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CHAPTER II

VALLI i

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

15. As pure water poured into pure water becomes the same only, so the Atman of the thinker who knows this, becomes, O Gautama.

॥ इति द्वितीयोऽध्याये प्रथमा वल्ली ॥

Thus ends the First Valli of the Second Chapter.

शिवानन्द स्तोत्रम्

SIVANANDA STOTRAM

(Sri Swami Jnanananda Saraswati, Sivanandanagar)

अयि गुरुसत्तम सत्त्वगुणाकर सद्गुणसागर सारनिधे
 निगमविशारद विश्वजनेडित निर्मम निर्मलशीलनिधे।
 अगतिजनाश्रय तापविमोचक याचकमानुषकल्पतरो
 शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥१॥

1. O world preceptor Siva, best of all perfect masters thou who art the abode of purity, ocean of all virtues, treasure-house of all prowess, destroyer of evil and dispeller of sorrow; thou who art well-versed in scriptures and honoured by the whole world, thou art free from all attachment and adorned with nobility of character; Thou art the celestial tree (the fulfiller of all desires) for the needy. O ocean of mercy thou art gracious to those who look up to thee for succor, save me thy humble suppliant.

तरुणदिवाकरसन्निभभासुरदिव्यकलेवर साधुमते
 चरणनतावनतत्पर सत्पदशोभित भावितविश्वपते।
 परमपवित्रचरित्र भवामयपीडितपालनबद्धमते
 शिव करुणालय पालय मां श्रितमाश्रितवत्सल लोकगुरो॥२॥

2. O world-teacher Siva, thou possessest an angelic body resplendent like the morning Sun. Thou art gentle-minded and occupies a high spiritual status. Thou ever contemplates on the universal Lord and thy life-history is spotless and elevating. Thou art ever engrossed in protecting those who take refuge at thy Lotus-feet those who are afflicted by the chronic disease of rebirth. O ocean of mercy thou art gracious to those who look upto for succor; save me thy humble suppliant.

(To be continued)

THE BIRTHDAY "MESSAGE"

*The following message was given by H. H. Swami Sivananda Saraswati
the Founder of The Divine Life Society, Rishikesh,
on his fifty-second Birthday Celebration :—*

(Thursday the 8th September 1938)

O Children of Light!

Salutations and adorations. I rejoice to-day heartily amidst you all. My joy knows no bounds, because I am in the company of magnanimous souls who have renounced the worldly life, who have devoted their lives in search of Truth, and who are leading the rigorous austere life of Nivritti Marga with discrimination, burning dispassion and intense longing for liberation; and those, who are spending their time in spiritual practices even while remaining in the world. May God bless you all!

I wish to remind you all that **freedom** is your birth-right. Freedom can be obtained by realising the Immortal, Eternal, Self-luminous, All-pervading Atma or Supreme Self through purification, by constant service unto humanity, by concentration, identification and absorption.

Never waste a single moment. Apply yourself diligently to service of humanity and meditation. Free yourself from egoistic notions. Love all. Embrace all. Behold the Self in all. Develop cosmic love, equal vision and balanced state of mind. Restrain the turbulent Indriyas. Kindle your powers of resistance and the

light of Love. Grow spiritually strong day by day. Attain liberation. Enjoy Bliss and be free!

Extinction of all desires and thoughts and egoism leads to Moksha. This sublime state of Supreme Bliss in which all desires are destroyed and the mind is annihilated is Nirvikalpa Samadhi or Union with Brahman or Supreme Self. Oh Nectar's Sons, attain this state and rejoice. This is the goal of life. This is your birth-right. Claim this birth-right this very second. Never forget your centre, ideal and goal. Rest in your Sat-chit-ananda Swaroop! Have purification. Practise .meditation and achieve perfection. May you all live drowned in the ocean of Bliss in an illumined state!

*Sarve bhavantu sukhinah, Sarve santu
niramayah
Sarve bhadrani pashyantu Ma kaschit
dukhabhag-bhavet!*

"May all be happy. May all be free from disease.
May all realise what is good. May none be subject to misery."

Om Shantih! Shantih!! Shantih!!!

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VEDANTA—THY BIRTH-RIGHT*

(H.H. Sri Swami Sivanandaji Maharaj)

Vedanta is the religion of the Upanishads. It is the property of all. It has no quarrel with any religion whatsoever. It preaches universal principles. It inculcates the idea of that universal religion which is the fountain-head of all the religions of the world. It is a great leveller. It unites all. It gives room to all.

Vedanta is the direct royal road to the domain of unalloyed felicity and the supreme abode of Immortality and Eternal Bliss. It is the Sanjivni (Himalayan herb) that can bring immediate life to a dying man. It lifts a man at once to the status of an Emperor of emperors, King of kings, Shaha of Shahas, even though he has nothing to eat, even though he is clad in rags. It gives real inner strength. It inspires, renovates, vivifies, invigorates and energises. It gives hope to the hopeless, power to the powerless, vigour to the vigourless and joy to the joyless.

Vedanta includes all sects, all religions, all creeds, all cults, and all nations. It proclaims the revelations of the sages of yore of India, it is the common property of all. It expands the heart and opens the eyes. It brings a new life. It gives supreme joy and Eternal Bliss. It removes all barriers which

separate man from man and unites all people. It gives solace, strength, peace and removes all fears, doubts and anxieties, delusion and illusion.

You think of your body, food, wife, son, friend etc., but you do not turn your mind inward to find out what lies within yourself. You think that your body—this bundle of flesh and bones is real and on this basis you build the whole citadel of life's ambition and activities. You have mistaken the shadow for the substance. You are contented with superficial things. Though you are endowed with the power of thought, yet you do not wish to utilise this power in the quest of the Immortal Self. You have abandoned the precious jewel of Atma and caught hold of a broken glass-piece. Is this not a foolish act? You will weep in your old age.

Why do you bleat like a lamb? Assert. Recognise and realise your Brahmic nature. I will tell you a little story. Just hearken with rapt attention. There was once a baby-lion left by its dying mother among some sheep. The sheep took care of the baby-lion. The baby-lion soon grew into a big lion and bleated "Ba-a-a" when the sheep bleated "Ba-a-a."

One day another lion came and heard the sheep-lion bleating along with

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*Taken from DL Magazine October 1938

the other sheep. He was struck with amazement. He asked the sheep-lion: "Brother! What is the matter with you? Why are you here in such an abject state?" The sheep-lion replied: "I am a sheep. I am happy here amongst my brothers and sisters." "Non-sense!" roared the new lion, "Come along with me, I will show you. You are under a false delusion." He took the sheep-lion to the side of a river and showed him his reflection in the water. He said to the sheep-lion: "Look at your reflection now. You are a lion. I am a lion." The sheep-lion looked at the reflection and then said in joy: "What a terrible mistake I have committed! I am certainly a lion indeed. I am not a sheep at all." He made a terrible roar and went along with the new lion.

Brother! You are also bleating like the sheep-lion. You have forgotten your real Divine nature. You are hypnotised by Maya. Dehypnotise yourself and roar OM OM, OM. Become a lion of Vedanta. Thou art the Immortal Self. Do not identify yourself with the perishable body. Identify yourself with the undying, eternal Brahman and be free.

There is a permanent Reality behind the universe. There is a living Truth behind these names and forms and all phenomena. That is Brahman. That is Atma. That is Self. The goal of human life is to realise the Reality behind the changing phenomena. The *summum bonum* of human aspiration is to attain Self-realisation. Self-realisation alone can eradicate ignorance and miseries. Self-realisation alone can break the bonds of Karma. Self-realisation alone

can make you absolutely free and independent.

There is only one Reality—Brahman. This world and body are superimposed on Brahman, just as snake is superimposed on the rope. As long as the rope is not known and the idea of the snake persists you are not free from fear. Similarly this world is a solid reality to you until Brahman is realised. When you see the rope with a light, the illusion vanishes and the fear disappears. Even so when you realise Brahman, this world vanishes and you are freed from the fear of births and deaths.

A Jiva-Koti Jivanmukta is one who has realised the Self through gradual evolution and by his own efforts. He has raised himself from Jivahood to Brahmanhood by meditation. He has taken many births. Anyhow he has managed to free himself from the round of births and deaths. He can help a few persons only. He cannot elevate many people. He can be compared to a bullock cart which can take 4 or 5 persons or a plank in a river. Whereas the eternally free 'Ishwar-Koti' Jivanmukta is born in the world for establishing Dharma, for the protection of the virtuous persons and for doing good to the humanity. He does not practise any Sadhana or meditation in this birth. He is an *Amsha* of the Lord. He is a born Siddha. He is illumined from his very boyhood. He can elevate many people. He manifests and disappears when the Loka-Sangraha work is over. He can be compared to a train which takes a large number of persons or a big steamer in an ocean.

Sri Shankara was an Ishwar Koti. Vamadeva was a Jiva-Koti Jivanmukta.

Still the waves of the mind and hold it steady in Nirvikalpa Samadhi. This needs constant and protracted practice of meditation. There may be breaks in the meditation in the beginning. But practice can make you perfect. Later on you can remain absorbed in meditation. You can merge yourself in Samadhi with a mind steady like a flame protected from wind. Before getting sanguine success in meditation get victory over the Asana or pose first. Sit upon your seat with the steadiness of a rock for 2 to 3 hours. If the body is steady, the mind also will be steady.

The student of Vedanta puts the 'Neti-Neti' doctrine into daily practice. He says : "I am not this perishable body. I am not this mind I am not this Prana. I am not the Indriya." 'Neti-Neti' means 'not this; not this.' This is the path of negation. But he tries to indentify

himself with the all-pervading Atma or self. This practice culminates in the attainment of Self-realisation. It leads to the immediate intuition of the all-filling Brahman.

Perform worship of Atma at all times. Live a regulated life. Mould your character. Develop noble and virtuous behaviour. Be righteous and do work for the good of others. Be devoted to your preceptor. Live under life-long vows. Develop compassion, pure love, forbearance, harmlessness, power of concentration. Be generous. Be charitable. You will soon attain Self-realisation.

Open your eyes now. Wake up from the deep slumber of profound inertia. Regain the lost Divinity. Thou art Divine. Thou art Truth. Thou art the Atma or Soul. Realise this and be free. Om! Om! Om!

Om Shantih!

OPEN THE EYE OF YOUR HEART

OPEN the eye of your heart,
And enjoy the vision of the Lord.
Break the seal of your ego
And realise the eternal bliss of the Self.
Clean the dirt of your mind's mirror
And behold the beauty of the Majestic Atman.
Sit on the horse of Brahmakara-Vritti,
And reach your destination, the home of Eternal Peace.
Still the waves of the mind
And take a dip in the ocean of bliss.
Shut up your mouth and the mouth of the mind,
And enjoy the Peace of the Supreme Silence.

—Swami Sivananda

ORGANISATION OF SPIRITUAL CENTRES*

The urgent need of the hour:—Organisation of all Spiritual Centres.

(H.H. Sri Swami Sivanandaji Maharaj)

There is order, system and internal administration in this universe everywhere. This itself proves the existence of a Supreme Ruler, Governor or Power of God. There is a perfect inner spiritual Government. The great Rishis or Masters, Manus and Prajapatis are but the administrators of this inner government. Indra, Varuna, Agni, Vayu also take part in it.

You perceive all objects of the universe. You are always the subject. The objects are ever changing but the witnessing subject never changes. The silent witness is the immortal self-existent, self-luminous, self-contained Atma or the real infinite 'I'. Atma is free from Maya. God is Saguna Brahman. Atma is the Nirakara Nirguna Brahman. God is power. Atma is existence. God and Atma are one and the same. You cannot separate 'power' from 'existence'. Atma puts on the cloak of Maya and appears as God and universe.

Real religion is nothing but self-realisation. Real religion is beyond the senses and the mind. Real religion is eternal life in the Spirit. Rituals and ceremonials do not belong to real religion. There are essentials and

non-essentials in religion. The essentials or fundamentals of all religions are the same. People have forgotten real religion. They are, sticking to forms and ceremonies only. Hence they do not enjoy Eternal Happiness and Supreme Peace. They are ever restless, discontented and dissipated.

Can mere social or political freedom give absolute peace and happiness for mankind? Certainly not! Wealth, power, name and fame and all vanities of the world cannot give you everlasting happiness. You can find eternal bliss, perfect freedom and Immortality in Atma only through purification, concentration, meditation, identification and absorption.

Politics and religion are inseparable. Politics is Raja Dharma or Raja Niti. Religion can be practised only when there is peace in the country, when the aspirants get their physical wants fulfilled and when their rulers or kings protect these aspirants, Sadhus, Sannyasins and Rishis. Spiritual ideas can be broadcasted by prophets and saints when there is peace in the land. Vishvamitra had to take Sri Rama to destroy the Rakshasas who molested the

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*Taken from DL Magazine December, 1938

Rishis who were practising Tapas in the Dandakaranya forest.

