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CHAPTER II

VALLI ii

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥३॥

3. He (Brahman) sends up the Prana and throws the Apana downwards, that adorable one seated in the centre, all Devas worship.

शिवानन्द स्तोत्रम् SIVANANDA STOTRAM

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

(Continued from the previous issue)

अनुपमबुद्धिविलास विशालमनस्क मनोहरभाषण भो
मनुजशुभावह भावुकदायक नाशितशोक वशीन्द्र विभो।
तनुमदभीष्टद तुष्टिद पुष्टिद शिष्टनिषेवित दिव्यतनो
शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥७॥

7. O world-teacher Siva, O Divine Sage, adored by the wise thou art endowed with an incomparable incisive and broad intellect and sweetness of tongue. Thou art perfectly self-restrained and competent to understand the truth. Thou fulfilllest the desires of all men destroying their sorrows and bestowing joy and vigour on them. O ocean of mercy that art gracious to those who look upto thee for succor, save me, thy humble suppliant.

विनतजनार्चितपादपयोरुह सज्जनमानित कान्तिनिधे
विनयविराजितवाक्यवशीकृतसाधुजनोत्कर शान्तिनिधे।
अनयनिवारणनित्यपरायण कृत्यविशारद दान्तिनिधे
शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥८॥

8. O world-teacher Siva, whose lotus-feet are adored by thy humble devotees, Thou art honoured by the wise because Thou art the treasure-house of divine virtues such as self-control, peace of mind and spiritual radiance. Thou art an adept in the skilful discharge of proper actions and art ever engrossed in putting a stop to unrighteous actions. Thy talk, replete with modesty and civility bewitches hosts of saintly men and women. O ocean of mercy that art gracious to those who look up to thee for succour, save me thy humble suppliant.

(To be continued)

GITA JAYANTI MESSAGE*

(H.H. Sri Swami Sivanandaji Maharaj)

For anything to appeal to man more than other things of similar nature - any particular deity, religion or name—there should be some peculiar, unique inherent worth in it, which causes this attraction. There have been scriptures in all religions and in every religion some book has come to have a distinctive appeal, a treasure of some special value. The immortal work of that great devotee, Thomas A. Kempis, has come to be regarded as a universal scripture. Even so, amidst so many books of Buddhist religion "Dhammapada". Gita occupies such a towering place above all great scriptures; and a little reflection will show how untold treasures are there which go to make it a gem to all Bhaktas.

Nowadays the whole of India is becoming Gita-minded. There are great scriptures—the Upanishads, Bhagavat, Ramayana—they are kept by the orthodox people and read with great interest and devotion by a great number of people. All the Hindus keep these books for occasional reading. But this little book of 700 verses is a constant companion finding a place in the pocket of every man, however busy he may be. How is it that Gita has become enshrined in the hearts of all? Most of these great scriptures are as revelations or as

expositions. They analyse, reveal and act as expositions to the nature of the ultimate Reality.

Gita embodies in itself a solution, more than an exposition or a revelation, more than a solution to the metaphysical problem, to the immediately pressing problems of man. Gita is the compassion of the Lord who has come down from his lofty seat to the earth plane to wipe the tears of those in sorrow, to give encouragement to those in despair and to give a definite promise to those who are eagerly looking up to some saving Power. Gita embodies in itself a solution to the problems of life and carries a wonderful message of encouragement, hope, consolation, cheer and also a definite promise. Thus it has come to be impressed on all mankind for this supreme utility.

Man clings to Gita instinctively; this is only due to the fact that it embodies the solution to all problems. A man who is in affluent circumstances will not worry about the question of economy, will not seek after books that deal with the way to wealth. Gita deals with the problem of life itself; therefore, every man has got this problem. There is no exception; every man has got the

*From Sivananda Diamond Jubilee Volume Sept-Dec. 1947

problem of life and death. Gita gives a message to the man in misery; the Lord says, "Grief is out of delusion, I shall show you the way out of it." Grief comes out of your being too susceptible to the play of the dualities, whereas in reality you are a witness to the states. These are the three qualities in the field of Prakriti. You are but a witness, unaffected by these dualities. That is a pressing problem—how to escape sorrow. The Lord gave various methods. Fear is there—haunting mankind as a spectre. The Lord, within a few beautiful and sweet sentences once for all demolishes this terrible fear which haunts mankind.

Death is nothing. It is the conception of death which haunts you. As there are changes in your body - childhood, youth, etc., - death is but a natural stage of passing from one receptacle to another. Once man becomes convinced of the nature of death, that death is not an annihilation or destruction, but only a change—a wonderful strength is infused in us. This distinction of the body in reality is only like an ordinary change of the four seasons in the same year. This assurance that death is nothing but a mere change, gives a great fearlessness and courage to mankind and for this message of fearlessness and for this method of attaining that stage—for the solution of the problem of death, mankind has to be eternally grateful to the Gita.

Gita does not ask man to do anything which will be impossible for any of the average capacity to do. The Lord says, Even a little of this knowledge

is enough to take you away from the great fear. Practise a little of it, then you will see how it will overcome all the terrors of Samsara. I am pleased even with a little that you do; only do it with a proper Bhav; I do not want you to undertake gigantic processes. I want Bhav; I want the heart. Whatever is easily possible for you, find out, and do that. I shall fulfill it; fulfillment is in my hand, *Patram Pushpam*. . . .

That Bhav itself I shall transform. When the Lord was to be weighed when all the wealth of the three worlds would not be of any avail, little Tulsi Dal put into the other pan at once did the trick which all other gold, silver and ornaments were not able to do.

"I give you this assurance—once you take to the right path, I shall come running to you and take you along the path," says the Lord. Can there be any greater message? "As long as I am here to uplift you there is no fear. I shall relieve you from all sins." He gives a supreme command, "Fear not!" Even with a little practice this wonderful scripture invigorates the despairing man giving him a positive promise of salvation and makes him fearless. Therein lies the supreme value of Gita. It is a solution and it embodies a message of truth, fearlessness and encouragement. The practice that we are asked to do is not impossible. It is a direct appeal for divinisation of life.

Our lower nature can be characterised as impure desire—the inherent qualities of anger, Krodha, Kama and Lobha. These three are in man, in his lower nature, The Gita is a

direct appeal to get rid of these three and divinise the entire nature of man. Give up these three by giving up all association (Sangat). These three fundamental evil qualities manifest themselves as various Asuric qualities that drag man downwards. Acquire Daivi Sampat; by doing so you will be able to get over these. That is somewhat parallel to the creed which the divine life Movement has begun to broadcast... the same as Mahatma Gandhi's... that is to stick to Ahimsa, Satyam and Brahmacharya. By following these three triple virtues, you will be able to

annihilate the three outstanding evils which keep you down and thus taking the message as embodied in the Gita try even little by little from now on; try to become images of the message of Gita and attain the final beatitude as promised by the Gitacharya Bhagavan Sri Krishna! May that Supreme Lord, the author of Gita bestow upon you all the final emancipation from the trammels of births and deaths! May you all shine like dynamic Yogis and attain the Parama-Dhama, the abode of Immortality, eternal bliss and supreme peace, treading the path of Gita.

Story of Swami Sivananda

KIRTAN FOR SHEEP*

(Sri Swami Krishnananda)

After Kirtan in the evening, as usual, Swamiji asked Sivanarayanji:

“Are we not enjoying through the mercy of sheep and goats? If they are not there how can we have thick blankets in winter? We must conduct a Kirtan for sheep and goats. I think man only is the most useless of creatures. No part of his body is useful to anybody. I think he is the worst of all animals. Even animals help man through their fur, hide and bones.”

Sivanarayanji: Yes, man is cunning, very wicked.

Swamiji: But man can become a Jivanmukta, you see! Goats cannot become.

Swamiji is an adherent to Truth. He will never swerve from Truth. He can never talk or feel against the cause of Truth. He lives in Truth and he breathes Truth. He disseminates Truth and he is immersed in truth. Man may be the worst of animals; he may not be useful to animals; but none can deny the fact that man is nearer to Truth than animals and vegetables. Man has got greater manifestation of the Absolute Divinity than other bodies of the world! As a matter of fact man is the fittest being to represent the nearest shadow of God. Man is living in the intellect whereas other animals cannot cross their thick ignorance. Man is a wonderful-being! His nature is very complex. He asserts Absoluteness in himself. None else can do this.

*Taken from Y.V.F.U. Weekly 27th April, 1950

BEHOLD HIS COSMIC FORM*

(Sri Swami Chidananda)

The attitude that Gita gives is the attitude of Anasakti. It tells you, whatever you do, do it completely detached. There is nothing which you can call your own. No one can claim you as his own. For you are the Immortal Soul. You are the Atman: *Ajo Nityah Saswatoyam Purano!* You are the ancient one, unborn, eternal, permanent; therefore you merely go through this drama of life, putting on some garb as a passing role. You come from the unmanifest. Just for an interim period you appear to be a manifestation on account of the Upadhi you have taken on, and once again you have to go back into the unmanifest. Therefore be unattached. For out of attachment springs all sorrow. This is the Bhava which Gita gives to us.

Then the view that Gita gives us. This is also a very valuable part of spiritual Sadhana. Gita gives us a view that the entire universe is divine. By showing to Arjuna the Viswarupa, the Lord gave to humanity through Arjuna this Ishwara-Drishti. If you train your heart and your mind to behold everything as a divine form, nothing but the cosmic form of the Lord Himself, then subjectively it is keeping you in the remembrance of the Lord in a

continuous state of Smaran. Objectively, it has this marvellous effect: that is, you cannot hate any creature, because you begin to see that all things are essentially divine. The passing name and form (Nama-Rupa) is being eliminated, denied by means of Vichara. We see that Nama-Rupa are merely passing, they are not the real portions of beings; and we should try to be conscious of the essential divinity that underlies the entire creation.

About the one common consciousness the Ishavasya Upanishad says: *Ishavasyam Idam Sarvam:* the entire universe is pervaded by the one supreme being. This common consciousness is the essence of all creatures. If we keep this ever in our heart we will have a worshipful attitude towards all creatures upon this earth, all things animate and inanimate, mobile or immobile.

*Jale Vishnuh Sthale Vishnur Vishnuh
Parvata-mastake.
Jwalamaalaakule Vishnuh Sarvam
Vishnumayam Jagat.*

We will refrain to cause harm and injury to any creature. If this were to be adopted as a universal habit and practised by all people, you can imagine

*From Forest Academy Lectures on Yoga

the marvellous effect upon the affairs of man in this world. These wars, these campaigns of hatred between large sections of humanity, between nations and nations, these horrors would hardly be possible if we would try to make the Gita view-of-life and this Ishwara-Drishti the common habit of all humanity.

ISHWARA—DRISHTI

The Gita has given us a marvellous Sadhana. This Sadhana is a combination of the two important factors, namely, the Ishwara-Drishti of the Universe, and perfect non-attachment to anything in life. A man, who is perfectly non-attached, desires nothing for himself, because he does not have the idea of 'I' and 'mine', the sense of possessiveness. This becomes eliminated by supreme Anasakti. A man of Anasakti is necessarily a Tyagi. He wants nothing because he is not attached to anything. Because he does not want anything, he becomes a selfless man, who has no axe to grind, who has no selfish interest in life. Naturally such a one will live for the good of others.

A man lives either for himself selfishly, bestial, or if he succeeds to eliminate this deluded attachment of 'I-ness' and 'mine-ness', then his life will at once become unselfish Seva of others, coupled with the Bhava of worship, a life of continuous selfless service in the spirit of the highest worship. Non-attachment flowers into service, and Ishwara-Drishti turns all service into worship. This is the practical teaching that the Gita places before man for the transformation of life

upon earth, from a life of selfishness, greed and hatred into a divine life of pure selflessness, of spontaneous love and reverence unto all, and a life of continuous service of others in the spirit of worship.

