



THE DIVINE LIFE

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CHAPTER II

VALLI i

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥८॥

8. The fire that is lodged within two pieces of wood, as the foetus is well-preserved by the pregnant woman, is worshipped daily by men who are awake and those who offer oblations. This is indeed That.

गुरुदेव श्री स्वामी शिवानन्द

देव-भाषा-कवि-भास्कर

(श्री स्वामी ज्ञानानन्द सरस्वती)

शिवार्चनसमुत्सुकं सकललोकशर्मप्रदं
शिवायनमहर्निशं जनगणान् नयन्तं भृशम्।
शितामलमतिं यतिं भवगदार्तिविच्छेदकं
शिवाख्यमुनिसत्तमं सुकृतमूर्तिमाराधये ॥५॥

5. Adorations to the incarnation of all merit, the possessor of a sharp intellect, the great Yogi Sivananda, the redresser of the distresses of mankind, the leader of all humanity upon the paths of auspiciousness, the divine lover of Lord Siva, the saviour of the people sorrowing in the ocean of Samsara.

वाणीवैभवरञ्जिताखिलजनं दीनावलम्बं कृपा-
वाराशिं वशिनं विशेषविदुषामग्रेसरं श्रीकरम् ।
वाञ्छाहीनमहीनशायिकरुणापीयूषधारोत्करा-
वापं पापविमोचकं मुनिवरं वन्दे शिवं देशिकम् ॥६॥

6. I prostrate to Gurudev Swami Sivananda, the sole refuge of the afflicted poor, the fountain-head of charming words that delight all, the supreme master of all his senses, the foremost of all learned men, the sage who is lifted above all worldly desires, the dispeller of the darkness of the masses, upon whom the Divine Being is ever showering Its Light and Mercy.

नन्दनन्दनकलेवरं सततसुन्दरं हृदि विलोकयन्
नंदनीयसुगुणाकरः सकलवन्दनीयपदपङ्कजः।
नंदिताखिलसुधीजनः सुजनपूजितः शिवमुनिः सदा-
नंदमूर्तिरनिशं ममास्तु शरणं समस्तजगतां गुरुः ॥७॥

7. May the great Yogi Sivananda, the beholder by his inner eye of the ever-beautiful Form of Lord Sri Krishna, within his own heart, the sage of the lotus-feet that are worshipped by all people, the object of admiration for all scholars, the embodiment of bliss, be my saviour.

दत्ताम्नायनिगूढतत्त्वनिकरं लोकाय शोकापहं
दत्तात्रेयसमानबुद्धिविभवं विख्यातयोगीश्वरम् ।
दग्धाज्ञानवनं समस्तजगतां सम्मानितं मंगलो-
दन्तं दान्तमनारतं शिवमुनिं भक्त्या समाराधये ॥८॥

8. I adore the renowned sage Sivananda of the most auspicious life-story, the giver in lucid interpretations, of the essence of all the scriptures, the unceasing dispeller of the darkness of the whole world's ignorance, the exerciser of an intellectual power comparable to that of Lord Dattatreya.

फलश्रुतिः

गुरुदेवशिवानन्दस्तवरत्नमिदं शुभम्।
यः पठेत् स तु पूतात्मा भुक्त्यै मुक्त्यै च कल्पते ॥

Whoever studies (recites) these auspicious gems among hymns, describing the glories of Sri Gurudeva Sivananda, will attain purity of heart, as also all the (righteous) pleasures of this world, and Liberation (from birth and death), too.

WANTED: LOVE, COMPASSION AND CO-OPERATION

(H.H. Sri Swami Sivanandaji Maharaj)

Modern science has showered incalculable blessings upon mankind in the form of comforts and conveniences. Space has shrunk. Man is able to race with Time. Nature's forces have been made to sub-serve man's needs. All that man needs has been placed at his finger-tips, so that he has to exert the least to enjoy the most.

Plenty and prosperity are within the grasp of science. Faculties are springing up in their hundreds every day. Improved scientific agricultural methods have raised the production of foodstuffs.

Yet, go round the world and ask any man: "Brother, are you peaceful? Are you happy?" For, are not these—happiness and peace—the goal of every man's activities? He replies: "I have no happiness. The softest bed and an air-conditioned room do not give me peaceful sleep. The objects of enjoyment are there around me; but the fear, anxiety and worry that eats my vitals prevent me from deriving any happiness even from them." This is not a poor man's tale. It is a wealthy man's woe; it is the leader's lament.

This itself proves that happiness is not in sense-enjoyments. Man is able to enjoy the objects only if he is already happy and peaceful at heart. That happiness and peace are to be sought elsewhere. They are hidden deeper in the heart. They can be had if man opens the chambers of his heart with the key of divine life.

Divine life is not a new religion or a new creed. Yet, in the present-day world it is a novelty, a rare commodity. It has been crowded out of man's consciousness by the multitude of sensual objects. Man today is completely ignorant of the existence of this treasure within himself.

That treasure is love. Divine life is divine love. Cosmic love is divine life. Supreme compassion towards all beings is divine life. A desire to love all and serve all is divine life. All these divine qualities are based on the understanding that all life is divine; that behind all life, as the substratum of all life, there is one Divine Being. To express this realisation in daily life is divine life.

This is the missing link in human affairs today. This is the missing link at home, in the office, or factory, in Parliaments and conferences, in the United Nations and other world organizations. When this supreme truth of the substratum of all life is realised, fear, anxiety and worry will vanish from man's heart. He will love all. He will have compassion for all. In goodwill and understanding, he will be united with the entire mankind. There will be spontaneous and willing unity and co-operation. There will be eagerness to share what one has, with others. No one will distrust another; no one will be afraid of another; no one will hate another. There will be an end of all

disharmony, restlessness and war-mongering. Peace and happiness will reign in man's heart and all over the world. Then and then alone have the scientific inventions and material advancement any meaning.

O man! Enthroned God in your heart. Realise that God pervades the entire creation. Let this realisation blossom as divine life in you. Serve all. Love all. Banish fear, worry and hatred from your heart. Fill it with love and compassion. Cooperate with all and work for the well being of all.

May God bless you all with health, long life, peace, prosperity and Kaivalya Moksha!

THE LORD RUNS A MILE

IF you move one foot to meet the Lord,
 He will run a mile to receive you!
 He is very kind and compassionate.
 There is at your back His Hand
 To protect you at all times.
 Place thy trust in Him for support;
 Feel His hidden Hand working
 Through all sources.
 Surrender your ego at His Feet;
 And be at ease for ever!

Sivananda

THE SECRET OF TRUE HAPPINESS

(Sri Swami Chidananda)

Desire and want which arise from the prime delusion, destroy all peace of mind. In a mind devoid of peace how can there be happiness? It is in a calm tranquil state of mind alone that happiness arises, for essentially true happiness is your inward spiritual state. Fortunately or unfortunately the only media through which it can be expressed are the intellect and the mind. If these two media are thrown into such a state of agitation that they cannot serve as proper channels for the welling up of this inner happiness, then their condition becomes unfit. Only when there is peace and serenity in the mind and intellect, the inner happiness makes itself felt. The robber of your peace and serenity is the sense of want and desire which arise out of your prime error that happiness depends upon objects. That is the error in which you start your life. In childhood one is taught that to have a good time means going to places or doing things or getting objects, and so children grow up in this delusion. The adult that is produced is at the mercy of things which are outside of himself. The grain of proper understanding of this world instilled into young people would grant a rich harvest in terms of happiness and joy.

Try to evaluate objects as they really are. To lead a proper life one has to assign a limited value to objects. Certain objects are indispensable for the maintenance of life. For that purpose and to that end they should be utilised; but let them not assume an undue prominence. For instead

of serving as the proper sustenance, they may become the veritable tyrants, sapping life of all true contentment and satisfaction. Your happiness may become mortgaged to these objects. No longer of limited utility, they seem to be of utmost importance. Therefore, they come to have a stranglehold upon you and tend to dominate and enslave you. A proper understanding and a right evaluation of objects as they are and for what they are worth, is of prime concern. “Thus far and no further”—you must say, when they try to invade the interior kingdom of your life.

Simplicity of life is the true secret of happiness. Unhampered experience of the joy that lies within comes out of simplicity. Due to too many things, due to too many desires, modern man unfortunately has missed this. The religious man always sings. He always dances. He is comparatively carefree and filled with the happiness of simplicity and contentment. We envy and even try to imitate him, at least for the time being by leaving all distractions. It is unwillingly that modern man allows his life to become so complicated. He knows that simplicity is the secret of happiness. “But I can’t help it”—saying thus he weeps. He takes tranquillisers. He goes into a saloon or a bar. He does something—anything—to make him forget the total inadequacy of his present condition. Man has the key to happiness in simplicity.