Now India needs economical, political and social re-construction. India wants industrial and educational reorganisation. But this only will not suffice. You will have to give moral, mental and spiritual culture to the people. Then only there will be harmony and peace everywhere in the country. The basis for all cultures, all movements, is Atma. Self-realisation alone is the *summum bonum* of existence.

Some of the Indian Vedantins have described the world as mere illusion and so people of India do not care for wealth. They have ignored the material well-being altogether. They want Mukti or self-realisation only. This very idea is ingrained in the hearts of the Hindus. This is the only cause for the economic degeneration of India. The world is illusion in the sense that it is not so real as Brahman or the Noumenon. The world is a relative reality. It is a phenomenal or dependent existence. Illusion for whom and when? It is illusion for one who is established in Nirvikalpa Samadhi, The immediate need of the hour is the synthesis of Karma, Upasana and Jnana.

Why is then so much of war in the world? Only because people want to have wealth to lead a luxurious life. They want power. They want to rule others. As the world is constituted of three Gunas, occasional disturbances and quarrels are bound to arise. Greed and selfishness may try to show their faces and then foreign invaders will enter India and attack us no doubt. On such occasions military forces are necessary

to protect India. For self-defence India will have and should have military forces, navy etc. Even Sri Shankara had to organise a military force of Naga Sadhus for defence and protection but at their back there was the strength of Ahimsa only. Only true Non-violence can help us much on such critical junctures, though it is difficult to train the whole mass in path of Ahimsa. Practice of Vedanta practice of Divine Life, practice of Shuddha Prema or Visva Prema can really unite all and bring harmony, peace and concord. Let everybody think himself a real Vedantin from to-day, and there will be no war or foreign invasion whatsoever.

You must develop a spirit of self-sacrifice. You have to develop various virtues and prepare yourself gradually for the Nivritti Marga also. One should remain as a Brahmachari for a period of 25 years and then he should marry and lead a life of a householder (Grihastha) in the path of righteousness. After leading a life of a householder for 25 years or as soon as his children are well fixed up in life, both the husband and the wife should take to the life of 'Vanaprastha', devoting their time in study of religious books and meditation in solitude. Later on they can move about as preachers. Then only comes real Sannyasa. Now they can live together or separately as they think fit and proper. For obtaining political freedom also you have to sacrifice yourself altogether. The renunciation of self itself is real Sannyasa. You must eradicate anger, hatred and jealousy. The religious or a political Sannyasin is naturally expected to be fearless and non-violent. Ahimsa and Abhaya are the

only two weapons for a Sannyasin. But Ahimsa must be well understood. You have to practise Ahimsa in thought word and deed to its full extent. A Sannyasi and a Karmayogi both stand on the same level. Both have to lead the life of true renunciation or the sacrifice of the self. You can't get even this physical or worldly Swarajya without real Sannyasa. You have to be fearless. You have to develop patience, power of endurance, etc. You have to lead a simple life. Much more sacrifice is needed, if you want to attain 'freedom of the soul' entire Mukti or Adhyatmic Swarajya.

There has been a cry in India for spiritual organisation of Sadhus Sannyasins and all such spiritual centres and the establishment of well-conducted Ashrams too. People generally say "Well! We have a burning desire for liberation. But where to go for it? Who is to guide us? We want to put our sons who have religious bent of mind in the spiritual path. But there are no good spiritual institutions now." Many foreigners, Europeans, Americans, Germans are coming to India every year with great hope of meeting some such Yogis or Mahatmas, to get themselves trained in some big organised institutions established by them. They visit Rishikesh, Nasik, Prayag, and Benares but come across some naked and dumb Sadhus (Mounies) only, who are observing a vow of silence and they are entirely disappointed. What a sad state!

And so though the number of such realised souls or well-organised spiritual institutions is few, the organisation of all such Sadhus, Sannyasins and spiritual institutions is the urgent need of the hour. It is imperatively necessary. Those who have completed their Sadhana must leave their retreats at once and come down to the plains to do some real and solid spiritual work on some systematic sound basis. Spiritual centres should be started in each district, town and provincial headquarters. Students must be trained in Sadachara, meditation and Yoga. Regular classes for systematic practice of Yoga, and Vedanta should be conducted by well-trained Yogis and practical Vedantins and when all these are nicely trained and when they get themselves well equipped, they should be sent abroad as Preachers. The Head Quarters should be at Rishikesh or at some such place. Thus a big spiritual university can be easily founded. This will be the spiritual power-house for the whole of the world. If this scheme works aright you will have a new India and a new world no doubt. You will have heaven on earth. There will be peace everywhere. There will be no war. The darkness of ignorance will be dispelled by the light of knowledge of the Self. The world will be filled with real Vedantins, Yogins and sages only. This will be the era of real advanced civilization and this will be the era of Golden Age.

Om Shantih! Shantih!! Shantih!!!

God can be realised only when word ceases and thought dies, when the veil of ignorance is rent asunder and the mind is absorbed in its own source.

—Swami Sivananda

THE MESSAGE OF THE HIMALAYAS*

(Sri Swami Chidananda)

The message of the Himalayas is a message of one of those great Mahapurushas, who until recently, blessed this country with his glorious and radiant presence. It is the message of Sadguru Sivananda, one of those modern representatives of that great galaxy of seers and sages, Maharshis and Brahma-Jnanis, a modern representative of that continuous, unbroken line; The spiritual hierarchy of Godmen who have always graced the Indian Scene, generation after generation, down the centuries ever since written history has been recorded. India is a unique country. This, which you referred to firmly as your motherland, *Bharat Mata*, is a blessed land where God-realization is conceived of as the goal of human life. In no other cultured civilization, in no other country or race, outside the shores of sacred mother India, do you come across this concept that Moksha is the Paramapurushartha, the greatest thing to be sought after, greatest thing to be achieved. It is in this land that man is asked to transcend his human nature and ascend into a supernal state of God-consciousness. Bhagavad-Anubhava, Sakshatkara, Atma-Jnana,—these are the terms of infinite significance or power in the context of

this country's grand civilization and culture. You are heirs to this great tradition. You are heirs to this great concept, the concept of Dharma, the concept of Moksha, the concept of this body being given for the benefit of all, not for the self. *Paropakartham Idam Sariram; Paropakaraya Punyaya, Papaya Parapidanam*, (This body is meant for service to others; service to others is virtue; harm to others is sin), and the wonderful pattern for living of the individual life. Dharma, Artha, Kama and Moksha—you are heirs to this grand heritage which tells you "Live a life of purity, live a life of goodness, live a life full of selflessness and sacrifice". The concept of Yajna pervades all life here upon earth. Yajna implies self-giving. In the nation of this great land, getting is not the main Lakshya of the individual, but giving. By way of having come and been and lived upon this stage of life, in what way have I been able to act to the joy of others, to the happiness of others, work for the welfare of the others, and in what measure and extent have I been able to take away from others, the sorrows and burdens and grief and pains of their life. Thus, each one seeks to know what he can give to the rest of humanity, not what he can grab or take or accumulate from the rest of the world.

*Taken from DL Magazine September, 1965

That is the loftiness about this country's great tradition, the ethical and spiritual tradition, and at the towering heights of life, in India, there have always been the great souls, Mahatmas, Mahapurushas who have, through their life of virtue, selflessness, self-restraint, faith, devotion and dedication, through such ideal life, have attained the highest welfare. They having attained it, their whole life flowed out into the infinite good of others, (Lokahita), they being ever intent upon the welfare of all. They are conceived as perfect beings, supermen, according to the Indian view. Our view of life is that life is a great grand opportunity, a great gift of God given to human soul, a wonderful opportunity not to be misused, not to be disused, a wonderful opportunity to attain highest perfection and freedom here upon earth. So, life is a means to a great end, which is beyond life. A supra-mundane goal that gives you perfection in every respect, Paripurnata, that takes you to that Bhuma state where all desires are at once fulfilled, where there is no more want, no more limitation, no more imperfection, no more weeping and begging, no more craving and suffering, where one is filled with eternal satisfaction, Nitya Tripti. That Bhuma-Avastha is said to be the ultimate goal for which life is a means. Life is not an end in itself. Objects accumulated by man's efforts here, petty little efforts, are not the Ultimate goal. The ultimate value is something which is imperishable, which is everlasting, not which changes, not which passes, not which is filled with imperfection. That which is Kevala-Ananda, that which is absolute in all its perfection, not relative,

not mixed up with imperfect experiences of pain and suffering, to this great tradition you are heirs, and even to this day that great line of Godmen who have been the harbours of our civilisation and culture, that Parampara, has never been lost. It has come unbroken. India, every corner of it, even now, has Brahma-Nishthas, Mahapurushas, people who shine with the life of Divine experience, people who have come face to face with God, united their consciousness with the perfect consciousness of God, people living in a perennial state of perfect bliss, exalted consciousness which adds to the root-centre of every individual soul, dormant, latent, lying there to be awakened. Those great ones, having awakened it fully, live in an exalted state of super-consciousness, Divine consciousness. They are there, and one of those recent ones in this great line has been Guru Sivananda, and he has, in this much disturbed twentieth century, full of anxiety and insecurity, summed once again the great clarion call of the Upanishadic seers. He has re-echoed the great message that God himself spoke through the Gita. He has once again conveyed the call of the Upanishads, the call of the great scriptures of India, and sought to awaken man to the real purpose of life.

You are all Jivas in a state of embodiment, come here with a certain load of Prarabdha to work it out through various Bhogas,—Sukha and Duhkha, and through all these Anubhavas to ever pass on towards the goal of Self-realization. For ultimately what does life here imply? Life implies evolution. Life implies a steady onward

progression. Life implies a steady ascent unto higher and higher states of progressive perfection. It implies an ascent. Therefore, it means an upward movement, a ceaseless quest towards that which is without blemish. You have to question yourself: "Am I consciously and deliberately working out this progress towards perfection? Am I evolving or am I stagnating? Is my life going about in circles, just in a petty round of selfish existence, just eating, drinking, sleeping, satisfying sense-cravings and petty selfish desires, or is it taking an upward, vertical movement also? Is the dynamism ill-spent merely upon the horizontal level, without rising higher than that plane where one found oneself at birth or is the dynamism taking an upward course?" This, every intelligent human being has to ponder, has to question himself. Have you ever questioned yourself during these days in years that have gone by: "Why have I come here as an embodied being? What is the true purpose for which God has given me this intelligence? What is life? What have I to achieve through this life?" You have to reflect: "A life without Vichara is indeed human in form and animal in content." Its substance is really unworthy of being called human life. Without this Vichara, what happens? The body engrosses the attention of the individual, and upon the level of the body, man is but an animal. The appetites of any biological creature, of any form and the bodily appetites of man are identical. Hunger, thirst, fatigue, craving for rest and sleep, sensual indulgences, fear, wish to survive, preservation of the body—these are all the same to all, either human or

subhuman. But it is that part which begins to ponder life, with why, whence, whither—it is that part which is the real human aspect of your being. If that is not exercised, if this intellect, this capacity to question 'why am I here', 'what am I', 'whence am I', 'where am I to go',—if that faculty is not used for that purpose, but only used to devise ways and means of satisfying the physical man, then intellect is prostituted. It is perverted. It is just put to petty purposes of this body, the senses and cravings of the animal man. So, instead of being an instrument to raise you, to raise you higher from the animal state, it becomes subjugated by the animal state and it loses its true function, its true purpose.

There was a time, a few decades before, when not one of you was here upon this earth plane. When the body was not fashioned by the parents, where were you, in what way were you concerned with life here on earth? Now you are here for a brief while, between these two inevitable terminals called a coming into embodiment and going out of embodiment which we term as death, and soon that second terminal will approach and once again this world will be nothing to you. You will not be here any longer, and no one will bother about it either. No one is going to think that another set of human beings will take this stage of life, and this human drama will go on. You have come a little while before. Where were you before you came; a little while after, when time comes for you to quit this physical residence, what will be your condition? The world will not care what will happen to you. It will not question. You have to work out your own welfare. A unique opportunity, each

individual soul, Jivatma, gets, when it comes into this human state. For, through this human state, your blessedness can be worked out. Life is not all physical. This world is not so very important, as such. It is important if you recognise life as a means to its lofty end of Divine Perfection. It is important if you recognise this world as a great university, as a great school, as a great arena where you can discipline yourself, where you can eradicate all that is imperfect, all that is impure within you, where you can endow yourself with shining and radiant virtue, where you can purify your heart; a school where you can learn how to discipline and control your senses, a school where you can learn how to control the mind and its passions, how to overcome all desires, how to unfold the sleeping Divinity within you, and how to experience that supernal bliss and blessedness, that immeasurable indescribable peace which is your own Swarupa.