But Ishwara Drishti is the fruit of the tree of purity. The Gita is a scripture based upon a deep knowledge of human psychology and is not blind to the obstacles in the pursuit of such a glorious way of life. On the path of divine life we have hurdles. And here too with a master-stroke the Lord has laid his finger. Even as all philosophy is given in essence, even so all the obstacles of spiritual life have been reduced into a wonderful essential triad; the fundamental root of all things that go against spiritual life have been summed up in a beautiful way, so that knowing we will be able to overcome all obstacles at one stroke and practise divine life most successfully. The Lord warns the Jiva how to avoid the pitfalls on the way of divine life. "*Trividham Narakasyedam Dwaaram Naashanamaatmanah; Kaamah Krodhah Tathaa Lobhasthmaadetattrayam Tyajet*". Beware, Oh my beloved, threefold is the gate to hell which indeed destroys our soul. Kama: passionate desire, Krodha: anger, Lobha: greed, covetousness or avarice. These three things are direct doors to perdition. Therefore beware of these three. All these three are to be given up. With this one Sloka we have in a nut-shell the entire negative aspect of Sadhana, what we have to avoid. Because these three are at the root of all vice, at the root of all non-Atmic tendencies which stand as obstacles to

our attainment of true divine life. It is therefore very necessary to lead the Gita way-of-life of non-attachment, of Ishwara-Drishti and of selfless service and love. We should strive side by side to see that by every means, physical, mental, psychological and spiritual, by all these methods we completely eliminate the three fundamental Asuric qualities from our nature. We must give up all desire. We must bring to bear all powers of Viveka (discrimination), Vichara (deep enquiry), self-analysis, introspection, Vairagya, and see that we get rid of desire. Through Swadhyaya, through constant reading of elevating spiritual books and scriptures, through sitting alone for some time daily and reflecting, we can eradicate desire and the other evil traits. It is very important that we should not give up this practice even for a single day. It should be more important to us than the food and drink we take. Daily we should sit alone for some time and try to gather our senses and mind and reflect upon the harm that desire causes and meditate upon all the harm and pain which come in the train of desire, and upon all the advantages of perfect desirelessness. By these means we should try to become entirely selfless and desireless and be in union with the One Truth.

PURIFICATION AND ILLUMINATION

The Gita points to lust, anger and greed as veritable foes of the Sadhaka. Anger is related to passion. Anger plays untold havoc upon the body, nervous system, the mind and the very spiritual fabric of the higher self. It is a Vikara of passion itself. Passion becomes

transformed into anger. We should eliminate both these. The Gita tells us how to do it. We need not turn to any other quarter to find out how to get over the enemy. These are the products of the lower Gunas. Therefore, by making the entire life Sattwic, by filling ourselves with Sattwa, we can annihilate these enemies. There is a wonderful chapter, which gives us the Gunatraya-Vibhaga, and another Shraddhatraya-Vibhaga. Every aspect of an individual has been beautifully analysed into Sattwic, Rajasic and Tamasic — the food we eat, the thoughts we think, the Sadhana we do, the austerities we perform, the charity we give and the actions we do, the way in which we live. Everything has been divided by Lord Krishna into Sattwa, Rajas and Tamas. He says that by adopting a Sattwic way of life in all aspects, one can get rid of anger and passion. Imbibing the philosophy of the Gita, greed vanishes by itself. The Gita says: "All these things are perishable. This world is a vast Bazaar of pain and sorrow. There is nothing that gives real bliss. All are temporary passers-by on this stage." When this philosophy gets more and more into man, how can he have greed? If the Gita inculcates to us this consciousness that everyone is divine, that all are the very forms of the Lord, how can there be greed? A covetous man will become transformed into a man without greed. Therefore, even for overcoming Kama, Krodha and Lobha the Gita provides us ample help. As we go from chapter to chapter, we find a mine of practical guidance, only to be taken up, practiced and made our own in our everyday life, so that the transformation can be quickly effected and we shall be able soon to break ourselves free from the life of sorrow and pain.

It does not mean that we should fly away into some other region and live some life there. The Hindu philosophy is the realisation of this bliss, Atman, Immortality, here and now. It should be upon this earth-plane. While the feet are planted upon the earth, our head should be crowned in heaven. This is the ideal of the real Hindu. This is the ideal of the Upanishads and the Gita. While living in this human body, we should at the same time experience the bliss of cosmic consciousness. As Jnanis, as the Jnani of Jnanis, we should move about on this earth, elevating everyone through our mere glance, through our gesture, through our word. Our very life should be a sweet flower wafting the fragrance of Vishwa-Prema and selfless service. This is the ideal of the Gita. As we delve more and more into the Gita and make it our constant guide and light, life upon earth will soon become transformed and will become a means of transforming all those who come into contact with us.

This is the tradition for every son of Bharatavarsha who has inherited this priceless culture, this tradition of the Upanishads, of which the Gita is the cream and the essence. The Gita is our heart's pride. The Gita is our nation's glory. In this way, we should have our gaze turned towards the Gita. We should pray to the Gita Acharya, Bhagavan Sri Krishna, that He may endow us with this aspiration to become embodiments of the spirit of the Gita way-of-life, that He might inspire us to struggle towards the achievement of the Gita-Tattwa. We should pray to Him again and again that He may ever help us in our Sadhana for attaining the highest Truth and becoming Jivamuktas in this very life.

Our crores of prostration to Mother Gita! Just as the Ganga is flowing down

from the Himalayas and turning vast tracts of land from deserts into a fertile country in the plains, even so this Akhanda-Dhara of Gita-Ganga is invisibly flowing to us every day, turning millions of true hearts of the sons and daughters of Bharatavarsha from dryness into wonderfully fertile fields full of philosophy, full of Gita-Jnana, full of Bhava and full of aspiration. This flow of Gita-Dhara is a universal one, and it is powerful and effective.

Our gratitude to those many souls who are striving to broadcast this Gita-knowledge more and more. For instance, Sri Swami Vidyanandaji: he is doing marvellous Gita Prachara. And the Gita Press of Gorakhpur: it is also doing wonderful work and brings this stream of Gita wisdom into every home and heart. And our own institution, The Divine Life Society, in its own humble way is continuously striving to see that the Sadhana of the Gita and the essence of the philosophy of the Gita is broadcast to every nook and corner of this land and also abroad. I offer my heart-felt adoration to all the countless people who are engaged, by precept and by example, in spreading the knowledge of the Gita. I close this little offering at the feet of Mother Gita by once again bowing down at the feet of Gurudev, who has enabled us to get a little knowledge of these treasures that are hidden in this supreme scripture, who has enabled us, by giving us opportunities, to practise the Gita way-of-life on this blessed spot and thus becoming thrice blessed. I bow to the feet of Krishna, the fountain-source of this wonderful scripture of the Gita. □ □ □

MODERN MAN IN SEARCH OF A SOUL

(Sri Swami Krishnananda)

(Continued from the previous issue)

Likewise, when we speak of any type of living arrangement or organisation, the word 'organisation' also has to be understood in its true spirit. An organisation is a coming together of various parts, and parts cannot come together unless there is something which brings the parts together. We do not see the wheels of a vehicle automatically joining together and making a motorcar. Nothing happens automatically. No part of a machine will join with another part unless there is a cohesive, pervasive and immanent force which envisages the arrangement or the pattern that is to be projected in the form of a machine, and that may be considered as something independent of the machine, though it cannot be totally isolated from the machine.

'Organisation' is a very subtle, eluding word. This body also is an organisation. It is made up of various parts which work in collaboration; it is a machine. The body is a machine in the sense that it is made up of various parts, nuts and bolts, and there is a dynamo, and a pulley, and every blessed thing; but nothing will work unless there is a system introduced into this mechanically placed multifaceted arrangement which we call an organisation. There is no organisation without something which organises

these parts of the organisation. We have to consider what that something is.

There may be a leader of a huge organisation, and his presence, his influence, his activity brings all the people together, though they may be millions in number. We may be wonderstruck as to how one person can bring together thousands of people, because thousands are larger in number than this one single person. Now again I am coming to a sort of answer to this query raised by this theme. If we can find some answer within ourselves as to the circumstances under which one person can rule millions of people or how one field marshal can command a whole battalion of men, none of whom are physically, mechanically, or intellectually inferior to him, then there is also a possibility of lifting our minds to an area of consideration which is not necessarily mechanistic, physical, or purely visible to the eyes. There is some invisible thing which seems to be an unavoidable and inviolable presence everywhere, without which the organisation cannot function.

Take this example of a huge army being commanded by one man. What strength has this man got over these people? Mechanistically, physically, materially, economically considered, he

has no strength whatsoever; yet he has strength. That strength is that which pervades everyone in the whole army which is constituted of individuals like him. This is something very surprising—thousands, hundreds of thousands, millions of persons like him are organised into a single focus of consideration and attention and action by the presence of one individual who is also like them. We have to think deeply here, and this type of thinking is called philosophical thinking. This is not scientific thinking, because science cannot recognise what it cannot observe and experiment upon, and if we observe an army, experiment upon an army and see the army through a microscope or even a telescope, we will see nothing except a huge mass of people. But it is not a mass of people; there is something else in it, which is the reason why we do not call it a huge heap of people, but an army.

It is organisation and a unified force. What makes us feel that a large organisation, such as a parliament, a political system, an army, or any such thing, forms one single organisation, notwithstanding the fact that we cannot see any organisation there? We see only different heads and different legs moving about in different ways. This eluding, mysterious yet impossible-to-avoid thing is the soul. We cannot say that it is inside the body, because the body of a person who organises a large gathering is like the body of anybody else, and if we say that his soul controls everybody, well, our consideration that the soul is inside the body rules out that argument. We cannot expect one man's soul to

jump on somebody else's soul and then organise everybody. What is it that is intriguing us and stirring us and stimulating us, keeping us restless in spite of all our estimations, properties and social securities? We have missed something.

I was told that there was a doubt in the minds of some people whether there is a soul for which man is searching, or there is only the soul. This difficulty, this question also arises due to a misunderstanding of the very meaning of the soul itself. A mere academic bookworm cannot answer these questions, as one cannot find an answer to these questions in books. Though there are hints in the great scriptures as to what all this means, we do not have that intellectual calibre to go into the depths of the implications of these scriptures, much less the time to study them.

What is man searching for? All of us are well-educated, cultured persons with time enough to think deeply over this matter. We cannot say that we are searching for money and status merely, though it may be one of the things that we are searching for. We have seen learned people who are not happy. We have seen very rich people who can burn money but are unhappy in many, many ways. Potentates, politically powerful, ruling a large dominion are terribly insecure day in and day out; they have no peace of mind. There is something that everyone is missing, whatever be the acquisitions of a person physically, materially, economically, politically. Something is missing which keeps us anxious all the while. A very rich man is

always anxious about something. He is brooding, thinking, and scratching his head. He does not rest quietly, thinking: "Everything is fine, like milk and honey. Let me sleep." No rich man will sleep like that; he is worse off than a poor man as far as anxiety is concerned. Similarly, every person with any kind of acquisition is insecure for various reasons. A healthy man is insecure that he may fall sick and cannot be eternally healthy.

So, there is a lacunae, unintelligibly though, felt by each person, and one would like to search for an answer to this insecurity, this restlessness, and this elusive character of that which one is searching for in life. No one seems to have got what he wanted in this life. When the time comes for us to leave this world, it appears very few will go with the satisfaction that they have got what they wanted. There was always something receding, like the horizon, and not permitting the grasp of the human being—psychically, intellectually, mentally, much less physically. We cannot know so easily what we have lost. This is the reason why we are kept in this suspension. We may concede that there is some terrible lacunae in our life, and we are hollow, a vacuum, empty inside in some mysterious way in spite of our material possessions and social status.

Perhaps every one of us may be aware there is something lacking, but it is not easy for us to know what it is. We go on experimenting with various circumstances. "Perhaps I lack material wealth." We struggle, experiment with it and get something, and find that it is not the thing that we wanted. We go on searching in various ways for other

things such as power, authority and doership, and we find that we are not really seeking them, and they are not at all what we expected. We have been experimenting with the location of something which we have lost in the various persons and things of the world, and to our consternation we have realised, and some of us are yet to realise, that these locations—call them persons, things, events, circumstances, situations—are not the spots in which we can discover that eluding something which we seem to have lost.

This mysterious, eluding something which cannot be confined to the body of an individual is what we very glibly define as the soul. Since it is an abused word whose meaning has never been understood clearly, even to this day, it is very difficult to project this word again and again as if it is very clear to the minds of people, because in all this explanation and analysis we will not forget that our soul is inside the body. We may touch our chest and say, "My soul, my conscience, my Atman speaks." This Atman, this little thing we are indicating within the location of this physical body, is not what we are seeking—though it is present there also—because it is an influence, it is a force, it is to some people something like an abstraction; and yet we will find that all life finally is an abstraction. Our life is an abstraction; it is not a concrete thing. We are not living a concrete life. For instance, when we touch money, we are not touching a substance but are touching a value, a conceptual evaluation which is in the head and not in the hands. *(To be continued)*

THAT WHICH NEVER CHANGES

(Sri Swami Atmaswarupananda)

Pujya Swami Chidanandaji's second book of early morning meditation talks called, *A Call to Liberation*, is unique in that, the talks are arranged according to subject. During its preparation, one of the surprises that the editors had was that the subject with the most talks to choose from was the subject of choice.

