldly life and who has the exultation of breaking the pride of celestials on account of drinking the juice of Vedantic truths.

शिवावतारस्य महोत्सवं समे,
नवप्रहर्षेण बुधा वितन्वते ।
भूवीह भक्त्या स्वगुरौ चिराय,
तत्पवित्र सान्निध्य कटाक्षलिप्सया॥१२॥

The wise all over the world are now celebrating the great festival of the incarnation of Siva with devotion to the Master and fresh jubilation with a view to enjoying for a long time His holy presence and side-long glances.

जीयाच्चिरं सद्गुरुसार्वभौमो
ह्यध्यात्मसाम्राज्यप्रदेऽभिषिक्तः ।
शिष्यप्रकृत्याहितसत्कृतिः सन् ।
पायादतायाच्च जगत्समस्तम्॥१३॥

May the illustrious Master-Emperor, crowned as the head of the Spiritual Empire, flourish long being honoured by His ministers, viz., disciples, and protect the entire world from calamity!

(ॐ तत्सत्) (Concluded)

FEARLESSNESS IS THE DIRECT ANTIDOTE TO GRIEF

(H.H. Sri Swami Sivanandaji Maharaj)

One virtue alone is not perfection, as one limb does not constitute a man completely. Man is a composite of many parts, and perfection is composed of many excellences. Yet, if one virtue can be singled out as having enjoyed the privilege of the Lord's admiration (in the Gita), it is fearlessness in all its aspects; fearlessness that makes one a hero in the words of the Kathopanishad: 'who would dare to defy Nature with the power of the Creator behind her, and to make the outgoing senses turn inward and the externalised current of thought flow within to discover its source and substratum'.

"Grieve not", is the key-note of the Gita. Fearlessness is the direct antidote to grief. When a fear is born or when a fear materialises, man is sunk in grief. Fearlessness, therefore, cuts grief at the very root.

Understood in its proper light, this fearlessness itself is the fountain of virtues; for, more often, man errs and sins, not because he is unwilling to practise virtue but because he does not have the courage, the heroism, that fearless daring to hold aloft the banner of virtue even at the point of death; it is fear of something or other that makes him creep underneath vice even though he knows that it should not be there. With fearlessness, sincerity will gain strength

and earnestness will be effective. The man from whose heart fear has been expelled will be firm in his truth, unwavering in his devotion, unflinching in his resolves, indefatigable in his service and Sadhana; for with fear has been driven out the greatest obstacle to spiritual progress,—weakness.

It is when you feel that you are a puny little creature, when the whole Nature opposes you, when your safety and security are threatened by everyone else in the world,— only then deluded notions are found present in your ignorant mind and your knees begin to tremble and your heart sinks in fear; not when you meditate on sublime truths such as; 'I am the Self that dwells in the hearts of all beings', "God is seated in the hearts of all beings, making them all revolve on the wheel of His Maya"; 'God is the thread that links all beings in the universe'. The self same God that dwells in you dwells in all, from the highest divine being, the Creator, to the tiniest creature here. There is not a second entity in the universe whom you need fear. It is sheer ignorance of this Unity that generates fear. Fearlessness, therefore, implies annihilation of ignorance and realisation of Unity or Oneness.

In ignorance you desire, and of ignorance fear is born. Fear is obviously

connected with desire. Fear of not attaining the desired object, fear of losing the object desired and obtained, fear of acquiring the object, the absence of which is desired,— these constitute the basic fears. Desire is, therefore, termed by the Lord Krishna as the greatest enemy of man. Desire is slain by the proper understanding of Truth, by discrimination and dispassion, by contentment and constant practice of Sadhana. When desire is slain man shall attain a balanced mind, viz., not getting elated when a desired thing is obtained, not shrinking away when an undesirable thing is encountered. This attitude of mind towards life, this state of desirelessness is attained when man realises that it is some divine power behind everything that works here, and gives up all egoistic notions. Then will one truly understand the fact that the Master of this vast house we call the universe, is God; that His Will shall be done here and all beings here dance to His tunes. No one, in fact, is your enemy and no one, in reality, is eager to harm the other. All beings are your own Self, whether you realise it or not; the same God who is the reality of your being dwells in all.

The real enemy, on the other hand, is within you—the impure mind, the desire-filled heart, the fountain of Raga-Dwesh, and the inveterate egoism. If fear you must, fear this diabolical nature of your own mind. If you must run away from something or somebody, run away from this inner evil aspect of your own self. When you conquer this inner enemy, you will find that you have no external enemy to fear. When you vanquish this inner enemy

and run away from it, you will find that the growing feeling of unity and oneness draws you closer to all beings on earth and draws all beings closer to you. When fear dies, love is born, which is your essential nature. For, love is the light of the sun of unity and oneness. In fact, fear is not part of the essential nature but is the product of ignorance,—fear of the unknown. When this ignorance is removed by a correct understanding of the nature of the universe and of God, you will realise that fear had no basis at all—in truth all fears are baseless. With fearlessness thus regained, you will recover not only that priceless pearl of Atma-Jnana, but also the sweetest elixir of life—love.

“The Self residing in all beings is indestructible; it does not die with the body”. The present life that is apparently revealed to you is but a fleeting moment in Eternity; why worry over it? Life belongs to you; not death, for you never die. Better seize the moment and make the best of it. Live wisely while there is life, and well in accordance with Dharma, righteousness. Dedicate your life to the moment, and out of this union will spring Eternal Life. For, your soul is immortal; and if you put your heart and soul into your life every moment, your life, too, will share the characteristics of your soul. In the joy and satisfaction acquired in the performance of your duty in the right spirit, when the past and the future vanish from your thought, the present becomes the Eternal Now.

In the death of the physical body, life departs from the body in order to live in another, fresh one. Life knows no death. It is, therefore, because of this fact that man does not want to die. He does not

even like diseases which seriously interfere with life. But the physical body with which man is associated while alive as an individual here is, somehow or other, subject to diseases, decay, and death. Whatever theory modern science may put forth, the root-cause of diseases is unknown. Man dreads diseases. The antidote to this fear is the realisation of their transitoriness and that they belong to the negative forces of the universe which have no real existence. Life is eternal, not death. And life implies the condition we know as health which is nothing but living life perfectly. Diseases are the inevitable concomitants of the body composed of the five elements; therefore, cheerfully endure them, knowing full well their fleeting character. Youth, manhood, old age, etc., are but periods; and periods are rolling waves on the ocean of eternity. Eternity is your essential nature; therefore, look with unconcerned tranquility at the transient waves of childhood, youth, manhood and old age. Fear of change will vanish when you are rooted in the Changeless Immortality of thy essential nature.

The same argument of the transitory nature of mundane objects and the fleeting characteristics of life on earth, is brought forth to counteract man's fear of losing his possessions. The objects of this world, it should be noted, are not only impermanent, but are the wombs of pain and misery. The wise man would shun them. This dispassion is the most powerful antidote to the fear of losing wealth or property. The fear of loss can be eradicated totally by the acquisition of 'That Treasure', gaining which nothing else would be considered worth aspiring for—the knowledge of the Treasure of

treasures, —Atma-Jnana. The aspirant who would like to gain That would love to lose everything else and every loss would be for him a joyous gain. This change in the angle of vision is the best remedy for fear.

Honour is a bait that has caught many a man and hooked him to transmigration. It is an illusion; but, withal, more powerful than even the illusion of grosser sense-pleasures. The fear of losing honour has produced a fountain of vices. To maintain honour, man would shrink from no crime. History abounds with examples of Asuric men who would not hesitate to sacrifice millions of lives in order to sustain their honour, their position as 'Kings' and 'Emperors'. There is a tendency to mistake *Kirti* (renown) for honour. They feel that as our epics or Puranas have equated *Akirti* (ill repute) to a position worse than death, it is the primary duty of everyone to preserve his honour. But *Kirti* is not honour. Very often *Kirti* has been constructed out of the ashes of honour, as is exemplified in the lives of Dharmaputra, Harischandra, Nala and many others. What an amount of dishonour they had to court and honour they had to lose, before their *Kirti* could be established on earth. This *Kirti* has not the exact equivalent in the English language, though for lack of a better word it is translated as 'fame'. *Kirti* is a good thing: it is the fragrance of righteousness that emanates from great souls and attracts mankind to them; it is the resplendent lustre that surrounds the divine among men and inspires others to grow in virtue. Therefore, it promotes virtue, but honour may or may not. People emulate the example of men

of *Kirti*. Hence it is that Lord Sri Krishna extols *Kirti* while He treats honour and dishonour with equal indifference. What is, however, significant is that *Kirti* is entirely subjective, it is the fragrance of one's illumined soul, so that it can never be taken away from him unless he himself chooses to lose it by 'losing the soul'. Therefore, while man may fear that he may lose his honour through the actions of others, he possibly cannot lose his *Kirti* in that manner. There is, as such, no fear of losing *Kirti*. And losing *Kirti* in the sense of losing the fragrance of Dharma or righteousness is quite unworthy.

The Gita and other scriptures teach man that he has no enemies outside of himself. He is himself his friend or enemy as he chooses to be. Hence to one who practises Dharma or righteousness there

is no enemy in the world, and he is not subject to fear. The inner enemy has to be conquered; the external enemy has to be loved as dearly as the dearest friend. Love which is born of this attitude towards all creation as the manifestation of the All-pervasive Lord enables one to live intensely for the welfare of all mankind, giving to every moment his very soul which is eternal, thereby ignoring fear which does not belong to his nature, enduring diseases and old age which are passing phases, and remaining indifferent to loss of wealth and honour which are illusory and unnecessary to his glorious mission in life—loving service to all humanity in the conviction, '*Vasudevah Sarvam iti*' (all this is the Lord Vasudeva Himself). Thus is utter fearlessness gained and man's heart filled with cosmic love.