If, thus, you are able to understand life, then you have become wise, you have known what life is to be, what it is to imply, what it is to signify, and knowing thus, you live a life with meaning. Otherwise, it is just meaningless, a mockery, a worthless existence, without meaning, without an ultimate purpose. There are a thousand each day from morning till evening, you are engaged busily in, for fulfilling petty little purposes. But there must be some ultimate grand purpose towards which life as a whole, as one integrated movement, is constantly, unerringly moving. That goal lacking, life becomes empty of substance. It just becomes a round of satisfying of little petty desires,

which have no end at all. Every day the same thing is shamelessly done. The same food is eaten, the same sense-pleasures are seen, the same sounds and colours are heard and seen, the same soft touches and sensations enjoyed, the same things tasted, and therefore one is born a round of meaningless bodily biological living, satisfaction upon the lowest level of one's being. It is only when life begins to mean to you a grand movement towards a glorious achievement that it takes on quite a different significance. It becomes full. There is a substance. You begin to live in a purposeful manner and you begin to give a definite direction to all your thoughts, all your motives, and all your feelings and activities. Then man lives, when he moves towards Divine Perfection. Otherwise, he has lived but in vain. For having achieved this wonderful instrument of Sadhana, wonderful instrument of Moksha-Prapti, this body, not to utilise it for the highest end, your supreme welfare, will be a great waste of a wonderful boon, a Divine gift, offered by God.

Therefore, beloved self, realize the precious nature of this human existence. Realize the wonderful significance of this body as an instrument of Sadhana, and the intellect as a great guide towards the ultimate goal. From the heights of the Himalayas, our great Gurudev, Swamiji, ever, again and again, sounded this great call: "O man, O mortal, you are not born here just to suffer and weep and die. You are born here for a grand and glorious end". God-realization is the goal of life. You are born here to reap immortal life and infinite bliss. Ananda is the ultimate goal towards which you are moving. And

therefore do not be just satisfied with petty things. "*Yo vai Bhuma Tat sukham Nalpe Sukhamasti*". In Alpa, in small things, in little petty sensations, which are after all mere biological experiences, biological phenomena, a little nice taste, some colour, touching the retina and being conveyed to the optical nerve to some brain centre, some little irritation in that brain centre, receiving centre and the mind, in its folly, in its delusion, interpreting it as something valuable, man becoming mad after these little sensations, there is no pleasure. A man lives and dies entirely upon the sensory biological plane. What a great loss, what a great blow, what a great blunder! This is a tragedy, if such a lofty life is ultimately thrown away for petty biological nervous experiences, which are always full of pain. Reaction comes after every little nervous experience, and every experience satisfied, becomes doubled. It becomes addiction, it becomes craving. Peace of mind is totally destroyed. In a restless mind full of craving, how can there be peace? How can there be joy? But, the real goal is joy. The real goal is bliss. Your true destination is Ananda, not anxiety, not frustration, not disappointment, not craving, not countless desires destroying your peace of mind, generating Raga and Dvesha. Life, therefore, is meant for going beyond all sorrow and suffering. Life is meant for eternal satisfaction, freedom and fearlessness. God is eternal freedom, God is absolute fearlessness, God is bliss, Paramananda, God is beyond all sorrow, all grief, and all pain. God means fullness. He gives Nitya Tripti, and therefore God is your goal, and He alone can satisfy you. Therefore,

beloved friends, live life in such a way that you move towards God. Do not allow passing scenes, passing names and forms to deprive you of this wonderful experience that awaits you.

The Necessary evils you cannot avoid, because like a leech this body is bringing to you the great Maha-Vyadhi. Sankaracharya has likened this body to a great Vyadhi, a great ailment, a boil, which is ever oozing pus, serum, blood and discharges, and just as a boil is dressed with some sort of boric powder antiseptic, gauge, cotton and bandage, for this great Vyadhi of body, also, some Upachara has to be done, some medicine in the form of food has to be thrust in day after day. You have to look after it, because it has a nuisance value, and an instrumental value. It enables you to think of God, to do some Japa, to do Dhyana, to do Sadhana, and ultimately it enables you to go beyond body. When you become free of this body, you kick it off as a nuisance; but until you have attained that state, it has got its value. Its purpose is there. Therefore, do not put it upon the throne where only God deserves to be put. Give it its place, as a rider would give to a donkey or a horse, a place, because it has to take you to the destination. If the horse misbehaves, he whips it, but he does not deny it a little water, a little grass, because he has to ride upon it and reach the destination. So, looking after this body should not be made a very extravagant and a complicated affair. If you do that, your entire life and energy, your entire mind, entire attention will be completely absorbed by it and ultimately you will go weeping, empty-handed, not having achieved the prime purpose for which

you have come here. Therefore, simplify your life. Think as little of the body as you can, be as simple in your life as possible. After all, what does this body want? A little simple food at time of hunger, a little clothing to cover its nakedness, and a little shelter from rain, sun and cold. But so deluded is man that he has made this little cage of this body-house his prime purpose in life. Civilizations have been built upon the glorification of the physical man, and therefore in the Centre they are empty, devoid of any substantial content. But we, children of Bharatavarsha, Jivatmas who had the unique blessedness of having taken birth in this Punya Bhumi, in this Sadhana Kshetra, we should not commit this blunder. Make your life simple. Keep your life very plain. Living

itself should be in the form of a Tapascharya or austerity. With simple clothing, simple desire, no complicated wants, no luxuries, divert your attention to this Antaranga Sadhana of Atma-Vikasa, Atmonnati. This process should never be neglected. It is a process of self-culture. You have to do it yourself. History books and geography books do not give you knowledge of this inner culture, this inner Sadhana. Universities are bankrupt in this particular science of the Self, the science of purifying yourself, concentrating your mind and meditating upon God and coming face to face with the perfect Divinity and enjoying the supreme bliss of Atma-Sakshatkara. To strive towards this end is your birthright.

LISTEN, FRIEND!

LISTEN, listen to the cry of Siva:
 Wage war with slavery and duality.
 Tarry not, delay not, run, run fast.
 Sing the song of Immortality
 "Sivoham Sivoham Sivoham Soham
 Satchidananda Svaroopoham".
 Drink the immortal nectar of unity.
 I entreat thee, friend, drink it now.
 Atman is nearer to you than the nose.
 Thou art an Emperor, do not beg.
 Thou art ever full, free and perfect.
 Thy splendour, glory and Light are ineffable.
 Sing "OM Tat Sat, OM Tat Sat, OM Tat Sat OM,
 OM Santi, OM Santi, OM Santi OM."

—*Swami Sivananda*

THE DIVINE LIFE MAGAZINE COMPLETES ITS 75th YEAR ON 1st SEPTEMBER 2013

(H.H. Sri Swami Vimalanandaji Maharaj)

Jai Sivananda! My reverential and worshipful homage to the sacred Samadhi of Sat Gurudev Sri Swami Sivanandaji Maharaj.

On this glorious occasion of 75th year of Divine Life Magazine, I would like to tell you briefly all about the Magazine and the reason behind publishing this monthly Magazine. Before I share these thoughts, I would like to tell you about Gurudev's life in a nutshell.

Kuppu Swamy, as our beloved Gurudev was known in his pre-monastic life, was born on 8th September 1887 in a small village Pattamadai to the pious parents. The child Kuppu Swamy grew in the spiritual atmosphere and received his education in nearby town. He had inborn zeal to serve all; he served his parents, teachers, friends, neighbours and later on, his passion for service drew him to medical career. He studied medicine and qualified himself as a Doctor. Even while studying the medicine, he started a health magazine AMBROSIA and contributed regularly articles on health for the benefit of the humanity. Selfless service of mankind was the sacred mission of his life.

Later on, to acquire more experience and to seek wider fields of service, he

travelled to Malaya and Singapore. There, Dr.Kuppu Swamy served the poor labourers of rubber plantation day and night indefatigably. While serving, he saw so much of misery and suffering. He felt that there was much suffering in this world than happiness. This pain and suffering brought about a transformation in him. He developed dispassion and detachment towards worldly life. He renounced his medical career and came to the Himalayas. He took Sannyasa Deeksha in 1924 and was named Swami Sivananda Saraswati. Sri Swamiji settled in Swargashram near Rishikesh and engaged himself seriously in Sadhana to attain God-realisation.

Even while doing his Sadhana, being an embodiment of selfless service; he continued rendering services to sick Sadhus and Yatris and also extended his services to the seeking aspirants. To guide the seekers of spiritual path, he started sending articles to different News papers, Magazines on Yoga and Vedanta. Dr. Vinayagam and Co. Madras published his "Spiritual Lessons" in their MY MAGAZINE each month. Thus, his entire life became a constant stream of selfless service.

In 1934, Sri Swami Sivanandaji Maharaj moved to present site from Swargashram. At the request of numerous devotees, Sri Swamiji established The Divine Life Society in the year 1936. After he established the Divine Life Society, the dissemination of spiritual knowledge increased with more intensity. He undertook extensive tours of North India and specially Punjab and conducted Spiritual Conferences and Sadhana Saptahas to awaken the masses from the slumber of ignorance.

More and more devotees came to know about Gurudev Swami Sivananda. They had requested Gurudev to visit their places more often. Our Compassion—Incarnate Gurudev wished to lead everyone along the path of Divine Life so that all can attain God-realisation and be free from the misery of birth and death. His limitless love and compassion for all find utterance thus—“I live to serve. I live to make you all happy. I live to help you all in destroying the ignorance and in attaining the Goal of life—Kaivalya, the final Beatitude.” Therefore, he was very keen to spread the Divine Life message to all the four corners of the world. With the sacred mission of spiritual awakening of mankind, Gurudev started monthly journal DIVINE LIFE in the year 1938 in the month of September.

When Gurudev started this Magazine, Ashram did not have printing machine. The Magazine was printed in different places, namely, Lahore, Kolkata, Madras, Ambala and other places. The Divine Life Society is now having its own Press at the Headquarters Ashram wherein the Divine Life Magazine is printed each month besides many of Gurudev’s publications. Now, Ashram is sending the Magazine each month without break to all parts of the world. It has become a main instrument to spread the message of Gurudev all over the world and also to communicate the readers all the activities that take place at the Headquarters Ashram. The readers feel immensely benefitted by the illuminating and inspiring articles of Sri Gurudev and other eminent personalities. If the Magazine is not received even once, they repeatedly write to us to send a copy of the Magazine. Many journals in India and abroad use selected articles from Divine Life after obtaining permission.

May this Divine Instrument of Sat Gurudev’s Divine Mission continue to hold aloft the banner of Divine Life. May the benedictions of Sat Gurudev ever be upon all the readers of Divine Life.

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Do not expect even thanks or appreciation for your work. Never say: “I have helped that man.” Feel and think: “That man gave me an opportunity to serve.”

—Swami Sivananda

MEDITATION ON SRI GURUDEV

(Sri Swami Krishnananda)

The great soul, the Mahatma whose hallowed memory we bring to our minds today, the spirit that indwells this Ashram and pervaded and exercised an influence upon the world of thought for decades, is a principle which requires deep concentration and understanding. What came, what lived, and what died?

The human mind is just what it is. It cannot be anything other than what it can be. For ordinary mortal thought, a person is a physical body. The father is a physical body, the mother is a physical body. The possessions, the properties are all physical in their nature. What we eat also is physical, and the result of everything that we think, feel, or do has also to be physical. Anything that is non-physical is unthinkable, and so our Guru also was a physical body. There is no other possible way of understanding by a mind which can think only in this manner.

This logic takes us even to the limit of thinking that God Himself is a body. It is a huge structure which is measureable in length, breadth and height, and our exalted notion of even the Viratswarupa is of a magnified body. We live in a world which is purely material, physical, three-dimensional, solid, tangible, sensible, and there cannot be any meaning which is not physical. This is only to point out the extent to which human nature has fallen into the abyss of a total incapacity to understand what the world is made of and how it is made, from where it has come, and what the values that we adore in this world are, whether these values may be

our Masters, our Gurus, our adored personalities, our relatives, our properties and possessions, or even our own selves. When we take a photograph of ourselves, we take a photograph of our body.

And so we have a chain of physical forms of thinking, and we may be under the impression that we are celebrating, observing and remembering a personality who was, but now is not. This is the consequence of physical thinking. The imperceptibility and the non-visibility of any particular thing is considered by us as the death of that person, and if everything that is not visible to the eyes is not existent, then God also is non-existent because He is something that can never be seen, can never be photographed, and cannot be identified with anything that is tangible, material or visible.

The world is not made up of material objects. It is a force that appears before our eyes as something tangible, concretised. Even our physical bodies are not hard to the touch. The hardness of the physical body is an illusion created by sensations from inside, and the hardness of a brick is of a similar nature. The substance of the world is non-physical, finally. Even hard, impregnable rock-like masses of ice which can break steel ships in the ocean are ultimately a concretised form of gas which cannot be seen with the eyes—hydrogen and oxygen mixed in proportion. These gaseous elements become water and become ice, and by ages they may even become hills and mountains and rocks. They become touchable, tangible, visible

things with shape, measurements, dimensions, etc.