Choice was a fundamental teaching that Lord Yama gave to Nachiketas: Man chooses between the good and the pleasant. The good leads to our highest welfare, the pleasant to our destruction. Jesus told his followers to choose the hard and narrow path that leads to salvation, not the broad and easy path that leads to destruction. So choice is a vital part of our sadhana.

What is it that we really have to choose between? We can say that it is between the good and the pleasant. We can say that it is between right and wrong, and these answers are correct. But there is an underlying subtle truth that we need to be aware of. We actually choose between who we think we are. We consciously or unconsciously have two identities.

One is the identity created by thought. Thought says that I am the body and mind. On a more subtle level still, it says, I am the centre of the universe, the most important one, the subject. Everything else, including God, is just an object to me. But we also have another identity—a conscious principle, That which is aware of thoughts and their play. That awareness we can discover through the conviction that we have always been exactly the same person since the day that

we were born, in spite of the continuous changes in both our body and mind.

The identity created by thought, the centre of the universe, keeps changing. Sometimes it is not even there. Sometimes it's sattvic; sometimes rajasic; often tamasic. It is never stable, never the same. It keeps changing minute by minute, day after day, year after year as the body and mind change. Whereas that other part of ourselves, that conviction that we have never changed since the day we were born is aware, and that awareness is always there watching our thoughts during the waking state, watching our dreams at night, and it is aware that we have deep sleep. It itself never sleeps. It is peace. It never moves, never changes.

So while we have to choose moment by moment between the good and the pleasant, the direction we want to go, the real choice is where we want to put our attention. Do we want to put it on the ever-changing centre of the universe that never seems to bring us any permanent happiness, or do we want to put it on that part of ourselves that never changes, is always aware, is really the life of our life.

All our spiritual practices are meant to lead our attention away from the centre of the universe, the body identification, to identification with the awareness within, the consciousness within that never changes. That choice we are making continuously. That is the most important choice we have to make in our life. And it is a continuous one until we become established in That which never changes.

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DEFENDER OF VEDIC RELIGION*

(Mrs. Varalakshmi K.L. Rao)



We present this article of Swami Vishwarupananda Saraswati (Premonastically known as Smt. Varalakshmi Rao), an ardent disciple of Sadgurudev Sri Swami Sivanandaji Maharaj, as our loving homage to her sacred memory on the occasion of her Birth Centenary year.

Smt. Varalakshmi Rao, born on 20th November 1913 in Guntur, Andhra Pradesh, was a spiritual-minded child. She had great devotion for God and saints and had an innate zeal to help and serve others. Inspired much by Mahatma Gandhi in her childhood, she also participated in National Freedom Movement. After her Inter examination, she went to England with her husband Dr. K.L. Rao in 1939. She got diploma in Social Work from Birmingham University and served in different organisations of England. After returning to India in 1946, she actively commenced her social services in Delhi. As she was greatly concerned for the welfare of the women and the children, she established 'Andhra Vanita Mandal', 'Vrithi Vidya Training Centre', 'Industrial Training Institute for Women', 'Secondary School for Children', 'Balwadi for Early Child Care and Education' and 'Swami Sivananda Memorial Institute of Fine Arts and Crafts' for empowering them to realise their potential with dignity. She was also an active member of many other Social Service Organisations of Delhi and Andhra Pradesh.

1956 was the auspicious year which brought her to the feet of her Divine Father Sri Swami Sivanandaji Maharaj and consequently accelerated her spiritual journey. She also got the blessed Seva to translate Gurudev's Ten Upanishads in Telugu. Later, she was initiated into the sacred order of Sannyasa by Worshipful Sri Swami Chinmayanandaji Maharaj and was named Swami Vishwarupananda Saraswati. She left her mortal coil on 27th February 1992 and attained the feet of her Beloved Gurudev.

The following article expresses her intense love, deep devotion and gratitude towards her Divine Master Sri Swami Sivanandaji Maharaj.

What do we experience when we come into contact with exalted Jivanmuktas? One who approaches a Jivanmukta with an open mind and adequate receptive capacity experiences peace, bliss and an awakening message to the inner Jiva in the language of silence. It is the feeling of a child who is immersed in the worldly

play, forgetting its divine home, suddenly finding its beloved father anxious to take it back home. The Guru understands the reluctance of his spiritual child to return home and waits with kindness and compassion helping his child in all possible ways to finish its worldly game, because the force of past

*Taken from D.L. SEPT. 1976

Samskaras is such that even he cannot eradicate them.

When I first met Swami Sivananda at Rishikesh in 1956, I was rather disappointed, as he neither enquired about me nor blessed me when I bowed before him. But, on my taking leave of him, he gave me the book "Ten Upanishads" with his blessings. I was amused to receive such a book on Yoga about which I knew nothing; but when I read the book, I could not only understand its contents very easily, but was also able to translate it in my language (Telugu) with his permission. While engaged in this work of translation, I could visualise Gurudev as another Veda Vyasa. Gradually, I had many divine experiences. I felt grateful to God for showing me a genuine Guru.

When I did not know how to regulate my practices in Yoga and concentration and was at the breaking point, it was Gurudev's omniscience that saved me from snares, pitfalls and death. How could I express my debt of gratitude to my exalted Gurudev for his miraculous healings! He worked hard day and night and spent all his Tapasya in looking after the disciples in and outside the Ashram. He did this through the Yoga-Vedanta Forest Academy of which he was the Chancellor. This institution is the first of its kind in the annals of Indian history, catering as it does not only to residential Sadhakas but to spiritual aspirants in almost every country. In days of yore, the knowledge of the Hindu scriptures was transmitted from person to person by word of mouth and not through any books. The teacher educated his

'Sishyas' (disciples) in his own house. Only after Lord Buddha reformed the Hindu religious faith, spiritual preaching took on a missionary bent. Three big universities followed in Buddha's wake—Takshasila, Nalanda and Nagarjunakonda. Besides these universities, there were many monasteries which were patronised by kings and emperors. Ancient Hinduism did not revive from the Buddhist shock till the advent of the great Sri Sankara who drove away the idea of a separate religion out of Lord Buddha's teaching. Sri Sankara pointed out how Buddhism was nothing more than re-oriented Hinduism. Though Buddhism left Indian soil, during the gap from Sankara to Ramakrishna Paramahansa, the Hindu religion and philosophy itself went into cold storage, as it were, in spite of many social reformers who tried to maintain it in its pristine glory. It was given to Swami Vivekananda to revivify the spread of Hinduism or universal divine knowledge in a more modern style, not only in India, but also in foreign countries. Others like Dayananda, Aurobindo, Ramana and our beloved Gurudev Swami Sivananda followed him.

Swami Sivananda's Yoga-Vedanta Forest Academy is not of that pattern wherein lots of students get admission every year and wherefrom lots of them go out every year with some recognised qualification or the other in exploding material secrets of nature. Gurudev often used to say that the person who tries and discovers the material secrets of outer nature ignores his own Self, his inner machinery and its Constructor. It

is something like trying to know and comment upon others' nature ignoring to know and mend one's own ways. His advice was that man should know himself first before he discovers external things. This does not mean that one should avoid the external life which is unavoidable in order to exist in this world, but it means that one should allot some time for meditation in order to know himself. Gurudev tried to bring all the religions back into the fold of

non-denominational Vedic religion which has existed from time immemorial.

Towards the fulfillment of his mission of unification, Sivananda has written over three hundred books. His writings are very simple and lucid, but very powerful like Homeopathic pills. They transform the reader. My prostrations and salutations to such a wonderful Gurudev.

WHEN DOCTORS DIFFER*

The wall-clock in the office attracted Swamiji's attention.

"What is the correct time now? The time-piece in my Kutir shows one time; here this wall-clock shows another; perhaps the Bhajan Hall clock shows something different from these two.

"It is a wonderful world we live in. There are any numbers of 'times' in the world, indeed as many as there are nations, perhaps! Greenwich Time, Indian Standard Time, Bengal Time, Daylight Saving Time, American Time, Negro Time, White-man Time."

"How absurd all this appears to a Viveki! These are all Times created by you. Man made the clock: but the clock controls him, he is a slave to it. Your real nature is Satchidananda beyond Time, Space and Causation. You created Time in a playful mood. Sun, moon, stars and the universe which indicate the Time, were all mental creations. And, yet man is a slave to them!

"As is the nature of phenomenal things, no two clocks agree; no two men have the same opinion; no two faces are exactly alike. Wonderful is Creation. What a Great Intelligence must that Consciousness be Which created all this diversity!

"When these clocks disagree, man is bewildered. A child is born; the father looks at his watch and records the time. He later finds that his neighbour's watch differs from his by five minutes. Which is the correct time? He is bewildered. He is worried about the son's horoscope.

"Men's minds also do not agree. Therefore, it is dangerous to allow oneself to be examined by a council of doctors. One doctor will say it is bronchitis, another will diagnose it as tuberculosis, and a third will disagree with both. In the meantime, the patient will die. When doctors differ, patient dies!

. "Have faith. Stick to one path, one Guru, one Ishtam. Do Vichar. Realise your essential nature Thou art That!

—Swami Sivananda

*Taken from Sivananda: Day to Day - 22nd December 1955

PRATISHTHA CEREMONY OF SRI VISHWANATH TEMPLE*

(70th Anniversary of Sri Vishwanath Temple)

The Pratishtha Ceremony of Sri Vishwanath Temple was celebrated on an exceptionally grand scale and with all solemnity. The actual rites relating to the ceremony commenced on the 27th December 1943. A special Yajna Mandap was built and five Yajna Kundams were constructed. Each day started with Pooja, Paath, Japa, Vedic chants, etc., and each day Yajna was performed in a particular Kundam. The learned Acharyas of Rikhikesh and of the locality participated in the sacred Shastric rites, and Sri Krishnamoorthy, one of the Sadhaks well versed in the Vedas and the ritualistic details was selected by Sri Swamiji Maharaj to act the part of the Yajaman.

The Prana Pratishtha of the Moortis in the Temple took place at 11-30 A.M. in Kumbha Lagnam, on the 31st December 1943, instead of at sunrise as already announced. An hour before the Pratishtha, a procession headed by the Indian Scotlanders blowing the Bagpipes, and the elephants carrying the Kumbhams started from the Temple to the Ganges bank for bringing water. To the chanting of the Vedic hymns the pots were filled with the crystal clear water of the Ganges and the procession wended its way through the main road of the locality, the processionists singing the Maha Mantra. The Acharyas in a group

then came to welcome the processionists, and after worshipping the Kumbhams, the Prana Pratishtha was done. Bhaktas residing in different corners of the country sent the waters of all the seven sacred rivers of India, and the sea-water from Cape Comorin.

Exactly at 11 A.M. a huge gathering of very learned Mahatmas, Pundits, and the local public numbering about 2000 was seen in the premises of Sivananda Ashram. They obtained Darshan of the Moortis just after the Pratishtha ceremony and convened a mammoth meeting electing H.H. Sri 108 Swami Vishnudevananadji Maharaj as the President. Sri H.H. 108 Swami Prema Puriji Maharaj, Mandaleshwar, Sri H. H. 108 Swami Sunder Prakashji Maharaj, Mahant, Swargashram, and many other highly placed Mahants and Sannyasins also graced the function. Sri Swami Jagadishwaranandaji Maharaj of Kailas Ashram and other Mahatmas spoke on the importance and spiritual significance of such grand functions and eulogised the great work that is being done by Sri Swamiji Maharaj for the spiritual good of mankind and also of the Sannyasins. The meeting came to a close at 2 P. M. after passing a resolution to find out ways and means for the

*Taken from Divine Life Magazine 1944

unification of Sadhus of all orders and creeds.

The feeding of Mahatmas, Sadhus, Sannyasins, Avadhoots, Brahmacharins and others was then started. The feeding continued till dusk and the poor of the locality, the people of the hills and dales, of distant villages of Tehri and British Garhwal, and one and all visitors to the ceremony partook of the Prasad.