Have contentment. Have the capacity to derive joy out of whatever situation you may find yourself in. Assert: "The situation has not the power to alter my experience. My experience is alterable only to the degree to which I allow it to be altered. If I say 'no', then I can have the same peace and happiness within, no matter how the situation changes. It can change every hour, yet I can be changeless." So much blessedness will come if you have simplicity and contentment. You will find, of all things, that you are free from debts. This nightmare of installments (of credit plans) that comes month after month, year after year, will be gone. Some people do not have any freedom. They just slave away for those various companies to which they owe installments. Right to the end of their lives they go on paying installments on the house, on the car, on the radio, on the TV, on the refrigerator, on the washing machine, and so on; heaven knows how many gadgets have been invented!

A simple and a contented life depends more upon God-made things than upon manmade objects. There are hundreds of things that can fill you with happiness if you only have the eyes to see. When you get up in the morning, you can step out of your room and look at the dawn and be happy. When the sun rises, still more happiness! When you hear the birds warbling, even more happiness, and when you feel the cool breeze blowing, again happiness. There is no end to happiness. Know the technique for deriving happiness from these simple things—from the dawn, the sunrise, the birds, the laughter of children, the beautiful blue sky, the white clouds slowly sailing like majestic ships, little dancing flowers. They can inspire you if you only know how to derive joy. If you

discover this secret, there will be no end to your happiness.

Also learn to experience joy from the happiness of others. Instead of envy, rather become filled with joy whenever you see others in happiness. Feel happy by beholding the happiness of others. Train yourself to derive happiness out of bringing happiness into the lives of others. Learn the technique of joy by making others joyful. Your happiness will become a thousand fold. At present it is circumscribed by the experiences undergone by yourself alone. But if you begin to get joy from all others, then you will be perpetually happy. Everyone's happiness will become a part of your happiness and will go to multiply and add to it.

Try to derive joy out of the beauty of all things, not only from those things which you possess. In this way you will develop an impersonal capacity for happiness. Without touching a cent in your pocket you will realise an illimitable treasury of happiness which lies strewn all around you and everywhere about you. When we realise the things that God has given for which we have reason to be happy, the whole day will not be long enough for us to be thanking Him. Untold treasure He has given: Just consider your own body, your own self. You have two sound eyes. Supposing someone says: "All right, give me one of your eyes and I will give you twenty thousand dollars." Which person in a sane condition of mind would comply with such a request? Supposing you were offered one hundred thousand dollars for your tongue; would you give it? So that means that you have things that are worth millions and millions of dollars! And yet there is moping and fretting for a few

things which we don't have, not realising the untold worth of the precious things which we do have. There are unfortunately some people who are deprived of these things. If you simply reflect how much God has given, then your whole vision of life will change. Know these little secrets. They can mean the whole difference between darkness and light.

Learn to accept the experiences that come through life. There is no use of fretting and fuming and making yourself miserable over them. You just add more misery to the misery which these experiences already bring. Have calm and wise resignation. There is one Supreme Intelligence that is guiding the lives of men, so learn to accept these experiences that come from that Source. Endure the little troubles that come through life. If there is sorrow, endure it and learn to take away its sting. Thus you may enrich your life out of those very experiences which you find painful and unpleasant.

Be friendly to all. Towards your superiors have an attitude of complaisance. Do not have fear, timidity and nervousness in their presence. That can also rob you of your joy. Be serene. With your equals, be friendly. Feel oneness with all. With those who are inferior to you in status, in health, in strength, in beauty, have an attitude of kindness, love and compassion. To those who are troublesome, wicked, unpleasant and nasty, be indifferent. Do not work yourself up into a state of irritation or annoyance or unfriendliness or hatred. Just ignore them. These four attitudes will provide you with a means of not being put out of your happiness—complacency towards superiors, friendliness and brotherhood towards your equals, kindness and

compassion towards those who are inferior to you and a perfect indifference to all those who are inimical to you, who are troublesome, nasty or wicked. All these four categories are bound to be present.

Above all, do not give way to anger. Anger more than any other factor in this world, destroys happiness. It can totally wreck the entire happiness of a home. If one member of the household has a temper and gives vent to his anger, he can destroy the happiness of all members of the home; even the neighbours may be affected.

Maintain a rational restraint over senses. The urge towards carnal enjoyment is the natural part of the human being, but it pertains to the mental and physical part of your nature only. We have to recognise this. It is the prerogative of every individual, being endowed with a high intelligence, to hold a reign over the senses. Then they cannot destroy happiness. If they are allowed to hold a sway over you, if you are thus unrestrained, you cannot have any happiness. This is the Law of the Universe.

Base your life upon virtue, upon Truth and upon purity. If purity is always your guiding rule, guilt complexes and neuroses will go, and psychiatrists would be unnecessary for you. Happiness fills those who base their lives upon virtue. Virtue is a direct emanation from the Divine, just as happiness is the quality of the Divine. Although it may be difficult in the beginning, yet how many headaches would you save yourself if you would base your life upon virtue and Truth! If you tell a lie, to support it you have to tell a chain of lies. Sticking to the Truth takes away from you all anxiety and a thousand pin-pricks. A life of Truth and purity is a life devoid of many of the factors that contribute to the

 misery and unhappiness of the modern world.

Even more important, keep close to that Great Inner Source of all happiness, all joy, all bliss! Call It by whatever name you choose—I do not want to give it a name. Make That the centre of your being. That is the Eternal Thing that supports your life, which is your alpha and omega, your all in all, your supporting substratum and your destination and goal. Keep close to It by developing love. Love the Supreme. Always remember the Supreme. Great Ones who have immersed their lives and become absorbed forever in the supreme blessed State of happiness and bliss have told us one great secret which provides us with an unflinching method of attaining happiness. That secret is the divine name. They said: “Practise the divine name. The name of the Supreme and the Supreme are not two but they are one. If you have the divine name within you, you have the Supreme within you.” This is a great spiritual Truth. This is a great fact. If you are always repeating the divine name, always invoking the divine name, always filling yourself with the current of the divine name, then happiness and blessedness will be present with you always.

Happiness, in the truest sense of the term, is that changeless experience right within you. It is that awareness which being present enables you to derive sweetness out of all other things, and which being absent, deprives you of all the sweetness from anything. That is the most important fact.

It works like the figure ‘1’ in mathematics. If ‘1’ is there, you may add to

it any number of zeros and each zero progressively increases the value of the number 1, and the zeros have tremendous significance. If this ‘1’ is not there, all the zeros are just ciphers without any value of their own. Similarly, all things gain the capacity for giving happiness only in the presence of this One Being. Make Him the centre of your life. Make Him the most important and paramount Thing in your life. Then you will never be taken away from your happiness even for a single second. No one will be able to take you away from It, for you yourself are that happiness. When a fish is taken out of a little bowl and released into the ocean, it swims about anywhere and always remains in the vast ocean. So, out of the tiny bowl of deluded life where we have paid this undue attention to external objects, let us lift ourselves out and enter into that vast Truth. In God lies happiness, and within me He is and He and I are One.

Within lies the perennial fount of eternal happiness. May you live your life in this Truth. Then I assure you that your life will become a stream of happiness. May your life thus flow forth not as a vale of tears but as a perennial stream of infinite happiness. This is my prayer. May God give you the strength and the inspiration to blossom into that simplicity and contentment, that serene state of detachment, that friendliness with all beings, out of which this great gift that is waiting to be bestowed upon us will become our own. May your life become radiant with joy and happiness. Supernal Happiness—may That be yours!

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THE BHAGAVADGITA'S MESSAGE OF KNOWLEDGE AND ACTION

(Spoken on Gita Jayanti in 1974)

(Sri Swami Krishnananda)

(Continued from the previous issue)

Therefore, divine will, God's dispensation, is not against man's motivation of action, and God's will is the ultimate fruit-yielding factor in all activities of the individual. We sow the seed, manure the sapling, take care of the plant and see that the tree grows, but the fruit comes out of the tree due to the will of a universal power, with which our will has to be united.

What is meant by saying we must be in harmony with the atmosphere and environment of our action, with all conceivable factors, in order that our action may be successful? Can we conceive all the factors? No. We are not sufficiently educated. Therefore, we fail in our action. We cannot exercise our mind to such an extent that we can understand the operation of all the factors involved in an action and, therefore, many of our actions go abortive, producing no result whatsoever. Not merely that, sometimes the result of the action that we performed comes back upon us like a boomerang and we cry, "Oh what has happened to me? Is this the result of my good deeds?" Well, we must have done a very good deed from our own limited point of view, but we have forgotten to

put on the ultimate switch. The powerhouse is working, the wire is there, the bulb is fitted, but we have forgotten to put on the switch, so how will there be illumination?

The ultimate switch is the will of God, and the function of God's will may be hampered by the obtrusive factor of our egoism. This is what we call Satan in religious language, Mara in Buddhist terminology, or Maya in Hindu parlance—self-affirmation. In biblical parlance we are told that Satan fell from the Garden of Eden. How did he fall? By the affirmation of his ego. "I am equal to God, if not greater than God." He immediately fell into the nether regions. The greatest devil conceivable is the ego. The Yoga Vasishtha says that *ahamkara* is the self-affirmation of the individual, contradistinguishing it from the universal will of God. But why should we forget the simple truth that anything that is universal should be inclusive of all that is particular? How comes the need for the affirmation of the individual factor called egoism when the universal is operating? Do we want the ego to operate independently of the universal? Wonderful is this knowledge.