The whole universe was space and time only. *Akashad vayuh, vayor agnih, Agner apah, adbhyah prithivi, prithivya oshadhayah, oshadhibhyonnam, annat purushah* (Taitt. Up. 2.1.1). This is how the concretisation took place as it is said in the Taittiriya Upanishad. There was only space. In the beginning of things, there was no world. Only emptiness was there. How can emptiness become solid buildings, multi-storeyed palaces, and very valuable solid substances which cannot be lifted even by one thousand elephants? Such things exist in this world, but they were originally in the condition of a void, emptiness, space.

This world, therefore, is not a physical substance. Therefore, our possessions are not physical. Hence, it would be unadvisable on the part of anyone to possess material things in the world. They do not exist. They will pass away; they have to pass away. The passing, the bereavement, the dispossession, etc., of those things which we call possessions, material objects, is the passing of effects into their causes. One day the earth will melt into water, the water will be dried up by fire, the fire will be extinguished by air, the air will merge into space; we will no more be there, and nothing that we call ourselves also will be there. We will be that which was not there, and the thing which is there will not be there.

Thus, our Guru, our Master, even our God Himself are not physical embodiments. The photograph is not the Guru. The painted picture is not God. These are symbolic material representations of that which you cannot conceive with your mind. You cannot say that space and time are absent. As I mentioned, there are circumstances under which the whole world can be melted down

into mere space-time. That is called *pralaya*, the dissolution of the cosmos, which means to say the whole world is contained in that which is not visible to the eyes. It is immanent, it is pervasive, and it is there even now. The so-called invisible cause is present in the visible object.

Thus, nobody is dead. The Guru, Swami Sivanandaji Maharaj, has not passed away. When ice melts it becomes water, and water becomes gas. Nothing is dead. It can once again be manifested in the same form as it was once upon a time. This is the coming and going of great Masters, incarnations, and the materialisation of consciousness forces.

These analogies that I placed before you are intended to detach your mind from unnecessary clings, attachments, desires, passions, and longings which are meaningless ultimately, which will land you in terrible sorrow one day or the other. Those people who clung to things reaped sorrow as a harvest, and they never went to their treasures. The reason is, the world is not full of treasures. It is an emptiness. It does not exist. It is a nihil. It is a zero before the Almighty's background of omnipresence.

What do we adore on this holy day? We adore that immanent, omnipresent, universal power which comes in various shapes and forms according to the exigencies of time. There are no Gurus, no Masters, no this, no that; God only is, finally. The branches, the trunks, the leaves, the twigs, the flowers and the fruits are only trees, finally. The waves and the eddies are only oceans in the end. The names that we give are only indicative of their manifestations and diversifications. Their substance is one.

So we may say a prophet has come, a Guru has come, an Avatara has come, an Incarnation has come, a yogi has come, a *siddha purusha* has come. By any name,

they are the concretisations in some necessary particularised geographical form of that which has no geography and no form, no shape which is not material. Thus, God is an immaterial, universal, inconceivable power, and therefore, what can come out of that as a manifestation in the form of an incarnation or even a prophet or a religious teacher also has to be only that. We cannot have an effect which is totally different from the nature of the cause. If the cause is such imperceptible universality, the effect also is essentially that only.

So we are not adoring the body, the physical samadhi, or a photograph or picture of Gurudev Swami Sivanandaji Maharaj, in the same way as God is not adored as a painted picture, as something that is seen, because that which we see is only a spatial and temporal shape taken by that which can never really be seen or become tangible. God is never dead; God is always alive. Therefore, anything that comes from God is also never dead. It is alive.

There are millions of eyes that see you. There are no secret things in this world. Every eye is open, vigilant, and knows what is happening. Every atom in the world is awake. It is not dead. There is no unconscious anywhere. There is, therefore, a multitude of visions gazing at you, as it were, and you are known throughout the universe. This is one way of recognising yourself as a citizen of the universe. You are not only seen by every atom, it prehends you, comprehends you, reacts in regard to you, produces effects upon you, conditions you, knows everything that you are and whatever you can be.

So neither I nor you can be regarded as human beings. We are only centres, intangible pressures, points of energy which are co-extensive and co-eternal with

the all-pervading eye, which is the reason why we say God has many eyes. It does not mean that His eyes are like our eyes. His eyes are centres of awareness, and every centre is everywhere. Therefore, there is omniscience pervading.

Thus, our adoration at this holy moment of Sri Gurudev Swami Sivanandaji Maharaj is a veritable worship, obeisance that we offer to the Almighty Himself who, in His various incarnations, Avataras, came down as the great prophets of religion; and masters, poets and leaders in any field of life are veritable embodiments of this one Being only. Therefore, Guru is God; God is Guru, is Brahma, Vishnu, Siva, as we say. Our adorations at this moment be to that Almighty who came not merely as the one whom we are acquainted with as Gurudev Sri Swami Sivanandaji Maharaj, but who came as many other multifarious forces also that have been sustaining the world in this present condition.

This meditation is the great contribution that we can make by the power of our thought for the welfare of humanity. The world moves not by bulldozers and machines. It moves by thought. The world moves by ideas. The world moves by deep feelings, and whatever our deepest feelings are, deepest thoughts are, deepest concentrated contemplations are, what our consciousness is, that the world also is. So the highest service that we can do to anyone is to unify our consciousness in this manner with the total power which constitutes this universe.

Here is, therefore, an occasion for a double service that we can perform. An obeisance to the Almighty and the welfare of humanity at one and the same time is my humble prayer.

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THE FIRST PUNJAB PROVINCIAL DIVINE LIFE SOCIETIES CONFERENCE

(April 8 1939, Naulakha, Lahore)

—PRESIDENTIAL ADDRESS—

CHILDREN OF GOD!

I am immensely pleased to address you all on this unprecedented occasion of the First Provincial Divine Life Societies Conference. Verily I am amidst you all now. Verily I am one with you all now. Thanks to the organisers of this solemn Conference. Thanks to all such sympathisers and members of the Divine Life Societies.

WHAT IS DIVINE LIFE?

Divine Life is life in God or the Immortal Soul. He who leads the Divine Life is free from cares, worries, anxieties, miseries, sufferings and tribulations. He attains immortality, perfection, freedom, independence, eternal peace, supreme Bliss and perennial joy. He radiates joy, peace and light everywhere.

To lead the Divine Life you need not retire into forests. You can lead the Divine Life while remaining in the world. What is wanted is renunciation of egoism, mineness, attachment, Vasanas, Trishnas. Give the mind to God and hands to the service of Humanity.

The Divine Life Society that was established in 1936 aims in helping men

and women in East and West to lead this Divine Life by observing Ahimsa, Satyam and Brahmacharya, (the path of Self-realisation) and by regular meditation. The Society's principles and tenets are of universal character. There are no pet doctrines or dogmas. There are no esoteric or secret doctrines. Any man or woman who observes right conduct and is willing to lead a Divine Life is a member of the Divine Life Society. This is a universal spiritual institution with branches all over the world, which disseminates spiritual knowledge and broadcasts the fundamental principles of Yoga-Vedanta, Bhakti and Yoga of Action.

There are now so many branches of the Divine Life Society all over India and abroad viz., Burma, Ceylon, Africa, Belgium, Bulgaria, Germany, Baluchistan, Latvia, Denmark, and other places. There are so many educated people working as Sewakas of the Divine Life Society in form of Presidents, Secretaries and members and they are evincing great interest and zeal in the activities of the Society. Many Branches are conducting common

meditation, classes in Gita and Upanishads, Akhanda Kirtan, Prabhat Pheri and lectures, etc. There are now about 150 Branches of the Society throughout the world. There are five Branches for ladies also, one in the Andhra Province, another at Lyallpur, another at Lahore, one at Rasipuram, South India, and the fifth at Latvia, Europe.

The Office-bearers, as Presidents, Secretaries or members should never regard the work of the Society as a mere mechanical action. Here is a field for quick purification and attainment of the final beatitude of life without any difficulty, at their very threshold. Here is an easy unique Yoga for them for attaining perfection or self-realisation.

Union is strength. The Presidents and Secretaries of the Branches should try their level best to bring perfect harmony and union among all these members. Then only solid spiritual work can be done. Every member should maintain daily at least a spiritual diary and 'Mantra' note-book and send these to the Head Office at the end of every month regularly. Maintenance of the daily spiritual diary and Mantra notebook paves a long way in rectifying one's defects, weaknesses and faults and achieving the *Summum Bonum* of existence.

Punjab is really very fortunate in holding this Provincial Divine Life Societies Conference, for the first time in the history of the Divine Life Society. It was at Ambala (Punjab) in the year 1936,

that the Divine Life Trust Society was registered under Act XXII of 1862, as the mother organisation of all these Societies, and now it is at Lahore (Punjab) that the first Divine Life Societies Conference is being organised, and again it was for Lahore (Punjab) only to start the Divine Life Magazine, the monthly official organ of the Divine Life Society and as such it is for the Punjab only to carry on the workings of the Divine Life Society and make it a complete success, I sincerely believe that you will never allow this energy to die out untimely but on the other hand make it the 'beacon light' of real spiritual knowledge.

Then again some of our enthusiastic members have established the Publication League as well and now it is for you only to see that these useful public institutions do not suffer for mere want of full sympathy and co-operation in spite of so many enthusiastic and zealous workers like you.

May you all live long to work harmoniously with selfless spirit and with head, mind, and soul in carrying out the grand plan! May you all lead the Divine Life while remaining in the world! May you all attain freedom, perfection and Moksha in this very life!! Glory to Divine Life! Glory to those who lead the Divine Life!!!

Harih Om Tat Sat.Om Shantih!
Shantih!! Shantih!!!.

Swami Sivaramanda

AN “ABC” OF THE SPIRITUAL LIFE

(Sri Swami Atmaswarupananda)

Early morning meditation in Sivananda Ashram in its present format has been observed since Pujya Swami Chidanandaji’s birthday in 1984, when he asked that it be continued daily as a birthday gift to him. At that time, he made the promise: “If you do so, whenever I am in the ashram I will attend and give a message.” Thus every morning when he was here, he would sit in the Samadhi Hall, where his large photo is now placed, and speak to us.

He always began his sharing with the words, “Worshipful homage!” and then he lifted our minds up to the Lord who is beyond our understanding, the transcendental, the magnificent. He would then offer “Loving adorations!” to Gurudev. He would thus bring our minds to that same Lord in human form. Following this he would address the audience in terms such as “Radiant Immortal Atman” or “Blessed Divinities.” He spoke differently every morning, but the constant message was, You are Divine. He also urged us to realise our Divinity and to live to express It. The underlying theme was a constant reminder of our Divinity.

Why did he have to constantly remind us of that one central truth? It is because we will give up great deal for the spiritual life. We can be very dedicated—we will dedicate both our

time and resources, our thought and our emotions—but the one thing we have supreme difficulty with is claiming the central truth of the spiritual life. We will repeat the words, “Brahman alone is without a second.” We will repeat the words, “I am Brahman,” but we don’t claim it for ourselves.

Why don’t we claim it? Because we are reluctant to give up our present identification with the body and mind; we are not determined to live in the truth instead of living in falsehood. Therefore, Pujya Swami Chidanandaji, like Gurudev before him, constantly emphasized our true identity. If we got no other message from them, they wanted that message to go into us. Divinity is your birthright. Claim it was their message.

But before we can claim it, we have to believe it. Before we believe it, we have to deliberately affirm it. We can almost say that it is the ABC of the spiritual life. We must affirm our Divinity. We must deeply believe our Divinity, and, above all, we must determinedly claim our Divinity. ABC—Affirm, Believe and Claim. We must affirm, believe and claim our Divinity and be determined to make it our reality. There can be nothing else in life that is more important!

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WORSHIP OF THE DIVINE *

(Sri Swami Chidananda)

We are extremely blessed that in this life we have had the unique and indescribable good fortune of having attained to the lotus-feet of our divine master Sadgurudev Sri Swami Sivanandaji—a blessing whose magnitude is hardly realised even by us. Whether we know it or not, we have been so fortunate in having come to be his disciples that I feel it is a great achievement which even the gods would envy.

To be near him, living under his benign guidance, is such a great blessing that it is given only to one in a million among mortals, out of great merit done in countless past lives. Therefore, it is a great responsibility placed upon us to strive to realise the full meaning of this Varadana that has been bestowed upon us by the Lord and strive our sincere best to prove ourselves worthy of this divine Grace.

Worship is conceived of in different ways by people in different states of consciousness, in different stages of evolution. The earliest savage worshipped anything that was awesome and fearful, that appeared to be terribly strong and something over which he had no control, e.g. thunder, rain, sun, ocean, mountain and fire.

At a later time, man created fanciful objects and endowed them with some qualities and a glorified personality with his own imagination and tried to worship these objects—anything beautiful, even smooth stones.