When the feeding was completely over, the Sadhaks went down to the Ganges bank for Ganga Arati and Pooja. Hundreds of burning lights, decorated with flowers were floated on the Ganges

by the Sadhaks to the singing of Ganga Arati by Sri Mohanlal Sharmaji. The night Sankirtan and Bhajan lasted till 11 P. M. and the Sadhaks retired to their respective Kutirs hoping to meet again at the same place in the coming Easter.

The Pratishta Ceremony has thus become a red letter day in the annals of the Divine Life Society. There was complete joy, peace and satisfaction among the public and one and all who visited the Ashram. The Sadhaks left the Ashram with a heavy heart saying: "Verily, this is Ananda Kutir, the seat of bliss."

* * *

HOW TO SPEND THE XMAS HOLIDAYS*

(H.H. Sri Swami Sivanandaji Maharaj)

In the whirlpool of fleeting sensual pleasures you have forgotten the purpose of life and the goal also. You live more for the body than for the soul. In your pursuit after the phantom shows of worldly vanities, you have annihilated the spiritual instincts and your longing for the soul. What a sad state! Mysterious is Maya! Mysterious is this Moha! Open your eyes now. Wake up from the long slumber of ignorance. Realise the ultimate Reality and enjoy Eternal Bliss.

Spiritual wealth is the only real inexhaustible wealth. Spiritual knowledge alone is the real knowledge. Spiritual life alone is the real life. Aspire. Know Thyself and be free. Regain the lost divine glory. Meditate and realise the Immortal Atma, the Indweller of your heart, the Inner Ruler, the self-existent, self-contained, self-luminous imperishable Soul.

Raja Janaka realised his Self within the twinkling of an eye. Raja Khatwanga attained Self-realisation within a Muhurta

of two hours and forty-eight minutes. Raja Parikshit achieved the final beatitude of life within a week. You can also have Self-realisation within the Christmas Week if you can thirst for God and if you do apply yourself diligently to spiritual Sadhana in right earnest with the right attitude of mind.

Holidays are not meant for playing cards, idle gossiping, feasting, sightseeing or aimless wanderings. It is very difficult to get a human birth. The aim of life is to attain God-consciousness. Holidays must be well-spent. Every second must be utilised in worship and meditation only. Delay in self-realisation is practical death. You have wasted already your life till now. Will you waste the remaining portion of your life also? Will you waste these Christmas holidays also? Now wake up. Gird up the loins. Start your Sadhana with zeal and enthusiasm and march direct to the goal.

Here is a daily routine for you. Follow this tenaciously with faith and

*Taken from DL 1938

earnestness. You can select a quite solitary room for your Sadhana in your own house. If you can conveniently manage you can do your Xmas Sadhana or Anushthan either at Rishikesh, Prayag, Benares, Nasik etc., or you can select any convenient place at the bank of the Ganges, Yamuna Narmada or Cauvery. You will have pure spiritual vibrations in these places. These vibrations help a lot in one's spiritual practices. The mind will enter into the meditative mood without any effort. You can easily put a small grass hut (Parnakutir) here. Live on milk and fruit. If you find it difficult to live on this regimen, you can take little rice, vegetables, Dal and bread. Have a very moderate diet. Live alone. Observe complete silence for a week. Shut yourself in the room. Plunge yourself in Japa and meditation. You can do Japa of either Om or Om Namah Sivaya, or Om Namo Narayanaya, or Om Namo Bhagavate Vasudevaya. or Hari Om or Shri Ram or Gayatri according to your taste and temperament. Have moderate sleep for three or four hours. You must get up at 3 or 4 a.m.

If you cannot spend the whole time in Japa and meditation, you can combine Kirtan and study of religious books such as Gita, Ramayana, Bhagawat and Upanishads etc. Whenever the mind gets tired, take to Kirtan for one or two hours, then a study of religious books. Then write your Ishta Mantra in a note book for one hour. This will be a sort of relaxation to the mind. Again sit for meditation. Then again have Kirtan, study of books and Mantra

writing. Rotate in this manner. Have as many sittings as you can. You will have good spiritual experiences. Those who wish to take their wives also for practising the Anushthana can very well do so.

If you find it difficult to practise the above Anushthan you may attend the Sankirtan Sammelans. Sankirtan Sammelans will be held during the Xmas at Chitrakut, Lucknow, Lahore and several other places. There you must do Kirtan and hear the religious discourses given by scholars, Sadhus, Sannyasins and learned Pandits. You must do your Japa and meditation in the morning hours between 4 and 7 a. m. This will be for your individual Sadhana. You will derive immense benefits thereby.

O Ye of little faith! Wake up from your long sleep of ignorance. Get knowledge of the Self. O wanderer of this quagmire of Samsara! Go back to your original abode of eternal peace, the fountain of infinite Joy and Power, the spring of boundless Ecstasy, the source of Life, the origin of Light and Love, the immortal blissful Brahmic seat of illimitable, Splendour and pristine Glory. Fill the mind with thoughts of Self. Saturate your feelings with purity and divinity. Let the Light of lights shine in every hair of your body. Let the infinite Godhead vibrate in every cell of your body; Let every breath sing the song of Infinity with Soham, Radheyshyam or Sita Ram. Om!

Sankirtan alone is the easiest way to Salvation in this Kaliyuga. □ □ □

Let us all hail the New Year with a heart of love! Let us melt our differences and unite! Let our hearts melt at human suffering! May all be united! May all attain God-consciousness in this very year! May there be peace, amity, plenty, and prosperity everywhere! May His blessings be upon you all!

—Swami Sivananda

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

RELIEF WORK AT NATURAL CALAMITY AFFECTED AREAS OF UTTARAKHAND

In all beings lives the one God, the Supreme Being, the Eternal Lord. Therefore, love all and serve all with reverence and devotion.

(Sadgurudev Sri Swami Sivanandaji Maharaj

To offer the loving services to the visible Lord in the form of the poor survivors of Uttarakhand Calamity, the Headquarters Ashram initiated relief work in the calamity affected areas. A team comprising Sri Swami



Swamiji inspecting Triyuginarayan School building damage

Padmanabhanandaji Maharaj, Sri Swami Advaitanandaji Maharaj, Sri Swami Jyotirupanandaji, Sri Swami Sridharanandaji and Sri Mahendranji and other inmates undertook the arduous journey to Guptakashi and Triyuginarayan, Sonprayag, Kalimutt, Kotma, Jal Tall areas, in order to meet and console the affected people and to offer



Swami Padmanabhanandaji and Swami Advaitanandaji at Triyuginarayan School

their Seva in the name of Sadgurudev Sri Swami Sivanandaji Maharaj. An extensive survey was conducted in the villages to assess the damage caused by the Kedarnath floods and to identify the areas



Swamiji distributing Aid to School Children

which need immediate attention and assistance.

During the survey it was found that the locals belonging to these villages are mainly dependent on the Kedarnath Pilgrimage for their livelihood, either by rendering service as priests or ferrying pilgrims through mules and Palkis or running small shops to sell Puja essentials, Prasad, tea and refreshments. On the day of the disaster, many of these local people were also washed away along with pilgrims in the flood. Those who went for safety over the hills were caught in the rain and cold for four to five days without



Kalimutt School

any food or water. Many of them died due to hunger and hypothermia. Consequently, the poor survivors are now suffering with the loss of their loved ones and livelihoods as well. The Uttarakhand Government has provided compensation for the deceased ones and initiated relief measures to help the miserable survivors. Lots of NGOs are also providing them with essentials and necessary materials.

The Ashram Management found that there are three areas where it could lend a helping hand in alleviating their miseries a bit. On survey it was felt that students of



Joint Relief Commissioner distributing Aid to a Student at Kumera School

Class IX to XII of these villages were in need of financial assistance for their education as the Government provides all kinds of assistance like free education, school uniforms, books, midday meal, etc. to the students up to Class VIII. Taking into consideration these aspects, an amount of Rs.3000/- was provided to each student of Class IX to XII of the Government Schools in Kumera, Triyuginarayan, Rampur Nyalsu, Kalimutt, Kotma and Jal Talla. A total number of 831 students were covered as part of this Seva. The amount was



Children gathered in one of the Schools

distributed in the school to the parents or guardians of the students in their presence as well as of the teacher and Principal. Under this project, approximately 80% of children belonging to these areas have been covered.

Secondly, the Ashram got the opportunity to render its indirect services to the calamity victims by assisting one Dr. Tulsidas Gubeji who was serving these people in his individual capacity and was in need of support. Dr. Tulsidas has also adopted twenty children from these areas who were directly affected by the calamity.



Dr. Tulsidas Gube attending to Patients

The Ashram has provided him with all required medicines and has committed to supply further as and when required. As for the children, all the essentials like bedding, blankets, Rajai, utensils, etc were provided along with rations for three months and it will be continued for some more months. Dr. Tulsidasji has served about 1439 patients at Guptakshi and surrounding villages during the months of August, September and October 2013. Thirdly, the Ashram offered its Seva to the little divinities by providing them rations for three months. These children are



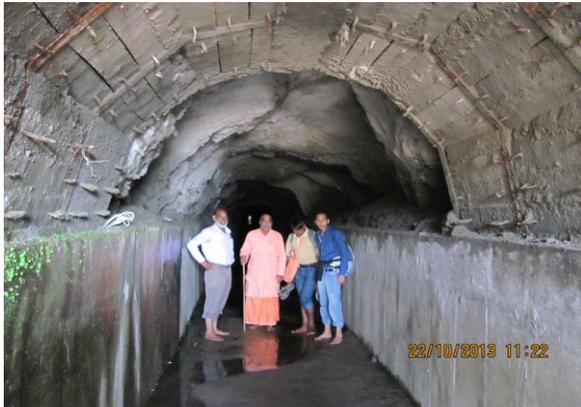
Parents and Gurdains assembled in School

studying in a Gurukul established by a local NGO called Space for Nurturing Creativity (SNC) in Guptakashi.

Similarly, a survey was conducted in the areas of Uttarkashi and Chamoli districts. In Chamoli district, a number of houses have been damaged making the miserable villagers homeless. The winter season has set in aggravating their agony. The United Nations Disaster Management Group in collaboration with Centre for Ecocentric Development And People's Action (CEDAP) will be providing training to artisans for the construction of Disaster



Interaction with SNC Children



In the tunnel to reach out Jal Tall Children

Proof houses for the locals using indigenous materials that are available in the local mountains. The Headquarters Ashram had discussions with the District Magistrate, Chamoli and consortium of consultants who are engaged in constructing Mid-term Shelter and houses in this area. The Ashram has also entered into an agreement with CEDAP to train 25 building artisans of these villages along with construction of one Mid-term Shelter. The Ashram authorities are planning to construct a few schools in this area with the co-operation of Uttarakhand



Beneficiary before her damaged house at Chamoli District

Government and technical assistance of CEDAP. In Uttarkashi, villages around Ganganani, which is situated on the halfway between Uttarkashi and Gangotri, have been identified for initiating relief work. The Ashram Management is examining a proposal to provide financial aid to the students belonging to these villages for their education.

May Lord Almighty and Sadgurudev bless our sorrow-stricken brethren with strength, courage and faith to cope with this tragic situation.

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Construction of House as well as Training for Artisans using indigenous materials



House Construction in Progress

DEEPAVALI CELEBRATION, GO-PUJA AND GOVARDHAN-PUJA AT THE HEADQUARTERS ASHRAM

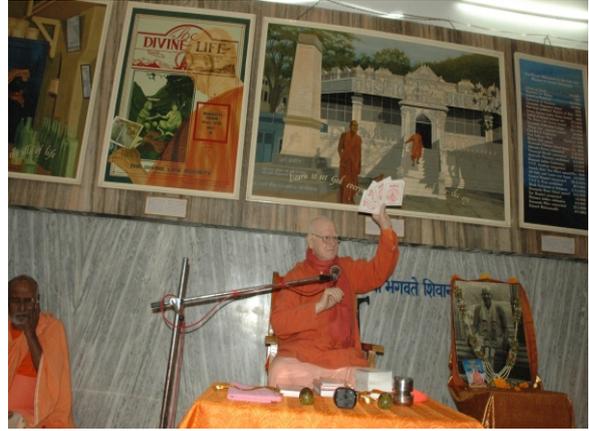
सिद्धिबुद्धिप्रदे देवि भुक्तिमुक्तिप्रदायिनि ।
मन्त्रमूर्ते सदा देवि महालक्ष्मि नमोऽस्तु ते ॥

(O Devi Mahalakshmi, obeisance to Thee, Thou who art the giver of intelligence and success, the bestower of worldly enjoyments and liberation as well and hast the mystic sound symbols as Thy form.)