MOTHER INDIA

May God bless Mother India our sacred glorious Hind,
The land of Rishis, Yogis, sages, of high spiritual culture.
India is the only land where God-realisation is the goal,
India is the only land where Rishis, Yogis abound.

India has produced mighty Kings and Statesmen,
Rishis, Sages, Yogis, Avataras, poets and heroes,
Like Yudhisthira, Arjuna, Valmiki and Viswamitra,
Like Rama, Krishna, Vyasa, Vasishta and Sri Sankara.

It is a land of Dharma where people practice Yama and Niyama
It is a sacred land where Holy Ganga, Yamuna, Sindhu flow.
It is a peaceful land of broad tolerance where all religionists dwell,
Glory to India, glory to Hind,
May Lord bless our Hind.

May all her children in love unite and do their duty aright,
May God bless them with health, long life, peace and prosperity,
May Lord make them brave, virtuous, dutiful and divine.
May Lord fill their hearts with pure patriotic spirit.

May India's fame extend fully all over the world.
May India shine gloriously with culture, civilisation.

Swami Sivananda

TULASI DAS' GIFT TO HUMANITY

(Sri Swami Chidananda)

The life and work of the great soul whose birthday we joyously celebrate on this auspicious seventh day of the month of Sravan, are themselves rich legacies left by the saint-poet to us of the present day. In this connection we have to take careful note of one special point regarding the origin of his greatest work Tulasi-Ramayana, popularly known as Ramacharita-Manas. This much-venerated scripture was started by Tulasi Das upon one Sri Rama Navami Day, and it is said that on that particular Sri Rama Navami Day the heavenly bodies presented the exact identical conjunctions and astronomical juxtapositions as were present upon the actual day of Bhagavan Sri Rama's Avatar upon earth, many thousands of years ago. Thus it may be said that in the birth of this inspiring and life transforming poetical work of the great Tulasi Das we have a reincarnation of that very divinity (this time in a different form) as appeared in the person of Lord Rama previously.

The sacred Ramacharita Manas is, therefore, Bhagavan Sri Rama Himself manifesting and expressing through the written word. No evil realise the sanctity and the glory of the Ramacharita Manas. Saint Tulasi-Das himself was fully aware of this fact, for he states in unmistakable terms: "That man who recites or listens to or sings the life-story of the ornament of Raghu's Race (Rama) gets cleansed of all

impurities of this Iron Age and without difficulty attains straightaway to the divine abode of Lord Rama." Study of this rare treasure is, therefore, like unto a dip in the transcendental ocean of Satchidananda itself. It is a nectarine lake bathing in which you attain freedom from all afflictions and casting aside the shackles of birth and death, you rise up into the realm of eternal bliss and immortality. Hail, all Hail, to the divine Ramacharita-Manas. All glory be unto its saintly author.

The life of this great saint is filled with a number of inspiring incidents which come as a flood of light revealing to us certain lofty truths of spiritual life. Upon one occasion the jealous enemies of the saintly Tulasi Das wished to destroy the precious manuscripts then being written day by day, by the saint. They hired two murderous ruffians for this purpose who were to break into the house of Tulasi Das at dead of night and bring away the manuscripts. When these fierce felons had gained entrance into his abode on a dark night and were stealthily moving towards the altar wherein the manuscripts reposed, lo! Two shining youths with blazing eyes and angered looks confronted them with drawn bows wherein glittered sharp and deadly arrows ready poised to spring forth upon the midnight marauders and make quick end of them then and

there. The ruffians were struck down with fear. They cry out in terror, run up to the sleeping saint and fall at his feet entreating him to protect their lives. They cry: "Oh, sire, save us, oh, save us from these wrathful young warriors with terrific looks". Thus, it was that in the life of this great saint a tangible presence and the ever-protecting hand of the Lord was a living fact. Similarly did the divine presence come visibly to his aid when the then emperor tried to persecute the saint. The Lord Hanuman assumed innumerable forms and so devastated the capital that the emperor had to come to his knees and ask pardon of saint Tulasi Das. The declaration of the Lord in the Gita that He ever abides by those who constantly think of Him is practically demonstrated in the experience of Tulasi Das.

In his inspiring life, again, we have the evidence of the power of the divine name. Being the ardent votary of Ram-Nam, Tulasi Das performed the unbelievable miracle of bringing back to life a dead man through the power of Nama-Kirtan. Man can do almost anything, but to give life to the dead is the prerogative of Lord alone. But the Lord showed through his devotee that He and His Divine Name are one and the same. Through the power of the Name the Lord enabled Tulasi to do what He alone could do. By this he had proved for us that the practice of the divine name alone is sufficient to make a man divine as the Nam is the Yuga-Dharma of this age.

Before concluding, one more valuable lesson may be gained from the life, namely, the untold benefits of developing our Viveka-Buddhi. As a youth, Saint Tulasi Das was mentally attached to his beautiful

young wife. His entire heart's love and his entire poetical talents were directed and offered at the feet of his beloved. But one day a small incident opened his eyes to the folly of such physical attachment and, lo and behold! There was a transformation wrought overnight in this impassioned youth. No more the passionate swain, but was left now the young Sadhu with his determination and dispassion fully awakened and thirsting for the realisation of his true Beloved, the Lord Himself. This was possible because within him Tulasi Das had already the faculty of Viveka in all its fullness though dormant and inactive due to ignorance. It was like dry gun powder all ready to be fired. The one incident acted as a spark to awaken the blaze. But the ordinary man who has neglected to develop this precious faculty of Viveka and Vichara gets any number of awakening knocks, warnings and frequent reminders from nature, but yet he continues to be the same man. Despite mother Prakriti's severest blows he fails to learn a lesson and will neither awaken nor be transformed. Not so with true seekers, spiritual aspirants and Sadhakas. For these are men of the stuff like that out of which saint Tulasi Das was made. Full well do they cultivate the treasures of Viveka, Vairagya, Vichara and the like in their inner beings so that even a slight rousing impulse from any experience of life at once springs them into wakefulness and they turn from the lure of the senses towards the call of the Immortal. Thus do they walk in the exemplary footsteps of Saint Tulasi Das to whose memory we offer our countless adoration upon this auspicious day. □ □ □

THE PRINCIPLES OF EDUCATION

(Sri Swami Krishnananda)

(Talk broadcast from the Ahmedabad Radio Station on August 27, 1980)

The principles of education are based on the concept of life and the aim of existence directed by the nature of its structure and the prevailing conditions of the environment in which we live. It is taken for granted, usually, on the basis of observation and experiment conducted through the methods of empirical science, that the universe is formed of physical, biological and psychological units, called things, entities and persons, in which, when selected and studied in their isolated capacity are known as individuals, and, when taken in groups with kindred characters, go by the name of society. The educational process has normally been a series of techniques in studying and gathering information on the objects of sensory perception and mental cognition, which are supposed to constitute the environment of man.

On the supposition that the units forming the human environment are outside the subject of perception and cognition, educational institutions have been including in the curriculum of studies such subjects as mathematics, astronomy and physics; chemistry, biology and psychology; sociology, civics and economics; geography, history, and politics. To these primary subjects of study were dovetailed certain accepted doctrines of ethics, philosophy, religion and aesthetics, founded on the assumption

that persons and things are independent units contained in the cup of the universe, almost like pebbles filled in a bottle, heaped together in mechanical contacts with one another but individually enjoying absolute independence, each for itself. This vision of the universe is practically the basis of modern educational philosophy and psychology and its implementation in the teaching field of institutions. We, thus, hear students being asked to choose a group of subjects among the several enumerated above, and they obtain a pass or a degree after a course of learning how to add, subtract, multiply or divide factors of computation in arithmetic, algebra and geometry, how things behave on observation of their bodies, how they act and react among one another—in short, what is the result on an empirical investigation of the visible structure and behaviour of perceived objects.

The whole system of present day education may be called mechanistic in the sense that it takes the relationship of things among themselves as one of physical contact or of permutation and combination of essentially dissimilar characters brought together into action by changing movements of things or by a pressure exerted by factors which are wholly external to their individual constitution. All this naturally implies that we do not live in a world of any inner bond

of friendly relationships but are basically formed of elements, characters and aims foreign to one another, which cannot ultimately be united into a real, vital fraternity of mutual relationship. We seem to be living in a billiard-ball Universe where things are scattered at random in space and they appear to be working in reciprocal contact, collaboration or cooperation either by mere accident or due to sheer selfishness which needs a certain kind of assistance from others for the fulfilment of their objectives. Whether the world is ruled by chance or by the selfishness of its essential nature, it does not, on this supposition, appear to be anything more than a medley of soulless activities of ultimately purposeless motions of mindless forces with an unintelligible intention that seems to be lurking and struggling behind the deepest core of each individual unit, whether inorganic or organic, physical, biological or psychological.

This would naturally be the picture of the universe with which modern science provides us, and an educational system rooted in the perspective of such a scientific analysis and deduction would obviously be mechanistic, soulless, non-purposeive, and an altruistic camouflage of a basically selfish intention of every individual. To put it more plainly, this form of educational career can carry with it no other purpose in the end than to perpetuate a physically and egoistically comfortable existence—to wit, the acquisition of food, clothing and shelter, physically; of sex-satisfaction, vitally; the gain of name, fame and power, psychologically. These being the manifest pattern of the psychophysical organism,

and where the purpose of education has been recognised to cover such fields as the welfare and protection of other persons than one's own self, it could be easily discovered that it is only a tactful extension of these aims of the psychophysical individual, for an interest in others is seen to be conducive to an intensification of the satisfaction of these urges as well as to furnish better chances of their fulfilment, as they cannot be fulfilled adequately if there is no cooperation from others and from external factors of various kinds, which fact the personal ego knows well by a subtle insight deeper than sensory or intellectual apprehension.