At a still different stage of evolution, the conception of a higher power, a supreme intelligence at the back of all phenomena, came to be slowly grasped. It resulted in Sakara-worship, because even though the human mind was able to grasp this conception of a Supreme Power, that stage had not yet been reached when this Power in its formless, nameless, attributeless, transcendent aspect was understood. It was the Personal-God-aspect of this Impersonal Being that was worshipped. The Avatars were there. Images were made of the different deities, and elaborate ritualistic worship of these deities with flowers, sweet-smelling sandal-paste, waving of lights and offering of delicious Naivedya was undertaken. A vast majority of persons still prefer and feel inclined to this sort of formal worship of the personal deity.

There are still others who conceive of this deity not as an objectified physical material form; they regard it as being enshrined in their own hearts, with form

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*Taken from DL Magazine September, 1964

perhaps, but yet as seated in the heart-lotus. They sit in silence and try to do Manasika Puja.

There are yet others who, with their mystic sense opened up, dispense with the elaborate ritual even in their Manasika Puja. Their worship consists of the mere repetition of the Divine Name. That itself, they feel, is a sufficient and a comprehensive integral worship. They conceive it to be an even higher form than elaborate worship with different Angas (limbs). Japa is a much simpler and more direct form of worship.

The worship of others takes a still higher form where even Japa is eliminated and they concentrate upon Divinity alone—think of it continuously in an unbroken stream of remembrance. They find delight in this sort of worship alone.

Still higher up in the ladder of evolution, the sages declare that the best form of worship is direct perception of the Divinity in Samadhi, to rise beyond the mind (and therefore also concentration and meditation which are after all mental processes), to go into the supra-mental state of intuition and to be intensely conscious of the Deity while in direct communion with it.

Thus we have numerous conceptions of the self-same processes of offering our adoration, love, reverence and worship to the Supreme Being from the most externalised one to the highest, subtle, purely subjective type, culminating in the transcendental worship of direct perception or Samadhi. What is the type of worship that we, as disciples of a Sadguru, should try to offer unto him? How is our worship of the

Guru classified? What is the peculiarity of the worship offered by the individual soul to the enlightened soul, so that through this worship the bound individual soul may draw the strength of the enlightened soul, draw the Grace of the Supreme Satchidananda and attain release from birth and death?

I shall remind you of two statements: (1) *Devo bhutva devam aradhayet*—having become God one should worship the Deity; having become divine one should worship divinity. (2) *Brahmavid brahmaiva bhavati*—One who realises the Supreme Being himself becomes *That*. If we are to offer our adoration and worship to the Sadguru in the most effective and worthy manner, then we have to consciously, earnestly and determinately strive to the best of our ability to make ourselves into the same nature as he is. It is the great duty of every disciple to do all that he can to try his utmost to develop within himself those divine qualities which shine in all their resplendence through the spiritual personality of the divine master. This is the highest form of Sadhana—the one important and most effective form of Sadhana, which the great monk Thomas A' Kempis of Europe has referred to when he speaks about the imitation of Christ. He was a follower of Jesus the Christ, and he has given a memorable work of worshipping and following the teachings of Jesus in the form of the 'Imitation of Christ'.

This endeavour to grow into the likeness of the idealistic personality of the Sadguru in all its beautiful aspects is the first and foremost duty of the disciple-Sadhaka. To the extent to which

we succeed through our sincerity, humility, constant unbroken endeavour in thus gradually transforming ourselves into the master's divine personality, to that extent will we be worthy of worshipping the master. Sadguru Puja can best be done by our trying to imagine within ourselves the Sadguru-Swarupa. All the Divya Sadgunas that emanate as the fragrance of the Guru's personality must become a part and parcel of our struggling personality. Then alone will we approach that state when we will be fit to offer our adoration to the Sadguru.

We should constantly meditate upon his superhuman personality. We should try to emulate his example by devoutly observing his day-to-day activities and actions. We should try to grow into his likeness by constantly praying to him to reveal to us more and more the glory of his nature and to bless us with the ability to approach him closer and closer, by practically living the ideals which he holds before us and by actively carrying out the teachings that he gives us.

There is a perpetual law that what we worship, we ourselves become. Even so, one who worships and realises the true glory of an illumined and emancipated personality such as the divine Sadguru, himself in turn becomes illumined and emancipated. We know that the very aim of our discipleship, the very purpose of spiritual life is to attain illumination and attain eternal emancipation from birth and death. Therefore, we must strive our sincere best to live this law. Through making ourselves by devout emulation and

imitation fit to worship the divine master, we must worship him. And thus, through that worship we should realise him. And realising him we shall for ever be free and attain to the glorious state of Jivanmukti which is exemplified in the personality of the divine master.

Guru Puja is on a par with the supreme type of worship with direct perception in Samadhi, already referred to. For the Guru is actually God himself in visible manifest form. The Sadguru is not merely like God, but He is God. '*Guruh Sakshat Parabrahma*' is a great and deeply significant truth. The correct grasp of this truth is the key to real discipleship. This correct grasp and understanding comes to the seeker mainly through Gurukripa or the Grace of the Divinity that is the Sadguru. To draw down this indispensable grace is the central purpose and aim of adoration and worship of the Master. Guru Puja is for Gurukripa by which alone it becomes possible for you to realise the Guru as Supreme Akhanda Ekarasa Sachchidananda. Guru Puja is, therefore, Parapuja. It is the Highest Worship of the Supreme Being direct and face to face. Such worship is the surest means to Illumination.

We pray to the great Adigurus that they may give us the necessary strength, the illumination and the inspiration to day by day grow more and more into their divine likeness. And let us hope that in this very life we may fulfill the supreme purpose of this rare and precious human birth and attain Self-realisation. □ □ □

BLESSED IS THE FATHER!*

(We reproduce below a letter from the father of one of Swamiji's disciples. Such indeed should be the attitude of parents who should actively help the spiritually minded son to renounce the world-Editor)

Salutations and adorations.

Many thanks for allowing Swami Chinmayananda to visit me in my sickness, and he has been sent back from here on 8-2-1950 and is expected to reach there for Sivarathri as ordered by you.

Chinmayananda Swami visited the Divine Life Society at Ottappalam and at Calicut. He went twice to Calicut at their special request and I accompanied him at the second visit. I then listened to his lecture on Divine Life on 6-2-1950 and to his answers to various questions put by the audience on 7-2-1950 and I was really surprised at the knowledge you have been kind enough to impart to him in such a short space of time. The lectures were so instructive and I was

convinced that the whole audience was impressed by him. His solving the various doubts was so clear and convincing that the audience had no further questions to ask him after his explanation. There was a photo of yours placed behind the dais he was sitting on and I felt that you were quite pleased with the way he handled the subject and were therefore smiling. I myself feel much honoured and blessed by having such a son for whom God has been pleased to give such a saintly Guru and I have no regret at all that I had given my free consent for him to be pupil under you and to serve you all the time.

With Prem and Pranams,
Your humble sewak and admirer,

V. K. Kuttan Menon

.....
*Taken from FOREST UNIVERSITY WEEKLY 9th March, 1950.

THE VOICE OF A SELF-REALISED SAGE

There is no paper on which to write the Nature of Truth. There is no pen which can dare write It. There is no person living who can express It. It merely is everything that is, and there ends the matter. Every effort to express Its nature is trying to kill its reality. Thou art that Great Being! Thou art this, thou art that! Thy glory knows no bounds. Thy power is indestructible. Thou art the most blessed, the Immortal, the Real. Realise thy real Nature through discrimination, dispassion and sacrifice of things earthy.

—Swami Sivananda

THE DIVINE LIFE

(H.H. Sri Swami Sivanandaji Maharaj)

Man has forgotten his inherent nature on account of ignorance and so he is tossed about hither and thither in the ocean of this Samsara by the two currents of Raga and Dwesha, like and dislike. He is not leading the Divine Life, and therefore he has become a slave of his senses, passion and impulses. He vainly searches for his happiness in perishable objects that are conditioned in time, space and causation and therefore he has no peace of mind. The musk deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell. Even so the deluded ignorant man is not aware that the fountain of bliss is within himself in the Immortal Atma or Soul and he is running after the external perishable objects to get happiness.

You can have permanent peace if you turn your mind from the objective universe and live in the Divine, within in your heart. You can be free from cares, worries, anxieties, fear, delusion, doubt, etc., only if you lead a Divine Life by getting purity of heart and concentration of mind. Divine Life is not possible without purity of heart. Communion, concentration and meditation are not attainable without Chitta Shuddhi, through constant and protracted selfless service.

Life has become very complex in these days. The struggle for existence has become very, very keen. There is very keen competition. Man finds it extremely difficult to study big voluminous religious books. He has no time to approach Mahatmas, Sannyasins or Yogins for getting religious instructions. He has no time to think of

transcendental or super-sensual matters. He is engrossed in worldly affairs. But he can very easily go through a journal which contains the quintessence of philosophy, religion and spiritual Sadhanas or Yogic practices and can benefit him considerably. All his doubts will be cleared. He will have a comprehensive understanding of different branches of Yoga, such as Bhakti Yoga, Raja Yoga, Jnana Yoga. He can practice himself Yoga at home and can soar high in the realms of Elysian Bliss and attain the final beatitude of life.

There are now very few spiritual journals in the whole world. The world is in need of many high class journals. Then only spiritual ideas can be widely broadcasted. People are thirsting for spiritual ideas, contact with the evolved souls. The materialistic West also is tired of money and power. They do not find any solace here. They are directing slowly their attention towards the quest of God and search of Mahatmas. They visit India in search of Sadgurus and Yogins.

Blessed is he who is tired of this tormenting, degenerating, materialistic life and who longs to lead a Divine Life; twice blessed is he who has dispassion and discrimination, who goes to Mahatmas to have Satsanga, and gets advice and tries to lead a Divine Life; thrice blessed is he who lives in God always, who feels the Divine Presence everywhere, in every face, in every motion, in every feeling, in every sentiment and in every atom or electron.

May the Blessings of sages, Rishis and Yogins be upon you all!

Om Shantih! Shantih!! Shantih!!!

NOT WORK : BUT SADHANA FOR SELF-REALISATION

(Sri Swami Chidananda)

We should not regard the anniversary celebrations of the press just like anniversaries celebrated by all institutions at the commencement of every new year of their existence. I shall explain the unique significance of this institution to recall for which we are assembled on this great day.

By merely staying here on this holy spot on the banks of the Ganges one gets great Eternal Bliss and perennial peace. In this great place we have the blessed good fortune to serve a God-realised sage. This work is equal in merit to the great Yajnas which the great Rishis in days of yore performed and the Tapas (austerities) they practised. Only the form and the name are different but the essential inner spirit is the same in the case of both. The seekers living in those ages were able to do a particular kind of Sadhana, Tapasya of a certain kind, Yajna of a certain kind. Such practices are not possible nowadays. The physical body of the average man of today is considerably weaker than that of the people who lived in the previous Yugas. Our great ancestors often lived for thousands of years. In this age even though the life-span is considered to be a hundred years, most people do not reach even half that age. The great Rishis, in

their compassion, have prescribed a very easy Sadhana for us: we can easily realise God by doing a little bit of Japa and engaging ourselves in the ceaseless service of God-realised souls. During the period of our work, we should keep mentally repeating the Lord's Name. *Haath-me Kaam Mukh-me Naam*: the hands to work and the lips to the repetition of the Lord's Name. "Work is worship" is the great ideal placed before us by Gurudev. If you have this Bhavana, the work that you do is not work but a great Sadhana for Self-realisation. It is Yajna. It is Tapasya.

Do not be bothered about the exterior form of the work. Try to understand the inner significance. The musician shakes his head and body in the process of singing. It is not as though he is sitting and shaking his body. His main object is to create sweet music. Similarly, even though from the external point of view you are composing, printing, binding or reading proofs, you are in reality doing a great Sadhana. The great man who does Puja in the Mandir, the great Sevak who serves Swamiji personally in his Kutir, the great Yogi who meditates on the Ganges bank for four hours a day and the great worker

who operates the printing machine or composes or binds the books—all of them are engaged in doing the same meritorious Sadhana that will yield the highest fruit of Self-realisation. The foremost thing here is the Bhava. If your Bhava is that you are doing every work for the purpose of attaining God then your work will be transformed into Sadhana. It may be that for the purpose of earning your livelihood you have taken up a job. But if you have this sublime Bhava, you will not only get your salary, but you will eventually attain Moksha, too!

People generally say that here we are engaged only in dynamic work : it is so only for the man whose eyes are open, but who does not really see. Arjuna was seeing Krishna everyday; but till Krishna gave him the *Divya Chakshus*, he did not realize that Krishna was all-prevading Divinity. Similarly, even though all that goes on here is dynamic work, with the proper inner Bhavana, we will see that it is all Sadhana for Self-realisation. If you go to a power-house you will see only dirt and grease everywhere and all the workers are dirty wearing clothes soiled

with oil and grease. But the effect of all this is that for hundreds of miles around there is light and all kinds of wonderful comforts and conveniences due to the electricity produced at the powerhouse. Their work dispels darkness in thousands of homes for miles around. Similarly, through all the work that you are doing here, Gurudev's message spreads far and wide, shedding light where there is darkness, bringing peace to where there is disharmony, ushering in happiness where misery reigned. These are Swamiji's ideals and his mission in life and this is the work that you are doing as his instruments. This is the Lord's work: the work of saving people from the clutches of Maya and of enabling them to realise their Self. And that is the work Gurudev is doing.