'Deepavali', the festival of lights, is an annual inspiring call to all of us to walk in the light and attain the Light of

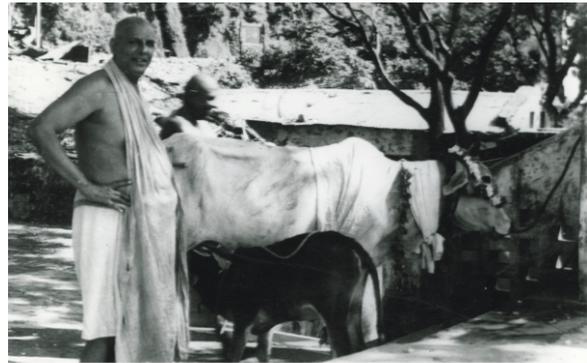


Lights. The sacred day was celebrated with great sanctity and spiritual éclat at the Headquarters Ashram on 3rd November 2013. On this blessed day, the entire Ashram was illuminated with multi-hued lights and thousands of earthen lamps. Mother Lakshmi, the Goddess of prosperity and auspiciousness, enshrined in a special altar in the beautifully decorated



Samadhi Hall, was offered a special worship during the night Satsanga.

H.H. Sri Swami Vimalanandaji Maharaj blessed the gathering with his inspiring words and also by sharing the Deepavali Message of Worshipful Sri Swami Chidanandaji Maharaj. Thereafter, H.H. Sri Swami Padmanabhanandaji Maharaj lucidly explained the spiritual significance of



Gurudev at the Ashram's Goshala on the Go-Puja day. (Archive)

Deepavali celebration and recited Kanakadhara Stotra and Mahalakshmyashtaka Stotra. The Deepavali message of Sadgurudev Sri Swami Sivanandaji Maharaj was also read by Sri Swamiji. Two books of Sadgurudev were released on this sacred day. It was followed by floral Archana of the Mother with Ashtottara-shatanamavali, Arati and distribution of special Prasad.

The next day, on 4th November, there were Go-Puja and Govardhan-Puja



at the Vishwanath Goshala of the Ashram. H.H. Sri Swami Vimalanandaji Maharaj, H.H. Sri Swami Padmanabhanandaji Maharaj and H.H. Sri Swami Advaitanandaji Maharaj attended the Puja. After the worship of Go-Mata and Lord Krishna, everyone partook of the sacred Prasad.

May the Supreme Lord and Sadgurudev bless us all with the light of wisdom!

DEVOTION AND DESIRE

Desire obstructs the growth of devotion. Devotion to the Lord increases in intensity when mundane desires are renounced.

Renunciation is the very essence of devotional love. Divine love has no element of desire in it.

Devotion cannot coexist with desire of any kind, not even the desire for Liberation. The devotee wants God and God alone, and His service.

The devotee loves God and serves Him and His creation. He does not strive consciously for Mukti, but God confers Mukti on His devotee unsolicited.

—Swami Sivananda

SRI SKANDA SHASHTHI CELEBRATIONS AT THE HEADQUARTERS ASHRAM

प्रपन्नार्तिविनाशाय नित्योद्योगिन् नमोऽस्तु ते ।
नमो नमस्ते दीनानां कृपासहजसिन्धवे ॥

(Salutations to Thee O Lord, who art ever eager to destroy the miseries of Thy devotees and who art an infinite ocean of grace for the meek and humble ones.)

This year, Sri Skanda Shashthi Celebration at the Headquarters Ashram had a special significance as it was the Sixtieth Anniversary of the Consecration of Lord Skanda's idol enshrined at Bhajan Hall. On 7th November 1953, the first day



of Sri Sakanda Shashthi Celebrations, this beautiful image of Lord Kartikeya was installed in the sacred presence of Sadgurudev Sri Swami Sivanandaji Maharaj and Sri Andavan Pichhai, an ardent devotee of Lord Skanda.

The auspicious occasion of Sri Skanda Shashthi was celebrated with great devotion and rejoicing at the Headquarters Ashram from 3rd to 8th November 2013. The devotees of Lord Shanmuga had come from various different places to attend this sacred celebration. During the first five days,

special worship was offered to the Lord to the chanting of Vedic Mantras and Bhajans-kirtans. The worship concluded with Arati and distribution of holy Prasad. Every evening, the Bhajans, Kirtans and Stotras extolling the Lord Skanda were offered at His lotus feet.



On the Sri Skanda Shashthi Day i.e. 8th November 2013, the celebration commenced with a Kavadi procession from the Ganesh Temple on the banks of Mother Ganga to the Bhajan Hall wherein the devotees carried the holy waters in beautifully decorated Kavadis and Kalash for the Abhisheka of the Lord, permeating the entire Ashram with divine vibrations by their sonorous singing of the sacred names of the Lord Skanda. Thereafter, grand Abhisheka of the Lord was performed with different articles viz. milk, curd, honey, sandal water and finally with



holy Ganga Jal. The beautiful idol of the Lord Sri Skanda was anointed with sandal paste and beautifully embellished with glittering ornaments and variegated flowers. It was followed by the floral Archana, Arati and worship of six 'Kumaras' representing the six-faced Lord Skanda. The celebration concluded with distribution of the sacred Prasad.

During the night Satsanga, H.H. Sri Swami Padmanabhanandaji Maharaj in his message highlighting the supreme glory and grace of Lord Skanda narrated the inspiring story of Saint Nakkikar who was a great devotee of Lord Skanda and who composed the beautiful Tamil hymn 'Tirumurugatruppada' glorifying the Divine Lilas of his Beloved Lord. Two books of Sadgurudev were also released to



mark this auspicious day. The Satsanga came to close with Arati and distribution of Prasad.

May the abundant benedictions of Lord Skanda and Sadgurudev be upon all.

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VALEDICTORY FUNCTION OF THE 75TH BASIC YOGA-VEDANTA COURSE

With the divine grace of Sadgurudev Sri Swami Sivanandaji Maharaj, the 75th Basic Yoga-Vedanta Course was concluded on 27th October 2013. H.H. Sri Swami Padmanabhanandaji Maharaj graced the Valedictory Function by his august presence.

After the invocatory prayers and presentation of the Course report, the students shared 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 Padmanabhanandaji Maharaj in his valedictory message explaining the significance of the name of Yoga- Vedanta Forest Academy said that Yoga stands for Pravritti i.e. Karma and Vedanta stands for Nivritti i.e. Jnana. Karma and Jnana should go together to lead a perfect 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.

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CELEBRATION OF 12TH PUNYATITHI ARADHANA DAY OF WORSHIPFUL SRI SWAMI KRISHNANANDAJI MAHARAJ

On the sacred day of Gopashtami in the year 2001, Worshipful Sri Swami Krishnanandaji Maharaj left his mortal coil and merged into the Supreme. The 12th anniversary of Pujya Sri Swamiji Maharaj's Mahasamadhi was celebrated with great sacredness and devotion at the Headquarters Ashram on Gopashtami i.e. 10th November 2013. A special worship in Sri Vishwanath Mandir and Havan in the Ashram Yajnasala was performed for the welfare of humanity. In the forenoon, grand Puja was offered to the sacred Padukas of Sadgurudev Sri Swami Sivanandaji Maharaj in the Samadhi Shrine wherein Senior Swamijis, Sannyasins, Brahmacharins and guests of the Ashram participated to offer their loving tributes to Pujya Sri Swami Krishnanandaji Maharaj.

During the night Satsanga, Sri Swami Padmanabhanandaji Maharaj, Sri Swami Advaitanandaji Maharaj and Sri Swami Yogavedantanandaji spoke on the inspiring life of Pujya Sri Swamiji Maharaj highlighting the divine traits of his glorious personality. Three books (two in English and one in Telugu) of Sri Swamiji Maharaj were also released to mark this sacred day. Everyone felt blessed to have Darshan of Sri Swamiji Maharaj through a DVD show. The Satsanga concluded with Arati, distribution of Jnana Prasad and Prasad.

May the grace of Lord Almighty, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Krishnanandaji Maharaj be upon all.

TOUR PROGRAMME OF SWAMI DHARMANISHTHANANDAJI, D.L.S. Hqr.

S.No.	Date	Place	Programme
1.	5th Dec 2013	Ambala (Haryana)	DLS Satsang
2.	7th Dec 2013	Kalka (Haryana)	Satsang
3.	10th Dec 2013 to 16th Dec 2013	Janandhar (Punjab)	Yoga Sibir & Satsang
4.	8th Jan 2014 & 9th Jan 2014	Raipur (Chhatisgarh)	DLS Sadhana days
5.	10th Jan 2014 to 13th Jan 2014	Nandininagar (Chhatisgarh)	DLS Conference
6.	24th Jan 2014 to 27th Jan 2014	Odisha	DLS conference (Chidananda Birth Day Centenary)
7.	29th Jan 2014 to 2nd Feb 2014	Kolkata	Sadhana Sibir

Contact Mobile No. 9412140300

—The Divine Life Society

SEVA THROUGH SIVANANDA HOME

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

She is just a beggar, was told. Beggars are not choosers. But who chooses to be a beggar? At the side of the main road she was sitting. Somebody had given her shampoo. Some one a suit salwar. She was wearing a warm pajama, held together with three or four threads, tightly fixed on her stomach. Her hair was cut shortly, someone removed it, she said, when it was full of lice and flees. She was talking to herself, seemingly not aware of the traffic around her. Whatever was given to her, was accepted gracefully. The look in her eyes was forlorn and empty. She was just sitting there, as if waiting for a next message, a sign, what would follow hereafter. In complete surrender. Waiting and praying, maybe...Once admitted in Sivananda Home, she remained in this same docile attitude. Watching, waiting, praying... Like she had given herself already completely away. Like nothing of her self remained. As if

there was nothing to want anymore. Only to receive what was offered to her. And she would accept it with a smile. Her physical condition improved under the medical treatment for severe anemia, intestinal worms and dental care. She is one of the newly admitted patients this month, beside the two TB patients who were admitted earlier and put under medication, and an elderly Sadhu with Parkinson disease, who was not able to walk at the time of admission, and who improved gradually under medical care and physiotherapy till he started to walk by himself. Other patients were discharged this month after treatment, among who a sadhu with chronic urine infection, anorexia and weakness, who recovered after two months of diet, treatment and exercise. May the Almighty Lord protect those who have surrendered their all-in-all to Him, who do not know anything and anyone else but Him, and have put their complete trust in Him, the Mother and Father, the All Compassionate Presence. *Om Sri Satkarunaya Namah.*

*“Do you think I know what I’m doing?
That for one breath or half-breath I belong
to myself?”*

*As much as a pen knows what it’s writing,
or the ball can guess where it’s going next”.*
(RUMI).

“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).

CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters, undertook a cultural tour in October, 2013, in the states of Gujarat and Odisha.

From 21st to 27th October Swamiji visited Gujarat. There was the All-Gujarat Divya Jivan Parishad (Divine Life Conference) from 25th to 27th at Nadiad. This was jointly organised by Divine Life Society Nadiad Branch and Gujarat Divya Jivan Sangh Samiti.

Swamiji Maharaj attended the Conference on all the three days. The Conference was inaugurated on the 25th October, forenoon. Parampujya Mahant Swami Ramdasji Maharaj of Sri Santram Mandir, Nadiad, Parampujya Swami Muditanandaji Maharaj, Parampujya Swami Tyagavairagyanandaji Maharaj, Parampujya Swami Ramrajyamji Maharaj, Parampujya Swami Dharmanisthanandaji Maharaj, Parampujya Swami Nirakaranandaji Maharaj of Divine Life Society, Parampujya Swami Brahma-bhutanandaji Maharaj, Parampujya Brahma Kumari Purnima Didi, Parampujya Swami Bhaktipriyanandaji Mataji, etc. had attended the Conference. Parampujya Mahant Swami Ramdasji Maharaj of Sri Santram Mandir gave his blessings and addressed the Conference in the inaugural and concluding sessions.