This is really the unpleasant secret that comes to the surface of one's observation behind the so-called noble efforts of man, based on this educational wisdom, born of this view of the universe. This should also explain why man has always been feeling insecure in an unfriendly environment, irrespective of a love for others and a sense of brotherhood which he has been demonstrating and apparently working for externally, for these otherwise noble virtues are based on false values and cannot hold water for long. An outward form of cooperation and friendly relationship founded on an essentially self-assertive and unfriendly attitude cannot be regarded as having any meaning, ultimately. The truth, when it is bluntly put, would appear to be that we live in a world of love and cooperation which arise from an internal dislike for and irreconcilability with others! Such is the world, such is life, and such is man's fate, when such is the structure and aim of our general attitude and our education, that

one cannot expect students and teachers to behave in a way which is not demanded by the essential nature of things. This is modern education in its plain colour.

As genuine interest, love and cooperation are characteristics of the soul, these qualities cannot be expected from any soulless system of education based merely on the mechanics of a physical observation and study of inorganic matter, even if it be the study of the solar and stellar system and the electromagnetic core of atoms, which, science tells us, are the building bricks of the cosmos. If science is right in its proclamation of such results as the ultimate fact of creation, man can never hope for peace, or gain freedom worth the name.

But is this true? The untiring hopes and aspirations of man are a standing refutation of these deductions devolving from a reliance on materialistic science and behaviourist psychology. Human longing has always been for the achievement of absolute freedom and perpetual peace, with a consciousness of this achievement which implies that consciousness must be capable of reaching a state of absoluteness, which must at once be one of immortality and non-exclusive universality. Minus these profounder implications of the aims of life, which are amply manifested by every man in his everyday life, human endeavour would be a blatant futility, at best a perpetual self-deception, heading towards one's own doom. That a unitive, non-mechanistic, universal purpose is at work behind the mechanised urges and relations of men and things is proved by the very existence and irrepressibility of

aspiration. And, that the educational process has to be reoriented and transformed into a process of the vital evolution of a soulful subjective aim of every individual comes naturally to high relief. There is in life a divine core of a basically spiritual reality, hiddenly present in all things.

That the Universe is primarily a 'kingdom of ends', wherein every individual or unit is an essence of selfhood rather than a means of exploitation by other individuals; that this aim of a collective organisation of 'ends' and 'selves' is the basic ideal of all pursuit of knowledge; that education is a systematised process of unfolding gradually this eternal fact of all life; that it calls for a parallel advancement along the lines of greater and greater unselfishness and inclusive consciousness of existence tending towards the realisation of a universal Selfhood; that the material amenities and economic needs (*artha*) and the satisfaction of one's emotional side (*kama*) are permissible only so long as this law (*dharma*) of this eternal truth of the liberation of the self in universality of being (*moksha*) regulates its fulfilment, and that, thus, the whole of the life of an individual is one of studentship and learning in the light of broader and broader outlooks of life which lie ahead of oneself at every stage, are to constitute the vitality and meaning of the educational process. Education is the creative evolution of the total man towards the realisation of his cosmic significance, passing through his personality, society and the world

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BRINGING ABOUT A FUNDAMENTAL CHANGE

(Sri Swami Atmaswarupananda)

It is not uncommon in the spiritual life for sincere seekers to spend years following the path of their choice—be it a yoga of the head or a yoga of the heart—and finally come to the conclusion, that in spite of all they have strived for, all they have learned, and perhaps even how much they have changed on the surface, they don't feel that they have fundamentally changed at all.

This is not just a modern phenomenon. The scriptures are full of stories of great sages still questioning, still seeking someone who knows more than they do who can tell them what they are lacking, what they are missing.

One hint is given by the scriptures when they declare that our fundamental error is wrong identification. We can spend years and years enquiring, Who am I? and never ask ourselves the question, Who do I think I am right now? If we do, we can find something that is absolutely obvious, but that we have been forever overlooking. Not only obvious, it is fundamental to everything that we think about ourselves and the world.

That is that each one of us thinks that we are the centre of the universe. We are the subject and everything else, including God, is our object. Therefore, no matter what else about us changes, no matter how many years have passed, in our heart of hearts we still consider ourselves to be the centre of the Universe and everything else to be our object. As this has not changed, then no matter how much we

may have changed outwardly, we feel that we haven't fundamentally changed at all.

But then, the question is, once we recognize the ludicrousness of thinking that this one ever-changing body and mind is the centre of the universe—especially when everyone else thinks the same way—what is the alternative? Is there anything else that is equally as hidden yet clear to us? The truth is that at the same time that each one thinks that we are the centre of the Universe, we are also absolutely convinced that we are something indescribable that has never changed at all: I am the same person I have been since birth. I will be the same person till the day I die, absolutely unchanging.

Does this identity have any other characteristics? We are not sure because this "I" is ungraspable, but we know that it is ever present. We also know that it never condemns us, nor does it praise us. Neither does it condemn or praise anyone else. It is pure love. It is pure awareness.

Therefore, we have this simple choice. Are we going to continue identifying with an ever-changing centre of the Universe that we know is a falsehood, or are we going to identify with that purity that has never changed, that benign presence that is ever there. It is to the degree that we practise a shift of our identity from a false centre of the Universe to that Spirit within that we have always been, that a change will take place. We will be able to acknowledge—indeed claim—that we have changed. □ □ □

Children's Page**A PANACEA****(Sri Swami Ramarajyam)**

A saint was going on pilgrimage with his companions. He was a devotee of Lord Vishnu. On his way he suffered from indigestion due to which he had to defecate several times in a day. This put his companions to inconvenience. They began to part completely from him one by one. When all his companions parted from him, he, who was compulsory emaciated due to his sickness, dragged himself into a small cave in the nearby jungle and lay down there. He was continuously remembering God and had been mentally saying to Him "If this is your will, let it be done. You have come in the form of this disease. I welcome you."

The next day came an old man to the cave. He was carrying a small paper packet of some powdered medicine and a bowl of yoghurt and cooked rice. He said to the saint, "Take this medicine and food. You will recover very soon."

The saint looked at him. He tried to recognize him but could not. He ate what he had brought for him.

The old man said, "Don't get worried. Tomorrow I shall come again."

For a few days the old man continued to bring the saint the medicine, etc. The saint kept thinking who he was.

One day, when the old man came, the saint asked him, "May I know who you are?"

The old man replied, "You should ask this question after you have recovered from your illness."

The saint said, "No, please tell me who you are."

"Suppose, I do not tell you this then?"

The saint retorted, "Suppose, I do not take the medicine, then?"

"Do what you wish to do," said the old man and left the cave.

But the old man came back again and said, "Take the medicine. Only then shall I go."

The saint said insistently, "No, you must answer my question."

The old man smiled. Then appeared where he was standing Lord Vishnu with a conch, disc, mace and lotus in His four hands.

The saint at once placed his head on His feet. Then he said, "I had guessed that only you, none else, had been coming over here in this jungle. My Lord! Please tell me if you serve your devotees all by yourself."

The Lord said, "If I meet a right person, then I create in his mind the thought of serving the devotees. Otherwise, I myself serve them."

Saying this, the Lord disappeared in no time.

Dear children, God personally takes care of those, who always remember Him. He Himself satisfies their needs, if need be. How compassionate is He! He expects us to do nothing for Him except to remember Him lovingly day and night. You should remember Him while doing all your works—studying, playing, walking, serving your parents, etc. Remembrance of God is a panacea for all your afflictions, sufferings and maladies. □ □ □

THE DIVINE LIFE OF SWAMI SIVANANDA*

(Sri Florence Barker, B.A., Sussex, England)

It is difficult to believe that this abundantly fertile life has come to a close in its earthly phase. Perhaps we have not fully realised that he has always been there as a living and true guide to men and women in all walks of life and at all stages of spiritual development; rising majestic as the mighty Himalayas in the height and purity of his thought above the lower planes and pettiness of everyday life. Vast knowledge, almost unparalleled wisdom, and kindness expanding to include the whole world, were the characteristics of this dynamic personality who surely must have been in constant touch with an infinite source. So wide was his range of sympathies, so diverse his accomplishments. His training as the healer in the physical sphere rose to supreme heights as the medicine for the sick soul of mankind.

He leaves the world a huge legacy which, since his whole life-work and thought was geared to an imperishable spiritual source, will endure so long as humanity can concentrate its attention profitably upon it—an immortal replica of himself with an ever-widening circle of scope for good.

His view of life and of the cosmos was devoid of any blemish due to an egotistical outlook which mars the thinking of so many of us, lesser souls, and for that reason the vastness of his output should ensure the continuation of his Divine life on this earth. Luckily for us, he literally

*From DL 1963

translated himself into words and so, as sacred literature, he remains with us, as an ever-present example, like so many of the Holy Ones before him. No more will his divine sparks fly from the anvil, but at a time when film-stars, gangsters, commercial tycoons and the like were filled with headlines, when our main pre-occupations were materialistic gadgets and self-destructive weapons, he brought down the Divine Life to this sorry world and popularised the saint.

You will like to have our personal experience in direct relationship with him. Though the busy centre of a colossal structure of spirituality in action, his fatherly heart could receive all of us, for he had a great capacity for entering into the personal details of the lives of each one of us. His loving kindness was extended to the lowly beasts themselves, for he was one of the earliest supporters in 1953 of the Charter of Animals' Rights, giving his blessings to the work and acting as personal Guru. I quote:

“Blessed Self,

“It shall be my endeavour to serve you spiritually. Nothing thrills me so much as to extend a helping hand to all those aspirants who are eagerly looking for guidance, those earnest souls who intend consecrating their lives for an active enjoyment of the glory, power and beauties of an all-pervading God, the Omnipresent Reality.