What do we mean by universal? That which is inclusive of all the particulars and individual factors is the universal. When that is operating, why should the individual assert itself separately? That very fact of the operation of the individual independently is a denial of the operation of the universal. This is the mistake that we commit in the performance of any of our actions.

So the gospel of the Bhagavadgita clinches the matter by telling us in its clear-cut language that ignorance of the law is no excuse. "Oh, I did not know it. I am sorry." We should not say that. If we are sorry, well, we have to bear the fruit of it. We touch the live wire and say, "I am sorry; I didn't know it is a live wire." Well, all right, if we didn't know it is a live wire, now we know it.

To reiterate the gospel of the Bhagavadgita, knowledge, *sankhya*, should precede yoga, action. The reaction of good and bad does not impinge upon the individual when there is rootedness of the individual in *buddhimarga*, the yoga of understanding. But we do not want to understand because an understanding in the correct or proper manner goes against the pleasures of the ego and the senses. We are more slaves of the senses and the ego than devotees of God. Though we are chanting through the lips, "O Lord, Thy kingdom come," how will it come? Nothing will come. Only our sorrow will come. Why? Because what we have sown, that alone can we reap. We sow the seed of thistles and expect a beautiful mango to come out of the plant. Nothing will come. *Sreyaschapyaschamanusyam etas tau samparityavivaktidhirah*, says the

Katha Upanishad. *Sreyas* and *preyas* are two different things altogether. The pleasures of the senses and the satisfactions of the ego are not always in consonance with the delight of divinity or the bliss of God.

The last verse of the Bhagavadgita, which figuratively tells us that Bhagavan Sri Krishna and Arjuna jointly take up arms against the evil forces of the world, incidentally points out that the individual should be united with the universal. In every one of its actions, in every stage of its evolution, at any given moment of time, we are always in a state of yoga. Yoga is not only in the temple or in the meditation hall. It is also in the marketplace, in the shop, and in the bathroom because we may die in the bathroom itself. Do we think we will die only in the meditation hall? That is a very good thing if it happens, but we may die in the marketplace. What will happen then? We are thinking of stupid things in the shop and at that time our *prana* goes. What will happen? They say the last thought determines the future life of a person.

Nityayukta is the word used in the Bhagavadgita: Permanently united with that which is true, such a person is called a yogi. Who is a yogi? That person who is hiddenly, perpetually united with the real, that which is true, is a yogi. What is true? What is it that we call the true with which we are supposed to be permanently united? Anything that is contributory to the revelation of the next higher stage of the universal in our consciousness, that is the true as far as we are concerned.

There are stages of truth. There are degrees of reality. And every next degree, every higher stage of it is to be regarded

as true from the point of view of the immediately lower one. Ultimately, the largest universal is God-consciousness which, again, is not a bifurcation of the religious or the spiritual from the temporal but a recognition of the union of the transcendent and the immanent at the same time—a difficult thing to conceive, once again. Our culture, our religion, our spirituality always insists on a union of the transcendent and the immanent, God there and God here. He is not only in the heavens or in Vaikuntha, He is also in every atom of creation. He is the farthest of the far and the nearest of the near. *Tad durevadantike*, says the Isavasya Upanishad. And unless we learn the art of this reconciliation, which is the most difficult thing to do, there will be no joy in life.

Samsara becomes *moksha*. The very thing that is before us becomes divinity shining before us. The veil is lifted when the sensory interpretation of values gives place to a spiritual interpretation of the very same values. The particularised interpretation gives place to the universalised interpretation. 'I' and 'my' vanish; He or It takes possession of us totally. Like camphor vanishing in the radiance that its flame shoots forth, leaving no residue, the individual will melt into the Universal. Arjuna will melt into Krishna so that he may finally be the only deciding factor and the Reality. *Pasya me yogamaisvaram*, says the Viratsvarupa: Look at Me. I am everywhere, and in Me is everything contained. Both the Pandavas and the Kauravas are also there—the friends and the enemies are included, the positive and the negative factors are all fused into a single focus of divine radiance.

Thus, the outcome of all this seems to be that yoga is a very difficult thing. It is not for everyone. It is a tremendous sacrifice that we perform and a dying to our little self so that we may live in the Eternal that is in us. Die to live, as Sri Gurudev used to say. And we need not despair in a mood of misunderstanding that when God takes possession of us we shall lose the joys of life. Nothing of the kind. The joys of life are reflections of the eternal bliss, and the reflection is naturally contained, if not completely transmuted, in the original.

The Bhagavadgita anticipates, as it were, the famous saying of Jesus Christ: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." All these things shall be added. They are not going to be removed from us. This is the gospel of true religion, the real spirituality of godliness manifest in humanity, the implanting of the Universal values in every little bit of particular action, mode of thought and speech. This is to bring God down to the Earth, as it were, and to live the life spiritual in the most secular conceivable form of our life. In this sense it is that it can be said that the Bhagavadgita is a universal gospel, not meant for any particularism or religion but for every created being which aspires to go back to its original source—the gospel of God to man.

With these few humble words may I conclude, simultaneously offering my prayers that the invisible seeing multiple eyes of the Supreme Being bless us all with His abundant grace that we live true to our own selves, which is at once to live true to the values that everyone else also holds as dear, and to the ultimate value that God Himself regards as finally Real.

(Concluded)

WHAT IS MISSING?

(Sri Swami Atmaswarupananda)

It could be said that, as human beings, we live in two worlds. We live in an outer world. We live in an inner world. Sometimes we can be so busy with the outer world that we are almost unaware of the inner world. On the other hand, there are some people who become so interested in the inner world that the outer world has very little meaning for them.

The outer world is the world of our daily activities, our family life, earning money, the environment that we live in. Ultimately, no matter how much we try to get satisfaction from this outer world, we always have the sense that something is missing.

Perhaps, sooner or later, someone will suggest to us that it is because you don't understand yourself. It is because you don't seek for higher things. For that you have to go inwards. You have to understand your inner motivations. And above all, you have to understand that there is another entire world within. There are higher beings. There are heavens. There are moral orders. All this you must discover. You must discover it in order to be, in the first place, a more complete human being; and, in the second place, to understand why you are here and how you should be functioning in the outer world.

This is very good advice. But disappointingly enough, even if we spend years exploring the inner world, still, something seems to be missing. Nothing seems to give us a permanent answer, nothing gives us the total satisfaction that our hearts long for.

It is at this point that we have to be interested in something that the mind cannot objectify. Our complaint finally about the inner world is that it is really no different than the outer world. Everything is an object to us. Whether it is a tree, or it is a thought, or it is feeling, or it is a spiritual experience, it is an object to us, something that we are aware of. What or who is aware? That is the key question.

No matter how deeply we look, we can't find that which is aware, either of our outer world or our inner world. It ever remains a mystery. But one question we can answer. We can say, "I am aware." Our 'I' is neither the body that exists in the outer world, nor is it the mind that exists in our inner world. Our 'I' is that which is aware of both.

It is that which is ever at peace, never moves, never leaves us. Even in deep sleep it is still aware. It is transcendental, meaning that it is beyond both our outer world and our inner world. It is that that we have to recognise, and it is there that we need to rest. It is there that we find the peace that passeth understanding, and as Pujya Swami Chidanandaji used to constantly say, "Without peace there is no happiness."

The outer world promises us happiness, but never delivers it finally. The inner world also promises us happiness, but doesn't deliver it finally. Our 'I' that is transcendental promises us nothing, but if we rest there, if we rest in the truth, we find the completion that we are seeking.

POINTS TO REMEMBER

(H. H. Sri Swami Sivanandaji Maharaj)

Remember: Eternal vigilance is the price of salvation.

Remember: Earnestness, tenacity, seriousness and application are necessary for the aspirants to advance in the spiritual path.

Remember always: "I am the all-pervading, immortal Brahman or the Supreme Soul."

Remember always God and the purpose of life.

Remember: Time is very precious. Time once wasted is lost forever.

Remember: Without control of the senses and the mind, without self-restraint and discipline, one cannot attain God-realization.

Remember: Without intense dispassion and burning aspiration, and regularity in meditation, the aspirant cannot reach the goal.

Remember: Without reverence and obedience to Guru or the preceptor and without his grace, the aspirant cannot have success in the practice of Yoga.

Remember: Egoism casts delusion on man. It causes forgetfulness of good thoughts and forces him to entertain evil thoughts and do evil actions. Eradicate egoism to its very root.

Remember: If dispassion wanes, if Sadhana is slackened, if meditation becomes irregular, temptations are waiting to pull you down and throw you into the dark abyss of depravity.