There were different themes for the different sessions, viz., Guru Mahatmya, Shanti Mantras, the Eternal Message of the Bhagavad Gita, and Swami Sivananda and Practical Spirituality. The afternoon of the 2nd day was devoted to the Youth with the topic 'Value-based education.' Swamiji Maharaj presided over the Conference, participated in all the sessions and gave

discourses and blessings. Sri Swamiji also addressed the college students in the session for the youth and also answered their queries. Besides, in the early morning meditation session on 2nd and 3rd days Swamiji gave talks for the Sadhaks present on some aspects of Spiritual Sadhana.

The Conference was held in the premises of Sri Santram Mandir. There was great help and support from Sri Santram Mandir and Parampujya Mahant Swami Ramdasji Maharaj. This was very helpful and facilitated in organising the Conference. The Conference was grand success from every point of view, and gave great benefit, satisfaction and joy to all the participants.

Sri Swamiji Maharaj visited Odisha State from 28th October. At Bhubaneswar Swamiji attended the Managing Committee meeting of Sivananda Centenary Boy's High School, Khandagiri, on the 29th. Swamiji also joined the prayer meeting of the students of the School and addressed them, answered their questions and blessed them. He also attended the meeting of the teachers and non-teaching staff like House-Masters separately and gave them suitable advice and blessed them. The joint meeting of the Managing Committee and the Development Committee of the School was also attended by Swamiji. In the School Swamiji Maharaj also looked into some very important matters pertaining to it. Sri Swamiji also attended the meeting of the Swami Chidananda Centenary Celebration Samiti in Bhubaneswar Branch Premised in connection with the Inaugural Conference which is scheduled to be held in January 2014. □ □ □

**REPORT ON THE VISIT OF HIS HOLINESS
SRI SWAMI YOGASWARUPANANDAJI MAHARAJ,
VICE-PRESIDENT, THE DIVINE LIFE SOCIETY HEADQUARTERS
RISHIKESH TO MALAYSIA.**

Sri Swami Yogaswarupanandaji was invited to our Branch by the late His Holiness Swami Guhabhaktanandaji Maharaj to grace the occasion of his 70th birthday on the 27th October 2013 and other programmes at Batu Caves and in the sub-branches. However, it was the will of the Lord, that His Holiness Guhabhaktanandaji attained Samadhi on the 2nd May 2013. Management Committee continued the programme as planned.

19/10/2013 Sri Swami Yogaswarupanandaji Maharaj arrived at the Kuala Lumpur International Airport (KLCC) at 6.50am. His Holiness Swamiji was received by H.H Swayamjayananda, Dr. Kumarajah and Sri Marimuthu. Upon arrival at the Batu Caves ashram, His Holiness Swamiji was given a traditional welcome followed by a Arati to worshipful Gurudev Maharaj. Swamiji Maharaj gave a short talk on the achievements of late H.H Guhabhaktanandaji Maharaj and his dedicated services to the society. Swamiji urged all to work together to continue the good work of our late Swamiji. Swamiji Maharaj dedicated 'Maha Mrityunjaya Mantra' for the Satgati and Paramasanti of our beloved late Swamiji and the welfare of devotees in Malaysia.

In the evening, the Satsanga commenced with a welcome address by H.H Swayamjayananda Maharaj. H.H Swami Yogaswarupanandaji Maharaj conducted the Satsanga attended by the members of the Management Committee, members and devotees of the society.

Swamiji Maharaj gave a talk on the significance of 'Nama Japa'. Swamiji Maharaj explained how by constant recitation of the Lord's name, one could be liberated from the cycle of birth and death. Swamiji also led a group Nama Japa session. About 80 people attended the function.

20/10/2013 In the morning, Swamiji graced and addressed the Annual Delegates Meeting attended by the Chairman and Secretaries from the 21 sub-branches in Malaysia. Swamiji advised the delegates on good team work and importance of full filling worshipful Gurudev's vision and mission. Swamiji also joined the delegates for lunch.

21st to 25th October, 2013 Bhagavad Gita discourse Swamiji Maharaj conducted daily discourses on Bhagavad Gita from 9.00-11.00am. Swamiji explained lucidly the topic of Sankhya Yoga. Swamiji quoted many examples as to how one should live in the teaching of Sankhya Yoga. Swamiji also had a Q & A at the end of session. About 35 devotees attended this programme.

21/10/2013 (7.30 – 9.00 pm) Swamiji Maharaj attended a Satsanga organized by Divine Life Society, Batu Caves. The prayer meeting commenced with Puja and Bhajans. Thereafter, Swamiji Maharaj spoke on the glory of the Lord's name and also led a group Japa Session. About 60 devotees attended this programme.

22/10/2013 7.00pm-9.00 pm Sri Swami Yogaswarupanandaji Maharaj with

Sri Swami Samyamanandaji attended a Satsanga organised by the DLS Bandar Country Homes sub-branch. The prayer meeting commenced with soul-stirring Bhajan by the devotees. Thereafter, Swamiji Maharaj spoke on the importance of Japa yoga based on the teachings of Bhagavad Gita. Swamiji also led a group Mantra chanting followed by a question and answer session. The Satsanga was attended by about 130 devotees.

23/10/2013 7.00 pm-9.00 pm Sri Swamiji accompanied by Sri Swami Swayamjayanandaji and Sri Swami Samyamanandaji attended the Satsanga organised by DLS Melaka sub-branch which is about 2 hour drive from Batu Caves. After the Bhajan session, Swamiji Maharaj spoke on the teachings of Gurudev and the importance of the repetition of the Lord's name. Swamiji Maharaj also led a group Japa session. A question and answer session was also part of the programme. About 70 devotees attended the function.

24/10/2013 6.30 pm to 8.30 pm Sri Swamiji participated in the weekly Thursday prayers meeting in Batu Caves. The prayer meeting commenced with Puja and Bhajan. Swamiji reiterated the invaluable Seva of the late H.H. Swamiji Guhabhaktanandaji Maharaj followed by a group Mantra chanting. About 60 devotees attended the function. The programme ended with Arati and Prasad distribution.

25/10/2013 7.30 pm to 9.00 pm Sri Swami Maharaj accompanied by Sri Swami Swayamjayananda, Sri Swami Samyamananda and members of the Management Committee attended the programme in Sivananda Home in the Indian Settlement in Batu Caves. Sri Swamiji Maharaj participated in the Bhajan sessions by the children. Swamiji

Maharaj spoke to the children about the importance and need for daily prayers. Conducted a group Japa Session with the Home Committee members staffs and devotees. Swamiji later had a Q & A session. The programme ended with Arati and Prasad distribution.

26/10/2013 Saturday, Sri Swamiji Maharaj presided a seminar on 'Yoga As Therapy' held at the Batu Caves Ashram premises, attended by more than 300 persons. The event was successfully organized by the joint effort of the Sivananda Yoga Committee of DLS Batu Caves and Petaling Jaya sub-branch participated by beginners, advanced students and instructors. The programme consisted of talks and live demonstrations and DVD visual display. Swamiji Maharaj also took part in the Q & A session.

The evening session was dedicated to the Youth Wing. The programme commenced with Puja and Bhajans. Sri Swamiji Maharaj spoke on the teachings of Gita and stressed on the Youth participation in Karma Yoga. After Arati, Swamiji Maharaj joined the Youth members for dinner,

27/10/2013 Memorial Day In Memory of His Holiness Swami Guhanaktanandaji. The day's event started with Brahma-muhurta prayers. The copy of the events is per attachment. His Holiness Swami Yogaswarupanandaji Maharaj attended the Bhajans by Sunday Class students, teachers and parents. Swamiji Maharaj also gave a talk on kritans, daily prayers and importance of education for the students.

Later, about 50 Youth members from Batu Caves and sub-branches rendered soul-stirring Bhajans. Swamiji Maharaj gave a discourse on Youth participation in the development of the Divine Life Society

Branch, Malaysia. Swamiji also conducted a group Japa. "Om Namo Bhagavate Sivanandaya" followed by the recitation of the 'Maha Mrityunjaya' mantra for 30 minutes dedicated to our beloved late Sri Swami Guhabhaktanandaji Maharaj. Thereafter, Swamiji Maharaj participated in the Paduka Puja. After Arati, lunch was served to all.

The evening programme was attended by several dignitaries including the guest of honour Datuk Seri Dr S Subramaniam, Minister of Health, Malaysia all of whom shared their personal experience with our late Swamiji Maharaj. One minute silence was observed followed by the chanting of 'Maha Mrityunjaya Mantra' dedicated for the Prama-shanti and Satgathi of our late Swamiji. Swamiji Maharaj delivered his tribute message to His Holiness Guhabhaktananda. A souvenir publication specially prepared on the life of our late Swamiji Maharaj and his contribution to the society and community was distributed to all.

Thereafter, the Minister inaugurated the extended service of Sivananda Clinic and officially opened the Sivananda Computer School of Science. Swamiji joined the dignitaries for dinner. The programme ended at 10.00 pm.

28/10/2013 Monday Sri Swamiji Maharaj left Malaysia for Hong Kong via Singapore at 1.15 pm from KLIA. Swamiji Maharaj was sent off at the airport by Sri Swami Swayamjayananda, Br. Brahma Chaitanya and Sri. Marimuthuji.

From 28th to 31st October Sri Swamiji visited friends at Singapore. From 1st to 13th November, Swamiji went to Hong Kong to attend programmes organised by DLS, (Hong Kong Branch)

Yoga Centre. The Branch celebrated the Deepavali Day on the 3rd November 2013, attended the special Satsang organised by Mrs. Shashi Veer Madnani in their building at Robinson Road.

4th and 6th November, 2013 (Monday and Wednesday Swamiji spoke on Sivananda Yoga in the North Point Yoga Centre attended by 74 persons of the Branch and answered many questions on Yoga Practice.

5th November, Tuesday, evening there was a public talk on the topic of Reality of Yoga at Leighton Hill Community Hall in Happy Valley. About 130 people were attended, asked many questions about Yoga. Swamiji answered and glorified Yoga of Synthesis of Gurudev Sri Swami Sivanandaji Maharaj in one's daily life, as there is much misunderstanding on Yoga with different names.

Between 4th and 6th November Sri Swamiji attended Gita study classes and Satsangs for a group of Indian devotees in Hong Kong.

From 8th to 10th November (Friday to Sunday) an annual retreat was held in The Salvation Army Bradbury Camp in Cheung Chau Island. Swamiji conducted 4 sessions on the topic of Bhagavad Gita applicable in daily life, in addition to conducting morning prayers followed by Yoga Asanas, Pranayamas and guided meditation. Sri Hariji helped Swamiji by translating Swamiji's talks into Chinese language during all Satsangs.

Mrs. Prakashini, President, Mrs. Jaya Secretary, committee members received Swamiji at Hong Kong Airport on 1st November and gave fare-well send off on 13th November along with a group of devotees.

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CULTURAL TOUR OF SRI SWAMI PADMANABHANANDAJI MAHARAJ

The Divine Life Society Delhi Branch (Swami Sivananda Cultural Association) organises Swami Sivananda Memorial Lecture every year to propagate the sublime message of Sadgurudev Sri Swami Sivanandaji Maharaj. This year, the Memorial Lecture was organised on 15th September 2013 and the Branch had solicited the presence of Sri Swami Padmanabhanandaji Maharaj to deliver the Lecture on the theme 'Unique Yoga of Synthesis and its Relevance Today'. At their behest, Sri Swamiji visited Delhi on 15th September and in his lecture apprised the gathering of the salient features of Sadgurudev Sri Swami Sivanandaji Maharaj's Yoga of Synthesis and its immense significance in present times. Dr. Nand Kishor Garg, Chancellor, Agrasen University, Himanchal Pradesh presided over the function.

At the humble request of the devotees of the DLS Vasant Vihar Branch, New

Delhi, Sri Swamiji again visited Delhi on 21st September 2013 to deliver Swami Sivananda Memorial Lecture organised by the Vasant Vihar Branch. Sri Swamiji enlightened the devotees on 'Kapil-Devahuti Samvad' of Srimad Bhagavata.

To commemorate the auspicious occasion of 150th Birth Anniversary of Swami Vivekananda, Ramakrishna Mission Sevashram Vrindavan had organised an 'Intra Faith Conference' from 16th to 18th November 2013. Many eminent saints and scholars of various spiritual organisations had been invited to deliver lectures on the different significant aspects of religion and spirituality. In response to their kind invitation, Sri Swamiji visited Vrindavan on 17th November and delivered a talk on 'Prophets and Incarnations as Rejuvenators of Hinduism'. Sri Swamiji returned to the Headquarters Ashram on 19th November 2013.