“Indian culture that is rooted in the philosophy of the Vedanta tells you that “you are not a physical sheath, though indwelling it; not an erring mind, though shining through it; not a life, though utilizing it as a field for Self-knowledge, for an experience of human limitations and of the supremacy of the inmost Spirit; but a living Soul, a dynamic Being, with all the enlightenment of a Buddha, with all the love and service of a Christ, with all the wisdom of Solomon, Socrates and Sankara, with infinite possibilities and potentialities buried in it.

“You have absolute liberty to utilise my hours and hands for solving your problems and removing your difficulties. If I can be of even a little help to you in your sincere efforts at living the noblest, the most cultured, the Divine Life, then I feel that I have successfully accomplished the little sacred task that the Lord has laid on my weak shoulders. I stand by you while you walk and grow.”

And again:

“The field of our life and heart must be prepared by a planned programme of

self-culture and by a strict adherence of the universal principles of higher culture, and it is only when our entire life, our moods and movements of all action are made finer and nobler, subtler and diviner, that there dawns in us the Spiritual Light, a light which, if it grows more and more in us, by our patient and persistent endeavours, entitles us for the appellation from admiring mankind—the Light of the World.”

The Light of the world! Our Guru has passed on, but his holiness will remain, shed light over the earth in its most intimate essence as long as the human race endures, for he was always sure of his premises, unbending in his ethical and spiritual values, and adamant in his refusal to lower his standards of rectitude, whilst ever ready to forgive those who strayed from the path.

The International Cultural Forum will humbly endeavour to follow his lead, and this is conveyed on behalf of all our supporters of the Forum, present and future.

TRUE LIFE

TRUE life is the inner life:
 It is Self-realisation,
 It is all sweet Silence—
 Man’s supreme Goal, Centre and Ideal.
 It is the consciousness of the one whole,
 It is harmony, peace and bliss,
 It is the ocean of joy,
 It is the fountain of felicity;
 It is the supreme abode of Vishnu,
 It is the immaculate seat of Brahmic splendour,
 It is the Immortal Essence, “*Raso Vai Sah*”—
 It is Sahaja Samadhi.

—*Swami Sivananda*

THE THREE PATHS

(H.H. Sri Swami Sivanandaji Maharaj)

Karma is to be performed and Karma is not to be performed—both the injunctions are given in the Vedas. The Vedas speak of merits and demerits in connection with Karma. They speak of Varna and Ashrama, of difference in time, space, age and objects, of Swarga (pleasures) and Naraka (pains). The sense of right and wrong is not innate, but it is acquired from the scriptures, and the same scriptures undermine all ideas of difference. To a casual reader these tend to confuse a person's mind. Considering these seemingly contradictory injunctions in the light of the answers given in the Bhagavata Purana, it will be evident that such contradictions do not really exist.

Three paths had been spoken of as leading to the attainment of Moksha by men—Jnana, Karma and Bhakti Yogas. It has been definitely stated that there is no other means whatsoever of attaining Moksha (liberation). Jnana is for those that are disgusted with the performance of Karma and so they give up Karma. Karma Yoga is for those who are not disgusted with the performance of Karma but are attached to it. He who, perchance, becomes fond of what is said or spoken of God, but has no aversion for Karma, nor has any undue attachment to it, is fit for Bhakti Yoga.

Karma: One should perform Karma so long as one does not feel disgust for it or as long as one is not drawn by love for God. True to one's duties, one should perform Yajnas but without any selfish desires. Do not perform prohibited Karma. Then one shall cross the limits of both Swarga (pleasure) and Naraka (pain). By the performance of one's duties, the purified man may acquire pure wisdom (Jnana) and Bhakti. The dwellers of Swarga wish for the human body and so too are the dwellers of Naraka. For this body is a means to the attainment of Jnana and Bhakti but not so the Swarga and Naraka body. The far-sighted man does not wish for Swarga or Naraka. He does not even wish for human existence; because connection with the body causes selfish distractions. The sage knows the body as leading to desired-for ends. But he succeeds at the same time, in striving for Moksha or liberation before the approach of death, even as the bird loses all attachment for its nest and flies away free and happy before the man who strikes at the tree succeeds in felling it.

The human body which is the primal source of all attainments is a well built boat, so hard to secure and so cheap when once attained. The Guru is at the

helm of this boat, and God is the favourable wind that drives it. The man who does not cross the ocean of births and deaths with such a boat is a killer of Self.

Jnana: When a man feels disgust for Karma and becomes dispassionate and when his senses are controlled, he should practise concentration of mind. When in the act of concentration, the mind suddenly goes astray and becomes unsettled, he should bring it back under the control of Self with unremitting efforts, after allowing it go in its wandering course for a while. Never neglect, however, to check the course of the mind with your Prana and senses all controlled with the help of Sattvik Buddhi, to bring the mind under the control of Self. This control of mind is the highest Yoga. The horseman slackens the reins at first but never let's go the reins. Reflect on the creative manifestation of all objects and then the contrary process of dissolution according to the Sankhya method. Do this till the mind attains calmness. By cultivating a sense of disgust, by growth of dispassion, by constant pondering over the teachings of the Guru, the mind gives up its delusion. By practising Yama and other methods of Yoga, by discrimination of self and by worshipping God, the mind is able to think of the Supreme. If by loss of mental balance, the Yogi does some improper acts, he should burn up the impurity by

Yoga alone, but not by any other means, i.e., not by expiatory rites.

Adherence to the particular path of one's own following is the right thing. People have been taught to distinguish between right and wrong, not because the acts are not all impure by their very nature but because the distinction is necessary to regulate the acts themselves with a view to causing a final abandonment of all attachments to them.

It may be said that, according to scriptures, Nitya-Karma (acts ordained to be necessarily performed) and Naimitta Karma (acts ordained to be occasionally performed) purify the mind. Hence they are right (Guna). The killing of animals and such other acts make the mind impure. Hence they are wrong (Dosha). Expiations (Prayaschitta) are required to be performed in order to remove the consequences of wrong acts. Therefore Prayaschitta is a right thing (Guna). How can impurities be destroyed by means of Yoga then and not by means of Prayaschitta? Therefore it is said that what is called Guna (right) and Dosha (wrong) by injunctions and prohibitions, is only a regulation of acts. The purpose is this: the impurities of a man are not the outcome of his own inclinations. Man is impure through his natural tendencies. It is not possible for him, all of a sudden, to have disinclination for all actions. Therefore, 'do this', 'do not do this' —these injunctions and prohibitions merely put a restriction

upon the inclination of a man, and by this means they lead to disinclination. The Yogins have no inclinations. The rules of Prayaschitta are not meant for them.

Bhakti: He who has reverential faith in all that is said about God and who feels disgust for all actions, who knows that desires are identical with misery, but is yet incapable of renouncing them,—such a man should worship God with sincere devotion and firm faith. Though gratifying his desires, he should not have any attachment for them, knowing that they lead to misery in the end. Those that constantly worship God

according to Bhakti Yoga have all the desires of their heart destroyed, as God Himself dwells in their heart. The bondage is broken asunder, all doubts cease to exist, and the accumulated actions fade away when the Atman of all (God) is seen. The Lord's Bhakta speedily attains everything that is attained by other means: Swarga, Moksha or even God's Own Abode, if he has any desire for any of these. But the Lord's Bhaktas who are solely devoted to God do not desire anything, even if it is offered by the Lord, not even final liberation. They are beyond the limits of Guna and Dosha.

KRISHNA LILAS

During May 1953 enactment of Lord Krishna's Lilas during the night Satsang was a regular feature at Sivananda Ashram. Needless to say that the Lord is sweet, and far sweeter are His Lilas. Even after thousands of years these have a marvellous effect on the spectators. These divine plays are highly inspiring; they touch the heart and elevate it.

To add to their intrinsic worth, the God-given gift of Nrityakala with Bhava to the two tender-aged sisters, Gita and Prem, simply captivated the devotees who felt as if they were under a spell of divine charm. These Lilas were punctuated with appropriate songs full of devotion and love in Braja Basha, Hindi, English and Punjabi.

In addition to the above Lilas short dramas of 'Nachiketas', 'Vir Balak', 'Fight among Indriyas' and 'Sivananda, the Incarnation of Shanti' and scenes from Lord Gauranga's and Mira's lives were also enacted. All along Gita and Prem were the central figures, occasionally helped by their elder sisters Swarna and Santosh—all of them daughters of Sri Chaman Lal Sharma of Chandausi. May Lord bless them all!

—*Swami Sivananda*

PEACE OF MIND

(Extract from a Letter to a devotee)

Pace of mind can be had only by controlling the desires and the mind. One should have purity of mind. Till such time one obtains Chitta Shuddhi he cannot have peace of Mind. The senses are very turbulent. The mind is deceiving you at every moment. Control the senses and the mind by fasting, restriction on diet, Pranayama, Japa, Kirtan, Meditation, Vichara or enquiry of, 'Who am I' Pratyahara or abstraction of senses, Dama or self-restraint, Thought control and destruction of Vasanas.

The root cause for anger is egoism. Through the above method he should remove this egoism and ignorance. Through the development of Kshama, Love, Shanti, Karuna, friendship, etc., anger can be controlled to an enormous degree. Whenever there is a little irritability stop all conversation and observe Mowna. Observe Mowna daily for one or two hours. Always try to speak soft, sweet words. If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. Chant OM mentally for ten minutes. Repeat OM-Shanti mentally. Repeat your Ishta Mantra. Pray to your Deity. Gradually the anger will vanish. If you are able to check the force of the anger to some extent in the first instance, then you have gained something. The repetition of the anger and its force will be less. Gradually you will overcome this malady. You should be very careful. Watch the mind. Excuse

and pity the man who does you harm. Consider censure as a blessing and ornament.

Develop Universal Love by service, Charity. Prayer and devotion will root out anger. When you become angry fill the mind with love. When you become depressed fill the mind with joy and exhilaration.