You have all done intense Tapasya in thousands of lives: it is only due to that you are enjoying the privilege of serving Gurudev. You are engaged in Vishwa-Kalyan Yajna or Lokasangraha. You are all highly evolved souls. This great good fortune only one in millions can get. May you all enjoy the Highest Bliss.

BEHOLD GOOD IN ALL

Evil is mere appearance. It is not a reality. It is an illusion. Evil exists to glorify good. Good and evil are not two independent things or entities. They are the two sides of the same coin.

An evil man is a saint of the future. Transmute evil into good through Vichara or reflection. Out of evil often cometh good. There is neither absolute good nor absolute evil in this phenomenal world. Good and evil are relative terms.

Behold good alone in everything. Develop again and again the good-finding faculty. Destroy the evil-finding quality to its very root.

DYNAMIC SADHANA

(The following is the gist of a talk which Sri Swami Sivanandaji Maharaj gave on the morning of the 30th May, 1951.)

Every aspirant should realise the power of thought. Thought is a mighty force. So many movements in the world, so many great events in history, have proceeded from the powerful thoughts of mighty men. The Sage by his mere Sankalpa can work wonders. You all know of the story of Trisanku-Swarga which Sage Viswamitra created out of his own Sat-Sankalpa.

Your thoughts make you what you are. Man is a bundle of thoughts. Your personality is made up of your thoughts. If your thoughts are holy, sublime and divine, you will have a holy personality, you will radiate magnetic aura, and you will have the power to elevate others by your very look. Therefore, generate sublime, divine thoughts.

Be courageous. A real spiritual aspirant is always bold and courageous. Timidity is unknown to him. This courage springs from righteousness, love, truth and purity. Meditate on these virtues in Brahma Muhurtha. Cultivate these virtues to the maximum degree.

You should all be dynamic. Feel that you have a mission to fulfill. Strive. Achieve your goal. Some people go on repeating "Oh, all this is Maya. This world is Maya. We should have nothing to do with it". They have not rightly understood the Maya-Vada of Sri Shankara. Sri Shankara was not a pessimistic or Tamasic man. He was full of dynamism. He established the Advaita Vedanta; he toured throughout the country spreading the Message of Advaita. He did not

shut himself up in a room and say: "There is no world in the three periods of time".

To whom is the world unreal? For whom is there no world in the three periods of time? To only those who are in the last Jnana-Bhumika. Only Lord Dattatreya could say: "There is no world in the three periods of time". You will repeat "Brahma Satyam, Jagan Mithya", but if there is a little less salt in the Dhal, you will be greatly upset. The moment you come out of your meditation room, the world will become a solid reality for you.

You need so many things. You accept so many things from society. Then, you must give your services to the society, also. At the same time you should feel service of humanity is service of the Lord. Everybody should set apart certain period of the day for the service of humanity. Sanyasins can do more work than others.

You are all whole-time Sadhakas, and you have no family ties, etc. You cannot meditate for all the twenty-four hours. You should not waste your time building castles in the air. You should meditate in the morning; then engage yourself in selfless service; then again meditate, and serve—thus you should intelligently combine meditation and service. I have seen some people meditate on Ganges bank; for five minutes they might meditate, but later they begin to play with pebbles. That is wasting time. Utilise that time in work, in selfless service. Then you will evolve more rapidly.

□ □ □

THAT TOMORROW WILL NEVER COME

(H.H. Sri Swami Sivanandaji Maharaj)

Man is ever dissatisfied.
Even if a fine meal is served,
He says "Everything was quite alright,
But there was no pickle".
Even when there is pickle
He says, "There was no Pappad."

He says, "I will start worship and meditation
When I become a District Judge".
When he becomes a District Judge,
He says "I will start Sadhana
When I become a High Court Judge."
He says: "This time I will surely begin meditation
When my youngest son is fixed in life,
When my youngest daughter is given in marriage".
He gets double pneumonia and passes away.
He has done nothing.

O Man! Wait not for the waves to subside
To take a bath in the sea.
At once plunge; let the waves roll over you.
The mind will delude you.
Start the Sadhana now,
Whatever the circumstances may be,
And attain Self-realisation quickly.
That "tomorrow" will never come.
Many have been deceived by "tomorrow".

□ □ □

BONDAGE AND LIBERATION

(H.H. Sri Swami Sivanandaji Maharaj)

[Based on the Srimad-Bhagavata]

The Atman dwells in the transformation of the Gunas forming the body. Why should it not be bound down by Gunas? Or if the Atman is free like Akasa, why should it be at all in bondage? What are the indications of the Atman in bondage and in liberation? Is the Atman ever in bondage, for connection with the Gunas is eternal; or ever in liberation, for if liberation is a state to be acquired, the Atman cannot be permanent? Let us discuss the foregoing salient points in the light of the answer given by Sri Krishna in the Srimad-Bhagavata.

Bondage and liberation are terms applied not with reference to the real Self, but with reference to the Gunas (the Guna-limitations: Sattwa, Rajas and Tamas that are subordinate to the Self). The Gunas have origin in Maya. Therefore, neither liberation nor bondage can be attributed to God. Sorrow and delusion, joy and grief, even the atonement of body—all these are due to His Maya. As dream is only an illusory form of the mind, so the sources of births are not real. Vidya and Avidya, both proceed from His Maya. God is one and the Jiva is only His part (as the ray is of the sun). The bondage of Jiva is caused by Avidya and its liberation by Vidya. This is eternally so.

Let us consider the different indications of the imprisoned and the liberated Jiva. The difference is twofold: that between the Jiva and Ishvara and that amongst the Jivas themselves. Jiva and Ishvara, though of different attributes, dwell in the same body. They are like two birds, accompanying each other, companions that have made a nest for themselves in the tree of the body, of their own free will. Of these one (the Jiva) eats the fruits of the tree, the other (Ishvara), though not a partaker of fruits, is the mightier of the two. For he who does not partake of the fruits is the Knower of the Self, as of others. But the partaker of the fruits is not so. He (Jiva) who is joined with Avidya is always imprisoned. He (Ishvara) who is joined with Vidya is always liberated. The Maya of Ishvara, or Vidya, does not throw a veil round, and does not delude. The conscious element is dual in every individual. The consciousness of Ishvara is universal. The Jivatman, however takes upon himself the limitations of individuality and becomes the conscious centre in every man; he asserts: 'I perceive', 'I conceive', 'I do that'. "I" is the Atman limited by the sense of individuality. The perceptions and conceptions are of the Jivatman and he is the partaker of the fruits. This 'Jiva'

element in an individual is bondage. But the Ishvara element in him is always liberated. And Jiva becomes liberated when the individual limitation is withdrawn.

Now the difference amongst Jivas, liberated and imprisoned: The liberated Jiva, though dwelling in the body, does not dwell in it, as it were, even like one aroused from a dream. The awakened man remembers his dream body, but knows it as unreal. So the liberated Jiva looks upon his body as unreal or a temporary halting station, not a part of his own self. The ignorant identifies himself with the body, like the man in a dream. The senses perceive the objects of the senses. The Gunas perceive the Gunas. The wise (Jiva) does not identify his self with these. He is, therefore, not distracted. The ignorant, however, while dwelling in this body, brought about by prior Karma, in which the senses act, thinks that he is the doer and becomes thus bound down. The wise one sees with disgust that actions bind him. Sleeping or sitting, walking or bathing, seeing, touching, smelling, eating or hearing, the wise (Jiva) does not bind himself like the ignorant, for in these acts, he realises that the Gunas (senses) perceive, and not his Self. He dwells in the body, but is not attached to it, like the Akasa, the sun and air. Space is in all things, but the things form no part of space. The sun becomes reflected in water. The air moves about all around but does not become attached to anything. By the force of dispassion, the vision becomes clear. All doubts are removed. And the wise (Jiva) rises, as it were, from sleep, and withdraws himself

from the diversities of body and other material objects.

The Jiva whose Prana, Indriyas, Manas, and Buddhi function without the promptings of self-centred desires, is freed from the attributes of the body, though dwelling in the body. Whether injured or adored by others, the liberated Jiva is not affected in the least. He neither praises nor blames others for their good or bad deeds or words. He knows no merit or demerit. He looks on all with an equal eye. He does not do anything, he does not say anything, he does not think anything good or bad. He is Self-centred and moves like a senseless being (Jada). If a man well-versed in the Vedas is not fixed in the Supreme, his labour becomes fruitless like that of a man who keeps a breeding cow that bears no calf. A cow that does not give milk, an unchaste wife, a body that is under the control of others, an undutiful son, wealth that is not given to the deserving, and words that do not relate to God; — these only he keeps whose lot is misery.

With discrimination such as these, do away with the notion of diversity in the Self. Then fix your purified mind in the Lord who is all-pervading, and desist from everything else. If you cannot fix your mind on God, then offer up all your actions unconditionally to Him. Be eager to hear the words that relate to God. Sing of His praise, meditate on His deeds and incarnations. Whatever you do, do for the sake of God. Then will be gained, O Aspirant, fixed devotion to the Lord. That devotion or Bhakti is to be acquired in the company of wise men. □ □ □

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

THE HEADQUARTERS ASHRAM CELEBRATES 50TH PUNYATITHI ARADHANA MAHOTSAVA OF SADGURUDEV SRI SWAMI SIVANANDAJI MAHARAJ

I am now, I was, and I will be forever.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

31st July 2013, the sacred day of the 50th Anniversary of our Beloved Master's merging into the Supreme, was celebrated with great devoutness and spiritual rejoicing at the Headquarters Ashram. Sadgurudev's divine grace drew a large number of devotees to His Holy Ashram to attend the Aradhana Mahotsava to offer their loving tributes at His lotus feet. At 4.15 a.m., the inspiring Kirtans in the melodious voice of Sri Gurudev floated in the cool and serene atmosphere of the Ashram and greeted everyone to Sivananda Satsang Bhavan to participate in the Brahmamuhurta prayers and meditation session. H.H. Sri Swami Yogaswarupanandaji Maharaj in his blessing message inspired all the devotees to tie their hearts and minds to the Divine Feet of Sadgurudev by the thread of intense devotion and follow His nectarine teachings. Sri Swami Atmaswarupanandaji Maharaj in his talk exhorted all to positively respond to the loving invitation of the Holy Master to lead a divine life. Thereafter, there was Prabhat-Pheri with a large number of devotees chanting the Divine Name with

great enthusiasm and devotion. A special Havan was performed at the Ashram Yajnasala for the peace and welfare of the world.

In the forenoon session, a special worship was offered to Beloved Gurudev at the Holy Samadhi Shrine which was splendidly decorated with flowers, garlands and beautiful bouquets. A grand Puja was performed of the sacred Padukas of Adorable Gurudev at the Sivananda Satsang Bhavan followed by Laksharchana to the collective chant of Om Namoh Bhagavate Sivanandaya. The entire atmosphere was pervaded with the spirit of deep devotion, prayerfulness and profound faith in the Divine Presence of Worshipful Gurudev Sri Swami Sivanandaji Maharaj. A Souvenir 'I am Forever Present' and eighteen books were also released to mark this auspicious day.

In the afternoon session, the devotees shared their loving memories and marvellous experiences with Sadgurudev Sri Swami Sivanandaji Maharaj. In the evening, a special worship to Mother Ganga, which was very dear to Sri Gurudev was performed at Sri Vishwanath Ghat with Arati and offering of hundreds of lamps.

During the night Satsanga, the members of the Temple of Fine Arts, Malaysia and Sivanjali, Coimbatore, offered their Aradhana at the lotus feet of Sadgurudev in the form of a beautiful dance programme. Most of the dance performances were based on the compositions of Worshipful Sri Swami Shantanandaji Maharaj, a direct disciple of Sadgurudev. This devout group had also offered its worshipful homage to Sri Gurudev on the eve of Aradhana Mahotsava i.e. 30th July 2013 by

presenting melodious and soul elevating Bhajans and Kirtans. All the 36 members of the group along with their teachers Smt. Kamakshi Jayaraman and Sri Kedar Kharat were felicitated. The devotees present also felt immensely delighted and blessed to have the Darshan of Sadgurudev through a DVD show. The Mahotsava concluded with Arati and distribution of sacred Prasad.

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

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SRI KRISHNA JAYANTI MAHOTSAVA AT THE HEADQUARTERS ASHRAM



मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

(Salutations to Madhava, who is Supreme Bliss and whose grace makes the mute eloquent and the cripple cross mountains.)