Remember: If there are natural cheerfulness, joy and peace in the face, know that the seeker is progressing in the path. If there are gloom and depression in the face behind an artificial smile, know that the aspirant is under the influence of conflict and Tamas or inertia.

Remember: Brahman alone is real; this world is unreal; the individual soul is identical with Brahman.

Remember: Dispassion and Sadhana (Vairagya and Abhyasa) are the two wings with which you can soar to the realm of eternal bliss.

Remember: Egoism and the outgoing senses are your real enemies. Slay them ruthlessly through self-surrender and self-restraint.

Remember: This world is impermanent, unreal and full of pains, sorrows, diseases and death, and that God is full of bliss, peace and wisdom. Attain Him, and be free.

*Children's Page***TOLERANCE***(Sri Swami Ramarajyamji)*

This incident occurred in Arabia. There lived a woman by the name of Azmat. Prophet Hazrat Muhammad used to pass by her house while going for strolls. Azmat was a follower of Judaism. She hated Islam. Prophet Hazrat Muhammad was the founder of Islam and that is why Azmat hated him too. Whenever Hazrat Muhammad went past her house, she would throw garbage at him. He would move on silently without reacting to her behaviour.

One day Hazrat Muhammad came to know that Azmat had fallen ill. Now he would go every day to her house to look after her. When she recovered, Hazrat Muhammad said with a smile, "Now that you have recovered, will you resume throwing the garbage at me from tomorrow on?"

Azmat felt ashamed. She had done her utmost to insult Hazrat Muhammad. On the other hand, Hazrat Muhammad

had also done his utmost to look after her. She began to weep and said, "Please forgive me."

Hazrat Muhammad said, "It is only God who forgives."

How tolerant Hazrat Muhammad was!

A tolerant person puts up with the injuries, sufferings etc., caused by others, and never takes revenge on them. When you take revenge on somebody for something, you lose your vital energy. By tolerating others' bad behaviour, you conserve this energy and gain strength. On the other hand, an intolerant person loses his energy in taking revenge on others. Thus an intolerant person becomes weak and a tolerant person becomes strong. A tolerant person's words and deeds are very powerful and with them he can change the heart of an intolerant person.

SIGNS OF SPIRITUAL PROGRESS

Growth in meditation, progress in Sadhana, and a closer approach to the Divine reveal themselves in the lightness of the body and mind, in the thinning out of the body-consciousness, in the loss of sex-attraction, in a distastefulness for worldly prosperity that the aspirant experiences. Contentment, unruffled state of mind, decrease in the excretions, sweet voice, eagerness and steadiness in the practice of meditation, desire to remain alone in a quiet room or to stay in seclusion, one-pointedness of mind, are some of the signs that indicate the advancement of the aspirant on the spiritual path.

—Swami Sivananda

RELIGION

(Sri A. B. N. Sinha, Patna)

Religion in India would not have been the reality it has been, had not there been born such outstanding saints as Swami Sri Sankaracharya, Swami Sri Ramanujacharya, Sri Swami Nimbarkaji, Sri Swami Madhvacharya and a host of other lesser religious luminaries, all hailing from Madras. These constitute prominent milestones in religious advancement which could very profitably be utilised.

Born in the world we have to live and to play out either the fiend or the divine in us. There is no other alternative. The fiend in us prompts us to evil ways, to misery, revenge and vices in this world and to infernal damnation hereafter. On the other hand the divine is the path to virtue, of service to humanity and good to the world at large, of restraint, of true knowledge, of virtuous companionship, and of eternal happiness in this world as well as in the next. To one who can discriminate between the soul and the physical body, the choice should not be difficult. Follow not the fiend and try from day to day to lead a divine life, a life of true happiness now and ever afterwards. This you can do by joining the Divine Life Society and carefully reading its literature, which can be yours for the mere asking, and assiduously following the directions given therein.

Not by mere arguments or discussions can religion be taught. Not by precepts or moral cannons alone can you convert a person into a religious

being. Not by pointing to your loads of sacred literature or to the miracles of your chief can be won over an aspirant. Practise religion and live up to its teachings, if you want to improve yourself or to convince others. The Lord of all lords cannot be wooed along with another, so extremely jealous He is. Think of Him alone, sing of Him alone, ask of Him alone, pray to Him alone and ever depend but on Him alone; that is the way to attain to Him. Combine all the worldly love you are capable of—towards yourself, your wife, your children, your wealth, your honour and what you regard as your all on the Earth surface—and turn all this love to the Lord; then and then alone will He come to you; and once in His presence you will attain that eternal bliss which all covet. Whatever be your religion, whosoever your Prophet, whichever your language and country, the Divine Life Society will surely show you the right path.

Very few indeed are those who can realise the great Lord, May it be yours to realise Him! But if you need must know the grand unknowable, discern Him in the form of a great saint—so said Saint Kabirdas. Such a great soul at present is Swami Sri Sivananda Saraswatiji, the healer of countless sufferers from irreligion and the founder of Divine Life Society. In him is combined the Jnana of Sri Sankaracharya with the austerity of Shri Ramanujacharya and the Bhakti of Sri Nimbarka and Sri Ramananda, with

the passionate love of Sri Chaitanya. Wisdom flows from his lips as love rains from his looks and simplicity from his demeanour. There is a magnetism about him, a halo round his face and a sincerity in his words which make a lasting impression on those who are fortunate to behold him. He stands high, ever striving to serve, ever leading aright

and ever broadcasting love from his lowly hut on the heights of the sacred Himalayas. Run to him now that is time, understand him while he is yet in his physical frame and mix with him before it is too late; this saint of Rishikesh. Acclaim him, honour him and adore him, you all who are anxious to realise religion and get nearer to God.

* * *

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

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

By Sri Sundar Shyam Mukut

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

(Continued from the previous issue)

Synopsis

Act III - Scene 6

The little children discuss the preparations for the Swamiji's birthday on the morrow]

ACT III

SCENE VII

(Place: Bhajan Hall—Time: Evening. Swami Sivananda's 58th Birthday is being celebrated. Swamiji is seated on a raised dais. In front of him are standing his disciples and Sadhaks who have come from out-stations. All are performing the Arti of Swamiji. Flower garlands are placed around Swamiji's neck. All sing the Arti in chorus.)

*Jaya Sivananda Swami Sivananda jaya,
He Sadananda Jaya Satchidananda Jaya,*

*Bhakti ka paath dekar udhaare sabhi,
Brahmachari Akhanda Nijananda Jaya.
Jnana Ganga bahaayi Guro aapne,
Satya Sindhu Dayalu, He Nirdwanda Jaya,
He Rishiwar; Muniwar! Mahayogiwar!
He Ajar! He Amar! He Chidananda Jaya.*

*Hail Sivananda, Glory be to thee.
O! Sadananda, Hail Satchidananda,
You have redeemed all by teaching
devotion,
Celibate unbroken, Glory to Nijananda
The stream of knowledge, thou hast
caused to flow.*

*Free from pairs of opposites
All glory be to thee
O Sage! O Muni! The Great Yogin!
Undecaying, Deathless, O! Chidananda
Jaya.*

ALL: Jaya Sivananda Swami,
Sivananda Jaya!

*(With repeated Jaya-Jaya-kara; all
shower flowers over the Swamiji and
prostrate before him. Swamiji blesses each
one of them in turn, and gets up to deliver
his Birthday Message.)*

SWAMIJI: My dear Sadhaks! Like
previous occasions I am again giving a
message this time. Please follow it
carefully. You will be benefitted by it.

God lives in the heart of all. Whatever
you see, touch, hear and perceive is all
pervaded by God. Therefore do not hate
anybody and do not harm anybody. Love
all. Treat all as your brothers. This will give
you happiness.

Always lead a simple life and be
careful to keep your thoughts pure. Be
fearless. Make your life sublime. Give up
laziness. Engage yourself with the body
and soul in the search for Truth. Come out
of bondage. Realise Freedom.

There is a voice within you which
says, "I am pure Chaitanya Brahma. I am
making efforts for emancipation." Did you
ever hear this voice of your heart? If not,
listen to it now and reflect over it.

Treat your Guru as Brahma. Have
faith in Him. He will certainly steer you
clear of all dangers.

Always do Kirtan and Japa. Drown
yourself in Divine Prem if you desire to
attain God-realization. Shed tears of Prem

for Him. He will certainly run up to you
when He sees your sincere faith.

Remove all evil ideas from within.
Time is precious. It will never come back.
Do quickly what you have to do; else you
will have to repent for the lost opportunity.
Do not waste this precious time in eating,
drinking and sleeping. Give up gossiping.
This time is meant for repeating the Lord's
name.

You won't get the human birth again
and again. Go on doing whatever good
actions you have to do without any
hesitation. Serve all. Study the Holy
Scriptures. Have faith in them. Do not
engage in vain discussions as it means
waste of time. Become strong like Bhishma
and Hanuman by observing celibacy. You
will be victorious in the world. Take care of
your food and recreation. Give up the
forbidden articles of food. Get up early in
Brahma-Muhurta and sit in Divine
meditation. Practise Asanas and
Pranayamas. You will have heaven on this
very earth. Moksha will be at your beck
and call. The Siddhis will always attend
upon you.