Jealousy is also another canker that consumes a man. Don't allow it to grow in you. Curb it. Nip it in the bud. It is nothing but petty-mindedness. Jealousy can be eradicated by developing the opposite quality-Nobility or Magnanimity. Get my books '*Sure ways for success in Life and God-realization*' and '*Mind: Its Mysteries and Control*' from the Divine Life, Lahore. I have given detailed and various methods for eradicating anger and how to get peace of mind and success in life in these books

Kindly let me know your Ishta Devata. I will give you Mantra for Japa. You can repeat the same with one-pointed mind on the Deity. This will purify your mind quickly. Never despair. Be courageous. You will grow spiritually strong day by day I will serve thee nicely.

May God bless you with spiritual attainments, Eternal Peace and Supreme Bliss.

With regards, Prem and OM.

Thy own self,

Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

Guru Purnima Mahotsava and 50th Sadhana Week at the Headquarters Ashram

To worship and to offer adoration to the Guru is verily the worship and adoration of the Supreme Reality.

—**Sadgurudev Sri Swami Sivanandaji Maharaj**

On 22nd July 2013, the sacred day of Guru Purnima, a large number of devotees from different parts of India and world gathered at Swami Sivananda Satsanga Bhavan (Auditorium) of the D.L.S. Headquarters Ashram to offer their love, devotion, gratitude at the feet of the Divine Master. The Celebration commenced at 4.30 a.m. in the divine presence of Sadgurudev Sri Swami Sivanandaji Maharaj, Worshipful Sri Swami Chidanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj with Brahmamuhurta prayers and meditation. Thereafter, Sri Swami Yogaswarupanandaji Maharaj in his message inspired all the devotees to live their lives in the spirit of Universal Prayer of Worshipful Gurudev. Sri Swami Atmaswarupanandaji Maharaj in his talk urged all to empty themselves of ego to experience the innate Divinity. This was followed by Prabhat-Pheri wherein the enthusiastic participation of devotees and fervent singing of the Divine Name permeated the entire

atmosphere with spiritual vibrations. A special Havan was performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a special worship was offered to Adorable Sadgurudev at the Holy Samadhi Shrine and a grand worship was offered to the sacred Padukas of Sadgurudev at the auditorium followed by soulful singing of Jaya Ganesh prayers. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj General Secretary, DLS Headquarters made invocations to Vyas Bhagavan and read the first four Sutras and the last Sutra of the Brahmasutras. Thirteen books in English, one in Hindi and three Tamil books were also released to mark this sacred occasion. The forenoon session concluded with the blessing message of H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters. In the afternoon session, the devotees presented Bhajans and also spoke on the life and teachings of Sadgurudev Sri Swami Sivanandaji Maharaj. During the night Satsanga, the melodious Bhajans by Medha Sachdev and soulful Sitar recital by Sri Vishwajeet of Delhi were offered at the

sacred feet of Sadgurudev. The celebration concluded with Arati and distribution of sacred Prasad.

A Sadhana Week is conducted every year by the Ashram as a Guru Purnima blessing from the day next to Guru Purnima. This Sadhana Week is indeed the manifestation of the supreme grace of the Lord and abundant benedictions of Sadgurudev as it blesses the seeking aspirants with wisdom treasure to enrich and ennoble their lives. The spiritual luminaries of different organizations and senior monks of the Headquarters Ashram bless them with their gracious presence and precious pearls of wisdom which they have culled out from the various scriptures.

The Fiftieth Sadhana Week was organized at Sivananda Satsanga Bhavan from 23rd to 29th July 2013. All the seven days, the programme started with early morning prayers-meditation conducted by Sri Swami Devabhaktanandaji and Sri Swami Gurupremnandaji, and a discourse by H.H. Sri Swami Nirliptanandaji Maharaj. It was followed by Prabhat-Pheri. Sri Swami Dharmanishthanandaji conducted Yogasana Class. The forenoon session commenced with Kirtan and recitation of Sri Vishnusahasranama and Srimad Bhagavad Gita by Sri Swami Kaivalyanandaji and Br. Lal Mohanji.

Mahamandaleshwar Sri Swami Divyananda Saraswatiji Maharaj of Kailash Ashram, Rishikesh in his inaugural discourse emphasizing upon the oneness of God, Guru and Self said

that one should take refuge at the feet of the Guru to attain the True Knowledge. The disciple should serve the Guru with great love and devotion and follow his instructions implicitly. Sri Swamiji also inspired the Sadhakas to make a resolve to cultivate one-pointed devotion to God to the exclusion of all other things.

Mahamandaleshwar Sri Swami Paramanandaji Maharaj, Akhanda Dham, Sapta Sarovar, Haridwar in his inspiring message enlightened the Sadhakas upon the nature of one's True Self and the Vedantic Sadhana to attain Self-realisation. Sri Swamiji advised them to constantly discriminate between Atma (Self) and Anatma (Non-Self), resolutely reject the Anatma and assert one's true Self.

Mahamandaleshwar Sri Swami Asanganandaji Maharaj of Paramarth Niketan, Rishikesh in his blessing message highlighting the supreme significance of human birth said that this human body is Mokshadwara i.e. a gateway to liberation and therefore it must be utilized for the attainment of the Supreme Goal. Sri Swamiji also advised the Sadhakas not to fritter away this blessed opportunity in running after the ephemeral pleasures of the world.

Mahamandaleshwar Sri Swami Vishwatmananda Puriji Maharaj of Sadhana Sadan, Haridwar in his discourse beautifully explained the difference between the vision of a realized soul and an ignorant person. Sri Swamiji said that an illumined sage, with his cosmic vision, sees the entire

world as God and always rejoices in that blissful awareness whereas an ignorant person, with his physical eyes, sees the world comprising different names and forms and is always immersed in sorrow.

Mahamandaleshwar Sri Swami Gurusharananandaji Maharaj, Raman Reti, Gokul, Mathura in his inspiring message focused upon the supreme glory of Guru Tattva and the spirit of true discipleship. Sri Swamiji said that Guru is all-pervading and ever-present Satchidananda Tattva. A true disciple should surrender himself completely at the feet of his Sadguru and strive sincerely to follow his teachings.

H.H. Sri Dandi Swami Hamsananda Saraswatiji Maharaj of Swargashram in his enlightening message said that knowledge of God alone can bestow supreme bliss, eternal peace and immortality. Highlighting the significance of Karma Yoga and Bhakti Yoga, Sri Swamiji beautifully explained how the practice of Karma Yoga and Bhakti Yoga purifies the heart, refines the intellect and thus prepares the aspirant for the reception of the Supreme Knowledge.

H.H. Sri Swami Vimalanandaji Maharaj, President, DLS Headquarters in his discourse offered his loving and worshipful tribute to Sadgurudev Sri Swami Sivanandaji Maharaj on the sacred occasion of His 50th Punyatithi Aradhana by sharing some inspiring incidents from His life and by giving an elaborate description of the events associated with His Mahasamadhi.

H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President, DLS Headquarters, in his message inspired the Sadhakas to practice the presence of God and Guru at every moment of their lives and constantly repeat the name of the Lord to transcend all limitations and attain God-realisation.

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, in his series of discourses during the early morning meditation sessions guiding the Sadhakas about Divine Life and various aspects of Sadhana, laid special emphasis on the practice of virtues and righteousness as it being the foundation of spiritual life.

In his talk during the afternoon session of the fourth day, referring to Srimad Bhagavad Gita Sri Swamiji enlightened the aspirants on the three kinds of happiness viz. Sattvic, Rajasic and Tamasic. Sri Swamiji inspired all to avoid running after Rajasic and Tamasic happiness and focus on Sattvic happiness, and also to transcend it to attain Supreme Bliss.

H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters in his discourse said that there is absolutely no difficulty in realizing God because God is our Innermost Self and He is already within us. But unfortunately, we have forgotten this Supreme Truth. All Sadhanas or spiritual practices help us to bring back this liberating truth to our memories. Sri Swamiji also inspired the Sadhakas to cultivate the twenty virtues as

enunciated in the XIII Chapter of Srimad Bhagavad Gita.

Sri Swami Advaitanandaji Maharaj in his message advised the Sadhakas to be wise to utilize the rare blessedness of human birth for attaining Self-knowledge. Sri Swamiji also inspired them to cultivate intense and unflinching faith in the words of the Guru and the scriptures and engage seriously in Sadhana.

Sri Swami Yogavedantanandaji Maharaj in his discourse enlightened the Sadhakas about Sadgurudev Sri Swami Sivanandaji Maharaj's simple and inspiring Six Step Sadhana - Serve, Love, Give, Purify, Meditate, Realise. Sri Swamiji also laid stress on the importance of ethical perfection as being the foundation of spiritual life.

Sri Swami Vaikunthanandaji Maharaj in his discourse explained how the sublime truths of our holy scriptures are beautifully reflected in our beloved Sadgurudev's life and teachings.

Professor Sri Ashok Vohra, (Delhi University) in his talk on 'Swami Sivananda on Self-knowledge' quoting Sadgurudev's words said that only the knowledge of one's True Self can impart meaning to life and also solve the mystery of life.

Sri Brijesh Pathakji in his inspiring talks quoting beautiful couplets and inspiring illustrations from Sri Ramacharitamanas, spoke on the true meaning of Prasada and Pranama and

their great significance in the life of a Sadhaka.

Sri Swami Brahmattmanandaji Maharaj in his discourse on Self-surrender said that true surrender implies total annihilation of one's ego and desires, and complete resignation to the will of the Lord.

Sri Swami Tyagavairagyanandaji Maharaj in his talk quoting from the teachings of Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj inspired the Sadhakas to cultivate a constant link with God and give up all desires for worldly things if they wish to attain Supreme Peace and Bliss.