The sacred day of the divine advent of Lord Sri Krishna on this earth plane was celebrated with great devoutness and spiritual rejoicing at the Headquarters Ashram on 28th August. The

Celebrations commenced from 23rd August with the collective chanting of the most sacred Dvadashakshari Mantra 'Om Namō Bhagavate Vasudevaya' and 'Sri Krishna Govinda Hare Murare' for two hours. This melodious chanting signifying joyous and prayerful welcome of the Lord continued till 27th August 2013.



On 28th August, i.e. Sri Krishna Jayanti Day, immediately after the Brahmamuhurta prayer-meditation session, a Prabhat-Pheri was organised wherein the devotees felt rejoiced and rejuvenated by the devout singing of the Lord's Names and the sacred showers by rain-god expressing his joy on this auspicious day . The Akhanda Chanting of Dvadashakshari Mantra commenced at Sri Vishwanatha Temple with the lighting of the sacred lamp at 7.00 a.m., and continued till 6.30 p.m. reverberating the entire atmosphere with divine vibrations. A Havan for peace and welfare of the world was also performed at the Ashram Yajnashala.

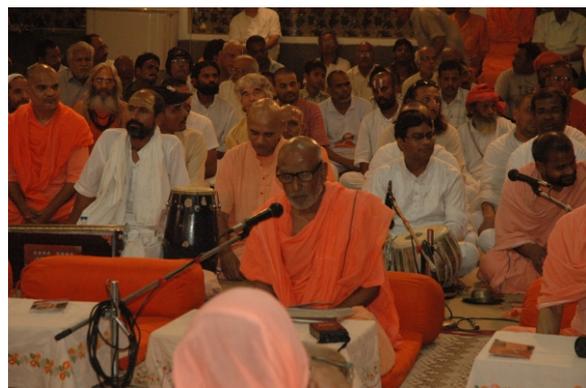


The ceremonial worship of the Lord Murli Manohar enshrined in the beautifully decorated *sanctum-sanctorum* of Sri Vishwanatha Temple commenced at 8 p. m. with Jaya Ganesh prayers by H. H. Sri Swami Vimalanandaji Maharaj. Thereafter, Abhisheka to the Lord to the chant of Purusha Suktam and Narayana Suktam was performed. The beautiful idol of the Lord was then splendidly adorned with silken clothes, glittering ornaments and variegated garlands enhancing the bewitching beauty of our Beloved Lord Sri Krishna. Thereafter, the floral Archana was offered to the Lord to the



chant of Sahasranamavali. The simultaneous soulful and ecstatic singing of Bhajans and Kirtans and intermittent sonorous sound of conch transported all to the divine realms. At 11.30 p.m., the Lord's manifestation as described in the 10th Skanda of Srimad Bhagvatam was read by H. H. Sri Swami Padmanabhanandaji Maharaj followed by an elaborate Arati. The celebration concluded with the distribution of sacred Prasad at the Annapurna Dining Hall. All the inmates, guests and visitors of the Ashram felt immensely blessed to participate in Sri Krishna Jayanti Mahotsava.

May the abundant blessings of the Flute-bearer of Vrindavan and Sadgurudev be upon all.



**INAUGURATION OF SRI SIVANANDA VISHRANTI BHAVANAM
AT GANDHI HOSPITAL (GOVT. MEDICAL COLLEGE),
SECUNDERABAD**



‘Service of the humanity is the service of the Lord’—In pursuit of this sublime dictum of Sadgurudev Sri Swami Sivanandaji Maharaj, the Andhra Pradesh Divine Life Society (Sivananda Ashram), Secunderabad has been conducting various charitable activities to serve the poor and needy persons. During one of such services of distributing 1500 blankets to the patients of Gandhi Hospital, Secunderabad in December 2012, the Superintendent of the Hospital requested Sri Swami Satyavratana, President, Sri Sivananda Ashram, Secunderabad to construct a shelter home in the hospital premises for the attendants of the patients to rest and relax.

In response to the request, Sri Swami Satyavratana immediately issued an appeal in the monthly

magazine ‘Sivananda Bharati’(Telugu) for donations to accomplish this noble project. With the divine grace of the Lord Almighty and the blessings of Sadgurudev, generous donations were received from the philanthropists and the devotees. The construction work of Sri Sivananda Vishranti Bhavanam (Sri Sivananda Shelter Home) commenced in March 2013 and with an expenditure of about 45 lakhs, a double-storey building with plinth of about 3300 sft in each floor totalling to 6600 sft was soon completed.

The Inaugural Function of Sri Sivananda Vishranti Bhavanam (Sri Sivananda Shelter Home) and its Handing over Ceremony were organised on 18th August 2013. H. H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters graced the function as



the Chief Guest. Sri Swamiji inaugurated Sri Sivananda Vishranti Bhavanam and also blessed the gathering with his talk. Sri Swami Tatvavidananda of Brahma Vidya Kutir, Sri Swami Satyavratanaanda, Sri L. V. Subhramanyam, I.A.S (Principal Secretary, Medical, Health and Family Welfare Department), Sri Ajay Sahani, I.A.S (Principal Secretary, Medical, Health and Family Welfare Department), Dr. M. Chandra Shekhar M.D., D.A. Superintendent, Gandhi Hospital, Dr. Shaikh Mahaboob former Superintendent, Gandhi Hospital, Dr. K. Venkatesh, Additional Director,

Medical Education, A.P. were the other distinguished speakers. Smt. Boppana Aruna Devi extended the vote of thanks towards all the dignitaries. The programme was well conducted by Dr. Kasi Reddy as the Master of Ceremonies.

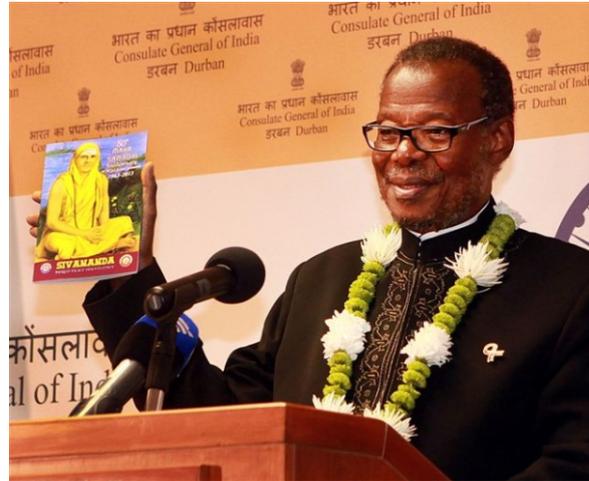
May Lord Almighty and Sadgurudev bless Sivananda Ashram, Secunderabad to continue to render its sacred services to the humanity and may Sri Sivananda Shelter Home provide comfort to the attendants of the poor patients. ☀️☀️☀️



SWAMI SIVANANDA MEMORIAL LECTURE IN DURBAN, SOUTH AFRICA

Indian Culture Centre of the Consulate General of India, Durban Republic of South Africa together with Sivananda World Peace Foundation organised First Swami Sivananda Memorial Lecture at Multipurpose Hall, Consulate General of India, 1-Kingsmead Boulevard, Kingsmead Office Park, on 31st July 2013 to commemorate the 50th Mahasamadhi Anniversary of Sadgurudev Sri Swami Sivanandaji Maharaj. H.E. Prince M G Buthelezi MP (RSA) was invited to deliver the Memorial Lecture on this sacred occasion.

H.E Prince M G Buthelezi in his lecture paying his reverential tributes to H.H. Sri Swami Sahajanandaji Maharaj and Sri Gurudev Swami Sivanandaji Maharaj shared with all how he came into contact with H.H. Sri Swami Sahajanandaji Maharaj and through him with the inspiring teachings of Worshipful Gurudev. Highlighting the similarities between the sublime teachings of Gurudev and Jesus Christ, he said that both the messengers of God have taught us to love all and serve all.



The Prince also apprised the gathering how he is sincerely striving to follow their noble teachings in his life.

Leslie Jacobs, a Director at Indian Culture Centre in her address expressing her great admiration for Gurudev said that his actions and teachings epitomise the true spirit of Ubuntu i.e. loving kindness towards all human beings. Mr. Ishwar Ramlutchman, President of Sivananda World Peace Foundation also paid his loving homage to Gurudev Sri Swami Sivanandaji Maharaj.

Many dignitaries from various religious organisations attended Swami Sivananda Memorial Lecture as a mark of their admiration and reverence for Gurudev and His universal teachings.

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

—The Divine Life Society

SEVA THROUGH SIVANANDA HOME

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

Several patients were admitted this month with acute upset stomach, vomiting, loose motions and fever. One of them was in such a bad shape, that she needed to be hospitalized for ten days. Others were put under intravenous fluids and medicines in the Home itself. By His grace, they all recuperated well.

Two other patients were admitted in the Home, one with a fracture of the hip bone and the other with a fractured upper arm. Both were referred to and treated by the Orthopedic Surgeon.

But the case of the latest newly admitted person was unfortunately

already very critical at the time of admission in the Home: a condition of severe anorexia, with overall protruding bones and a huge swollen abdomen. Though his medical treatment started, he could not overcome his illness. A few days later he passed away quietly in the Home itself. From where he came, where he would go, everything was unknown and nobody could tell, though his whole history and life seemed to come together and accumulate in that single moment, where Gurudev embraced him, called him in his shelter and took him to His eternal Home. May his soul rest in everlasting Peace and Bliss!

Om Shantih Shantih Shantih.

“Long before any human being saw us, we are seen by Gods loving eyes. Long before anyone heard us cry or laugh, we are heard by our God, Who is all ears for us. Long before any person spoke to us in this world, we are spoken to by the voice of Eternal Love.” (Henri Nouwen)

“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)

**SWAMI SIVANANDA STUDY CENTRE, M.S. UNIVERSITY
VADODARA— EDUCATIONAL SEMINAR FOR YOUTH**

Swami Sivananda Study centre for cultural and spiritual heritage of India at Faculty of Arts, M.S. University of Baroda, Vadodara jointly with Divine Life Society, Vadodara Branch, organized a two day seminar on 29th and 30th July at Aurobindo Seminar Hall of Faculty of Arts, MSU to mark the 50th Anniversary of Mahasamadhi of Gurudev Sri Swami Sivanandaji Maharaj.

Prof. P.S. Choondavat, Dean, Faculty of Arts and member secretary of Study centre welcomed the guests and speakers and emphasized on the need of cultural values in the society. Dr. Jayant Dave, Joint member secretary and trustee of the Vadodara Branch, gave an account of the activities of the Divine Life Society particularly aimed at students' welfare and dissemination of knowledge. He also shared with the audience inspiring message received from Sri Swami Vimalanandaji Maharaj, President, the Divine Life Society (H.Q.). Sri Swami Brahmabhutananda delivered an inspiring lecture on Bhagvad Gita in daily life and conveyed that mankind is afflicted by the problems analogous to those faced by Arjuna. The root cause of all personal and social problems is ignorance of the Self (Ajnana). He emphasized on

blending of action and wisdom (karma and jnana) as propounded in Bhagvad Gita for resolution of all the ills faced by mankind.

Prof. Yogesh Singh, Vice Chancellor M.S. University, Vadodara and Chairman stressed on inculcating loyalty and character in the youth in particular and countrymen in general. He also conveyed that scope of character should not be confined to moral purity alone. There are many facets to character building; courage to fight the evil for establishment of truth is also a part of it. Mr. Krishnakant Dave introduced the speakers. Mr. Shiv Rathod was the Master of ceremonies. Prof. R.K. Panda presented vote of thanks.

On the second day speaking on the theme of—'Sure ways of success' in life—Prof. Girishkumar from Philosophy department, Faculty of Arts highlighted the differences between culture, life style and value systems of east and west. Prof. R.K. Panda, Head-Sanskrit Dept, Faculty of Arts cited various verses from literature and ethical texts to expound the path to success particularly for youth. Prof. P.S. Choondavat served as chairperson and summed up the proceedings. Dr. Shweta Jejurkar ably compered the programme.

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LEADERSHIP INITIATIVE PROGRAMME FOR YOUTH

The Global Education and Leadership Foundation, Gurgoan has been training the youth in leadership strategies for the last many years. Their Annual Summit 'Leadership Initiative For Excellence' (LIFE) 2013 was organised from 1st to 4th August 2013 at Surajkund Haryana wherein sixty seven youths participated. To

apprise the youth of the theoretical and practical aspects of spirituality, the organisers of the summit invited Sri Swami Ramarajyamji Maharaj of the Headquarters Ashram. Sri Swamiji attended the summit on 4th August and delivered a talk on 'Spirituality and Meditation' and also guided them in the practice of Ajapa-japa meditation.