This is my message to-day. Let us all
repeat the holy names of the Lord!

Hare Rama Hare Rama Rama Rama

Hare Hare,

Hare Krishna Hare Krishna Krishna Krishna

Hare Hare.

(All repeat in chorus).

[CURTAIN FALLS]

END OF ACT III

PHILOSOPHICAL VITAMINS OF SWAMI SIVANANDA

These philosophical vitamins excel the ordinary medical vitamins. They give wonderful health and pave the way for the attainment of God-realisation or bliss Immortal.

Vedanta is a magnetic healing balm for the wounded and afflicted in this dreadful battle-field of this dire *samsara* of phenomenal existence. It comforts. It confers Immortality and eternal bliss.

What do you find in this world? Ignorant men and women waste their energy and lose their health by indulging in sensual pleasures. Then they go to the doctor and spend money to buy with the means A, B, C, D, E. Take the important *vedantic* vitamins, *vedantic* cure-all, 'Vitamin'. It cures the disease of ignorance. It removes fear, lust and greed, and generates knowledge of *Atman*. O Ram! Take this vitamin prepared in the laboratory of sages and saints. Give up this identification with

the perishable body. Give up 'I-ness' and 'mineness'. Do not hate anyone. Do not try to exploit anybody for use your own self. The same Self exists in all. That Self is the real immortal entity—That Thou Art—*Tat Twam Asi*. Mind is a dividing principle. It dupes you. It tempts and deludes you. It plays all these differences and diversities; makes you say: "O, she is my wife. ... He is my son. ... That is my house. ... I am great. ... Who is equal to me? ... He is below me in rank and position. I should not talk to him."

Kill this mischievous mind, O Ram! Control the senses. They will drag you out to the external objects. Fix the mind in the source. Rise above the body and mind. Learn to discriminate between real and unreal, Self and not-self. Identify yourself with the immortal, non-dual, self-existent, self-luminous essence. You are not this perishable body.

WORDS OF WISDOM

1. Pain serves to open your eyes to the unrealities of this earthly life, and to create in you an aspiration to rise beyond and experience the Supreme Reality.
2. Remember always 'I am neither mind nor body. I am immortal Soul, Eternal Atma, Satchitananda.'
3. Thou art indwelt by the Lord. He is the Inner Ruler, Antaryamin, guarding and controlling your life.
4. Turn to him in earnestness and faith. Take refuge in His Divine strength. He will enlighten your life. Peace will be yours.

—**Swami Sivananda**

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care for them.' (Swami Chidananda). Swamiji Maharaj Himself initiated this Seva by His living example of unparalleled, undivided and unconditional Love in Action. Sivananda Home provides medical facilities for homeless people who have become ill and are in need of in-patient treatment. Depending on the nature and the progress of the illness, the treatment is either a short, though mostly a long-term course. Many a time it happens that an illness has been severely neglected and new patients not seldom suffer from enteric fever, worm infestations, anemia, skin infection, besides the genuine disease for which he or she has been admitted.

Sivananda Home. A Home. A Home for the home-less. Four walls together can make a residence, a house; yet a home is something else than a house, is more than four walls together. Sometimes people can be home-less in their own house. Moreover, a person without a house may not always be home-less. The place where the heart feels at ease and at rest, a refuge, secured and safe haven can be called a home. One comes across people who had to flee their home and hearth because they were not welcome anymore. They became a burden to their families, due to a disease, due to a mental

illness, or due to a physical handicap. On the other hand, one can find people in Sivananda Home for a short treatment, who call the street as their own, their home. It is sometimes too easy to tell a person: "Go back from where you came", when his situation was a condition of homelessness, be it inside or outside their house. It is sometimes too easy to wipe away the problems of intense loneliness, or the pain of being abandoned, of not to exist any longer, of not to matter anymore to anyone or anything. Of being completely forgotten. The scar of this wound is intense and deep. Where a physical injury can be cured by medicines, the wound of being disgraced, rejected and abandoned by one's own kith and kin is often chronic, gets easily re-infected again by a little provocation and can only be fully healed by the balm of the compassionate touch of Divinity Itself, by the Divine Name, by the remembrance of one's true Self, in Gurudev's words: *"I am not this body, not this mind, immortal Self I am."* May His consolation and blessings be upon all of us, His patients, who continue to suffer from negligence and forgetfulness.

"Om Gurudeva Jaya Gurudeva.

Guru Hamara Mana Mandira Men Guru Hamare Pran

Sare Vishva Ka Vo Hai Data Narayana Bhagavan.

Om Gurudeva Jaya Gurudeva."

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

(Swami Sivananda)

THE 39TH ALL ANDHRA DIVINE LIFE SOCIETY CONFERENCE

The 39th All Andhra Divine Life Society Conference was organised from 2nd to 4th January 2013 at Sivananda Dharma Kshetram, Laidam, Srikakulam. H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters inaugurated the Conference by hoisting the flag of Divine Life and lighting the lamp on 2nd January 2013.

The daily programme of the Conference comprised of morning meditation session, Nagar Sankirtan, Yogasana, chanting of Srimad Bhagavad Gita, Sri Vishnusahasranama, Hanuman Chalisa, discourses by the eminent saints and scholars and cultural programmes. The morning meditation session was conducted by Sri Sai Babu and Yogasana class was conducted by Sri Patni Raju. Sri Chilla Ramakrishna, Sri Chandramauli and Sri Srinu Siddhanti led the Nagar Sankirtan. The cultural programmes included devotional music by Sri Bharathi Ramesh, the performance of Satya Harishchandra Natakam and Bharatnatyam by a troupe of Srikakulam.

H. H. Sri Swami Padmanabhanandaji Maharaj blessed the devotees

with his talks in both the sessions of the Conference. Sri Swami Vishnusevanandaji, Sri Swami Swaswarupanandaji, Sri Chadalawada Venkateshaiahji, Swamy Subba Ramaji, Br. Sri Rama Sarmaji, Sri Chidanandaji, Sri Prasannananda Swamy, Sri Mata Jyotirmayanandaji, Sri Mata Nityaswarupanandaji, Sri Mata Chidrupiniji, Sri Prabhala Subramanyamji and Sri Haridasji attended the Conference and addressed the gathering.

The Akhand Kirtan of Mahamantra was conducted for all the three days of the Conference. The highlight of the Conference was Teppotsava in the evening of 2nd January wherein Lord Sri Rama was taken in a procession in Pushkarani (Tank). The Utsav was attended by more than 10000 devotees.

The Conference was well organized and attended by over 3000 delegates from all parts of Andhra Pradesh. 54 devotees were blessed with Mantra initiation by H. H. Sri Swami Padmanabhanandaji Maharaj.

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

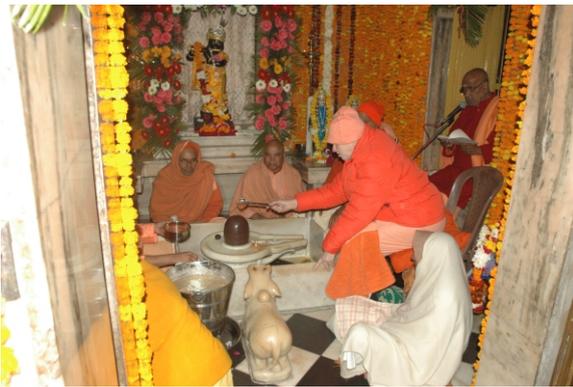
—THE DIVINE LIFE SOCIETY

PRATISHTHA MAHOTSAVA OF SRI VISWANATHA MANDIR

The worship of Lord Siva is a symbol of the supreme aspiration of man for the attainment of the perfections of which the Lord is the embodiment.

(Sadgurudev Sri Swami Sivanandaji Maharaj)

Lord Sri Viswanatha is the presiding deity of the holy Ashram of Sadgurudev. The sacred day of the 69th anniversary of the Pratishtha (consecration) of Sri Viswanatha Mandir was celebrated with great sanctity and deep devotion at the Headquarters ashram on 31st December 2012.