Professor S.R. Bhatt, Delhi University in his discourse on 'Swami Sivananda on Self-realization' lucidly explained the nature of our True Self copiously quoting from Upanishads and Sadgurudev's literature. He paid his reverential tribute to Sadgurudev by affirming that one can find a true synthesis of theoretical and practical aspects of Self-realisation in His life and teachings.

Sri Swami Kaivalyanandaji Maharaj in his talk highlighting the supreme glory of the Guru said that without the grace of Sadguru, one cannot cross the formidable ocean of worldly existence.

Sri Swami Sivachidanandaji Maharaj in his message provided valuable practical guidelines to get peace of mind as per the teachings of

Sadgurudev Sri Swami Sivanandaji Maharaj. Sri Swamiji also inspired all to follow Sadgurudev's three instructions to attain the Supreme Goal in this very life- Cultivation of virtues and eradication of vices, Constant remembrance of the Lord and Spiritualisation of all activities.

Sri Swami Dharmanishthanandaji Maharaj in his talk highlighting the ineffable glory of Om said that Om is the best path for realising Brahman.

Sri Swami Bhaktipriyananda Mataji in her message narrating the Bhishma – Yudhishtir Samvad from the Shanti Parva of Mahabharata said that one can conquer death and attain immortality by attaining the knowledge of the Self.

Sri Swami Akhilanandaji Maharaj in his message lucidly explained Sadgurudev's Integral Yoga as the surest and quickest means to attain God-realisation in this very life.

Sri Swami Sevanandaji Maharaj in his discourse exhorted the Sadhakas to have firm belief in the Vedantic Truths and constantly reflect and meditate over them to attain Liberation.

Sri Swami Poornabodhanandaji Maharaj said that due to our impure minds, we are not able to experience the divine presence of our Indweller Lord. Sri Swamiji inspired all to engage in persistent Sadhana for a long period to attain purity of mind.

Sri Swami Hariharanandaji Maharaj in his discourse spoke on the

glorious character of Sri Hanuman highlighting his great humility, ardent love and deep devotion for the lotus feet of Lord Sri Rama.

Sri Swami Atmaswarupanandaji Maharaj in his discourse explained that our intense preoccupation with our ego is the root cause of all our miseries. Sri Swamiji urged the Sadhakas to empty themselves of this little 'I' to experience their True Blissful Self.

Sri Swami Ramarajyamji Maharaj in his discourses referring to Kapil-Devahuti Samvad from Srimad Bhagavatam, spoke on the significance of Lokamangal (welfare of the entire creation) aspect of Sadhana. Sri Swamiji said that our love, worship and service of the Lord are incomplete if we do not behold, love and serve Him in all the names and forms of His creation.

Sri Swami Devabhaktanandaji Maharaj in his talk highlighting the great significance of time said that time is the most precious gift of God and one should utilize every moment of one's life in noble pursuits.

Br. Gopiji in his message said that Gurudev's divine grace is showering upon all equally but one has to become a worthy recipient of it by sacrificing one's ego at His sacred feet.

All the Sadhakas felt blessed and immensely benefited by these inspiring talks. Their queries and questions were also answered by H.H. Sri Swami Yogaswarupanandaji Maharaj and H. H.

Sri Swami Nirliptanandaji Maharaj in two different sessions.

In the night Satsanga, in addition to regular chants and prayers, melodious Bhajans were presented by Smt. Navneet Chatterji on the first day. On the second day, Bhajans and Kirtan were offered at the feet of Sadgurudev by the Sannyasins and Brahmacharins of the Ashram. The fourth day featured flute and Tabla recital by Sivananda Ramesh Music School. The Vishnusahasranama Namasankirtan Mandali, Delhi led by Sri Shankar Manian, delighted the hearts of the devotees by the soulful performance of Sampradaya Bhajan on the fifth and the sixth days. On the seventh day, Sri Vijayendra Verma of Rishikesh, devotees of Odisha and South Africa regaled the gathering by presenting devotional songs.

The highlight of the cultural programmes was a unique programme presented by sixty four children of the Divine Life Society Children's Branch, Panchkula, Chandigarh on the third day of the Sadhana Week. The Branch comprising the children of Ashiana Children's Home and Ananda (a project for after-school support for children) had been inaugurated by H.H. Sri Swami Padmanabhanandaji Maharaj on 7th June 2013. This unique programme was a beautiful combination of Bhajan-

kirtan, folk dances and Yogasana-demonstration. The devout and fervent singing of Bhajan-kirtan by the children filled the hearts of all with divine joy, and the marvellous performance of difficult Yogasanas mesmerized one and all. The thunderous applause after each item reflected the appreciation and joy of the gathering. The children also felt blessed to have got this opportunity to offer their Seva at the feet of Sadgurudev on the sacred occasion of His 50th Punyatithi Aradhana. All the children were felicitated and Kum. Anjali Ghai, the President of the Divine Life Society Children's Branch, Panchkula was presented with the Branch Affiliation Certificate by H.H. Sri Swami Vimalanandaji Maharaj. The programme was indeed a message and inspiration for all the DLS Branches to impart spiritual training to the younger generation in their respective areas.

In the concluding session of the Sadhana Week, H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj blessed the Sadhakas with their valuable advice. The Sadhana Week came to a close with distribution of Jnana Prasad and Prasad.

Guru's grace descends upon those who feel utterly humble and faithful to him. Faith is confidence and trust in Guru. Faith is firm conviction of the truth of what is declared by the preceptor by way either of testimony or authority without any other evidence or proof. The disciple who has faith in the Guru argues not, thinks not, reasons not and cogitates not. He simply obeys.

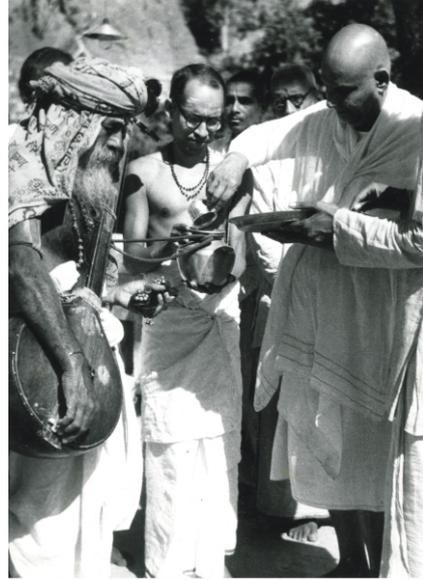
—Swami Sivananda

SRIMAD BHAGAVATA-PARAYANA AND SAMPRADAYA BHAJAN-KIRTAN UTSAVA AT THE HEADQUARTERS ASHRAM

Glorifying the Kirtan of the Lord's Divine Names Sadgurudev Sri Swami Sivanandaji Maharaj says—

“Kirtan destroys sins, Vasanas and Samskaras, fills the heart with Prem and devotion, and brings the devotee face-to-face with God.”

As a Mangalacharan of the Sacred Celebration of the 50th Mahasamadhi Anniversary of Sadgurudev, Srimad Bhagavata-Parayana and Sampradaya Bhajan-Kirtan Utsava were organized at the Headquarters Ashram. Sri Ramakrishnan and Sri V. Ramadas along with their groups were specially invited from Thiruvananthapuram to conduct the two programmes respectively. Srimad Bhagavata-Parayana was organized in the divine presence of Lord Murali Manohara enshrined in Sri Vishwanath Mandir, from 8th to 14th July 2013. Sri

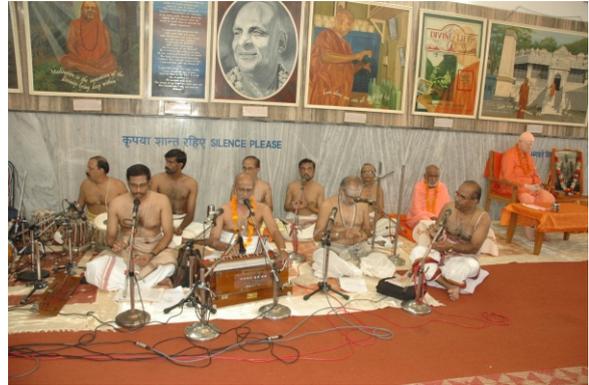


Gurudev reverentially offering alms to the saint Sri Gopalakrishna Bhagavathar of South India who follows the lofty tradition of constantly singing Lord's Names and collecting alms just enough for subsistence for the day.

Ramakrishnan also did Parayana of Taittireeya Shakha of Krishna Yajurveda.

Sampradaya Bhajan-Kirtan Utsava was organized in the sacred presence of Sadgurudev in the Holy Samadhi Shrine on 13th and 14th July. The devout members of Bhajan Mandali presented melodious and soul-elevating Bhajans according to Pudukottai Gopala Krishna Bhagavathar Paddhati. Sri Gopala Krishna Bhagavathar was indeed a true Bhagavata who dedicated his entire life to propagating the Divine

Name of the Lord. He had visited the Ashram during Sadgurudev's time and also performed Sampradaya Bhajan-Kirtan. In the 13th July afternoon, the Bhajan Mandali headed by Sri V. Ramadas presented Thodaya Mangalam, Guru Dhyanam, Kirtans by Sri Thyagaraja, Sri Purandar Das, Sri Bhadrachala Ramdas, Sadasiva Brahmendra, Abhangs of Maharashtrian saints, selected songs from the Krishnalila Tharangini of Sri Narayana Tirtha, Gita Govinda (Ashtapadi) of Sri Jayadeva, Bhajans of Meera Bai, Kabir and other saints. During the night Satsanga of the same day, Deepa Pradakshinam was performed wherein the Divine Presence of the Lord was invoked in a lighted lamp and the members of the Mandali, the Sannyasins, Brahmacharis and devotees of the Ashram circumambulated around it singing joyfully the Bhajans-Kirtans and dancing. On 14th July, the sacred date on which Sadgurudev merged in the



Supreme fifty years ago, Radha Kalyanam as per tradition and with songs composed by Saint Thyagaraja was presented. The night Satsanga featured Dolotsava and Anjaneya Utsava. Thereafter, the members of the Bhajan-Mandali and members of Srimad Bhagavata-Parayana group were honoured by H. H. Sri Swami Vimalanadaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj.