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A MOTIVATIONAL TALK ON YOGA, PRANAYAMA AND MEDITATION AT COLLEGIATE WOMEN'S DEVELOPMENT CELL, BABARIA INSTITUTE OF PHARMACY, VADODARA

In response to the kind invitation of Collegiate Women's Development Cell, Babaria Institute of Pharmacy, Vadodara to guide the students on Yoga, Pranayama and Meditation, Sri Swami Ramarajyamji Maharaj of Headquarters Ashram visited the Institute on 11th October 2013.

Sri Swamiji in his talk highlighting the great significance of Yoga, Pranayama and Meditation in achieving radiant health and enhancing

concentration, motivated the students to devote at least fifteen minutes daily for their practice. Sri Swamiji also enlightened them on the practice of Yoga Nidra to develop creativity and intuition and answered their queries in an interactive session. The talk was well attended by the teaching and non-teaching staff, and graduate and post graduate students of Babaria Institute of Pharmacy. □ □ □

**INAUGURAL FUNCTION OF BIRTH CENTENARY CELEBRATIONS OF
WORSHIPFUL SRI SWAMI CHIDANANDAJI MAHARAJ IN ODISHA**

By the Grace of Lord Jagannatha and Sadgurudev Sri Swami Sivanandaji Maharaj, the Inaugural Function of the Birth Centenary Celebrations in Odisha of Worshipful Sri Swami Chidananda Saraswati Maharaj will be held from 25th to 27th January 2014 at Sivananda Centenary Boys' High School, Chidananda Vihar, Khandagiri, Bhubaneswar. This function will be graced by Bharat Ratna Dr. A.P.J. Abdul Kalam, former President of India, Govardhan Peethadhishwar, Parama Pujya Jagadguru Sankaracharya Srimat Swami Nischalananda Saraswati Maharaj, senior Swamijis from Headquarters Ashram and eminent saints from various spiritual organizations and faiths. The three-day programme will include sessions in Sadhana and discourses on the life and teachings of Swami Sivananda and Swami Chidananda, inter-faith dialogue and the role of The Divine Life Society in Spiritual regeneration of the Society in the present day.

Devotees are cordially invited to participate in this Inaugural Function.

Application for enrolment may be sent to General Secretary, Swami Chidananda Janma Shatabarshiki Samiti, Odisha, Sivananda Sanskrutika Kendra, Ashok Nagar, Bhubaneswar, Odisha -751009; along with Delegate Fee of Rs. 500/- per person by Bank Draft or Account Payee Cheque in favour of **"Swami Chidananda Janma Shatabarshiki Samiti, Odisha"** payable at any Scheduled Nationalized Bank at Bhubaneswar..

The last date for Enrolment is 31st December 2013.

For further information kindly contact:

Sri Jaya Chandra Nayak (General Secretary of the Samiti) 09438849049,
Sri Bipra Charan Patra (Vice-President Co-ordination of the Samiti) 09437078041,

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ANNOUNCEMENT

DIVINE LIFE SOCIETY, WEST BENGAL – SADHANA SHIBIR

The Annual Sadhana Shibir of The Divine Life Society, West Bengal, will be held from 29st January to 2nd February 2014 at Manav Seva Trust Complex, Hamiragachhhi, Railway Station-Malia, West Bengal, on Howrah-Tarakeshwar Railway line (53 k.m. from Kolkata).

Participation fee will be Rs. 301/- per person for delegates from West Bengal & Rs. 251/- per person for delegates from other states inclusive of food and accommodation.

The last date of enrollment is 31st December 2013. The Enrollment form has to be sent to Sri Bijoy Swain, 4C Meher Ali Mondal Street, Mominpur, KOLKATA- 700 027, West Bengal.

For Enrollment and information please contact:

Dr. P.K. Samantaray-09002080514,
Sri C.B. Sehgal 09830144147,
Sri Nitul Parekh 09830040730,
Sri Prafulla Mahapatra 09438303624
Sri Bijoy Kr. Swain 09339392845.

All Devotees are requested to participate.

—The Divine Life Society

ANNOUNCEMENT

40TH ALL ANDHRA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the 40th All Andhra Divine Life Society Conference will be held from 23rd to 25th January 2014 at Siva Diksha Sibiram, Srisailam Devasthanam, Srisailam, Dist: Kurnool, Andhra Pradesh.

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

Delegate fee for participation in the Conference is Rs. 200/- (Inclusive of food and accommodation)

For Registration and Information please contact:

- | | |
|---------------------------------|-------------|
| 1. Sri Chilla Ramakrishna | 09440564735 |
| 2. Sri T. Chandramouleswara Rao | 09618283789 |
| 3. Dr. N. Nageswara Rao | 09440387659 |
| 4. Sri Saibabu | 09394005462 |

All Devotees are cordially invited to participate in the Conference and make it a grand success.

—**The Divine Life Society**

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ANNOUNCEMENT

CHHATTISGARH STATE DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE

By the grace of Most Worshipful Gurudev Sri Swami Sivanandaji Maharaj, the inaugural function of the Birth Centenary Celebration of Worshipful H.H. Sri Swami Chidanandaji Maharaj in Chhattishgarh State will be held from 11th to 13th January 2013 at Nandini Nagar, Dt. Durg, Chhattishgarh.

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

Delegate fee for participation in the conference is ₹400/- which can be sent by Cheque or DD in favour of "The Divine Life Society, Nandini Nagar Branch" to:

Sri Keju Singh Thakur, Swami Sivananda Bhajan Mandir, Ward No. 13, Banbarad,
P.O: Nandini Nagar, Dt. Durg, Chhattishgarh-490036

For Registration and Information please contact:

Sri Keju Singh Thakur 07587737623/08103660657

Sri Sharad Kumar Tiwari 07498498996, Sri Kishan Lal Bareth 09425567941

Sri Narad Prasad Verma 09630144040, Sri Swami Vishuddhananda 09406093744

Devotees are cordially invited to participate in the conference and make it a grand success.

—**The Divine Life Society**

ELEVENTH ALL GUJARAT DIVINE LIFE CONFERENCE AT SANTRAM MANDIR, NADIAD



The Divine Life Society Nadiad Branch jointly with Gurjar Divya Jivan Sangh Samiti organised 11th Brihad Gujarat Divine Life Conference at the sacred Samadhi Shrine of Yogiraj Avadhoot Sri Santram Maharaj popularly called as Santram Mandir, Nadiad from 25th to 27th October 2013.

Mahant Sri Ramdasji Maharaj and Sri Swami Nirliptanandaji Maharaj inaugurated the Conference by lighting the lamp amid the recitation of Vedic hymns in the presence of twelve other saints. The Conference comprised of five sessions with different theme for each session. All the sessions were presided over by Sri Swami Nirliptanandaji Maharaj. In the Inaugural Session,

Mahant Sri Ramdasji Maharaj, Sri Swami Nirliptanandaji Maharaj Brahmakumari Sri Poornimadidi, Sri Swami Muditvadanandaji, Sri Swami Dharmanishthanandaji and Sri Swami Nirakaranandaji enlightened the gathering on the theme 'Guru Mahatmya' citing verses from different scriptures.

'Shanti Mantras' was the theme for the second session wherein Sri Swami Ramarajyamji, Sri Swami Brahmabhanandaji and Sri Swami Nirliptanandaji spoke on the significance of Shanti Mantras. In the third session on 'Eternal Message of Srimad Bhagavad Gita', Sri Swami Muditvadanandaji and Sri Swami Tyagavairagyanandaji gave discourses

and Sri Swami Nirliptanandaji Maharaj answered the questions of the devotees regarding the true message of Srimad Bhagavad Gita. The fourth session on 'Value Based Education' was specially organised for the youth wherein Sri Swami Ramarajyamji, Sri Swami Brahmabhutanandaji and Sri Swami Nirliptanandaji Maharaj inspired the youth to inculcate ethical and spiritual values. The students mainly attached to youth centre of Santram Mandir enthusiastically interacted with the speakers.

The fifth and concluding session was devoted to the theme 'Sadgurudev Sri Swami Sivanandaji Maharaj and Practical Spirituality'. Apart from all the speakers mentioned above, Swami Gopalanandaji, Swamini Bhaktipriyananda, Swamini Omkarananda, Swami Paramanandaji, Prof. Narendra Shukla and Dr. Jayant Dave expressed their views on the theme. The programme concluded with the blessing message of Sri Swami Nirliptanandaji Maharaj.



On the second and the third day of the Conference, Sri Swami Dharmnishthanandaji conducted morning prayers and meditation followed by inspiring message by Sri Swami Nirliptanandaji Maharaj. The daily night Satsanga comprised of chanting of Vishnu Sahasranama and devotional songs by Sri Manubhai Jasdanwala. The souvenir titled 'Santaram Prakash and Divya Jivan' and twelve other publications in Gujarati were released on the occasion. About 400 devotees from various parts of Gujarat and outside attended the Conference. Dr. Jayant Dave planned and conducted all the sessions.

By the grace of God and Gurudev, the dedicated services of Sri Manoj Desai and all family members, sincere efforts of Sri Dharmendra Patel and Sri Jitendrabhai Trivedi of Nadiad Branch and benign support of Gurjar Divya Jivan Sangh Samiti, the Conference was successfully organised.

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

—The Divine Life Society

REPORTS FROM THE D.L.S. BRANCHES

Bangalore (Karnataka): Regular activities of Satsanga continued in the Branch. Navaratri Puja was conducted between 5th and 14th October 2013 in the evenings. Swadhyaya from the book "God as Mother" by H.H. Sri Swami Chidanandaji Maharaj, was done daily after Mahishasura Mardini Stotras and Durga Ashtothara and Bhajans from different Bhajan Mandalis and concluded with Prasad Sevan. Yogasana classes were conducted on all Sundays at the Satsanga hall on all the four Sundays.

Bellary (Karnataka): Apart from regular Satsanga activities, the Branch celebrated 126th and 97th birth anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj on 8th and 24th Sept. 2013 with Paduka Puja and Archana. On Vijayadashami, Paduka Puja and on 25th October 13th Prathisthapana day of Sri Varasiddhi Vinayaka and inauguration day of Satsanga Bhavan was celebrated with abhisheka, archana, Ganapati Homa with Paduka Puja of Sadugurudev Sri Swami Sivanandaji Maharaj with a procession in the evening.

Baripada (Odisha): The Branch conducts Paduka Puja daily. The Branch rendered volunteer services for the rescue of the flood victims of Baripada by distributing dry food and drinking water packets, clothing, blankets etc., The devotees of the Branch rendered services in the Government relief camps in free kitchen and distribution of food packets also in the flood affected areas of Mayurbhanj District, Odisha.

Bhanjanagar (Odisha): Apart from regular Satsangas on every Sundays, Sri Krishna Janmashtami with Gurupaduka Puja was celebrated on 28th August. 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed. On 8th September 126th jayanti of beloved Gurudev Sri Swami Sivanandaji Maharaj was celebrated with Guru Paduka Puja in the morning and havan, Puja and pravachan in the evening. Sri Ganesh Puja on 9th September with havan, Puja and a special Satsanga in the evening. On 24th September, the Holy jayanti day

of H.H. Sri Swami Chidanandaji Maharaj was celebrated in a most befitting manner and concluded with Prasad sevan to the devotees.

Bilaspur (Chhattisgarh): All the Satsanga activities continued regularly in the Branch. The Branch conducted a Children's Satsanga on 2nd Sunday, October 2013 which was attended by all the devotees of the Branch.

Bhubaneswar (Ashok Nagar Branch-Odisha): Apart from daily and weekly Satsangas the Branch observed 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj on 3rd September. On 8th and 24th September, 126th and 97th birth anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj was celebrated with morning meditation and prayer, Gurupada Puja, Lakshyarchan, Hanuman Chalisa, Vishnusahasranama path, Gita chanting and discourses on the life and teachings of Sri Gurudev and Sri Gurumaharaj. On 22nd, a blood donation camp was arranged in which 41 people donated their blood. Narayan seva for 200 people, fruits, biscuits and bread were distributed to 560 patients of a Government Hospital. Prizes were distributed by Pujya Gajapati Maharaja Sri Divyasingha Deb to School students for their excellence on elocution, essay etc., Booklets were distributed to the students.