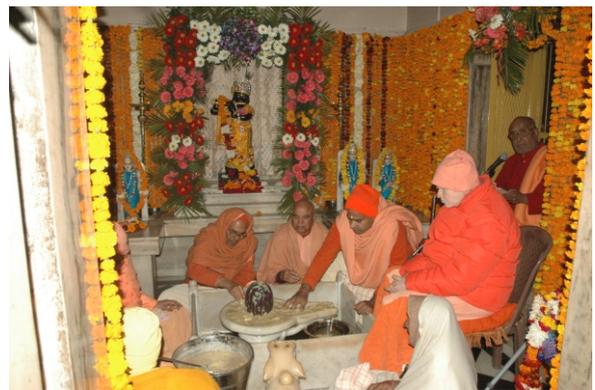


Preceding the day of the celebration, the chanting of the sacred Panchakshari Mantra was conducted in Sri Viswanatha Mandir for three hours in the afternoon from 27th to 29th December 2012. The Akhand Kirtan of the sacred Mantra was held from 7 a.m. to 6 p.m. on the following day. H.H. Sri Swami Yogaswarupanandaji Maharaj inaugurated the Akhand Kirtan by lighting the holy lamp. On the auspicious day of 31st December, a special Satsanga was organised in Sri Vishwanatha Mandir which was splendidly decorated with beautiful



bouquets and garlands of variegated colours for this blessed day. A grand worship with Abhisheka, Alankara and Archana was offered to Lord Sri Viswanatha enshrined in the sanctum-sanctorum with the chanting of Vedic mantras and singing of melodious Bhajans and Kirtans. At midday, the celebration concluded with Mangalarati and distribution of sacred Prasad. A Havan was also performed for the peace and welfare of the world.

May Lord Sri Viswanatha and Sadgurudev shower abundant blessings upon all.



NEW YEAR CELEBRATION AT THE HEADQUARTERS ASHRAM

A new year of new life has come: let every day of this new year of Divine Life be filled with the thoughts of God who is all and everywhere.

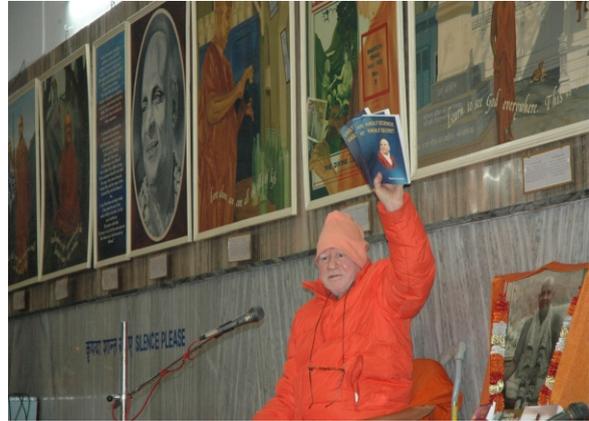
(Sadgurudev Sri Swami Sivanandaji Maharaj)

The ushering of the New Year was celebrated with great spiritual éclat and gaiety at the Headquarters Ashram in the night of 31st December 2012. The celebration commenced at 7.30 p.m. with Jaya Ganesh prayers and Stotra-chanting. Thereafter, the devotees of Sadgurudev offered their Pushpanjali at His lotus feet



in the form of melodious Bhajans and Kirtans. It was followed by soul-elevating Sitar recital by Shri Hari Krishna Shah.

The devotees also had the blessed opportunity to have Darshan of Worshipful Sri Swami Chidanandaji Maharaj and receive his Divine Message for the New Year through DVD show. After that, H.H. Sri Swami Advaitanandaji Maharaj, H.H. Sri Swami Yogaswarupanandaji Maharaj, H.H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Vimalanandaji Maharaj blessed



the gathering with their inspiring messages. Through meditation in the sacred and divine presence of Sadgurudev till 12 midnight, the gathering bade farewell to the year 2012 and welcomed the New Year 2013. Five books, one booklet and four DVDs were also released to mark this auspicious celebration. The celebration concluded with Arati and distribution of special Prasad.

May Lord Almighty and Sadgurudev bless us all to fill this New Year with the thoughts of the Divine.



A TWO WEEK YOGA-VEDANTA COURSE AT THE DIVINE LIFE SOCIETY, CHANDIGARH BRANCH

A Two week Yoga Vedanta Course was organised by the Divine Life Society, Chandigarh Branch at Sivananda Ashram, Chandigarh, from 15th to 31st December 2012. The purpose of the Course was to impart spiritual training to the seeking aspirants who are unable to spare two months to attend the Yoga Vedanta Course held at the Headquarters Ashram and are also not very fluent in English. The use of Hindi along with English as medium of instruction and permission to female devotees to attend the Course were the prominent features of the Course.

The Course was attended by eighteen regular students and twelve guest participants from Panchkula, Mohali, Patiala, Nabha, Rajpura, Ropar, Sangrur and Delhi. Out of total thirty participants,

eleven were female devotees. The regular classes were conducted from 9.00 a.m. to 1.30 p.m. on History of Indian Philosophy, Srimad Bhagavad Gita, Narada Bhakti Sutras, Philosophy of Sadgurudev Sri Swami Sivanandaji Maharaj and guided meditation by Sri Swami Ramrajyaji Maharaj and Sri Swami Akhilanandaji Maharaj from the Headquarters Ashram. Sri Swami Sivashritananda Mataji, through her melodious Kirtans, provided an invigorating interlude between the classes. On the concluding day, the participants shared their experiences and views regarding the Course. The Course concluded with distribution of certificates and Jnana Prasad to the participants.

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

ANNOUNCEMENT

This is to inform all the devotees, well-wishers and followers of Sat Gurudev Sri Swami Sivanandaji Maharaj, the founder of the Divine Life Society, that one of the inmates of the Headquarters Ashram, **Sri Swami Yathidharmananda**, who used to serve in the Audio Video Department has suddenly left the Ashram on 12th July 2012 of his own accord, severing all connections with the Headquarters of the Divine Life Society.

We are placing this Announcement in our English monthly magazine DIVINE LIFE and Hindi monthly DIVYA JIVAN to inform all the followers of Gurudev Sri Swami Sivanandaji Maharaj that Swami Yathidharmananda is no longer an inmate of the Sivananda Ashram, Shivanandanagar, Rishikesh and that he has nothing to do with the Headquarters Ashram nor with any of the Divine Life Society Branches located in different states in the country and Abroad.

President,

The Divine Life Society

**35TH ALL ODISHA DIVINE LIFE SOCIETY SPIRITUAL CONFERENCE
AND GOLDEN JUBILEE CELEBRATION OF DLS BHUBANESWAR,
AT CHANDRASEKHARPUR, BHUBANESWAR**

The Divine Life Society, Bhubaneswar Branch has completed fifty years of its magnificent service to Sadgurudev Sri Sivanandaji Maharaj's Holy mission. To commemorate this auspicious occasion and to propagate the divine teachings of illustrious saints and sages of India as well, the DLS Bhubaneswar Branch organised 35th All Odisha Divine Life Society Spiritual Conference from 17th to 19th January 2013 at Janata Maidan, Chandrasekharpur, Bhubaneswar.

The Conference was inaugurated by Pujya Mahamandaleshwar Ananta Sri Swami Divyananda Saraswatiji Maharaj, Peethadhishwar, Kailash Ashram, Rishikesh on 17th January 2013. H. H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters presided over the Conference and H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, DLS Headquarters graced the Conference as the Guest of Honour. Many eminent saints and scholars were invited to enlighten and guide the aspirants on the various aspects of spiritual life.

The daily programme had four sessions; Brahmamuhurta session comprised of prayer, Stotra, meditation, Ashirvachana by H. H. Sri Swami Nirliptanandaji Maharaj followed by Yogasana and Pranayama. Sri Swami Devabhaktanandaji chanted prayers and Stotras for Brahmamuhurta session and Sri Swami Dharmanishthanandaji conducted Yogasana and Pranayama classes. There were inspiring discourses and Bhajan- Kirtan in the forenoon and afternoon sessions. The evening session was a combination of talks, Bhajans and Odishi

dance. H. H. Sri Swami Nirliptanandaji Maharaj and H.H. Sri Swami Padmanabhanandaji Maharaj blessed the gathering with their messages in all the three days of the Conference.

Pujya Mahamandaleshwar Ananta Sri Swami Divyananda Saraswatiji Maharaj, Pujya Gajapati Maharaj Sri Dibya Singha Debji, Sri Swami Sadananda Saraswatiji of Chinmaya Mission, Paramhansa Sri Prajnanananda Giriji of Prajnana Mission Puri, Sri Swami Satyaprajnananandaji, President Vishwatma Chetana Parishad, Bolangir, Sri Swami Aseemananda Saraswatiji of Ramnigameswar, Cuttack, Babaji Sri Chaitanya Charan Dasji Maharaj of Bhagavat Ashram Puri, Sri Swami Premanandaji of Uttarakashi, Prof. Hrudananda Ray, Dr. Harekrishna Satpathy, Dr. Achyuta Samant, Dr. Banshidhar Panda, Dr. Kavi Prasad Mishra and other saints and dignitaries attended the Conference and addressed the delegates. 5000 delegates from Odisha and other states participated in the Conference and all were given a Jnana Prasad kit consisting of books 'Sadhana and Satsanga', 'Gurupadapuja' 'Srimad Bhagavad Gita' and a Souvenir. About 10000 devotees also attended the Conference.

By the grace of Lord Jagannatha and blessings of Sadgurudev Sri Swami Sivanandaji Maharaj and Most Worshipful Sri Swami Chidanandaji Maharaj, the 35th All Odisha Divine Life Society Spiritual Conference was successfully organised.