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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

**MEMBER SHIP FEE AND BRANCH
AFFILIATION FEE (TWO ITEMS)**

REPORTS FROM THE D.L.S. BRANCHES

Ambala (Haryana): In regular Sunday and Tuesday programmes during July, 2013, the Branch conducted chantings, Bhajan, Kirtan, Satsanga, Meditation, etc. Guru Purnima was celebrated with Guru Paduka Puja and Akhanda Japa for two hours. Jal Seva and Homeo Seva continued.

Aska (Odisha): Besides regular Satsanga on all Sundays and Thursdays, the Branch celebrated Guru Purnima and Aradhana on 22nd and 31st July respectively, with huge gathering. Under the guidance of Aska Divine District Committee, the Branch arranged a Sadhana Day on 07th July, in which 320 devotees from nearby Branches attended the programme from 6 a.m. to 1:30 p.m.

Badhiausta (Odisha): Guru Purnima Mahotsav was celebrated with early morning meditation, Gurupaduka Puja, Swadhyaya, chantings, Laksharchana with 'Om Namo Bhagavate Sivanandaya' and Satsanga.

Balasore (Odisha): The Branch continued with regular daily Puja, weekly Satsanga and special Satsanga on second Sunday during the month of July. It celebrated Guru Purnima and Aradhana with Paduka Puja, Daridra Narayan seva, Bhajan and Kirtan.

Bangalore (Karnataka): During the month of July, besides regular first and fourth Sunday Satsanga, Paduka Puja with Japa and Swadhyaya on Thursdays, Devi Puja on Fridays and Akhanda Maha Mantra Kirtan on third Sunday were conducted. Guru Purnima and Aradhana of Gurudev Sri Swami Sivanandaji Maharaj were also celebrated on 22nd and 31st July respectively.

Special functions as part of 50th Aradhana: On 26th July, at Swami Sivananda High School, Thodebhavi, 250 students participated in competitions held in the fields of essay writing, painting, Bhajans, elocution, recitation and quiz, winning 140 prizes with certificates signed by H.H. Swami Vimalanandaji Maharaj and H.H. Swami Padmanabhanandaji Maharaj. On 27th H.H. Swami Purna Pragnanandaji Maharaj of Chinmaya Mission spoke on Guru Mahima. On 28th, Ramana Maharshi Centre for learning performed a dance drama on the life and teachings of Bhagavan Ramana. Sri Basavananda Avadhutaru and H.H. Swami Prametheshanandaji Maharaj gave discourses on 29th and 30th respectively.

Bellary (Karnataka): The Branch celebrated the birthday of H.H. Sri Swami Devanandaji Maharaj with a special Satsanga on 19th June. It observed Punnyatithi of Gurudev on 14th July and Guru Purnima on 22nd July with worship and Satsanga.

Bhanjanagar (Odisha): The Branch continued daily Paduka Puja, Sunday Satsanga, Ekadasi and Sankranti special Satsanga with Bhajan, Kirtan, Swadhyaya etc., in July. Guru Purnima and Aradhana were celebrated with Paduka Puja, Bhajan, Kirtan and discourse.

Bharuch (Gujarat): The Branch jointly with two international organisations, arranged two medical camps on 5th May and 30th June, under the guidance of Dr. Milap Shah and took care of 170 patients. An awareness audio visual camp on various fatal ailments were arranged on 16th June.

Bhismagiri (Odisha): In addition to regular Sunday activities and special functions on 8th and 24th, the Branch celebrated Guru Purnima and Aradhana on 22nd and 31st July, respectively, with Guru Paduka Puja and prayers.

Bhuj (Gujarat): The Branch held regular Satsangas and a Rudrabhishek on 8th July, and celebrated Guru Purnima on 22nd July with cultural programme by girl students. Gurudev's 50th Aradhana was also celebrated on 31st July, with elocution competition for students from 7 High Schools, who bagged three winning prizes and others consolation prizes. Pamphlets containing Gurudev's life sketch were distributed to all.

Bilaspur (Chhattisgarh): Besides regular activities, Guru Purnima and Aradhana Day were observed as Sadhana Days during July. A Sadhana Week was also arranged from 23rd to 30th with Sri Ramcharita Manas Katha and discourses on Gospel of Swami Chidananda.

Chatrapur (Odisha): During the month of July, the Branch continued with regular activities and conducted special Satsanga on 2nd and 17th at different places. Guru Purnima and Aradhana were celebrated on 22nd and 31st respectively with worship and Satsanga. Dhyana class was organized from 23rd to 30th.

Chennai City (Tamilnadu): The Branch conducted regular Guru Paduka Puja on 8th July and Satsanga on every Thursday from 06:30 PM to 08:00 PM. Guru Purnima was celebrated on 22nd, with special Satsanga.

Digapahandi (Odisha): The Branch continued with the regular programmes during the month of June and conducted evening special Satsanga on Sankranti Day.

Gandhinagar (Gujarat): The Branch organized a Yoga & Pranayama training camp from 1st to 10th July with 20 trainees. Public Satsangas were arranged on 14th, 21st and 22nd July. In charity, medicines and funds were sent to Uttarkashi to serve flood affected people.

Imphal (Manipur): 50th Punyatithi Aradhana of Sadgurudev Sri Swami Sivanandaji Maharaj was celebrated on 31st July, with Guru Puja, Bhajan, Kirtan, discourse by Vedanta Pandit Shri M. Ningthemjao Singh and free distribution of literature 'Sankirtan Yoga' in Manipuri. An article based on Gurudev's 'Music as Yoga', titled 'Sangeetpu Yoga Oina' was published in a local daily.

Jeypore (Odisha): Regular activities were continued during the months of May and June. A number of Satsangas were arranged, besides a few mobile Satsangas at the residence of devotees. Seva at Koraput District Charitable Homeopathy Dispensary continued and about 900 patients were attended each month.

Kabisuryanagar (Odisha): Besides regular daily Puja, Narayan Seva and Satsanga on Thursdays and Sundays, Sadhana Day was organised on 7th July. Guru Purnima and Aradhana were also celebrated in befitting manner.

Kantabanji (Odisha): During July, the Branch continued with weekly Satsanga with chanting, study of Bhagavad Gita, Ramayana and other texts. It celebrated sacred Guru Purnima on 22nd with the participation of all the devotees.

Khatiguda (Odisha): Satsangas on Ekadasi Days and Sadhana Day on 7th in July with 12 hours Akhanda Mahamantra Kirtan were conducted. Guru Purnima and Aradhana on 22nd and 31st July respectively with Paduka Puja, Satsanga, Bhajan and Kirtan besides Bhagavata Maha Purana Saptaha Anushthan from 23rd to 30th were the special functions organised.

Khurda Road, Jatni (Odisha): Guru Purnima and 50th Punyatithi Aradhana of Gurudev were celebrated on 22nd and 31st July respectively together with a Sadhana Ashtaha in between. In an inter-college essay competition on the topic "role of youth in nation-building through Divine Life" held on 27th July by the Branch, 82 students participated. A book "Youth and Divine Life" was released by the President of the Branch and distributed to all those

present. On 31st, all the students were awarded certificates by chief guest Sri Laxmikanta Satapathy, followed by lunch.

Ladies Branch, Brahmapur (Odisha): During the months of June and July, the Branch continued with regular activities of daily worship, weekly Satsanga, Paduka Puja, Swadhyaya etc., and observances of days like Ekadasi and Sankranti. Guru Purnima and 50th Aradhana with children's competition programme were celebrated. A blood donation camp organised donated 38 units of blood to the Red Cross Blood Bank on 14th June. 300 patients got benefited from a free eye-camp conducted on 28th July by ECOS eye hospital. On 5th June and 21st July, food and steel vessels were provided to the poor and needy.

Ladies Branch, Sunabeda-2 (Odisha): The Branch, besides daily, weekly and fortnightly programmes, observed Chidananda Day on 24th June, with 12 hours Akhanda Maha Mrityunjaya Japa and Sundara Kanda Parayana on Ekadasi. Guru Purnima was celebrated on 22nd July. A grand Blood Donation camp held on 7th July inspired 54 people to donate blood.

Lakhimpur-Kheri (Uttar Pradesh): Regular Monday Satsanga with prayers, chantings and swadhyaya was continued during May to July. Guru Purnima was observed with a special Satsang.

Lanjipally (Odisha): In addition to the regular Sunday Satsangas, the sacred occasions of Guru Purnima and 50th Aradhana of Gurudev were celebrated on 22nd and 31st July respectively with Prabhat Pheri, Guru Paduka Puja, Bhajan, Kirtan and Satsanga with discourses. Local newspapers gave good coverage of the programmes.

Lucknow (Uttar Pradesh): The Branch conducted a Satsanga on 14th July with kirtan, Swadhyaya and recitations. Guru Purnima was celebrated on 22nd July, at HAL Welfare Centre with Paduka Puja and Bhajan. More than 100 devotees participated.

Madhavapatnam (Andhra Pradesh): During the months of June and July, the Branch continued with the Wednesday and Sunday regular Satsangas with Bhajan, Meditation, discourses etc. On 16th June, Sri Swami Prasannanandaji Maharaj visited the Branch and gave a Satsanga on Bhagavatam. Usual free medical camps by Dr. M.S.R. Sastry and Narayan Seva continued.

Patiala (Punjab): The Branch arranged regular monthly Satsanga in the house of different devotees with Bhajans and Swadhyaya of Gurudev's

teachings. Prayers and Maha Mrityunjaya Mantra chanting were offered for the victims of Himalayan floods.

Pattamadai (Tamilnadu): Apart from daily worship, the Branch conducted Bhajan session on every Thursday and 'Antaryogam' on first Sunday from 10AM to 2:30PM during the month of July. Guru Purnima and Gurudev's Aradhana were also celebrated. Besides daily Satsanga for two hours from 22nd to 31st July, a 'Three Days Sadhana Camp' with 40 participants were the other special events.

South Balanda (Odisha): The Branch continued all regular activities during the month of July. Guru Purnima Mahotsav and Aradhana were celebrated on 22nd and 31st respectively, with Guru Paduka Puja, Nagara Sankirtan and Satsang. A Sadhana Week from 23rd to 29th July was the other special event.

Steel Township, Rourkela (Odisha): Sacred Guru Purnima and Aradhana were celebrated on 22nd and 31st July, respectively, as Sadhana Days with Guru Paduka Puja, chantings, Bhajan, Kirtan and spiritual talk by H.H. Sri Swami Brahmasakshatkarandaji Maharaj on Guru Maharaj's life and teachings.

Surendranagar (Gujarat): As part of 50th Punnyatithi Aradhana celebration, a programme 'PLANTING OF BANYAN TREES' at Kathada village, 70 kms away, was successfully organized by a group of women under the guidance of Sri Swami Gopalanandaji Maharaj. A total of 108 Banyan trees were planted in the spirit of worship of Lord Vishnu,

who also has the Name 'Nyagrodhah', meaning Banyan Tree. All the women pledged to look after the trees, which were named after Sivananda, Chidananda and ancient rishis.

Swami Sivananda Cultural Association (New Delhi): In addition to weekly Satsanga programmes, the Branch conducted different activities on all the four Sundays. Complete Parayana of Bhagavad Gita, Parayana of Vishnu Shasranama, Paduka Puja and Parayana of Sundara Kanda were the main activities.

Varanasi (Uttar Pradesh): The Branch conducted Satsanga at 'Vridha Ashram' on 14th and 28th July, with Swadhyaya, chantings and prayers. Guru Purnima on 22nd July was celebrated with Paduka Puja at "Bhavanjali" in Shree Shree Ma Anandamai Hospital compound. All devotees, staff and doctors of the hospital participated.

Vasant Vihar (New Delhi): The Branch, during the month of July, continued with regular Sunday Satsanga with Meditation, Swadhyaya and prayers. A Saint of the locality delivered a lecture on the last Sunday.

Hong Kong (China): Besides regular activities during the months of May and June, the Branch celebrated its 13th Anniversary and held Annual General Meeting on 1st May. Chanting of Maha Mantra, a short talk by Sri Hari Cheng, a Yoga Asana session and a dinner for all the participants were the special events of May. In June, commencement of once-in-a-month Bhajan practice class on last Saturday and one hour Maha Mrityunjaya Mantra group chanting on 29th with prayers for the victims of Himalayan floods, were the other special activities.

TOUR PROGRAMME OF SRI SWAMI DHARMANISHTHANANDAJI MAHARAJ

1. 1st & 2nd Sept, 2013	Sri Ganganagar (Rajasthan)	Satsang
3rd Sept, 2013	Rewari (Haryana)	Satsang
4th Sept, 2013	Gurgaon (Haryana)	Satsang
2. 25th Sept, to 3rd Oct, 2013	BHEL (Haridwar)	Yoga Shibir
3. 15th Oct, to 24th Oct, 2013	Gandhinagar (Gujarat)	Yoga Shibir
4. 25th Oct, to 27th Oct, 2013	NADIAD (Gujarat)	DLS Conference
5. 29th Oct, to 2nd Nov, 2013	Kolkata (W.B.)	Yoga Class & Satsang

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—The Divine Life Society