Bhuj-Kutch (Gujrat): The Branch conducted a mass reading of 15th Chapter of Srimad Bhagavadgita (Purushottama Yoga) on 8th October, "Bhajans of Kabir"—a life sketch of Saint Kabir and meaning of some of his Bhajans on 12h October, and on 26th mass recitation of Sri Hanuman Chalisa by all the members of the Branch.

Balasore (Odisha): Apart from regular weekly mobile Satsanga programme on every Sunday, Gurupurnima on 22nd July, Aradhana Divas on 31st July, Sivananda Jayanti on 8th September and Chidananda Jayanti on 24th September were celebrated with Vishnu-

sahasranama Parayana, Paduka Puja, Bhajan and Kirtan and concluded with Prasad Sevan.

Barbil (Matkambeda-Odisha): The Branch conducted 4 weekly and 5 residential Satsangas. 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 3rd September and 126th and 97th birth anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj was celebrated on 8th and 24th September 2013. Balvihar classes continued, and Sadhana day on 24th August were observed and about 600 patients have been undergone free Homeo treatment in Sivananda Charitable Homeo Dispensary run by this Branch.

Bhishmagiri (Odisha): Daily Satsanga activities continued and Durga Puja on 12th October, Kumar Utsava on 18th October and a special Go-Puja on 19th October 2013 were celebrated by the Branch with Bhajan, Kirtan, Archana and Satsanga. Grass and Straw to all the cows of the village were served by the Branch members.

Digapahandi (Odisha): Regular Satsanga activities continued in the Branch. 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 3rd Sep and 126th and 97th birth anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj was celebrated on 8th and 24th September in a most befitting manner with special Gurupada Puja, Bhajan, Kirtan Gita Path, Swadhyaya and concluded with Prasad Sevan. Sri Ganesh Chaturthi was celebrated on 9th September 2013.

Haridwar (Uttarakhand): Daily Yoga classes continued. Ramcharita-manas on every Tuesday and on the last Tuesday of the month Sundarakanda Parayana is being done. The 35th annual Yoga Camp was inaugurated on 25th September 2013 under the guidance of Sri Swami Dharmanishthanandaji Maharaj of DLS Headquarters Rishikesh. Birthday anniversaries of Sadgurudev Sri Swami Sivanandaji Maharaj and H.H. Sri Swami Chidanandaji Maharaj were celebrated with Gudupaduka Puja, Bhajan,

Kirtan. Narayana Seva to the inmates of Kusht ashram at Chandi Ghat by distributing fruits.

Jeypore (Odisha): Regular Satsanga activities continued. On 3rd September 2013, 5th Anniversary of punyatithi aradhana of H.H. Sri Swami Chidanandaji Maharaj, on 8th Sept, 126th birthday of Sadgurudev Sri Swami Sivanandaji Maharaj, and 97th birth anniversary of Worshipful H.H. Sri Swami Chidanandaji Maharaj on 24th September was celebrated with early morning prayer, meditation, Prabhat-pheri, Guru-Paduka Puja, Satsanga, Swadhyaya, Sri Vishnusahasranama Path, Arati and distribution of holy Prasad to about 100 devotees along with Jnana Yajna Prasad. 30 Nos of dry food packets were distributed to orphanage school students on 3rd and 24th Sept and on 8th Sept, 30 nos of dry food packets for old age persons.

Khatiguda (Odisha): Two times Puja every day morning and evening with weekly Satsnga on Every Thursday continued. Navaratri Puja was celebrated from 5th to 13th October with a Special Satsanga. Ekadasi Satsangas on 15th and 30th October. In addition to this, a Sadhana day was observed on 6th October 2013.

Khurda Road (Jatni, Odisha): Daily evening Satsangas continued in the Branch. Narayan Seva (Poor feeding) for 50 leprosy patients with Anna Prasad was arranged on 2nd October, and meals tray to 50 leprosy patients were distributed on the birth anniversary of Mahatma Gandhi ji after paying homage to him. Sadhana day was observed on 24th October with special Gurupada Puja followed by Bhajan, Kirtan, Satsanga, Arati Shanti Path and concluded with Prasad Sevan.

Kantabanji (Odisha): Satsangas on all the Sunday's continued with Gita chanting, shanti path with bhajan and kirtan and all the members and devotees attended regularly.

Lanjipalli (Odisha): Regular Satsanga activities continued. On Dasara day a special Satsanga with Puja, Bhajan, Kirtan was held and a Homa was performed for the peace of all. Services were rendered for the distribution of relief materials for the recent cyclone and flood affected people.

Lucknow (U.P.): Satsanga activities continued with Bhajan Kirtan, Guru Stotra, Shanti Path, recitation from Srimad Bhagavad Gita and books of Gurudev Sri Sivanandaji Maharaj and Guru Maharaj Sri Swami Chidanandaji Maharaj, Bhog and Arati was offered to the Almighty Lord and Sadguru Bhagavan. Some devotees of the Branch visited Manu Shatrupa Vyas Gadi at Naimisharanya Tirth on the invitation of DLS Kanpur Branch on 20th October 2013 and conducted Sri Ramacharita Manas Path.

Moirang (Manipur): Satsanga activities held regularly on every Sunday. A combined Satsanga with DLS Naranseina Branch and DLS Trouglaobi Branch was organized grandly at DLS Moirang Branch with bhajan kirtan shanti path and teachings of Sri Swami Sivanandaji Maharaj and concluded with holy Prasad Sevan.

New Delhi: In addition to regular weekly Sunday morning programmes, a special Paduka Puja was performed on 15th Sept 2013, by H.H. Sri Swami Padmanabhanandaji Maharaj in which a large number of devotees also participated. Swami Sivananda Memorial Lecture was organized by the Association at Siri Fort Auditorium No.2 on 15th September and the theme of the lecture was "Unique Yoga of Synthesis and its Relevance Today" and the lecture was delivered by H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters, Rishikesh. The Chief Guest of the function was Dr.Nandkishore Garg, Chancellor of Maharaja Agrasen University, Himachal Pradesh.

Nandini Nagar (Chhattisgarh): Daily Satsangas, weekly mobile Satsangas and Matri Satsangas on Saturdays continued in the Branch. Navaratri Function celebrated from 5th October to 13th October 2013 with lighting of 25 Jyoti Kalas with 2 hours Bhajan, Kirtan. A Havan on 12th kanya Puja and Bhoj on 13th October. One hour Kirtan of Panchakshari Mantra conducted from 24th Oct to 31st Oct.

Nayagarh (Odisha): The Branch conducted Bhagavat Parayan from 31st August to 6th September 2013 in which all the devotees of the

Branch participated actively. 5th Punyatithi Aradhana day of H.H.Sri Swami Chidanandaji Maharaj, Sri Sivananda Jayanti, and Sri Chidananda Jayanti were celebrated on 3rd, 8th and 24th September respectively with morning prayer, meditation, Sri Gurupaduka Puja, arati and Narayan seva and concluded with Prasad Sevan.

Paralakhemundi (Odisha): Regular Satsangas on all Sundays and special Satsangas on all Thursdays with weekly Gurupaduka Puja on Sunday mornings continued. District level Sadhana day was arranged on 24th September 2013 on the occasion of Birthday celebration of H.H. Sri Swami Chidanandaji Maharaj. Sweets and fruits were distributed to the local leprosy colony people on this occasion. Special Satsangas from 8th to 24th September were arranged by the devotees of the Branch.

Rourkela (Odisha): Apart from regular Satsanga activities, Paduka Puja, Abhisheka and Archana was done in the morning of every 8th and 24th of the month and a special evening Satsanga is also conducted on every 24th of the month. To commemorate the occasion "Ashram Pratishta Divas" was celebrated on 22nd October with Prabhat Pheri, Sri Gurupaduka Puja Rudrabhisheka etc., and Gita Jnana Yajna from 22nd to 28th October and concluded with Prasad Sevan to about 300 devotees. Free Homeopathic treatments and free medicines were given to the needy patients.

Steel Township Branch (Rourkela-Odisha): The Branch has conducted 4 mobile Satsangas and One Sadhana day at the residence of the devotees. The Branch had observed 5th Punyatithi on 3.9.2013, and 126th birth day ceremony of Sadgurudev Sri Swami Sivananda Saraswatiji Maharaj on 8.9.2013 and 97th birthday ceremony of H.H. Sri Swami Chidanandaji Maharaj on 24th September 2013 at the Sivananda Satsanga Bhavan with early morning Guru Paduka Puja, Hanuman Chalisa, Gita Path, mantra chanting, Bhajan and Kirtan and discourses on the Life and Teachings of Swamiji Maharaj, Narayan seva and concluded with Prasad Sevan to the public.

Sunabeda (Odisha): Regular Satsanga activities continued. 5th Punyatithi Aradhana of H.H. Sri Swami Chidanandaji Maharaj was observed on 3rd September and on 8th September Birthday celebration of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated with Paduka Puja, Mahamrityunjaya Havan, Bhajan, Kirtan and a public function was also arranged. Yoga classes for ladies continued

Salipur (Odisha): Regular Satsanga activities continued. Health services were rendered through Swami Sivananda Charitable Hospital on every Sunday in which 81 patients were treated and free medicines were distributed. Yoga training both theory and practicals was imparted in the local school/college in which 26 students/staff members participated. Swami Sivananda Jayanti on 8th September, Swami Chidananda Jayanti on 24th September celebrated with Gurupaduka Puja . DLS Branch Foundation Day was celebrated on 9th September and Sri Bhagavat Jayanti on 19th September with special Puja and Srimad Bhagavat reading. Akhanda Mahamantra Japa was conducted on 22nd September for 6 hours.

Vishakhapatnam (A.P.): Free yoga and Meditation classes were conducted by the branch every morning Everyday evenings Sri Vishnu Sahasranama and on every morning Lalita Sahasranama Parayana is being done . On every Sunday Bhagavad Gita classes were conducted. Mahamrityunjaya Havan and a free medical camp was also organized. On the occasion of Navaratri, Havan was performed on every mornings on all the nine days of worship and Chandi Homa on the day of Dushera and concluded with Prasad sevans to over 200 devotees.

Varanasi (Uttarpradesh): Special Satsanga was held at "Vridha Ashram" being birthday of Sadgurudev Sri Swami Sivanandaji Maharaj with arati, Guru Stotram, Shanti Mantra, Gayatri Mantra Aditya Hridayam, etc., were chanted. Sweets and fruits were distributed. On 24th September birthday of H.H. Swami

Chidanandaji Maharaj was celebrated with Paduka Puja by the all the devotees and ladies of the Ashram.

Vasant Vihar Branch (New Delhi): Regular Satsanga activities continued on every Sundays. On 21st September, H.H. Pujya Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS (HQ) Rishikesh blessed the devotees at DLS Vasant Vihar Branch, New Delhi. The programme was organized at Chinmaya Mission, Lodhi Road, New Delhi and topic was "Kapil-Devhuti Samvad" from Srimad Bhagavat Puran.

OVERSEAS BRANCH

Malaysia: Regular activities of Satsanga continued in the Branch. H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice President, DLS (HQ) Rishikesh visited the Branch. From 19th October to 27th October, Sri Swamiji Maharaj conducted Satsanga's and guided the inmates, devotees with his eloquent speeches. On 20th, Sri Swamiji graced and addressed the Annual Delegates Meeting, On 21st, conducted daily discourses on Bhagavad Gita and also a question and answer session. Sri Swamiji Maharaj spoke on the teachings of Gurudev and the repetition of the Lord's Name and also led a group Japa session. On 25th, Swamiji Maharaj participated in the Bhajan sessions by the children and spoke to the children about the importance and need for daily prayers. On 26th, Swamiji Maharaj presided "Yoga as Therapy" held at the Batu Caves ashram. The evening session was dedicated to the Youth Wing. On 27th, Memorial day-In Memory of H.H. Sri Swami Guhabhaktanandaji Maharaj on this occasion, Sri Swamiji Maharaj gave a discourse on Youth participation in the development of the DLS Branch, Malaysia and also conducted a group Japa of "Om Namo Bhagavate Sivanandaya" with Paduka Puja. A recitation of "Mahamrityunjaya Mantra" of 30 minutes was dedicated to the Beloved late Sri Swami Guhabhaktanandaji Maharaj. Swamiji Maharaj delivered his tribute message to H.H. Swami Guhabhaktanandaji. A souvenir published was distributed to all.

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