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

—THE DIVINE LIFE SOCIETY

REPORTS FROM THE DLS BRANCHES

Babanpur (Odisha): The Branch held Satsanga on Sundays and Paduka Puja on Thursdays.

Bangalore (Karnataka): During the month of November 2012, the Branch conducted the weekly Satsanga with Paduka Puja and Svadhyaya on Thursdays and Devi Puja with Sri Lalita-Sahasranama, Svadhyaya and Sri Vishnu-Sahasranama on Fridays. The programmes on Sundays were special Satsanga with Abhishekam, Bhajans and Svadhyaya in a Mutt on the first Sunday, Akhanda Kirtan on the third and special Satsanga on the fourth Sunday. It had 6-day Sri Skanda Puja from November 13 to 18 with daily Parayanam and Tirupugal and concluding Puja of six Kumaras on 18th evening. It also organized a talk by Padmabhusan Dr.B.K.S. Iyengar (94-years) who spoke on Gurudev Swami Sivanandaji Maharaj and Yoga on 25th November.

Barbil (Odisha): The Branch held the weekly Satsanga on Thursdays, Satsanga with family members on Mondays, Balvihar class on Sundays and the monthly Sadhana Day with Paduka Puja, Srimad Bhagavad Gita Parayana, Prasad Sevan in the morning session and special evening Satsanga on Chidananda Day.

Bargarh (Odisha): *Regular Activites:* Daily 2-time Puja-Arati; daily evening 2¼-hour session of Svadhyaya, Yoga, Meditation; weekly Satsanga on Saturdays; Paduka Puja on Thursdays; Bhagavad-Gita Patha Chakra on Sundays; monthly Sadhana Day with Narayana Seva and Prasad Sevan; daily Homeopathic Dispensary; and publication of 'Mahat Vani' magazine. The construction work of Sri Vishvanath Temple is near completion.

Baripada (Odisha): The Branch conducted Paduka Puja daily, Home Satsanga at the residence of devotees on Sundays, the monthly Sadhana Day on the first Sunday every month, and three special Paduka Pujas. It also participated in the Chidananda Divya Grama Yojana programme in a village in a neighbouring district.

Bellary (Karnataka): The Branch held daily Puja, Satsanga with Paduka Puja on Sundays and a special Paduka Puja on Vijaya Dasami.

Bhawanipatna (Odisha): Gurudev Swami Sivanandaji Maharaj's 125th Birth Anniversary programmes were, special Satsanga and Paduka Puja on 8th September, Essay and Debate competitions on Life and Services of Swami Sivanandaji Maharaj, prize distribution function, a talk on the Life and Message of Swami Sivanandaji Maharaj, plantation of bamboo seedlings in the premises of Chidananda Nidam. On Chidananda Jayanti a special Satsanga and Paduka Puja at the Satsanga Bhavan, and a talk on Life and Teachings of Swami Chidanandaji Maharaj at Swami Sivananda Balbikash Vidyapith, were organized. All,

including the students of the Vidyapith, were served Anna Prasad.

Bhismagiri (Odisha): The Branch had weekly Satsanga on Sundays. On Gopashtami, all the cows of the village were brought to one place and Gopuja was performed. On Utthana Ekadasi, Bhagavat Puja, Patha, Bhajan, Sankirtan, giving fodder to cows, and on Dvadasi, Tulasi Vivaha, Svadhyaya, Bhajan-Kirtan, Bhagavad Gita Patha, Archana and sumptuous lunch to one thousand participants were the main programmes.

Bikaner (Rajasthan): *Regular Activites:* 2-time Puja; daily audio-video Satsanga; weekly Satsanga on Sundays; Sri Sundarakanda Parayana and Sikh scripture Patha in Home Satsanga on second Tuesdays and last Saturdays; Havan on Chidananda Day; scholarships to poor students; Sivananda Library. *Special Activites:* (1) 125th Sivananda Jayanti: Paduka Puja, speeches, Bhajan-Kirtan, distribution of fruits and biscuits to the poor. (2) Sri Ganesh Chaturthi: Special Puja, Bhajan-Kirtan. (3) Sri Radha Ashtami: Special Puja, Bhajan-Kirtan. (4) Chidananda Jayanti: Paduka Puja, talks on Swamiji's Life, Havan, distribution of sweets, biscuits to the poor. (5) Navaratri: Sri Rama-Charita-Manas 9-day Parayana, Sri Rama Janmotsava on the ninth day, Akhanda Deep, special Devi Puja and Sri Durga Saptashati Patha, Kanya Puja. (6) Deepavali: special Puja of Sri Lakshmi-Narayana, decoration. (7) Sri Gopuja: cow Puja and feeding fodder and sweets to cows. (8) Tulasi Puja : on 22nd November. (9) Ekadasi: Tulasi Vivaha.

Brahmapur (Odisha) : In the weekly Sunday Satsanga of the Branch about 60 members of Lanjipalli Branch participated every week. The monthly Sadhana Day with distribution of food and clothes to the poor, is on the last Sunday. On the occasion of 125th Sivananda Jayanti, the Branch organized talks by Sri Devadutta Patnaik and Br. Ishwarji, programmes in schools, distribution of food and clothes to the poor, plantation, Goseva, etc.,

Brahmapur, Lanjipalli (Odisha) : *Special Programmes:* (1) Aradhana Day: Prabhat Pheri, Paduka Puja, Satsanga, Bhajan-Kirtan by music Guru Sri Dwarka Nathji, speeches by Sri Devadutta Patnaik and Br. Ishwarji, Prasad Sevan. (2) Punyatithi Day: Paduka Puja, Satsanga-Kirtan by the music master, speeches on Life and Teachings of Swamiji Maharaj, Prasad Sevan. (3) 125th Sivananda Jayanti: Paduka Puja, Bhajan-Kirtan, speeches, Prasad Sevan. (4) Chidananda Jayanti: 96-deep decoration, Paduka Puja, Bhajan-Kirtan, Prasad Sevan. All the programmes were given good publicity and media coverage.

Brahmapur, Ladies Branch (Odisha): The Branch held 12-day spiritual programmes during

November 17-28. It included Sri Rama-Charita-Manas Parayana and Katha daily for 9-hours by Revered Smt. Kamal Kumari Panigrahi Mataji and graced by Revered Swami Sraddhaswarupanandaji, Revered Swami Brahmasakshatkarandaji, Prof. Hrudayananda Rayji, Sant Sri Ramadayaaluji Maharaj from Ayodhya and others. On Ekadasi Srimad Bhagavad Gita and Sri Vishnu-Sahasranama Stotra Parayana was done. Akhanda Mahamantra Kirtan was done on November 26,27,28. A new Branch was opened at Mahanadpur on the Kartika Purnima – Prasad Sevan by 2500 persons including 350 poor who were also given woollen clothes.

Chennai, Anna Nagar (Tamil Nadu) : The special Satsanga held at Sivananda Yogalayam, included prayers, Bhajan-Kirtan, Svadhyaya, three discourses, Stotra Patha, etc.,

Chatrapur (Odisha) : In addition to daily Satsanga, the Branch held weekly Satsanga on Thursdays, eight Home Satsangas in two months, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on Sankranti—17th October and 16th November. It organized month-long Parayana of Sri Rama-Charita-Manas with special function on Prarambh(beginning) on 29th October and Purnahuti(concluding), on 28th November. A large number of devotees attended the special functions. Revered Swami Govindanandaji gave a talk in the concluding ceremony.

Chikiti (Odisha) : The Branch conducted weekly Satsanga on Thursdays, and three Home Satsangas. 108 Avartana(repetition) of Sri Hanuman Chalisa was done on 27th October in a nearby village and on 30th November at the residence of a devotee. Kartika Ekadasi special Home Satsanga was on 24th November. It distributed to students 20 spiritual instructions and Mantra Cards.

Faridpur (U.P.) : The weekly Satsanga continued on Fridays. During Navaratri, Bhajan-Sandhya(an evening of devotional music) was arranged. Special Satsanga and Bhandara were organized on Vijaya Dasami. The Branch held a special Sraddhanjali Satsanga. The Branch was honoured for distinguished social service.

Ghatpadmur, Jagdalpur (Chhattisgarh) : The Branch runs a totally free hostel for students (122 residents) and also a school, Sivananda Vidyalaya. The regular activities of the Branch are daily morning prayer-meditation, Puja, Yogasana class, one hour Sankirtan followed by 2-hour evening Satsanga; Paduka Puja on Thursdays, Parayana of Sri Sundarakanda on Saturdays and of Sri Vishnu-Sahasranama Stotram on Sundays. On Deepavali the entire Ashram premises were decorated with lamps, and special Sri Lakshmi Puja and 3-hour Mantra Japa were done.