To participate in this Bhajan-Kirtan Utsava was an elevating and blessed experience for one and all. The soulful and ecstatic singing of the Lord's Names and His glories and the powerful spiritual vibrations generated thereby, filled the hearts of the devotees with ineffable peace and bliss.

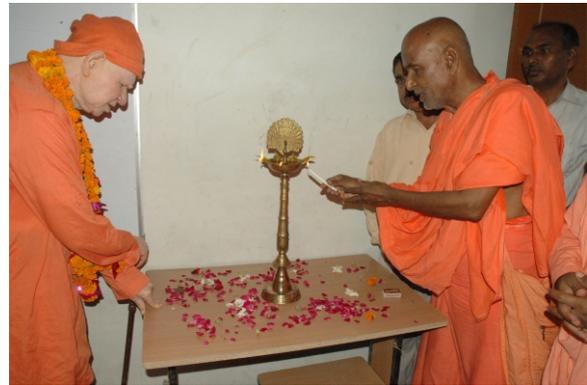
May the Lord Almighty and Sadgurudev bless us all with the constant remembrance of His Divine Name!

**INAUGURATION OF THE COMPUTER LAB AT SWAMI SIVANANDA
MEMORIAL GOVERNMENT INTER COLLEGE TAPOVAN, LAXMANJHULA**



In response to the kind request of the Principal, staff and students of Swami Sivananda Memorial Government Inter College Tapovan, the Divine Life society Headquarters Ashram donated nine computers along with necessary furniture to establish a Computer Lab as an offering at the lotus feet of Sadgurudev Sri swami Sivanandaji Maharaj on the sacred occasion of 50th Anniversary of His Mahasamadhi.

The inaugural function of the Computer Lab was organised on 27th July 2013. H.H. Sri Swami



Vimalanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj, H.H. Sri Swami Advaitanandaji Maharaj and H.H. Sri Swami Yogavedantanandaji Maharaj attended the inaugural function. The students extended a hearty welcome to the Swamis and presented a beautiful cultural programme. H.H. Sri Swami Vimalanandaji Maharaj inaugurated the Computer Lab by lighting of the Lamp. The Principal, on behalf of the staff and the students, expressed deep gratitude towards the Ashram for this noble gesture.



SEVA THROUGH SIVANANDA HOME

By the profound blessings of Sri Gurudev Swami Sivanandaji Maharaj, the Divine Life Society Headquarter 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.

Sometimes it is yet the small things that do matter—small things with big impacts. Thinking of the boy for example who was admitted in Sivananda Home last year in a condition of paralysis below the chest. This 20-year old boy lost both his parents at a young age, and he used to roam around, some job here, then a couple of days there, just staying on his own. At the time of admission, he did not have any sensation in both his legs and had regular severe painful contractions. After the needful investigations, he was diagnosed with Tuberculosis of the spine. Almost one year has passed, one of strict medical treatment, and initially there was complete bedrest, but slowly extended to sitting on the chair for 15 minutes a day. With patience and perseverance he pulled on, day by day, and never a word of complaint came from his mouth. On the advice of the consulting Orthopaedic Surgeon, he was allowed to extend his sitting position more and more, wearing a special supporting belt around the chest and shoulders. Nowadays one can see him even sitting at the stitching machine, repairing some bedlinen or clothing of other patients. After all these months of

needing to ask for help, of complete dependence, he is now able to do something for others, and it makes him just happy. His treatment still continues, and the road is long ahead, but the darkness of his situation has disappeared and a ray of hope is right before his eyes. May his condition continue to improve till a complete cure of this dreadful disease!

Small things with big impacts. Another case of a little miracle. Only this month a youngster was brought in from the roadside, not able to walk, with a huge ulcer on the foot, infested with maggots and profusely bleeding. He was entirely drenched all over, after lying on the roadside in the pouring rains for how long only God knows! A kind and friendly person he seemed to be, grateful for the compassionate passerby who arranged for his admission in the Home. Quietly he bears the daily painful cleaning and dressing of the wound, without uttering a simple word. For sure, God knows his and all our hearts, and He only prompts and bears, and dresses the wounds. He is the Doctor, the Patient, the Disease and the Medicine, He is the All-In-All, Who lives and shines through every living creature. Om Sri Ram Jai Ram Jai Jai Ram.

“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

**THE DIVINE LIFE SOCIETY BANGALORE BRANCH CELEBRATES
50TH ANNIVERSARY OF SADGURUDEV
SRI SWAMI SIVANANDAJI MAHARAJ'S MAHASAMADHI**

The Divine Life Society Bangalore Branch organised Rural School Competitions on the Life and Teachings of Sadgurudev Sri Swami Sivanandaji Maharaj on 26th July 2013 to mark the sacred occasion of the 50th Anniversary of His Mahasamadhi.

The competitions were organised at Swami Sivananda High School, Thondebhavi, Karnataka which was started fifty years ago by Sri A. C. K. Ramaswami Chettiar, an ardent devotee of Sadgurudev, to meet the educational needs of the poor children of Thondebhavi village. Sri Sukumar, son of late Sri A. C. K. Ramaswami Chettiar, took the initiative of introducing the members of DLS



Bangalore Branch to the school authorities.

Out of total 450 students, 250 students from standard VIII to X participated enthusiastically in various competitions such as elocution, essay writing, Bhajans, recitation, quiz in English and Kannada on the Life and Teachings of Sadgurudev. The students also got blessed opportunity to have Sadgurudev's Darshan through a DVD show. At the end of the competitions, the prizes along with certificates signed by H.H. Sri Swami Vimalanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj were awarded to the winning participants and Jnana Prasad was



distributed to all the students. With the whole-hearted cooperation of the Headmaster Sri Mir Hafeez Hussain and the entire staff of the school and sincere efforts of the members of DLS Bangalore Branch, the programme was a grand success.

To carry Sadgurudev's divine teachings to the youth and the children of rural area was indeed the most befitting tribute on the sacred occasion of His 50th Punyatithi.

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



SWAMI SIVANANDA MEMORIAL LECTURE

The Divine Life Society, Delhi Branch (Swami Sivananda Cultural Association) Amar Colony, Lajpat Nagar-IV, New Delhi is organising Swami Sivananda Memorial Lecture at 4.00 p.m. on 15th September 2013 at Siri Fort Auditorium, August Kranti Marg, New Delhi. Honourable Dr. Nand Kishor

Garg, Chancellor, Agrasen University, Himanchal Pradesh will preside over the function and H. H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, The Divine Life Society, Headquarters will deliver the Memorial Lecture.

SPECIAL ARADHANA CONCESSION

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ANNOUNCEMENT

ALL GUJARAT DIVINE LIFE SOCIETY CONFERENCE

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, The Divine Life Society Nadiad Branch is organizing a 3 day Divine Life Conference at Nadiad, Dist: Kheda, Gujarat which will be held from 25th to 27th October 2013 at the Santaram Mandir, Nadiad, Dist:- Kheda, Gujarat.

The conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Soul elevating and inspiring programmes will be conducted in English and Hindi besides local language. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of spiritual knowledge and world peace. Registration fee: Rs.500/-. Remittance can be made by Cheque/Draft drawn in favour of "The Divine Life Society Nadiad Branch".

For Enrolment and information please contact:

Sri Manoj Desai,
 "NUTAN-PRABHAT"
 33, Krishnanagar Society,
 Pij Road,
 P.O.:- NADIAD
 Gujarat- 387002

Mobile: 1. Sri Manoj Desai, Secretary, Nadiad Br.: 09427004136
 2. Sri K.N. Bhatt: 09879454485
 E-mail: knbhatt58@gmail.com

SIGNIFICANCE OF LIFE AND DEATH

Life is a scene where the individual puts on the dress of the form of a certain amount of desires which can be fulfilled in the special environment afforded by it, and death is the time when the individual goes behind the screen and puts on a new dress to appear in another scene of life in order to fulfil another quality of desires which cannot find the required atmosphere for fruition in the present life, but demand a fresh suitable environment. When properly understood neither of them is dreadful.

—*Swami Sivananda*

REPORTS FROM THE D.L.S. BRANCHES

Ambala (Haryana): The Branch conducted regular activities on every Sunday and Tuesday during the month of June, 2013. Performed “Om Namō Narayanaya” Akhanda Japa for two hours on Purnima Day, 23rd June. Jal Seva and Homeo Seva as usual continued.

Aska (Odisha): During June, the Branch continued the regular twice-a-week Satsanga and collective chanting of Maha Mrityunjaya Mantra with prayers for peace and salvation of those perished in recent Himalayan floods.

Bangalore (Karnataka): The Branch carried on with the regular Sunday and Thursday Satsanga and Devi Puja on Fridays during the month of June and the fourth Sunday Satsanga on 23rd. Akhanda Mahamantra Kirtan was conducted on 16th. On all Sundays Yoga Asana classes from 08:00 to 09:30 AM at Satsanga hall were also regular.

Barbil (Odisha): The Branch conducted a number of Satsangas at different places during April and May, 2013, as usual, Balvihar classes on every Sunday, and 24th of both months as Sadhana Day were also observed. Five days spiritual discourses from 26th to 30th May, under the guidance of SriS wami Ashimananda Saraswatiji Maharaj was the special event. Sivananda Charitable Homeo Dispensary served 1279 people during this period.