Jaipur, Malaviya Nagar (Rajasthan) : Regular Activities: Weekly Satsanga and Havan on Sundays;

Matri-Satsanga on Fridays; daily one hour meditation; daily Svadhyaya in study circle; poor feeding on Tuesdays; daily Yogasana class; Homeopathy clinic. *Special Activities:* (1) A spiritual talk by H.H. Sri Swami Padmanabhanandaji Maharaj on 9th October. (2) Annakut Mahotsav on 14th November.

Jaipur, Raja Park (Rajasthan): *Regular Activities:* Daily morning Sri Siva Purana Katha and Kartik Mas Katha, daily evening Satsang with Sri Mahamrityunjaya Mantra Japa for 1½ hours on Thursdays, Sri Sundarakanda Parayana on Saturdays, and Sri Vishnu-sahasranama Stotra Parayana on other days; Sunday forenoon Satsanga with Havan; Matri-satsanga on Mondays; financial help of Rs.150 per month to 27 poor widows, daily feeding—300 beneficiaries, providing dry ration—90kg foodgrain, 15kg sugar and other edible items— to a leprosy colony; Rs.7000 per month scholarships to 90 poor students; and Swami Sivananda Library.*Special Activities:* (1) Chauth: special Puja and ladies' programmes. (2) Deepavali: special Puja and Lamp decoration. (3) Annakut: Bhog, Bhajan Kirtan, Katha. (4) Vaikuntha Chaturdasi: Abhisheka with Rudri recitation, special Puja—150 participants. (5) Kartika Purnima: Deva Deepavali decoration.

Kakinada, Madhavapatnam (A.P.): The Wednesday weekly Satsanga at Sivananda Kshetra included special Bhajans on 24th October, and Parayana, Pravachan etc. on other Wednesdays. On Sundays, poor feeding, Satsanga and monthly medical camp are also at Sivananda Kshetram. On Thursdays, Satsanga is in Sri Rama Mandir.

Khatiguda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Thursdays, Ekadasi Satsanga with Sri Vishnu-sahasranama Stotra Parayana, and monthly Sadhana Day with 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva on the first Sunday. It also held 5-day Kartik Panchaka with daily Mahamantra Kirtan, Prabhat Pheri and special Puja and Paduka Puja on Purnima.

Khurja (U.P.): The Branch held weekly Satsanga with Svadhyaya and Sankirtan on Sundays, Matri-satsanga on Ekadasis, daily Yogasana class for men in the morning and for women in the evening, and meditation class for men in the morning and women in the evening on Sundays. It organized the 17th meditation and spiritual discussion camp from October 26 to 28—hundreds of devotees participated. Sri Swami Devananda Homeopathic Dispensary is continued.

Mahasamund (C.G.): The early Morning Prayer meditation is followed by Yogasana class and Bhagavad Gita Patha. Daily evening Sri Ramayana Patha is done. On Tuesdays and Saturdays Sri Hanuman Chalisa is recited. On Sivananda Jayanti 12-hour Akhanda Mahamantra Japa and talks on Gurudev's life and teachings were the main programmes. On Chidananda Jayanti, Svadhyaya of Swamiji's books was done. On Sri

Krishna Jayanti Srimad Bhagavad Gita Parayana was done in the afternoon and collective Japa in the evening. During the month of Sravan, collective Japa was done in a Siva temple.

Nandini Nangar (C.G.): The Branch conducted 2-hour early morning session of prayer-meditation, recitation of Sri Vishnu-sahasranama Stotram, Sri Hanuman Chalisha and hymns, daily evening Satsanga, weekly Home Satsanga on Thursdays, Matri-satsanga with Sri Sundarakanda Parayana on Saturdays, and 6-hour Akhanda Kirtan of Mahamantra. On 23rd November, the Foundation Day of the Branch, Havan in the afternoon, and in the evening discourses on Sri Ramayana were the main programmes. A special Satsanga was held on Kartika Purnima.

Rourkela (Odisha): The Branch conducted daily early morning meditation, Yogasana, Pranayama—attended very regularly by the participants,—Paduka Puja in the morning and Satsanga in the evening on Thursdays, weekly Home Satsanga with Svadhyaya and Spiritual talk on Sundays, Paduka Puja on Sivananda Day. It also held a Sadhana Day at the residence of a devotee under the guidance of Revered Swami Brahma-sakshatkarandaji—150 participants including many students. Shivananda Charitable Dispensary continued to serve the patients.

Rourkela, Steel Township (Odisha): The Branch had Paduka Puja on Thursdays, weekly Home Satsanga, and Sadhana Day with Prasad Sevan on 11th November.

Salipur (Odisha): Regular Activities: 2-time Puja; Dhyana, recitation-prayer in the morning, evening Satsanga with Svadhyaya, and Pravachan and recitation; Srimad Bhagavad Gita Parayana on the first Sunday, Yogasana-meditation class on the second, Sadhana Day on the third, 3-hour Akhanda Mahamantra Japa on the fourth and special Satsanga on the fifth Sunday; Paduka Puja on Sivananda Day; Sri Sundarakanda Parayana on 8th September; Swami Sivananda Charitable Hospital treated 90 patients in September. *Special Activities:* (1) Sivananda Jayanti. (2) Foundation Day; Special Satsanga on 19th September. (3) Chidananda Jayanti: Paduka Puja, Special Satsanga (4) Bhagavat Jayanti.

South Balanda (Odisha): The Branch conducted 2-time Puja, weekly Satsanga on Fridays, Paduka Puja on Sivananda Day and Chidananda Day, 3-hour Sri Mahamirtunjaya Mantra Japa on the Sankranti day, and Akhanda Mahamantra Sankirtan for 3 hours on 17th November. It also organized Srimad Bhagavat Saptaha—Parayana and Pravachan—November 22–28.

Sunabeda (Odisha): The Branch held biweekly Satsanga with Svadhyaya on Thursdays and Sundays, Paduka Puja on Thursdays and daily Yogasana class for ladies conducted by Smt. Bijayalaksmi Oza. *Special*

Activities: (1) Maha Ashtami and Vijaya Dasami Puja. (2) Rasalila Purnima: It being initiation day of some devotees, Paduka Puja, Havan in the forenoon, special Satsanga in the evening. (3) Kartika Purnima: Paduka Puja, 12-hour Akhanda Sankirtan concluded with Nagar Sankirtan and Prasad sevan.

Sunabeda Ladies Branch (Odisha): Regular Activities: Daily morning one hour Mahamantra Sankirtan and Srimad Bhagavata Patha (one chapter) in the morning, and Sri Maha-mrityunjaya Mantra Japa and Bhagavad Gita Patha in the evening; Biweekly Satsanga on Wednesdays and Saturdays; Children's Satsanga on Sundays; Sivananda Study Circle on Sundays, Sri Vishnu-sahasranama Stotra Patha and Abhisheka on Ekadasis; 12-hour Akhanda Japa of Sri Mahamrityunjaya Mantra on Chidananda Day and Sri Sundarakanda Parayana on the Sankranti day. *Special Activities:* Kartik Purnima: 12-hour Mahamantra Kirtan, Prahar Puja, Prasad Sevan.

Surada (Odisha): Special programmes: (1) 125th Sivananda Jayanti: Brahma-muhurta prayer-meditation, Paduka Puja; talks on Gurudev's life and teachings, Prasad Sevan, Narayana Seva, evening Satsanga with Bhajans by reputed singers (2) Chidananda Jayanti: meditation, Prabhat Pheri, Paduka Puja, Bhajans, talks on Swamiji's life and teachings, and evening Satsanga. (3) Daily Home Satsanga: for 15-days—September 9–23. (4) One day spiritual programme on 4th October: Revered Swami Brahma-sakshatkarandaji and senior devotees from Bhubaneswar, Aska and Brahmapur attended.

Varanasi (U.P.): The Branch held fortnightly Satsanga with Svadhyaya on November 11 and 25.

Special Activity: All Odisha D.L.S. Youth Camp and Spiritual Conference: The Eighth All Odisha D.L.S. Youth Camp and Spiritual Conference was held at Babanpur from October 24 to 28. 755 youths attended the Camp and more than four thousand devotees attended the Conference. Revered Gajapati Maharaj Sri Dibyasingha Debji inaugurated it and gave a talk on Divine Life. Revered Swami Sivachidanandaji was the President and gave discourses on "Bhaja Govindam". Revered Swami Brahma-sakshatkarandaji took up the Morning Prayer and meditation. Revered Swami Dharmanishthanandaji and Revered Swami Sadasivanandaji conducted the Yogasana class. Revered Swami Jagannathanandaji gave talks daily on Success in life and spirituality. Prof. Hrudananda Rayji and Prof. Rajat Kumar Pradhanji, Sri Sridhar Dasji, Revered Swami Nigamanandaji also gave discourses. Sri Debaray Mohanty, M.L.A. was the Chairman. Sri Nityananda Pradhan, M.P. and Smt. Renubala Pradhan, M.P. also took active interest. Honorable Minister Sri Maheswar Mohanty attended the programme on 27th October.

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