Bhanjanagar (Odisha): The Branch continued the regular activities and observed special occasions like Sankranti on 15th and Satsanga on Ekadasi during the month of June. Sadhana Day was observed on 16th with 300 participants from 7:00 AM to 1:00 PM

Bhismagiri (Odisha): Regular Sunday evening gathering for various spiritual and religious activities continued during the month of June. Baisakh Poornima on 25th June was celebrated with a large gathering of devotees and villagers.

Bhuj (Gujarat): The Branch conducted Satsanga on alternate Saturdays during the month of June. A collective prayer was organised with school girls on 8th in which a Gujarati translation of “Cultivate and intensify the Spirit of Oneness” was read out. A special prayer arranged on 28th paid homages to the departed souls in recent Himalayan flood and felicitated the Jawans who risking their own lives saved thousands of pilgrims.

Bilaspur (Chhattisgarh): During June, regular weekly Satsangas and mobile Satsangas were conducted.

Chatrapur (Odisha): The Branch organised four weekly Satsangas and three special Satsangas in addition to one hour daily Satsanga during the month of June. Special Paduka Pujas on 8th and 24th were also performed.

Chikiti (Odisha): Daily activities like Saturday evening Satsanga, 12 hours Akhanda Kirtan on 8th and 24th and Paduka Puja on Ekadasi days continued.

Gandhinagar (Gujarat): The Branch organised 10 days’ Yoga and Pranayam training camp from 1st to 10th June, and Bhajan Satsang on 1st and 6th June.

Jajpur Road, Jajpur (Odisha): The Branch continued the regular daily activities and weekly Satsang during May, with an Eye Camp on the last Sunday of the month.

Jeypore (Odisha): Daily activities and biweekly Satsangas on Sundays and Thursdays were continued, besides observing 8th April as Sivananda Day with special activities. Birth of Lord Rama was celebrated on 19th April with special Satsanga, Ram Charita Manas Bala Kanda Parayan, Bhajan, Kirtan etc. Sri Kanhu Charan Mohanty treated 900 patients with free Homeo medicines.

Kakinada (Andhra Pradesh): The Branch conducted regular Wednesday Bhajan and Meditation at Sivananda Kshetram and on

Sundays at Sai Mandir during the months of May and June. Free medical Seva by Dr. M.S.R. Sastry on first and third Sundays and Narayan Seva as usual continued. A special Satsanga with Sri Swami Prasannanandaji Maharaj, President, Akhilandhra Sadhu Parishad was organised on 16th June.

Kanpur (Uttar Pradesh): The Branch during the month of June conducted monthly Satsanga on 2nd with usual Bhajan, chantings, Havan etc. 108 times chanting of Hanuman Chalisa on 9th, reciting of full Bhagavad Gita on 10th, birthday celebration of Sri Swami Devanandaji Maharaj on 19th and a special gathering on 30th with prayers and Maha Mrityunjaya Mantra Japa for the peace of all those affected by Himalayan flood were the other activities.

Kantabanji (Odisha): Regular Sunday spiritual activity continued during the month of June, with Om chanting, study of Bhagavad Gita verses and Shanti Path.

Khatiguda (Odisha): During the month of June, the Branch continued regular daily and Thursday Satsanga. Observed Ekadasi on 4th and 19th with Vishnu-sahasranama chanting. Conducted Sadhana Day on 23rd, with Akhanda Mahamantra Kirtan for 12 hours followed by Narayan Seva.

Lakhimpur-kheri (Uttar Pradesh): The Branch had weekly Monday Satsanga during May and June. Charitable activity—donated five ceiling fans to a Girls' School situated in a village. Collective prayers were offered for the departed souls of those perished in the recent Himalayan floods.

Lanjipalli (Odisha): During the month of June, the Branch conducted regular Sunday Satsanga and Sadhana Shibir on last Sunday. A free eye camp arranged on 9th June gave free treatment and advice to more than 100 patients by Ophthalmologist Sri B. Nageswar Rao Subudhi and his associates.

Lucknow (Uttar Pradesh): On 1st June, Gurudev's Sannyas Diksha Day, and on

30th devotees gathered and conducted various spiritual and religious activities.

Moirang (Manipur): During the month of March, Swami Pavitranandaji Maharaj of headquarters visited the Branch and conducted a special Satsanga. Maha Shivaratri was celebrated on 10th with worship, Bhajan and Kirtan.

Nandini Nagar (Chhattisgarh): The Branch conducted regular activities of daily and weekly Satsangas, as usual, during the month of June. Akhanda Maha Mantra Kirtan for six hours was on 3rd. *Special activities:* Conducted special Satsangas on 13th and 20th at Shantipara, Bhilai Branch, and on 16th and 23rd at Ahiwara Branch. Four special Satsangas were organised at Nunsar, Garha, Ratan Nagar and Shanti Nagar of Jabalpur City with the help of Sri Swami Ananda Swaroopanandaji Maharaj.

Rajkot (Gujarat): Regular Satsangas, Bhajans and other spiritual activities were continued during April to June. *Special activities:* **Eye:** 16 Eye camps were held in Sourashtra region, as part of the offer by Shri Jalaram Mandir of Grinfird, U.K. in which 3135 patients were treated including 415 cataract and glaucoma operations performed at Saurashtra Central Hospital, Virnagar, free of cost. 20 patients were provided with free spectacles. Free eye clinic on every Saturday is run at Sivananda Bhavan. Dr. Dhaval Mehta examined 50 patients. 15 spectacles were issued free. **Dental:** Weekly dental clinic runs at Shivananda Bhavan on every Tuesday. Dr. Jaysukh Makhwana renders free service. 221 patients were treated for dental ailments. The Branch extended financial assistance of Rs.9000 for fixing free dentures. In collaboration with "Divine Charitable Trust, Rajkot" dental camps were organised in Kutch region and more than 500 patients were treated at a cost of Rs.92,000, sponsored by a donor from U.K. A special camp to test calcium density in the bone by experts tested 350 patients and provided medical advice. *Free Homeo clinic* that runs on four days a week by Dr. Meghani treated around 1700 patients. **Social:** Financial assistance of

Rs.47,000 to various patients for their treatments and medicines was offered. Two tricycles costing Rs.7800 were provided to the disabled. Free coaching classes for students of weaker sections functions at Shivananda Bhavan.

Shri Krishna Mandir (Gurgaon): Branch conducted the regular activities during April to June as usual. *Special activities:* Installation of Durga Kalas, Durga Saptasati Yajna, celebration of Ramanavami and Hanuman Jayanti in April; 93rd Birthday celebration of Sri Swami Premanandaji Maharaj and Rama Katha by Shri Brijesh Pathakji in May and a discourse by Sri Swami Vaikunthanandaji of headquarters in June. Sri Sivananda Charitable Health Centre treated about 1073 patients during this period, besides 475 people got benefit from the special Camp organised on 7th April, for Heart, ENT and Orthopaedic checkup. Homoeopathy clinic also did its Seva as usual.

South Balanda (Odisha): Regular Branch activities were continued during the month of June, besides observing "Sri Sivananda Divas" on 8th and "Sri Chidananda Divas" on 24th with special Satsanga. Sankranti was observed on 15th with Akhanda Japa of Maha Mrityunjaya Mantra. Akhanda Maha Mantra Sankirtan on 29th was organised for world peace and universal brotherhood.

Steel Township, Rourkela (Odisha): The Branch conducted 7 Satsangas at various places during the month of June, Free Medical Aid camp was organised at Mundari Basti, Sector-7, Rourkela on 30th June, where 200 patients were examined and given free medicines.

Sunabeda (Odisha): Regular spiritual activities of Satsanga continued on Thursdays and Sundays besides Satsanga on Wednesdays and Saturdays by the ladies wing of the Branch during May and June. Yoga classes for ladies except on Sundays were regular. Two one-day medical camps were held in the month of June.

Surendranagar (Gujarat): Besides regular activities, the Branch organised a "Three-day

Students' day-time Shibir" from 5th to 7th June, in which outstanding persons from varied fields delivered discourses on the subject "What did I learn from life?" 43 students, both boys and girls, from Class IX to XII actively participated in the Shibir, under the guidance of Sri Swami Gopalanandaji Maharaj, Sri Rajesh Bhatt and Dr. Mukund Kotech, Prof. of Philosophy.

Varanasi (Uttar Pradesh): During the month of June, the Branch conducted Satsanga on 9th and 23rd, besides a special Satsanga on 16th at the residence of Prof (Mrs) Shiela Mukherjee. Smt. Urmila Sachdeva and Sri K.C. Sachdeva together provided Rs.11,000 in charity for the surgery of two Polio patients, through "Narayan Sewa Sansthan, Sewadham, Udaipur."

Visakhapatnam (A.P.): In addition to the regular daily activities, the Branch arranged special Pravachana by Sri Bandi Ramesh from 20th May to 7th June. Celebrated Hanuman Jayanti and first anniversary of Sri Viswanath Mandir with Nagar-sankirtan, Paduka Puja, Sri Siva Parvati Kalyanam etc. Special Yoga classes were conducted from 16th to 25th June.

OVERSEAS BRANCHES

Hong Kong (China): The Branch conducted regular one hour Maha Mantra chanting on Saturdays at Yoga Centres in Cheung Sha Wan and North Point in the months of March and April. Monthly Satsanga on second Saturday was also held regularly with Maha Mrityunjaya Mantra chanting, Hanuman Chalisa and talk by Sri Hari Cheng, at North Point Yoga Centre. *Special activities:* ongoing 6th course "Yoga of Synthesis-theory and practice", 'Bhajan course' by Prem Samtani, one-day workshop on "Yoga for Beginner", a class on "First-Aid License Renewal" and a Bhajan session by Yoga Teachers coordinating group. Participation in "Give Blood" activities at Hong Kong Red Cross and sending volunteers to serve in Yoga classes for elderly at Family Welfare Society continued.

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